

JOURNAL OF PHILOSOPHY AND HISTORY OF EDUCATION
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David Snelgrove, Editor

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DRAWING IN THE VOICES OF THE BEST AND WISEST PARENTS

Cindi Atkinson, Amy Hudson, and Anita Lane, University of Oklahoma

Social injustices occur all around us. They happen to any race, religion, or sex. Our panel, consisting of three Caucasian female teachers from the Southwest, chose to examine the injustices experienced by African American students. To expand our knowledge, we conducted a literature review of numerous books authored by African Americans. Each author represented a different experience and period of some of the social injustices that have occurred throughout history.

Our goal in this presentation is to convey the three C's of care, concern, and connection that Jane Roland Martin expanded upon in her book, *Schoolhome*. Her book encourages teachers to reach out to students and provide a home environment that promotes learning. Martin discusses the attributes of the school, Casa dei Bambini that Maria Montessori opened in Italy. These schools allowed the students to feel "safe, secure, loved, and at ease."¹

We are teachers that have a heart for students and for enabling the care, concern, and connection of Martin's *Schoolhome* to encompass the community, no matter the race, the religion, the educational ability, or the wealth of our students. We have each seen young students that have faced many injustices in their lives. One teacher can make a difference. Jane Roland Martin gave us hope to reach out to others. Our readings have shown that teachers can and do make a difference.

The educational quandary that we faced in researching this study was twofold. First, how do we as female Caucasian teachers and mothers identify with the injustices still experienced by minority students today? Secondly, what needs to take place in our classrooms in order for African American children to acquire the skills, attitudes and initiative needed to truly live? To address these two questions, we have attempted to listen with our heart to the words of Carter G. Woodson, Frederick Douglass, and Precious, Sapphire's fictional representation of the life of an African American teenager.

Each of us chose one life to examine from the perspective of John Dewey's "best and wisest parents," listening for what we believe might have been felt by each, in addition to what was actually stated. The following sections are individually written from that viewpoint. The language used was that of the authors, not the presenters. We are not African-Americans and are not comfortable with some of the terms used to connote African-American people. We believe,

however, that the authors' words, as they wrote them, add validity to their experiences and authenticity to the occurrences described.

Woodson's Schoolhome: Correcting the Mis-education

Historian, author, and educator Carter G. Woodson (1998), felt that the mis-education of the Negro population can only be changed if society changes at least three things. The first one is the way Negro children are educated with a white curriculum, second is the way Negro preachers are educated to serve the needs of his/her people, and third the Negro culture's need as a whole to step forward and take control of their own lives. Woodson is not taking a stand necessarily against whites. He states in his book, *The Mis-Education of the Negro*, that he is not proposing that good white teachers cannot benefit the Negro population. Woodson does say, "The Negro will never be able to show all of his originality as long as his efforts are directed from without by those who socially proscribe him. Such "friends" will unconsciously keep him in the ghetto."² Woodson's main fear is that in the day-to-day struggle of what should be taught and who should teach it, the Negro children will be the ones to suffer the consequences. He saw a necessity to create a school curriculum where the needs of the African American children would be met, a school where the children would be taught the histories of their own people and culture. Woodson died in 1950. His writings were predominantly aimed at trying to improve the future of the African American culture.

Martin had many of the same fears that Woodson had; however, Martin's fears were for the children of all cultures. Martin states, "We have to ask ourselves here and now; what are we as a nation, a culture, a society going to do about the children who are being left behind?"³ In her book, Martin uses an analogy from Virginia Woolf (1938) who invited the women of 1938 that had read her book *Three Guineas*, to stand with her on the imaginary bridge that connected the old world with the new world. Woolf's analogy of a procession of people traveling over the bridge was primarily used to open society's eyes. Unlike men who traveled over the bridge and became successful outside the home, women were expected to be competitive in the workforce during the day and go home to their second job of taking care of the family at night. Woolf's apprehension was that the women would not fare well in this struggle between

the world inside the home and the world outside the home. In Martin's book, Woolf is quoted as saying, "How can women cross the bridge with the men and yet remain 'civilized human beings'?"⁴ In her book, Jane Martin looks across the imaginary bridge of today's world. The desire and often need for women to enter the workforce has created a generation of children left home alone. Martin explains, "Today women from all walks of life march across the bridge, and while the wealthy can afford the kind of private child care a nanny used to provide, millions cannot even manage to pay the rates charged for daycare outside the home."⁵ Martin's book takes a critical look at the diverse situations that today's children face and offers solutions based on current research and philosophy to meet these children's needs.

Both Woodson's and Martin's books seem to be asking the same proverbial question; what is society going to do for our children in need? The authors of both books struggle with the realization that our children face insurmountable odds to be successful in today's society. Both understand that children face a life of trials and tribulations that were thrust upon them. Can our children survive? If they are to survive, society has got to train good teachers, implement a meaningful curriculum, and develop schools that do not discriminate based on economic status, race, or geographic location.

The realization that African American children's culture and heritage were different from white children and that their education needed to acknowledge those differences was, in my opinion, a desire of Woodson. These differences should be recognized as positive aspects that can help African American children feel proud of their heritage. The problem Woodson felt stemmed from the children being made to feel inferior instead of just different. These children needed to feel comfortable in the classroom, free to express their ideas and thoughts, not to be forced into a mold that was not made for them. I think Woodson would agree with Martin's statement,

"Implicitly dividing social reality into the same two parts that Woolf could see from the bridge, we Americans take it for granted that the function of education is to transform children who have heretofore lived their lives in the one place into members of the other."⁶

Throughout history Americans have viewed school as the place to "save" our children, when what they really want to do is change each child so that they act, think, and behave in a proper way that society deems acceptable. Throughout Woodson's book he explains the need for humans to accept cultural differences and to understand that each culture has a vast amount of ideas,

thoughts, and talents to offer society. As the old saying goes, you can't put a square peg in a round hole. Woodson felt that there was not a problem with White teachers or Negro teachers teaching Negro children, as long as they did it in the correct manner. Woodson explains,

"Herein, however, the emphasis is not upon the necessity of separate systems but upon the need for common sense schools and teachers who understand and continue in sympathy with those whom they instruct."⁷

Jane Martin couldn't have said it better herself.

Martin believed that schools should reflect the domesticity of the home. She stressed the need for schools to incorporate the three C's (care, concern, and connection). Woodson would have agreed with this statement yet, I feel that he would reiterate the need to recognize the cultural differences in homes. Martin says, "Come stand with me on the bridge and watch the procession again, this time to see with our own eyes just how well the expectations of these young men and women are being recognized. I notice how racially and ethnically diverse the procession has become since Woolf's time, and how all social classes are represented."⁸ We as a nation are gradually coming to the realization that to be an 'American' doesn't mean simply being white. Americans are members of a diverse society with many cultures defining its existence. Woodson expresses the idea that recognition of differences alone does not solve the educational problem. The problem cannot be solved unless we put strategies in place, and people who are willing to carry those strategies out into the classrooms. During his time Woodson explains how the appearance of change does not guarantee that those changes have been implemented. He states,

Cooperation implies equality of participants in the particular task at hand. On the contrary, however, the usual way now is for whites to work out their plans behind closed doors, have them approved by a few Negroes serving nominally on a board, and then employ a white or mixed staff to carry out their program. This is merely the ancient idea of calling up the 'inferior' to carry out the orders of the 'superior'.⁹

I think what Woodson was seeing was the beginning of change, not change itself.

Martin also realized that without change we are simply going through the motions as Woodson indicated. Martin believes,

No matter how badly American society needs schools that are moral equivalents to home; no

matter how important it is to transmit this nation's whole cultural heritage to the next generation, no matter how essential it is to teach the three C's: without remapping of home, school, and world the requisite reforms do not stand a chance."¹⁰

Woodson mentions in his book that we need to be careful not to lose the vision. As I stated before, Woodson was mainly focusing on the plight of the Negro people, but many of the things he says leads me to believe that his thoughts and ideas would coincide well with Martin's thoughts and ideas. Martin quotes Virginia Woolf as saying, "Though we see the same world, we see it with different eyes."¹¹ In Martin's book *Schoolhome*, she tells of a student explaining an incident that had happened at home the night before which was making it hard to concentrate at school. Martin states her realization that this child might have a problem fitting into the schools ideas of the world when her experiences at home were so different. Martin noted, "How ill-matched her yearning to understand the world she lives in and her school curriculum."¹² Martin felt that it was ridiculous for school systems to implement a curriculum that only satisfied the views, wants, and needs of a small group. Woodson would agree if the education of our children was to be meaningful it had to promote a curriculum that would satisfy the views, wants, and needs of children from all cultures.

One area in which I think Woodson might have a problem with Martin's book is her strong connection between school and home. Woodson, I think, would agree that the three C's are necessary for a classroom, but I don't know if he would have been as accepting about the school home idea. My rationale for this thought is that Woodson would point out that different cultures have different home lives. He would be afraid that what was considered acceptable in white homes is what would be taught to all children, but what was acceptable in Negro homes or even other cultures would never be taught. Again the diverse culture of the Negro child would be ignored. Nevertheless, I think if Martin had the opportunity to discuss this with Woodson she could probably put his fears to rest. I sense that she recognized the need to see all sides. She commented about this very thing by saying, "They believe, and I think they are right, that it is possible to treasure the uniqueness of a whole range of perspectives without losing sight of commonalities."¹³

Another area of concern that Woodson might have had would be how Martin would implement her theories and ideas. As Woodson stated in his book *The Mis-Education of the Negro*, change begins when teachers have been taught to teach in a new way. His fear of

Negro teachers that were taught in a white man's college was that these teachers would go back to their Negro schools and teach the white curriculum the way they had been taught. Carter Woodson does not believe that this mis-education is the complete fault of the white race. He believes that African-Americans are just as guilty for their own contributions or lack of contributions to lift their race out of oppression. He felt that the way students are taught could only change if we first changed the way all teachers were educated. While I believe he would agree with many Martin's ideas, he would ask her how she would bring this change about. Would this be another example of the smokescreen of what appears to be taking place but is not actually taking place? I think Woodson would want to know what kind of training would be given to teachers; would it happen at the college level or at school sites in professional development? Would there be any type of assessment in place to see if teachers are following the guidelines and that the needs of all students were being met? Who would decide what changes would be made and how would they be incorporated into the existing curriculum? These are only a few of the questions I feel Woodson would be asking Martin.

I think both books demonstrate that throughout history there have been people willing to stand and ask the proverbial question: What about the children? These authors were not only willing to stand up and ask this question, they offered suggestions on how the question could be answered. These were two different people from two different worlds in two different time periods, yet many of their thoughts and ideas were closely related. Both authors expressed concern over the curriculum being taught in American schools, and how that curriculum was being taught. Martin talks about a hidden curriculum in her statement,

That last big wave of educational critics directed the nation's attention to the hidden curriculum of schools. Transmitted by the schools architecture, its seating arrangements, its rules about how to walk in the halls, the language that teachers use, the artwork on the walls, the instructional games children play—in other words, by any and everything but school's 'formal' curriculum—its lessons convey attitudes and values to our children without their knowing it.¹⁴

Martin proved Woodson's point in this quote. I think the question from Woodson would be; how can we change this hidden agenda? History has proven that even after improvements in education, the hidden agenda of trying to fit the square peg into the round hole still exists. Instead of trying to make the school systems

fit the child we have been trying to make the child fit the school system. I would have to agree with Martin and Woodson both on this idea. Schools are not assembly lines designed to produce one product that always looks, sounds, and acts the same. We come from different cultures, with different backgrounds and different beliefs. One culture is no better than the other, what matters is how we teach our children to approach life, to interact with the world and each other while preserving our individual cultures and beliefs.

I think if Woodson could view schools today and the progress that is being made he would be very pleased with Martin's thoughts and ideas, but not satisfied. He would, I think, believe we are on a journey, we have come a long way on this road, but there is still a long way to go. As long as a human's color or culture affects the way he or she is taught, treated, perceived, and addressed the journey will continue. I think Woodson would find hope in what Martin has to say.

Douglass' Schoolhome: Learning to Live

Continuing the theme of imagining a schoolhome for African American children, I look now at chapter three of Martin's *Schoolhome, Learning to Live*.¹⁵ What do African American children need to know in order to truly live? I turned to the life of Frederick Douglass for answers to this question. Douglass, a self-educated escaped slave, a ship caulker, an Abolitionist, an editor, an orator, a United States consul general and minister resident to Haiti under President Harrison is symbolic of John Dewey's best and wisest parent¹⁶ to cultural children growing up in economic slavery.

Frederick Douglass was a father and could speak for the education he desired for his own children. However, Douglass also understood that education is the means to freedom from all forms of enslavement. He came to this understanding at a young age. Mrs. Auld, a kind mistress, set out to teach Douglass how to read and spell when he was brought to her house to work at the age of six. However, when her husband discovered what she was doing, he informed her, (please be assured I quoted him without approving his language any more than I approve his idea), "A nigger [sic] should know nothing but to obey his master."¹⁷ Nevertheless, the seed had been planted. In spite of his master's decrees, Douglass utilized every opportunity and resource available to him and successfully taught himself how to read and write. Through this experience and others Douglass recognized that knowledge constituted the "pathway between slavery and freedom."¹⁸ Learning to live entailed learning how to be free, from varied forms of enslavement, and that freedom originated in your mind and spirit.

Like many of us today, Douglass still had to come to a place of decision, a turning point where he chose to live free or to die, to let no man be his "master." Once he made the decision in his mind and spirit to live free, it was only a matter of time until his physical freedom was reality. Douglass wrote in his autobiography, *Life and Times of Frederick Douglass* (1962), "For my part, I had become altogether too big for my chains." Again in *The Autobiography of Frederick Douglass*, he defended, "When a slave cannot be flogged, he is more than half free." Douglass' exposure to schoolbooks such as *The Columbian Orator* opened his mind to the idea of freedom and once opened it drove him down the path that would eventually lead to his physical freedom. Schools today have the awesome responsibility and privilege to thus expose the minds of all students to the possibilities in their future.

Although Douglass was not recognized formally as an educator, he taught other slave children and adults how to read in Sunday schools. Later, he met his future wife in an informal gathering of free blacks [sic] who also met on Sundays.¹⁹ This group enjoyed lectures, musical selections, and readings. Once married and living in New Bedford, Massachusetts, Douglass and his wife again sought out the stimulation of sharing ideas. It was at one of these discussion forums that Douglass learned about the antislavery movement and was introduced to William Garrison, the editor of the *Liberator*. Although denied formal education as we speak of it today, Douglass was a recipient of both the cultural wealth and the cultural liabilities described by Martin.

I extracted four main factors regarding learning to live from an extensive literature review of Douglass' life, his writings and his speeches. Additional research focused on the historical context of African American education, as well as contemporary movements addressing the issues related to the education of African-American children. The four factors that will be addressed are:

1. Historically accurate portrayal of African American heroes and the contributions they have made,
2. Parental and community involvement,
3. Safe, adequate learning facilities staffed by knowledgeable teachers, administrators, and support personnel
4. Challenging goals derived from high expectations and developed with effective feedback.

If we are ever to design a suitable schoolhome for African American children, we must amend our curriculum to include a historically accurate portrayal of African American heroes and the contributions they have made to all areas of life. Carter Woodson's

message was “that Blacks should be proud of their heritage and that other Americans should also understand it.”²⁰ One way that this may be accomplished is through sharing stories about heroes.

I have considered two arguments for why we need models for today’s students to look to in determining how they will live their lives and deciding what is worth living for. Throughout history, core values have been passed down through heroic stories. However, school history courses commonly address African American contributions primarily in terms of slavery. Not only does this do a grave injustice to the varied achievements of blacks, it also perpetuates the concept of subordination and pits the races against each other. African American students, as well as all students, need to hear of the accomplishments of all people. Frederick Douglass understood the importance of validating our youth. He declared, “You may hurl a man so low beneath the level of his kind that he loses all just ideas of his natural position; but elevate him a little and the clear conception of right rises to light and leads him onward.”²¹ America is indebted to the contributions of African Americans in all areas of our lives. It is time that we elevate their accomplishments to lead others on to accomplish their full destiny.

Secondly, we need heroes. We need not just celebrities but men, women, and children who can serve as models of the values we desire students to exemplify, values such as perseverance, determination, resiliency, initiative, tenacity, honesty and integrity. Black athletes and entertainment celebrities demonstrate one way to experience success. However, when these are the only role models provided for black young people, students are not encouraged to do what it takes to succeed in academic pursuits. Research (Nisbett, 1998; Ogbu, 1994; College Board, 1999) has explored the relevance of black students’ fears of appearing “too white”²² if they do well in school. This fear would be ungrounded if the academic achievements of men and women of Douglass’ stature were heralded equally with the achievements of whites.

Douglass would additionally emphasize that if we truly want to be successful in bringing the moral equivalent of home into our classrooms, we must consider how we can better meet the needs of our students, parents and the community in which we live and work. It is imperative that we impart to them a greater sense of their importance in our classrooms and in society. However, educators cannot do it alone. *It Takes a Village* by Hillary Clinton has popularized an old African proverb; ‘it takes a whole village to raise a child.’ More and more schools across America like

those highlighted in the *North Carolina News and Observer*²³ are recognizing the benefits of making educating today’s students the responsibility of the community. Faith organizations that offer tutoring programs after school and on Saturdays also provide a support network for the students’ families. Parent volunteering, mentor programs, and activities such as Math Game Night and Families Reading Together provide avenues to bring family members and caregivers into the school and help reverse the negative perceptions some parents bring with them from their own educational experience. We all benefit when schools open their doors and creatively involve family members and the community in the educational process.

The third area Douglass would address is insuring that every class is taught by an enthusiastic, knowledgeable, caring teachers in safe, appropriate learning facilities. Every teacher is aware of those students in the class who will succeed almost in spite of whatever blunders are made. These children possess an intrinsic motivation that drives their accomplishments. Frederick Douglass was one of them. “Though conscious of the difficulty of learning without a teacher, I set out with high hope, and a fixed purpose, at whatever cost of trouble, to learn how to read.”²⁴ Other children, however, will not acquire the necessary skills unless they receive appropriate instruction. They deserve the very best teachers.

Although teachers have the greatest direct impact on students, administrators and school personnel contribute greatly to the overall school atmosphere. School employees must be informed and professional and treat all visitors to the school with respect. It is important that every member of the staff identifies with the school’s vision and understands the role he or she plays in accomplishing that vision. Schools need to be creative in scheduling forums and providing as many opportunities for participation as possible, making special efforts to draw fathers into the dialogue, as well as mothers.

Challenging goals, derived from high expectations and developed with effective feedback describe the definitive element Douglass would desire for his cultural children. Douglass had been speaking publicly against slavery for about two years when rumors circulated that he was too articulate and therefore could not have been a slave himself. A white advisor suggested Douglass sprinkle in some, and I quote, “plantation talk.” “But Frederick refused, arguing that using slave dialect played into the hands of those who said the slave was uneducable, ignorant, and unable to learn like white people. He was living proof that, if

given the opportunity, combined with desire and hard work, a black person was as capable of learning as any other.”²⁵

“Rumors of inferiority”²⁶ have unfortunately not totally disappeared today. Richard Nisbett, University of Michigan Professor, wrote, “While many, including some scholars, believe the black-white achievement gap has a large genetic component, there is little evidence to support that claim, despite intense efforts over the course of this century to prove it.”²⁷ Douglass recognized that he had to be particularly careful not to perpetuate the misconception that blacks were less intelligent. As educators, we need to do all we can to abolish the misconception all together and insure that students are all encouraged to set high goals regardless of the dialect they speak.

Sapphire’s Precious: Individualizing the Impact

Woodson, Douglass, and Martin heralded numerous verdicts concerning the education of African Americans, but these points could also pertain to students from any ethnicity. Good teachers, meaningful curriculum, and the lack of discrimination would benefit anyone, but especially students from diverse backgrounds and cultures. All students need to learn about and experience the successes of those individuals that share their similar cultures. The famous scientists, explorers, and inventors that are discussed need to represent the diversity present in our classrooms.

When faced with the challenges of meeting the individual needs of the students, it is easy for educators to fall back on a blanket curriculum to teach a concept. However, sometimes these strategies do not work. What may help one child succeed may not motivate or encourage the next. Children come to school with many experiences that influence how or if they learn. This was evident for one individual, Claireece “Precious” Jones. Precious was dealt a difficult hand in life. She was a sixteen-year-old mother of two children and had been raped, abused, neglected, and infected with the AIDS virus (Sapphire 1996).²⁸

Due to the circumstances in Precious’ life, she was unable to read as a sixteen-year-old freshman in high school. She had a negative attitude about school and was known to cause fights or cuss out students. Her defiant attitude to authority figures as well as her second pregnancy caused the principal to notice her. The principal decided to send her to a local alternative school, Each One Teach One.

In the alternative school, Precious was surprised to find that she was placed in a classroom with a small number of girls that also had difficulty learning and could not read. They each had had problems in their

high schools and were guided to another educational environment where they could succeed.

Four aspects that could have helped Precious as a young child, as well as now as a teenage mother, are ones that have been mentioned earlier:

1. Historically accurate portrayal of African American heroes and contributions they have made,
2. Parental and community involvement,
3. Safe, adequate learning facilities staffed by knowledgeable teachers, administrators, and support personnel,
4. Challenging goals derived from high expectations and developed with effective feedback.

As I gleaned knowledge from Precious’ educational background it was evident that she only knew of one African American leader, Louis Farrakhan. She kept posters of him in her room and named one of her children after him. Precious would have benefitted by learning about George Washington Carver, Frederick Douglass, Martin Luther King, Jr., Rosa Parks, Harriet Tubman, Carter G. Woodson, and others. They were all African Americans that stood up for their beliefs and overcame adverse situations. I believe if Precious had been exposed to these great Americans she might have found the strength from within to reach out for help. The exposure to these leaders and their personal struggles and sacrifices could have encouraged and motivated her.

Parental involvement is important to the success of any school. Sergioivanni stated,

Community building must become the heart of any school improvement effort. Whatever else is involved – improving teaching, developing sensible curriculum, creating new forms of governance, providing more authentic assessment, empowering teachers and parents, increasing professionalism – it must rest on a foundation of community building.²⁹

Bringing parents into schools is important in educating students. This enables parents to feel welcome and included and that the education of their children as a joint effort between the parents and the school personnel.

Precious would have benefitted greatly by the inclusion of her mother into her education. The experiences shared might have changed some of the decisions that were made by both individuals. Even if her mother did not participate in the educational opportunities that were available, the lack of involvement would have raised concerns with the teachers and counselors. Some schools try to include students, parents, and other community members by allowing the facilities and equipment to be used. Other schools create community gardens, include parents and

grandparents in reading to students, hold arts and craft fairs in the school for the community, etc. (Sergiovanni 1994). Any of these programs would entice and enable parents to become involved in their child's education.

Enabling students to come to a safe environment where they will not be harassed or discriminated against is necessary for learning to take place. Basic human needs as well as individualized learning experiences allow those with difficulties to gain knowledge and to become successful. Teachers, counselors, social workers, and other staff members need to be educated on strategies and techniques to help those students that may be falling through the cracks (Gaskins 1998, Holloway 2003, Leone et al 1999). These students need the best teachers to help encourage and motivate them. They also need a curriculum that is meaningful and not solely directed toward the passage of standardized tests. All students need a curriculum that is relevant, purpose driven, and uses higher order thinking skills (Raywid 2001). Using a standardized curriculum may not work for individuals that have had different life experiences with examples and curriculum that lack direct meaning.

The school that Precious attended was one in which the teachers never identified her learning difficulties or her dysfunctional home environment. As an educator, I believe this is a travesty. Her teachers ignored the issues, her lack of work, and her displays of anger to other students and teachers. When they did notice, they disciplined the child instead of looking at the deeper issues. With class sizes increasing and greater demands placed on educators this situation could occur more often. The lives of children should be a priority.

Finally, schools need to have high expectations for their students and challenge all of them no matter the educational level, race, gender, economic background, or life experiences. "All the strategies in the world will not help to close the achievement gap if you don't

believe it can be done."³⁰ The school must also combine "high academic standards with engaging and creative instruction."³¹

The teacher at the alternative school, Ms. Rains believed in her students. She did not let their backgrounds or previous school experiences block their educational possibilities. She met students academically and encouraged them to learn and succeed. High expectations for the students were an important aspect of this school. Ms. Rains did not give up on her students due to their differences. Her main focus was to get all of the students to read. Many students came from difficult situations and were unable to read as teenagers. All students were expected to participate in discussions and complete the individualized assignments.

The book written by Sapphire is a fictional representation of the life of an African American teenager. Her situation is extremely realistic and could be one that is found among all races. It is heart wrenching to see that this student was invisible in the classroom until she was sixteen years of age. Fortunately, a teacher reached out her hand and like a wise parent gently guided Precious in gaining knowledge and skills that could make her successful.

It is with this hope in mind that we initiate the dialogue today, to imagine a schoolhome for all of America's children. Students in today's schools have diverse cultural heritages. If we share Martin's premise that education is the transmission of culture, we must move beyond the question of what will be included in our curriculum. We must learn how to draw in the voices of all the "best and wisest" parents and decide what is best for all our children and for America. As Dewey pointed out, "any other ideal for our schools is narrow and unlovely; acted upon it destroys our democracy".³²

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THE STRANGER AND FEAR: A REFLECTION ON BIGOTRY

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The seemingly calm environment of the university is deceptive. It appears that the university is insulated from reality, through a comfortable separation from the world. Busy scholars are thinking, creating, imparting that which they know, and understand to students who seek "the Truth." Some in the university community believe they are holders of the Truth. That the Truth is clearly evident to some is terrifying to those who are incredulous to the notion of the Truth. For these scholars the university is not a dispenser of knowledge, nor a guardian of the Truth, but rather a place where one questions conventions and institutions that impede the search to understand. The search is continuous and uncertain; the paths are winding, more uncertain now than when we began. The university is a place of tremendous debates such as, "What counts as knowledge" and "Who is privileged to speak?" Some of the greatest battles of all are waged internally, within oneself, as one seeks to understand himself and the human condition. These are the battles that Jean-Francois Lyotard describes in these words, "You are at war with the institutions of your own mind and your own identity."¹ This paper represents one such internal war to understand a disturbing incident that occurred in July 2003. When deconstructed, the discursive formations can be exposed, thus allowing for the neutralization of its power and resolution of its memory.

A major dilemma has been the format of the paper. Should the event be braided into the text, illuminating a little here and providing a flicker there, or should the tale/event be denied admission entirely to preserve objectivity. A review of Jean-Francois Lyotard's writings reinforces the notion that the event in question can be separated neither from memory nor from this inquiry. The event functions as figure within the discourse testifying to not only the occurrence of the event (that is, what happened) but to the actuality of the event itself (it happened that). In Political Writings, Lyotard explains:

What memorizes or retains is not the capacity of the mind, not even accessibility to what occurs, but, in the event, the ungraspable and undeniable 'presence' of a something which is other than mind and which, 'from time to time', occurs ...²

Lyotard argues that to be politically responsible, ethical, and to make reflective judgments, one must be ever vigilant to two questions: "Is it happening that?" (The *event*) and "What is happening?" (The occurrence,

the action within the event).³ The occurrence in this case is an incident which I have identified as act bigotry and the event involves the circumstances embedded in the narrotology of a closed circle of individuals that allowed the act to happen. According to Webster's Dictionary a *bigot* is: "one intolerantly devoted his own opinions or prejudices."⁴ One would expect that bigots have carefully constructed a tight, closed conception of reality, and are unwilling to explore, listen to, tolerate or acknowledge other beliefs or cultures that are different from the ones that they hold to be true.

In summer of 2003 educators, from school districts and universities across the nation came together to discuss a complex issue: how to attract, sustain, and retain special educators to teach in America's inner cities. In a sense we formed a temporary community of scholars. Each day we met, discussed, listened, read, and reflected on the study of multicultural acceptance, tolerance of differences, and curriculum adaptation grounded in the music, history, and tradition of minority cultures. The conference organizers believed that if teachers are immersed in the values of inner city schools, then their students would be more successful. This can contribute to job satisfaction and that can increase the desire to remain in inner city schools. While this chain of perceived realities clearly does not encompass all the reasons teachers are reluctant to teach or remain in urban schools, many at the institute believed that it would be a good place to begin.

The participants/ fellows at the institute slowly began the process of accepting one another. Progress was made until toward the end of the week the unbelievable happened, during an instituted devoted to acceptance of differences, an incident of unmistakable bigotry occurred. Ironically, this particular act of bigotry was accomplished under the auspices of civil rights, one group of individuals who happened to have minority status, displayed intolerance of an individual of a different minority. A whispered allegation in the right ear was all it took. Much of the work on acceptance of differences was negated. Collegiality was destroyed as groups tightened in a protective mode against any outsider. The result was devastating. A life was altered, a profession damaged.

Postmoderns and post structuralists argue that language, even a whisper, can either control or liberate individuals. Michele Foucault writes about how individuals are constructed through institutionally

controlled discourses to accept their “place” in society. Modern structuralist thought encourages hegemony as it masks the social and political forces that create and limit choices, outcomes and opportunities.⁵ Resistance to convention is one path by which individuals can fight hegemony. Foucault writes:

the main point is not to accept this knowledge at face value but to analyze these so-called sciences as very specific “truth games” and meta narratives related to specific techniques that human beings use to understand themselves.⁶

Thus Foucault warns against embracing any meta narrative, whose function is to categorize, compare, normalize, and correct humans.⁷ All forms of manipulation, discipline, suppression and objectification are diametrically opposed to the goal of liberation. Foucault succinctly outlines the mission of those who dare to deconstruct:

It seems to me that the real political task in a society . . . is to criticize the working of institutions which appear to be both neutral and independent; to criticize them in such a manner that the political violence which has always exercised itself obscurely through them will be unmasked, so one can fight them⁸

Once political violence is exposed, its power is neutralized. One must question, deconstruct, and inquire into the referent of the game.

I have chosen to question, deconstruct and inquire into the referent of the game that allowed for the event and its occurrence. This paper is grounded primarily in the theories of Jean-Francois Lyotard. His work is clear, he addresses issues in an easily understandable form and explains how and why they occurred in terms of the politics of language. He examines complex matters including “the disassociation of the politics of the postmodern condition from its aesthetics, the analysis of the narrative authority in relation to legitimation and totalitarianism, and the decline of the Enlightenment project of modernity.”⁹ In several of his works, he expands his focus to include, “the function and teaching of philosophy, and how young minds can revive wonder and clarity within the context of a media-saturated world.”¹⁰ Through the examination of the influence of modernity on pedagogy and the possible consequences for children, Lyotard speaks directly to educators, parents, and policy makers.

Lyotard scrutinizes the failures of modernity and Western metaphysics to fulfill the promises of the Enlightenment and demands that politics be addressed by the juxtaposition of meta narratives to little narratives that serve to legitimate discourses. He has developed a

unique interpretation of the politics of power, called “language games” which function as agents of “truth” in the denotative game, “efficiency” in the technical game, or “justice” in the prescriptive game. They are played through narrative discourse and its discursive practices. An infinite number of language games are played simultaneously.

The goal of language is the creation of new social linkages in the process of determining legitimation. Linkage is accomplished through the propositions of the specific pragmatics of each *language game*.¹¹ Discourse embedded in one genre can only link to discourse in the same genre. The point at which two or more incommensurable language games collide is a *differend*. In the differend, that is, in the space between the incommensurable games, lies the possibility of constructing an entirely different language game. This movement is called a *ruse*. There lies the hope of resolving conflict. But constructing a ruse requires much skill and the cooperation of all the players.

All knowledge is expressed as narrative. Two types of narrative knowledge are recognized: meta narratives and little narratives. Meta narratives are based on the Kantian assumption of the existence of *a priori* truth and allows only one specific set of predetermined criteria for judgment. Meta narratives simultaneously order and legitimate a community or social culture by: first, giving the community or culture an origin; and second, by establishing rules which allow that origin to govern the community or culture without the voices of the people.

The other type of narrative affects a community but does not function in the same way as does the meta narrative. This other narrative is called a little narrative. *Little narratives* are an essential component of the social bond because they provide a system of language games that store, order, and retrieve units of information about the events in the community.¹² A clearly defined narrative mechanism called narratology encircles both the people and the culture in a protective web, keeping them safe from any undesirable associations whether in past or in present. Narratology is part of the social bond that transmits the community's relationship to itself and to its environment by declaring what the culture believes to be real and true. Their reality is the discourse of many voices and lives. This phenomenon of a community perceived reality is explained in *The Inhuman: Reflections on Time*, when Jean-Francois Lyotard states:

Reality is not what is “given” to this or that “subject,” it is the state of the referent (that about which one speaks) which results from the effectuation of establishment procedures defined by

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a unanimously agreed-upon protocol, and from the possibility offered to anyone to recommend this effectuation as often as he or she wants.¹³

Acting as temporal filters, little narratives function to transform any emotive charge linked to an event, into sequences, units and information capable of encouraging and creating meaning and a continuum of linkages across time and space reflecting “. . . permanence and legitimacy.”¹⁴

According to Lyotard, statements of narrative knowledge are:

judged to be “good” because they conform to relevant criteria (of justice, beauty, truth, and efficiency respectively) accepted in the social circle of the “knower’s” interlocutors. The early philosophers called this mode of legitimating statements opinion. The consensus that permits such knowledge to be circumscribed and makes it possible to distinguish who knows from one who doesn’t (the foreigner, the child) is what constitutes the culture of the people.¹⁵

Individuals may belong to many communities or circles simultaneously, such as the neighborhood, the university, the church, family, the nation, and so on. Membership may be explicit, formal, and official that is one may be a card-carrying member, or membership may be implicit, informal, and casual. Whether explicit or implicit, membership is temporal and, as such, is not necessarily permanent. Each circle has its own set of rules that are expressed through convention and language. Membership in one circle does not guarantee acceptance in a different circle. So, an individual is at once on the inside of some circles and the outside of others.

It is this relationship among the members of the circle that allows the social bond to exclude all the people outside of the authority of their narrative culture. The designator “we” signifies unity within the safe circle of the community. Conversely the designator “they” is used to describe those outside the circle, the people who do not share the social bond of the community. The “theys” are always *strangers*. Should the *strangers* fit into the expectations of the circle, they may be judged with tolerance and be allowed to peacefully coexist outside the circle of insiders. Should the stranger not correspond with the *a priori* standard of acceptability, he is viewed as suspicious by virtue of his difference. Then the stranger at once represents the unknown, the unknowable, unlovable and the unlovely. Should the stranger mis-speak or act in any manner that the circle considers suspicious, unusual or improper, he may be subjected to judgment.

In this case, the type of judgment is one described by Immanuel Kant as determinate judgment or the ability to generate a *particular* concept from predetermined criteria, into a universal principle or *transcendental*.¹⁶ Kant believed certain *a priori* truths are applicable to humanity while Lyotard, on the other hand, believes that no *a priori* truths have been discovered and argues that judgments must remain open to all possibilities. He calls this type of judgment reflective judgment. For Lyotard, judgment is an *Idea* of fairness and he thus advocates that judgments should be specific to each individual case. Any judgment, whether determinant or reflective, is perhaps a murmur of the vulnerability that all humanity shares. The presence of the stranger, of the other, whispers the unknowable, reminding us of our own difference, of that which we fear, and our own vulnerability. That which may be present yet, concealed within the stranger, may also be hidden and undisclosed within us. Julia Kristieva explains the simultaneous recognition of ourselves within the stranger: Strangely the foreigner lives within us: he is the hidden face of our identity, the space that wrecks our abode, the time in which understanding and affinity founder. By recognizing him within ourselves, we are spared detesting him in himself. A symptom that precisely turns, “we” into a problem, perhaps makes it impossible, the foreigner comes in when the consciousness of my difference arises, and he disappears when all acknowledge ourselves as foreigners, unamenable to bonds and communities.¹⁷

Understanding ourselves is a challenge and misunderstanding the stranger is almost expected, as Friedrich Nietzsche explained, we remain “. . . strangers to ourselves . . . we have to misunderstand ourselves.” Wisdom does not ease the journey to self-knowledge. Nietzsche writes, “We are unknown to ourselves, we men of knowledge.”¹⁸ For some it is more comfortable to avoid the self entirely and confront the stranger with perceived truths or myths constructed out of a basic defense mechanism, self-preservation.

Perhaps the participants in the closed circle at the Harvard institute could be considered in this context, men and women of knowledge seeking first to preserve themselves and then retain and protect their uniqueness, but without the real courage to open themselves to others or to seek self knowledge. In the act of protecting self they attacked a stranger. Equality and tolerance struggled with bigotry and hate. Incommensurable language games met. This difference could not create a ruse because not all the participants agreed to cooperate. The whispered accusation functioned to control the temporality.

The perceived reality of those in the closed circle was at once extreme and emotionally charged; it was a lie and the truth. When an occurrence fits these unique conditions, and is constructed by a closed circle of 'Wes' who "are intolerantly devoted his [their] own opinions or prejudices," then that occurrence is the foundation of bigotry. With a whisper, all possibilities of dialogue ended, the language game clashed, legitimation was impossible, voices were at once silenced as a player was eliminated. Lyotard would describe that act as: . . . abruptly destabilizing the accepted positions, not only in the university, and scientific hierarchy but also in the problematic. . . . It changes the rules of the game upon which consensus had been based. . . . The decision makers' arrogance, which in principle has no equivalent in the sciences, consists in the exercise of terror. It says: "Adapt your aspirations to our ends-or else."¹⁹

Bigotry's message is, "Become a "we" or be eliminated from the game. Give up your essence, your individuality, your other and be subsumed into the "we." For only "we" matter, you are of no consequence. But this is not possible, for a "they" can never become a "we."

Actions within that closed circle reached well beyond the authority of its members to declare truth and establish reality. When their beliefs were allowed to spread unchecked into the entire institute; their discourse changed from a little narrative reflecting many voices and began to function as a quasi meta narrative.²⁰ The elements of this quasi meta narrative, linked

together so tightly that all alternative thoughts, expressions, and voices were sublimated. The quasi meta narrative declared a transcendental and performance a determinant judgement. By ignoring the incident the organizers and moderators of the institute sent a message of tacit agreement and allowed the circle and the quasi meta narrative to re order and control the institute.

Ninety-three educators from all corners of the country attended the Harvard Institute, yet somehow five individuals managed to discover one another and form a closed circle. One wonders if there is some sort of signal that perhaps a code or symbol a gesture only certain individuals recognize, to indicate similar beliefs of intolerant minds, values and passions? Do they possess auditory skills equivalent to the sensitivity of a vast array of radio telescopes that scan the universe? Are they capable of perceiving the slightest sound? Their recognition of each other somehow occurred. Their alliance and radical action made the institute ring a hollow dirge as those, once strangers themselves, turned their gazes to another and eliminated her with a whisper. The notion of finding possible solutions was abandoned, but a more serious issue was illuminated and is connected to the first. The mass exodus of teachers from urban schools is but a reflection of a much deeper problem throughout this culture, division by lines of power, money, and race. One wonders what role public education and the government play in the perpetuation of this division. How can those who dare to deconstruct change the system and free the stranger?

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MYSTERY, MAGIC, AND MYTH: THE POWER OF NARRATIVE

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Abstract: There are at least two types of narratives. First are little historical narratives that tell the story of a culture and transmit its social bond. Second, are meta narratives that assume the role of the truth to control the people and the culture. Little narratives can be used by those in power as a basis to create a meta narrative. In every culture, those people who “are privileged to speak” decide what counts as truth, and what counts as knowledge. These powerful entities control humanity through language and discursive practices. This paper examines the trail of little narratives, meta narratives, and back again.

Introduction: In the Footsteps of Narrative

In the summer of 2001, I traveled to an ancient place of beauty and power and was hopelessly captured in a spell woven in the land of the Hittites. The warmth of the people, the strength of its family-oriented and God-centered community spoke to my soul and stole my heart. Walking through majestic ruins on the same marble roads as did saints and gladiators, I was overwhelmed by the rich legacy of a community of people whose history is as varied as a woolen carpet woven with colors of mystery, and myth. Beautifully carved marble statues and buildings, mosaics portraying daily life, and frescos of saints and kings have traversed several centuries. They reflect the narratives and beliefs of the community and remain firmly through its social bond as it is passed from generation to generation.¹ Likenesses of heroes, gods, and goddesses, saved in stone, look down on tourists, historians, and archeologists reminding all of the timelessness of narrative. Intrigued by the beauty and history of Turkey, I wondered about the line separating myth from reality and considered how the power embedded in the narrative is reciprocated through the discursive practices expressed in the values of the community and culture. This cyclical nature of values, narrative, and power is clear whether it be 100 B. C. or 2001 A. D.

Discursive Practices and Little Narratives

This paper will consider: first, the difference between *little narratives and meta narratives*; and second, the implications of each in policy decisions, and finally, how reality is affected by narrative and policy decisions.² According to Jean François Lyotard the role of little narratives, especially historically based narratives, is an essential component of the social bond of any community. Lyotard further states

There are many ways of telling a story but the narrative as such can be considered to be a technical apparatus giving people the means to store, order, and retrieve units of information--events. More precisely, narratives are like temporal filters whose function is to transform the emotive charge linked to

the event into sequences of units of information capable of giving rise to something like meaning.³

In other words, little narratives, particularly historical narratives such as those traditional tales told by a community, about that community, and to the people in that community, give meaning to the culture of that specific society by uncovering and disclosing any transformations or disputes in their history. All voices of the community contribute to the little narrative. None are privileged over any other voice.

By passing the story from one generation to the next, each storyteller establishes a link between himself and herself and the history of the community. The continuum of this linkage bridges time and space and immediately establishes reality. The story teller is at once and always the speaker, the listener and an integral part of the story. Through his unique role of authority, the storyteller is able to establish “. . . what one must listen to in order to speak, what one must say in order to be heard, and what role one must play in order to be the object of a narrative.”⁴ A clearly defined narrative mechanism, called narratology, encircles both the people and the culture in a protective web, keeping them safe from any undesirable associations whether in past or in present.⁵ Narratology is part of the social bond that transmits the community’s relationship to itself and to its environment by declaring what the culture believes to be real and true. Reality is the discourse of many voices and lives. This phenomenon of a community perceived reality is explained in *The Inhuman: Reflections on Time*, when Jean François Lyotard states:

Reality is not what is “given” to this or that “subject,” it is the state of the referent (that about which one speaks) which results from the effectuation of establishment procedures defined by a unanimously agreed-upon protocol, and from the possibility offered to anyone to recommend this effectuation as often as he or she wants.⁶

Another narrative mechanism that allows the community to expand its perceived reality is *naming*. Naming offers the possibility of many descriptors and

infinite interpretations to reality.⁷ The act of naming involves tying one name to successive names and times, thus allowing reality to flow from one generation to the next. Integrity is embedded in the authority inherent in the culture of the story teller and is nontransferable to any other narrative. Integrity cements the relationships and beliefs of the social bond to reality. This community perceived reality, according to Lyotard, “. . . secures mastery over time and therefore over life and death.”⁸

The little narrative offers permanence and a type of immortality to events and to individuals in the community as long as the community exists. When the community itself dies or is subsumed by a different community, the social bond is broken or at the very least altered. Past events may not have changed, but the perceived reality associated with those events may have been altered. The reality of the existence of the community can in fact be in doubt. The narratives of the community may then be relegated to the status of a myth, and may remain there unless a different community uncovers and exhumes the previous reality.

An example of this phenomenon is recorded as the *Iliad*, originally presented and legitimized by Homer. Its perceived reality remained true as long as the community and the social bond were intact. Once the reality became fuzzy, Troy was considered a myth. Not myth but reality, Troy had been rebuilt and resettled at least ten times over a period of 5000 years.⁹ Archeologists have uncovered circumstantial evidence to support the theory that some type of battle took place at Troy VI which existed sometime in the period between 1800 B. C. and 1250 B. C. Whether this particular armed conflict was in fact the Trojan War that Homer described in the *Iliad*, or whether it was Helen's beauty that sparked the war, or other powerful motivators are all unsubstantiated. Perhaps other factors such as greed and the lust not for love but rather for power, provoked the battle. What is clear, is that the culture of Troy was real and its people believed in and supported their leaders through many centuries. The narrative, the *Iliad*, provides a picture of the shared values of a community and gives twenty-first century people a glimpse of life in Troy.

An example of a little narrative in this modern *episteme*, which affects the lives of Americans, is the Constitution of the United States. The Constitution is passed from generation to generation espousing what this culture embraces as shared values. All the voices of the community are free to comment on the Constitution and its discursive practices. Despite its role as the basis of law in the United States, the ideals set forth in the Constitution are open for interpretation on a case by

case basis. The ultimate resolution of the history of the Constitution and the American people has not yet been written. The fate of this little narrative is unknown, but as long as it remains open to the voices of the people it will remain legitimated in the social bond of this nation.

Discursive Practices and Meta Narratives

Yet another type of narrative affects a community and does not function in the same way as does the little narrative. This other narrative is a meta narrative, which on the surface may appear to be beneficial and offer a remarkable answer to some difficulty or question. The meta narrative is based on the Kantian assumption of the existence of *a priori* truth. It establishes the way to proceed in a particular situation and allows only one specific set of predetermined criteria for judgment. Meta narratives simultaneously order and legitimate a community or culture by: first, giving the community or culture an origin; and second, by establishing rules which allow that origin to govern the community or culture.

The meta narrative evolves by dissecting the many little narratives to uncover “the truth” inherent in all the stories.¹⁰ Isolating special truth from the cultural context of the little narratives breaks the continuum of social bond. The elements of the new meta narrative are then linked together to unify the *linkage* of events. A linkage so very tight is formed that it ends all possibility of little narratives and thus sublimates all alternative thoughts, expressions, and voices. The authority to declare truth as believed by the community is destroyed as the sovereignty of the storyteller is obliterated; the many voices of the culture are silenced; and the legitimacy found in the little narrative is negated. Perhaps unaware of its fallacy or by design, the meta narrative proceeds to categorize itself into a very specific revelation of succinct sequential moments that link all its events tightly to other events and in doing so suppresses all other narratives.¹¹ The meta narrative then assumes that it is powerful enough to establish patterns of control over humanity through an inherent authority bound in its word alone.

Whether the meta narrative resides in a holy genre like religion, or is based in efficiency as technology, or the meta narrative is a new formula designed to raise students' test scores, it is the current method, the only path to the truth and thus to reality. Representing supreme authority in its respective field, some people, usually those who hold or desire to hold power, embrace the meta narrative and passionately defend it. Battles have been fought, and lives have been changed in its name, whether that name is imperialism, or civil rights, outcomes-based education, or data-based decision

making.

Meta narratives abound in American public education along with the people who tend them, such as state departments, the federal government, universities, and school boards. Meta narratives are subtly destroying the American education system and are constantly evolving into new stronger forms of discourse tied to educational funding streams. Together they control humanity, govern lives, and shape the future of education. As meta narratives continue to ride the crest of popularity, they promise to provide an infallible formula to improve education and to make it accountable. Data-driven decision making is considered to be the solution to low student achievement, and has negated the social/ emotional considerations of the social bond. Practices that are data controlled are undermining the basic search for knowledge and the ability to think. Meta narratives function by limiting choices, stifling all questions and silencing dissenting voices.¹²

Those who disregard the legitimacy of outcomes based or data-based decision making as the way to assure higher student achievement are considered at best to be dull-witted, uninformed, and lazy. If one questions the popular notion that low test scores are the results of poor teaching, then one is considered a threat to the system. Dissenting voices are summarily shuffled to the margins of humanity under the suspicion of inadequacy. America's testing oriented society has generated a strange new breed of teachers, who are operating in fear, teaching the test, and, in many cases, focusing on test scores instead of needs of children.

Often these new types of teachers have little knowledge about which to recommend to their students. Universities, who continue to train teachers and administrators to operate in the traditional manner, reproduce automatons and are as much as fault as are the repressive systems of schooling that perpetuate the terror of silence in the hearts and minds of the technicians we call teachers and administrators. In modernity, the equation of time equals money, translates into power, thus, controlling education policy and practices as the one voice of authority and truth.

Breaking the hold of the meta narratives that are destroying the integrity of thought and honor of knowledge is possible. The power to liberate education lies in language and in the strength of specific language games that are designated as *literary politics*. Literary politics is a term Lyotard uses to describe the dialogue that occurs between players in any language game when they struggle to control each through other through language by predetermining what the next phrase "will

have been".¹³ Literary politics raises the notion of the *differend*, the point where two or more language games clash, by refusing to allow hegemony to rule the linkages of any one language game in preference over any other language game. In this way, literary politics and the differend, function much like the little narrative where all voices celebrate the discourse. For Lyotard, ". . . the politics of the *differend* is reading of the event's incommensurability with capitalism's claim to make all time accountable and exchangeable."¹⁴ Bill Readings, an imminent postmodern writer and philosopher, supports the notion of the heterogeneity of many voices to enrich the culture of political discourse because, "there is no universal language of political meaning in which signification of all referents can be authoritatively determined. Rather, politics is the struggle to witness to the descensus among the different languages that political discourse seeks to homogenize."¹⁵

When such a political resistance occurs, and the people within a community have the courage to speak against the controlling meta narrative, there is a possibility of creating a different language game allowing for deconstruction, and open discourse. This allows a forum of the many voices and allows for little narratives of shared values to be legitimized through the establishment of a new language game. The possibility of this new game reflects shared beliefs and can be created through a ruse. The ruse does not act alone but rather is connected to the *will to power* through the imagination and indeterminate judgment of the community. The ruse allows for new interpretations and ideas, and thus opens the language game of the meta narrative. As the controlling meta narrative is opened and deconstructed, the subtle political violence inherent in it is revealed. Then it can be fought, changed, and destroyed.

Summary

This paper considered the nature and power of narrative. Those who are privileged to speak decide what counts as truth and what counts as knowledge. They control power; thus they believe that they can also control humanity through the language that they choose to develop policies, procedures and discursive practices. Foucault argues that in modernity seemingly neutral institutions such as schools or religions serve to discipline individuals to socially constructed norms. Regarding institutional policies and their concomitant practices Foucault notes:

It seems to me that the real political task in a society . . . is to criticize the working of institutions which appear both neutral and independent; to criticize them in such a manner that the political violence

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which has always exercised itself obscurely through them will be unmasked, so one can fight them.¹⁶

Subtle forms of discipline and control are present in every aspect of modernity. They increase hourly from influential statements or suggestions of powerful voices to standards of educational performance stipulated by departments of elementary and secondary education in state and federal governments. According to the work of Jean François Lyotard, the functions of language games in communication and the control of knowledges contribute to the autonomy of individuals within the community. If Lyotard is correct, assessment, evaluation, outcomes-based performance, and data-based decision making actually limit access to many

types of knowledge. When access to knowledge is controlled, or one type of knowledge is privileged, then possibilities are limited. Lyotard suggests that are ways to resist the power and control exerted through meta narratives. These solutions involve the creation of a ruse, which is a new language game. This quest to unmask subtle forms of power and control can change the structure of schooling. Deconstruction of educational policy may be fought on many levels, but true legitimation it must involve those who are privileged to speak about what counts as knowledge. To meet this challenge, one must have the courage to deconstruct the power sources of institutions that act to control the lives of children through schooling.

REFERENCES

1. *Narrative*: story of events whether true or fictitious (page 951), *myth*: a traditional or legendary story, usually concerning some superhuman being or some alleged person or event, with or without determined basis of fact or a natural explanation(page 946) *Webster Encyclopedic Unabridged Dictionary of the English Language*, Gramercy Books: New York, 1994.
2. Lyotard often interchanges “grand narrative” for “meta narrative.”
3. Lyotard, *The Inhuman: Reflections on Time*, 63.
4. Lyotard, *The Postmodern Condition*, 21.
5. Within every phrase, there is a “phrase universe” which presents a tripartite relationship between an “addressor” (speaker), an “addressee” (a listener), and the “referent” (object). Each role is specified by the “language game” in which the phrase is being used. When the role (the pragmatic situation of instances) changes then the game changes. These linkages are accomplished through the propositions of the specific pragmatics of each *language game*. Adapted from the work of , Jean-François Lyotard and Jean-Loup Thebaud, *Just Gaming*, trans., Wlad Godzich (Minneapolis, MN: University of Minnesota Press, 1985). Originally published as *Aujuste*, Paris.
6. Lyotard, *The Inhuman*, 4.
7. *Ibid.*, 53.
8. Lyotard and Thebaud, 32.
9. Hidden by earth for centuries, Troy was believed to be a only mythical city until the ancient site of Troy was uncovered in 1871. Archeologists have excavated at least ten periods of the settlement dating from 3000 B.C. to 500 A.D.
10. Bill Readings, *Introducing Lyotard :Art and Politics* (New York, NY: Routledge, 1991), 63.
11. *Ibid.*, xxxiii.
12. *Ibid.*, 64.
13. *Ibid.*, 127.
14. Bill Readings, “Forward to the End of the Political”, in Jean-François Lyotard, *Political Writings*, Translated by Bill Readings and Kevin Paul(Minneapolis, MN;University of Minnesota Press,19930, xxiii.
15. *Ibid.*
16. Michel Foucault, “Human Nature: Justice Verses Power,” in *Reflective Water The Basic Concerns of Mankind*, ed., F ons Eiders, (London: Souvenier Press, 1974), 171. Cited in Paul Rabinow, ed. *The Foucault Reader* (New York, NY: Pantheon Press, 1984), 6.

AN EDUCATION FOR A NEW NATION: JOSE VASCONCELOS AND PUBLIC EDUCATION IN POST-REVOLUTIONARY MEXICO

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Jose Vasconcelos (1882-1959) is not widely known either in Mexico or in the United States today but in his own time, he was highly regarded in Mexico and throughout the Spanish-speaking world as an original philosopher, a prodigious author, and a hero of the Mexican revolution. For all his accomplishments, Vasconcelos was perhaps most honored for what he accomplished in the brief span of 1920-1924 as First Minister of Mexico's *Secretaria Educaion Publica*. Under his direction schools were founded, libraries stocked, and a whole nation embarked on an educational crusade. For much of his life after 1924, Vasconcelos was a controversial and sometimes unpopular figure who spent many years in exile away from his beloved Mexico. But as the fires of old controversies died, Vasconcelos regained a measure of esteem from his countrymen. Yet since his death nearly forty-five years ago he has sunk into obscurity. Such a fate is undeserved for the man who rightly deserves the title of father of public education in Mexico.

___This paper examines Vasconcelos' views of schooling for the Mexican nation as it began to redefine itself following ten years of bitter revolution.

Biographical Sketch

Jose Vasconcelos was born in the state of Oaxaca in 1882. Vasconcelos' father was a minor customs official who held posts at various locations around Mexico, providing his family with a comfortable if unsettled existence. The family moved frequently, from Oaxaca to Sonora on the Arizona border, probably in 1885 and then to Piedras Negras in Coahuila, three years later, where Vasconcelos crossed the US border to attend elementary school in Eagle Pass, Texas. He would later remark that "[m]y first experience in ... school there was a bitter one" (Vasconcelos, 1963 23). However, the situation improved with time and at age thirteen Vasconcelos was offered a scholarship to the University of Texas. His father refused the scholarship and so "... the opportunity to become a Yankee philosopher" slipped by" (Vasconcelos, 1963 28). The family moved to Mexico City in 1895, then to Toluca, and on to Campeche, where Vasconcelos completed junior high school. In 1899 the family returned to Piedras Negras but without Vasconcelos, who remained behind in Mexico City to attend the National Preparatory School before entering the National University where he studied law (de Beer 1966; Haddox 1967).

Vasconcelos was forthright about his choice of the law as a profession. He selected it because "... it had the advantage of assuring me a lucrative and easy profession ...". His first love was philosophy, but that choice was closed to him by "... the new Comtian regime..." which valued sociology over philosophy. (Vasconcelos, 1963 39). Resignedly he began his professional life in 1906 as an attorney working for an American law firm in Mexico. Fortunately his profession permitted him time for another of his avocations, politics.

Vasconcelos was an early and active supporter of Francisco Madero, serving as Madero's publicist in the presidential campaign of 1910 and later as his spokesman in Washington, D.C. He returned to Mexico from Washington in 1911 when Madero assumed the presidency only to leave again in 1913 after Madero's assassination by forces loyal to Victoriano Huerta. Vasconcelos joined the eventually successful Constitutionalist effort to overthrow Huerta. After serving a brief term as Minister of Education in the short-lived Government of the Convention led by Eulalio Gutierrez, Vasconcelos again went into exile in 1915 when Venustiano Carranza overthrew the Convention. Vasconcelos did not return to Mexico until 1920 from what had been a fairly comfortable exile in Los Angeles. On his return he was named Rector of the National University, a position he would later refer to as "... a base on which to create the Ministry which would perhaps transform the soul of Mexico." (Vasconcelos, 1963, 147).

From his position as Rector of the National University Vasconcelos began a campaign to improve education in Mexico, starting with a "one-teach-one" literacy campaign that involved everyone in the city. Aristocratic matrons taught reading to servants; unemployed school teachers, clerks, shopkeepers, and *compesinos* struggled to help one another master the written word (Vaughn 1982). But Vasconcelos' most vigorous efforts went into drafting the proposal that would create a new federal agency, the *Secretaria Educacion Publica*. The details of the law he would propose were already established in Vasconcelos' mind. "I had it [the law] from the time of my exile in Los Angeles, before I dreamed of being Minister of Education..."(Vasconcelos, 1963 152). Modeled in part after structures being created in the Soviet Union

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under the Russian writer and educator Anatoly Lunacharsky, the measure received strong support in Congress from Liberal deputies. The law creating the *Secretaria* passed Congress in February 1921 (Vasconcelos 1963; Vaughn 1982). The following October, President Obregon appointed Jose Vasconcelos the first minister of education in post-revolutionary Mexico.

A detailed examination of Vasconcelos' accomplishments as Minister of Education is beyond the scope of this work. However, a summary of his work in the *Secretaria Educaion Publica* is certainly in order. Between 1920 and 1924, Vasconcelos was responsible for:

- Creating the first federal agency in Mexico with authority over schools nationwide.
- Building more than 1,000 new primary schools, mostly in rural areas.
- Establishing more than 1,976 new libraries.
- Publishing textbooks and inexpensive editions of classic literature for distribution to schools and libraries.
- Recruiting and training hundreds of rural teachers.
- Conducting several highly successful literacy campaigns and raising Mexico's literacy rate.
- Financing the work of muralists Diego Rivera, David Alfara Siquieros, Jose Clement Orozco, and others.
- Institutionalizing compulsory primary education in Mexico.
- Increasing the federal education budget 300%.
- Substantially increasing the numbers of teachers and students in schools.
- Exporting his models for the *Secretaria*, the cultural missions, and literacy campaigns throughout Latin America.

It was for these accomplishments that Vasconcelos would be honored all of his life and would be his legacy to his homeland.

An Educational System for an Emerging Nation

Vasconcelos did not undertake the creation of an educational system literally from scratch without a clear idea of what needed to be done and why. Fortunately, he had been giving thought to this problem for many years and assumed his duties as Minister of Education with a plan well in mind. In creating his vision of a new educational system, Vasconcelos could draw on his own philosophy, on his knowledge of the educational traditions of his country, on the example of others, particularly the Soviet educational reformer Anatoly Lunacharsky whom he admired and on his own understanding of the critical role that education could play in creating a common national identity

(Vasconcelos. 1963; Vaughn, 1982). While Vasconcelos was not a great student of educational philosophy or pedagogy, he approached his task with common sense and an uncommon intensity of purpose (DeBeers, 1966). The results of his efforts are remarkable.

Although Vasconcelos earned his living as a lawyer, his primary interest was in philosophy and as a philosopher his lifelong goal was to create a specifically Mexican philosophy. The dominant philosophy in Mexico in the last quarter of the nineteenth century was Positivism, introduced into the country in 1868 by Gabino Barreda whose National Preparatory School was a center of Mexican Positivism (De Beers, 1966; Haddox, 1967). Vasconcelos' rejection of Positivism encompassed all forms of empirical -materialist philosophy, the utilitarianism of Jeremy Bentham and James Mill, the Positivism of Comte and Spencer, and the experimentalism of John Dewey. In its place, Vasconcelos worked to develop a philosophy that better fit the "spirit" of his native country. He called his new philosophy "Aesthetics" and believed that it embodied the style of thinking most congenial to the Hispanic temperament. Contrary to the North-American empirical philosophies that Vasconcelos believed validated only one way of knowing, Aesthetics celebrated the harmony of all the organs of knowing---the senses, the intellect, and the emotions---and resulted in a unity of knowledge rather than its fragmentation. The culmination of Aesthetic philosophy was in religion, not materialism (Haddox, 1967). Further, Vasconcelos saw himself as the intellectual protector of a nascent Mexican culture against the spiritual, cultural, and economic imperialism of North America. Vasconcelos believed that the adoption of his philosophy by all institutions of the state, particularly the schools, was essential to the defense of Mexican culture. When Vasconcelos compared the North American progressive-pragmatic conception of education with what he believed was the Latin penchant for more metaphysical issues, his choice of a guiding philosophy was clear.

Also central to Vasconcelos' work as Minister of Education is the concept of "the cosmic race" (*la raza cosmica*), an idea he first elaborated in 1925. The "cosmic race" was to be the culmination of the racial and cultural mixing of the European and Indian stains that produced the "*mestizaje*" of Mexico. Vasconcelos believed that when two cultures such as the Spanish and the Indian meet, both are changed in subtle and not so subtle ways. Over time the two cultures would merge resulting in a new racial type, embodying cultural

elements of both races. The new race that Vasconcelos believed was developing in Mexico and other parts of Latin America, would become “[a] mixture of races accomplished according to the laws of social well-being, sympathy, and beauty” which would “lead to the creation of a type infinitely superior to all [races] that have previously existed” (*La raza cosmica*, 31). Vasconcelos saw the Spanish Catholic heritage as dominant in this new racial combination and was often critical of the Indian side of Mexican society. Nevertheless, he tempered his criticism by saying that the cosmic race had not yet had time to emerge fully in Mexico and could not emerge until both races could interact on an equal footing. His duty as Minister of Education lay partly in aiding the Indian to enter more fully into the stream of Spanish culture by bringing literacy to the masses (Haddox, 1967). In this way the cosmic race would emerge more quickly. Vasconcelos' task was to educate *la raza cosmica*.

Vasconcelos premised his work as Minister of Education on two unshakeable convictions. First was his belief that a centrally controlled educational system was the essential means of creating a new nation out of the chaos of post-revolutionary Mexico (Marentes, 2000). Second was the understanding that education in the new state must be secular. It was the moral duty of the state to provide a free public education. That the state must bear the financial burden for building and equipping schools and paying teachers was something that Vasconcelos never questioned. Still, he believed that the state must leave the direction of the schools to professional educators. The central government's role was to provide the funds, not to interfere in the content of the curriculum. Vasconcelos' thinking on this issue was in line with the Constitution of 1917 that had specifically declared education to be a public undertaking and had outlawed religious control of public schools (Vaughn, 1982; Epstein, 1985). Moreover, public schools should be available to all children, regardless of where they lived or their racial identity. Planting schools in the remote areas of Mexico and among indigenous, non-Spanish speaking peoples would be a challenge, but one that Vasconcelos would meet head-on. A common education was essential to building a unified nation.

Vasconcelos believed that Mexico could only take its place among modern nations by increasing the intellectual and physical capacities of every citizen. The enlightened society that Vasconcelos believed Mexico could become required for its success good citizens who would be self-sufficient and build a better way of life for everyone. Thus, the curriculum taught in the new

schools would combine both the liberal arts with the practical. (DeBeers, 1966). Every child would be equipped to earn a living and to contribute to the economic development of the nation but vocational competence was only one part of the education to be provided. The schools should also give students a broad view of the universe, instill basic values, and provide cultural experiences. None of this served any immediate practical purpose but would, so Vasconcelos believed, produce well-balanced, intelligent citizens able to both earn their livelihood and to appreciate the physical, spiritual, and cultural aspects of the world in which they lived. A drawback to these efforts was that Vasconcelos concentrated on skill building and literacy eradication alone as the means to combat poverty in Mexican life while ignoring the structural factors in society that marginalized large segments of both the rural and urban populations (Vaughn, 1982). This oversight would have serious repercussions after Vasconcelos had left SEP.

Vasconcelos explained his educational philosophy in a book written while in exile in Spain in 1935. The volume, *Robinson a Odisseo (From Robinson to Odysseus)*, was written more than ten years after Vasconcelos had resigned from the *Secretaria Educaion Publica* and sets forth his rationale for the work accomplished in Mexico from 1921-1924. Although DeBeers (1966) considers the work a clear and consistent explanation of Vasconcelos position on educational matters Marrantes (2000) cautions that it more often mirrors Vasconcelos' conservative and religious ideology of the 1930's rather than the revolutionary zeal of the 1920's. Many of Vasconcelos' reflections on his years as Minister of Education are scattered through the four volumes of his autobiography. *Robinson a Odiseo* brings his educational views together in one place and is a valuable resource for understanding the framework of his activities as head of the SEP.

Robinson a Odiseo is, in part, a polemic against John Dewey's progressive educational philosophy (Marentes, 2000), though the "action pedagogy" that emerged in Mexico during Vasconcelos' tenure drew heavily on Dewey's work, especially the North American's insistence that the school address real life problems, create a sense of community, and teach students the social value of work (Vaughn, 1982). It is possible that Vasconcelos' vehement anti-Dewey stance reflected more his growing anti-American feelings of the 1930's than his feeling while actively directing Mexico's educational revolution. Although an idealist and a philosopher, Vasconcelos was also a practical man of action, ready to use whatever tool necessary to

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accomplish his mission, even on occasion John Dewey (Paz 1961).

Robinson a Odiseo is also a metaphor in which Vasconcelos uses two figures from classic literature to contrast opposing views of education in the modern world. The "Robinson" of the title is of course Daniel Defoe's marooned hero Robinson Crusoe. "Odiseo" is Homer's wandering hero Odysseus. Robinson represents the practical, independent man, the ingenious pioneer in an unsettled land able to solve immediate technical problems and to dominate the material environment, but without concern for the spiritual or aesthetic dimensions of existence. For Vasconcelos Robinson is the individualistic North American who dominates the machine age, but who is unconcerned with the nonmaterial or the seemingly impractical. Odysseus on the other hand is a man who relies on his practical skills but who also possesses the traditional wisdom of an ancient and settled society that is unavailable to Robinson. The two represent opposing pedagogical themes. Robinson, who must learn to survive on his own on a deserted island, stands for Dewey's approach to pedagogy with its emphasis on an independent and practical role for the student who must learn on his own, as circumstances require, with minimal interference from the teacher. Odysseus represents the man of the settled and traditional society who not only possesses practical skills, but who may also draw on the rich intellectual and aesthetic resources of an established culture. It is Odysseus who, because he can recognize and use the accumulated wisdom of a deep cultural heritage, will prevail over Robinson and who embodies Vasconcelos' pedagogical ideal (Marentes, 2000). Vasconcelos identified with the image of the Greek hero, often referring to himself as *Ulises Criollo*, the "Mexican Ulysses."

Vasconcelos also rejects a pedagogy built upon Rousseau's metaphor of "the natural man." This "naturalist" approach is wrong, Vasconcelos writes, because it is based on an erroneous assumption about the nature of the child.

Beginning with Rousseau, educators preoccupy themselves with taking from schooling its character of a rule imposed on the consciousness from without. They please themselves imagining that the child in liberty, just like the natural man, will develop the most hidden treasures of his particular idiosyncrasy. On the way, they accuse schooling of not making any other thing than suffocating the impetus from the marvelous seed (Quoted in Marrentes, 2000, 111).

Vasconcelos rejects any theory of education based on the belief that the child would attain its full potential if allowed to develop freely and without adult interference. *Emile* is a myth.

Having rejected the myth of the "natural man," Vasconcelos looked elsewhere for his understanding of human nature. He finds his preferred image in the traditional Christian doctrine of Original Sin. This ancient belief provides for Vasconcelos with an image of a human nature that is ambiguous and in need of correction, direction, and redemption. For the image of the "natural man," Vasconcelos substitutes the image of "the fallen man." In this model, the teacher's work is to shape the soul and conscience of the young child. By grounding his pedagogy on a theological concept, Vasconcelos is able to universalize it and to reach beyond the perceived limits of the natural approach (Marentes, 2000).

Vasconcelos relies, however, on more than theology for his pedagogy. He also turns to science for an understanding of human nature and finds his support in the emerging discipline of psychoanalysis, particularly in the theories of Carl Jung (Marentes, 2000). It is Jung's theory of the reiteration of the species in the embryo that Vasconcelos finds especially relevant.

...the child is nothing else than the development of the embryo, and this consists on an organized portion of the species general plasma. In the nucleus of this plasma portion there is a subconscious, where all the experience of the remote predecessors remains latent: the monkey's astuteness and also the tiger's fierceness, the instinct's radiance and the brute's corruption; in sum, all the zoology as a sediment of our impure and confused humanity. This is what science says in clamorous opposition to the vagueness and sentimentality of a pedagogy derived from Rousseau. Experimental science contradicts the thesis of original perfection, implicit in modern pedagogy, which began with Rousseau who improvised it and continued until Dewey who did not deepen it but did dogmatize it. (Quoted in Marentes, 2000, 112).

Vasconcelos grounds his pedagogical theory in the unlikely amalgamation of religious doctrine and emerging science. The relationship of the teacher and the child is central to Vasconcelos' educational scheme. The teacher, rather than the child, is the focus of instruction. For Vasconcelos, the teacher is the depository of the culture and tradition of the society who must tame and direct the child's natural tendencies to ambiguity and corruption. The teacher shapes the

child for life in an established society by introducing him to the cultural and aesthetic traditions established by previous generations. Thus the child is led to appreciate the current level of cultural achievement and equipped to contribute to it. In transmitting that cultural heritage the teacher, who possesses more knowledge and experience than the young child, must shape and balance the knowledge being transmitted with the subjective world of the child, making adjustments as the child grows intellectually and physically. The teacher's task is to move the young child away from following its natural impulses and toward disciplined participation in society as a cultured and responsible citizen. Thus the relationship of teacher and child is of necessity a close personal and emotional one.

To illustrate the nature of the relationship between teacher and student Vasconcelos uses the image of the skillful gardener. While Vasconcelos acknowledges that plants do grow in the wild without the help of human ingenuity, he maintains that nature cannot reach its fullest potential without the intervention of man. The tended garden is always more attractive than the wild forest. The gardener's task is to apply his skill and knowledge to assist the natural processes of growth. Under his care the plant develops into a healthy and beautiful thing, much more so than is possible in the wild. The primary tasks of the gardener are to remove undesirable weeds and disease from the garden, to provide loving nurture and care as the plant grows, and to interfere in the natural processes of growth when needed to improve the plant. Education thus becomes the cultivation of the young child's mind and conscience. Although Vasconcelos uses the metaphor of the gardener and the plant to describe the nature of education, he is not unaware of the differences between the natural and the human spheres (Marentes, 2000). Yet for him, it is impossible to understand nature apart from human intervention: "The natural can be conceived as subsistent without us but only as a hypothesis" (Quoted in Marentes, 2000, 113). What is natural assumes its full potential only under the influence of human intervention. What is true of the lower orders of nature, is also true of the child

Vasconcelos believed that the process of education is by nature moral and ideological. It is moral because every society possesses a set of moral standards by which it governs itself. These standards and precepts must be transmitted to the young, who must understand and abide by them to live in the society. In carrying out this responsibility society cannot allow the educator to be either impartial or passive. Children cannot be left to "discover" their own morality. They must be taught

or society suffers. Further, education is an ideological undertaking because every society, through its teachers and administrators, seeks to direct the young toward specific political ideas. Given the political and social context of post-revolutionary Mexico, Vasconcelos' insistence on the moral and ideological purposes of education is understandable.

Although he had oversight of the full spectrum of educational institutions, Vasconcelos focused his attention on primary education, especially in rural areas of the country where the greatest need arose. Two motives prompted his focus on primary education. First, the primary schools were the one institution that touched every child in the nation and in which every child would be given the basic knowledge to assure his membership in the national culture (DeBeers, 1966). For Mexican children living in the remote areas of the country, compulsory primary education meant leaving behind a provincial or tribal frame of reference and adopting a national identity grounded in the language and culture of Spain. To Vasconcelos' great credit, he insisted that Mexican primary schools were to be fully integrated with every child (except those physically incapable of learning) attending the same school. Vasconcelos believed passionately that Indian children should be educated along with everyone else rather than in separate schools as they were under the reservation system of North America. (Vasconcelos, 1963). It was one of Vasconcelos' bitter disappointments that, after his departure from the *Secretaria*, a separate system for the education of Indian was established and "the anthropology of the Smithsonian triumphed" (Vasconcelos, 1963, 152).

Secondly, rural areas had the greatest need. Rural areas were the most poor and the least connected to the nation's economy. To meet the needs of rural areas, Vasconcelos created "Cultural Missions," teams of specialists sent out from Mexico City to provide educational and other services to the rural populations. Teams were typically made up of a teacher, a doctor or nurse, a carpenter, an agricultural specialist, a domestic science specialist to work with the women of the village, and other skilled craftspeople as needed. The "cultural Missions" would be one of Vasconcelos' greatest contributions but also one of his greatest failures. The young and idealistic missionaries frequently ran headlong into the opposition of entrenched local power structures who were dependent on the continued marginalization of rural peasants (Vaughn, 1982). The program was eventually discontinued but not before it had made significant impact on rural communities all over Mexico.

**BOONE and GALLOWAY: AN EDUCATION FOR A NEW NATION: JOSE VASCONCELOS
AND PUBLIC EDUCATION IN POST-REVOLUTIONARY MEXICO**

The curriculum of the new primary schools was mandated from Mexico City. It was a common curriculum designed to reflect the "summary of humanity's general experience" (Marentes, 2000, 117). The curriculum was divided into three strands: the scientific disciplines (mathematics, drawing, natural sciences, geography, astronomy), the ethical-social disciplines (foreign language, anthropology, history, economics, hygiene), and the artistic disciplines (literature, the plastic arts, music, singing, dancing). Instruction in the scientific disciplines could be active because children were able to discover the physical world through independent activity, as Dewey believed. However, students would only acquire competence in the ethical-social and artistic disciplines through direct instruction by a knowledgeable teacher. In the ethical-social disciplines instruction must be "normative" because it required the teacher's experience to transmit the moral standards required for living in society. In the artistic disciplines instruction must be "contagious" with the teacher transmitting his or her own enthusiasm for art, music, and dance to the students.

Vasconcelos was also concerned that children learn the value of time. To Vasconcelos time is an irreplaceable resource and the child must learn to use every minute of it in a profitable manner. This was not just an educational issue. It also had implications for the future economic welfare of the country. Vasconcelos frequently criticized what he interpreted as the laziness of his people. "How will it be to continue living in Mexico if, among all the peoples of the world, the Mexican [is] ... probably the one who works the less?" (De Beers, 1966, 330). An honest respect for the value of time had to be impressed on the minds of children.

Appreciation

Jose Vasconcelos died in Mexico City on June 30, 1959. His death "marks the close of a career noted for its contradictions and color, even in Mexico, a land abundantly blessed with these traits" (Young, 1963, 9). What kind of a man was Vasconcelos and what were his contributions? His most comprehensive intellectual biographer (De Beers, 1966) concludes that he was a man of such diverse talents and activities as to defy easy

classification. He could be stubborn and unreasonable, especially with those who did not agree with him. Some of what he wrote (and his output is truly prodigious) could be "fuzzy and irrational" (DeBeers, 1966, 382). In his later life he returned to the Catholicism of his youth and became an ultraconservative who in the name of religion would defend at one time or another Francisco Franco, Juan Peron, and Porfirio Diaz. He also had an unfortunate penchant of changing his mind and to have violent and contradictory opinions on all subjects (De Beers, 1966). At the same time Vasconcelos had a desire to make a contribution to his country and was a major figure in the Mexican Revolution and its aftermath. While some of his thinking might have been obtuse, at other times it was "sensible, liberal, and modern for his day" (De Beers, 1988, 382). He firmly believed in the equality of all races and opposed segregation of any kind, whether in his own country or elsewhere. Vasconcelos was a patriot who carried on a lifetime love affair with Mexico and, if some times the relationship became stormy with frequent separations, there was always reconciliation.

Vasconcelos focused his post-revolutionary attentions on education because he sincerely believed that this was the arena in which the most progress could be made in moving Mexico forward economically and socially. More importantly perhaps, education offered middle class intellectuals such as Vasconcelos an attractive realm for reform because it did not immediately threaten existing property relations. The extension of centrally controlled schools assisted the federal authorities in building popular support and exercising social control over the rural and urban poor. In many ways post-revolutionary educational reform was a continuation of the 19th century struggle to replace the Church as the principal ideological institution in society with the public school (Vaughn, 1982). If Vasconcelos' efforts sometimes fell short of his rhetoric and the assumptions on which he acted proved limited by his middle class origins and education, his efforts were nonetheless Herculean and his accomplishments left a lasting legacy not only for his beloved Mexico, but for all of Latin America.

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THEORIZING CULTURAL LIABILITIES IN LIBERIA AND OKLAHOMA

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When one turns on the television, radio or reads newspapers, one is bombarded by hatred, and violence as a direct result of anger. Martin (2002) states, “Cultural miseducation occurs when so many cultural liabilities or such devastating ones are passed down that a heavy burden is placed on the next generation or, alternatively, when invaluable portions of the culture’s wealth are not passed down.”¹ In the same way violence has occurred in Oklahoma such as the Oklahoma City bombing and Tulsa race Riot, in which many people lost their lives, violence of similar and diverse natures has occurred in parts of the world including Liberia. The civil war and violence against civilians in Liberia speak of Liberia’s cultural liability. Obviously, cultural liability is a universal practice, albeit various contexts generate myriad forms of it. This paper will compare cultural liabilities as consequences and causes of cultural miseducation seen from particular vantage points of both Liberia and Oklahoma, analyzing Martin’s concept of cultural liabilities through the lenses of Ada Lois Sipuel Fisher’s *A Matter of Black and White* and Tellewonyan’s brief history of Liberia. This paper will further argue for thinking of cultural liabilities in more conceptually specific terms of *deception, distortion, denial, division, destruction, and death*, and for recognizing their ascending order of significance as well as the complicated logic of their pragmatic relationships with one another.

The phrase “cultural liability” has a negative connotation. It is an act in which a culture transmits practices such as slavery, poverty, racism or any form of social evils to the next generation according to Martin. These cultural liabilities do not only serve as an obstacle to the next generation which they have to contend with but also unproductive to the democratic way of life.

Just because cultural liability is in every culture does not mean that it is an acceptable practice. On the contrary, cultural liability passes on unhealthy habits such as discrimination, envy etc. that would in the immediate and long terms serves no one well. The result is a society whose members pay lip service to one another and fails to put into practice what they preach. Such a society is characterized by hypocrisy since hypocrisy paves the way for *deception, distortion, division, denial, destruction, and death*.

The first conceptual term of cultural miseducation seen from the analysis of Ada Lois Sipuel Fisher’s *A Matter of Black and White* and Tellewonyan’s brief history of Liberia is deception. Deception sets the stage with the ultimate goal of executing internalized plans.

The plans in these respects, is to obliterate the black race in America specifically blacks in Oklahoma as well as indigenous Liberians in Liberia. In Oklahoma, African Americans were considered “citizens” but that citizenship which guaranteed equality was on the periphery. African Americans on the other hand deceived indigenous Liberians when they asserted equality for all in the Liberian Declaration of Independence which is a replica of the American declaration of Independence; yet equality in that document was also only a lip service.

In the early days of Oklahoma, racism was at its peak. Leadership in Oklahoma in the early days used deception as a tool to prevent African Americans from fully enjoying all the rights entrusted to them by the American constitution. According to Sipuel, the early constitution of Oklahoma asserted that,

Wherever in this constitution and laws of this state, the word or words, ‘colored’ or colored race,’ ‘Negro’ or ‘Negro race’ are used, the same shall be construed to mean or apply all persons of African descent. The term ‘white race’ shall include all other persons. This vastly oversimplified definition was important of because of the Article 13 command to provide separate schools for white and colored children (xiii).²

Is it true that other races in Oklahoma excluding black were “really whites” as the term is understood? Were Native Americans really whites as the constitution suggested? This was deception on the leadership in Oklahoma to implement the separate but equal policy. Seemingly, African Americans that returned to Liberia after the abolition of slavery in the Declaration of Independence asserted equality for all Liberians but this equality was on the periphery. Tellewonyan states,

In Liberia, discrimination and ethnic hatred, made it impossible for repatriate Liberians to develop a unique identity. African emigrants tried to create a way of life in complete isolation to the indigenous people who inhibited the land.³

Thus the actions by both peoples were purely based on deception and discrimination and in that sense our forefathers knowingly or unknowingly passed to the next generation cultural liabilities of deception and discrimination. Not only were deception and discrimination passed down from our forefathers but also distortion.

In colonial America and Oklahoma without exception blacks were not perceived as equal with the white race. Black was considered subservient to the

white race, and up-to-date, such belief is still believed among those who are opposed to racial, social, political, and economic equality. Black demand for equality was seen by some white as bringing about economic hardship because black role as slaves in the plantations of the Americas were one of acceptance. Lamon asserts, "Many white Southerners opposed any efforts, public or private, on behalf black education. They greatly resented black assertions of equality and readily accepted the freedmen as the most visible scapegoats for their region's psychological and economic difficulty."⁴

Such belief on the other hand was ingrained on the minds and hearts of freed slaves when some returned to Liberia. The freed slaves on the other hand did not consider equality with indigenous Liberians on the grounds that indigenous Liberians were illiterate and poor. Consequently, the inclusion of the phrase "equality" in both the Declaration of Independence and the Liberian constitution were emblematic of collectivity and unity but the pragmatic side of this equality was ignored. Seemingly, American and Liberian forefathers fought for equality yet that good they deemed necessary and fought for were distorted respectively to blacks in America by their American masters and second, to indigenous Liberians by African expatriates from the United States. Thus both peoples distorted the meaning of equality to suit their political desires, hence the legalization of Civil Rights movement to end racial discrimination. Not only were deception and distortion transmitted as cultural liabilities and cultural miseducation but also denial.

Jefferson's bill for the diffusion of learning presented to the Legislature of Virginia in 1700 denied African Americans the right to education yet it was this forefather of ours that penned the Declaration of Independence in which equality for all is underscored. Rippa 1997 asserts,

His Bill for the More General Diffusion of Knowledge, proposed to the legislature of Virginia in 1779, contained the basic elements of educational ideas. In this plan, for a state controlled system of education Jefferson could establish (1) tax supported elementary schools with free instruction for the first three years, for the purpose of teaching reading, writing, and arithmetic to white boys and girls; and (2) twenty state grammar schools in which a few talented poor students from the elementary schools would be taught free, at the taxpayers' expense, for varying periods up to a maximum of six years. The twenty secondary schools would teach English, grammar, Greek, Latin, geography, and advanced arithmetic to white boys. Girls were not afforded

equal opportunities, compulsory attendance was not proposed, and the black people were completely ignored."⁵

Such practice by Jefferson set a precedent and the next generations of both whites and blacks had been at odds with each other since then. That precedent sets the stage for hatred and discrimination and as I write this paper it appears discrimination is still prevalent among us. Take for example, the United States of America being a developed country and the only superpower in the world does have poor communities and the poorest are in the African Americans communities. Schools that African Americans' children attend are very poor as compared to their white counterpart. Buildings used by those schools tend to more often be in dilapidated conditions. The minority schools lack modern technologies needed for authentic education in the 21st century. I wonder how Jefferson would react if he had been alive to see the present racial disparities? These are just some problems cultural liabilities bring.

Better still we see the countries in the continent of Africa, specifically Liberia, torn by civil war. One tribe against another, and one ethnic group massacring one another with heavy artillery and machine guns. Yet, these guns were not manufactured in Africa. Chinua Achebe was right when he said in "Things Fall Apart" the white man is clever. We allowed them to come and settle among us and they have cut the rope that ties us together. We are falling apart. Such cleverness is no cleverness at all. It is cultural miseducation resulting in cultural liabilities.

Martin purports "poverty, slavery, racism, torture, and domestic violence are not natural phenomena. They are learned, not innate."⁶ Selling arms and ammunition to Africans are not natural phenomena. They have social and political consequences. They are designed to destabilize and maintain hegemony. That the cultural liabilities of distortion and denial were faithfully practiced by the next generation could be seen in the admission denial of Ada Lois Sipuel Fisher at the University of Oklahoma. Mrs. Fisher was denied admission because of her race. In a letter of denial to Ada Lois Sipuel Fisher, the president of the University of Oklahoma, Dr. Cross asserted that

The Dean of Admission has examined your transcript from Langston University and finds that you are scholastically qualified for admission to the law school of the University of Oklahoma. However, I must deny you admission to the University for the following reasons: a. Title seventy, sections 452 to 464, inclusive of the Oklahoma statues, 1941, prohibits colored students from attending the schools

of Oklahoma including the University of Oklahoma, make it a misdemeanor for school officials to admit colored students to white schools; to instruct classes composed of mixed races; to attend classes composed of mixed races. b. the Board of Regents has specifically instructed the president of the University of Oklahoma to refuse admission to Negroes, giving as a basis of their decision, the statutes of Oklahoma.⁷

On the other hand, African Americans denied Indigenous Liberians full participation in the Liberian government thus the military coup of April 12, 1880. While in the Americas, African Americans sought equality and in Liberia African Americans denied what they sought to Indigenous Liberians.

One can draw inferences from the above observation that consequences of cultural liability as seen in Liberia and Oklahoma include *deception, distortion, discrimination and denial*. *Deception* paves the way for *distortion*, and *distortion* in turn paves the way for *denial* and *denial* paves the way for *division* and *division* gives to birth to *destruction and death*. These are the sequence in which cultural liabilities in Liberia and Oklahoma have occurred. The goal of these liabilities was to bring division and obliterate the black race in the United States of America and in Liberia to deter and suppress the indigenous people. The role of the KKK in the United States makes my point.

Moreover, in an account of what is known as the Race Riot of Tulsa, Oklahoma, Mrs. Fisher alluded to a black man, Roland, who was accused of raping a white woman. A Black man even accused of such a crime in those days was subject to lynching at the hands of a mob with or without the support of the law. Rape is a heinous crime but guilt of any crime is to be determined in a court of law, not mob rule. However, lynchings of blacks accused of crimes or even of social indiscretions were the order of the day. Sipuel (1996) asserts that

Racial tension reached its zenith in 1921 in Tulsa. After a young black man named Dick Roland was accused of assaulting a white woman on an elevator, rumors of a probable lynching circulated wildly. Because at least 141 lynchings had already occurred in the state, the rumors were credible. Members of the black community armed themselves and gathered around the courthouse to prevent Roland's removal. Rioting broke out on a massive scale, and at least seventy African Americans and nine whites were killed. The Greenwood area of Tulsa, about two square miles of thriving property owned by African Americans, was left a smoking rubble.⁸

Also, in Liberia, African Americans engaged in

committing heinous crimes against indigenous Liberians. Telleywonyan states, "African American troops murdered, physically abused and denigrated indigenous people who lived adjacent to the base. Civilians venturing around the military facilities were reportedly shot at and sometimes killed with impunity."⁹

Based on the account above, it is clear that division, destruction, and death have occurred. People of one nation have divided themselves along racial lines, destroyed and massacred each other. We cannot undo what transpired in Tulsa, but what can you and I do as custodians of our cultural stock to abolish repetition and transmission of our cultural liabilities to the next generation? This a question in which you and I must answer. The days of our forefathers were days of colonial America. The days of Tulsa Race Riot were days of Jim Crow. Again what lessons can we learn from those who have gone before us?

Someone may say my argument isn't compelling because there is no lynching in 21st century America. Granted that there are no lynchings in 21st century America but there are similar situations in. Take for example the fact that blacks are in behind with respect to education, and better jobs, but with respect to prison incarceration rates, blacks are in the lead. Furthermore, capital punishment among African American convicts is much higher than among white inmates as a direct result of inadequate legal representation in trials. It appears to me that we still have ample elements of cultural liabilities of the past in our midst. That being the case, what can you and I do to bring an end to this "cultural ideological surgery" our society in the past has performed on us? Do we want to pass on that liability instead of bringing it to an end? May it not be! We have responsibilities to the next generation and I believe one of them is to pass on our cultural assets rather than its liabilities. Most of these cultural liabilities such as racism and hatred are learned behavior and we will do well by not practicing them because the younger generation is observing us and what they see older people do is what they practice. Martin 2002 says insightfully "No one is born a racist or misogynist. These cultural liabilities are passed down by a host of educational agents when children are very young."¹⁰

Moreover, the descendants of Africans Americans suppressed indigenous Liberians for one hundred and thirty-three years. Because of the suppression, denial and alienation of indigenous Liberians to participate fully in the national government precipitated a bloody military coup of 1980 in which most government officials from the African American descent were executed. When indigenous Liberians usurped power,

people in leadership began to alienate other ethnic groups in Liberia and that resulted in the ongoing civil war in Liberia in which countless number of innocent women and children have been massacred. This tribal feud is ingrained on the minds of those who have suffered loss and resulted in the hatred and desire to revenge their love ones. I am saddened by the fact that one country and its people are fighting a civil war. I feel the pain of those whose love ones have been massacred. I wish I had the power to resurrect those love ones. While it is true that they are grieving, and a need to assuage their pain, I do not think that paying back evil with evil would have any positive effect.

Rather, for the sake of peace not only for ourselves but our children and their posterity, they should lay down their arms and seek a democratic solution rather than engaging in violence. There seems to be no end to this violence, as everyone appears to be right in his or her own eye. How can everyone be right when there is blood shed and the innocent are being to death against their will? Would the fighters want to continue fighting until there is no one to fight? This is one of the social evils that have besieged my motherland.

Others are also fighting to come to power only because of greed and not because of competence and love for their fellow countrymen. Coming to power without free election is a dangerous thing. I want to live in a society that respects the rule of law. This is a cultural liability and there is an urgency to put an end to such practice.

What then are the pedagogical and curricular uses of *deception, distortion, denial, division, destruction and death*? Deception, distortion, denial, division, destruction and death are cultural liabilities. Because they are cultural liabilities, we must do everything in our power so as not to pass bankrupt cultural ideas to the future generation. Failure, our children and their posterity will hold us culpable.

Consequently, I contend that deception was wrong then and is wrong now. Denial of equal opportunity to fellow Americans and Liberians was wrong then and is wrong now. Division between Americans and Liberians along racial and tribal line was wrong then and is wrong now. Destruction of fellow Americans and Liberian property was wrong then and is wrong now. Lynching or putting fellow Americans to death without due process was wrong then and is wrong now. Civil war in Liberia that has caused so many live is wrong. We must eschew enviousness, covetousness, and lasciviousness. We make mockery of democracy when we violate the principles of respect and equality embedded in both Constitutions and the Declaration of Independence.

Horton (1998) says it well

If you believe that people are of worth, you can't treat them inhumanely, and that means you not only have to love and respect people, but you have to think in terms of building a society that people can profit most from, and that kind of society has to work on the principle of equality. Otherwise, some body is going to be left out.¹¹

Let me make one point clear. I do not mean to look down on the works of our forefathers as seen in both the Constitution and the Declaration of Independence. Their works made us the greatest nation on the face of the earth. However, these forefathers were humans. Because they were humans they also had flaws and weaknesses. Their flaws and weaknesses became cultural liabilities in which this essay addresses. Also, by pointing out some of the atrocities committed by African Americans and their descendants among their people in Liberia is by no means designed to rejoice over the inequalities and inequities they are facing in the United States. My goal is to discussing the universality of cultural liability and its consequences, and finding means to turn liabilities into dead relics. In doing so, it is of extreme importance that the story is told. Martin (2002) says in such regard

So far as I am concerned, racism, poverty, terrorism, child abuse, lynching, wife beating, and physical and psychological torture are cultural practices that should not under any circumstances be handed down as living legacies to future generations. But this not to say that we should refrain from passing down knowledge about them. How else are we to keep past mistakes from being repeated?¹²

Seemingly, this is a call for this generation in the 21st century not to pass on any cultural liability to the next generation; instead, we must transmit our assets. I am convinced that failure of this generation to transmit assets to the next generation would be setting an ugly precedent and our children's generation and those who will come after them will find us culpable. We have overcome if we adhere to this admonition of Martin "If we do not wish to bankrupt our young by passing down our cultural liabilities rather than its assets, it is crucial that the whole range of education's agent transmit what is worthwhile."¹³

I have argued in this essay for thinking of cultural liabilities in more conceptual terms of *deception, distortion, denial, division, destruction and death* from the vantage point of Liberia and Oklahoma through the lenses of Ada Lois Sipuel Fisher's *Matter of A Black and White* and Telleywonyan brief history of Liberia. Wisdom teaches that an old mistake is still a mistake.

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Toward that end because of the universality of cultural liability, we will do even better if we adhere to the principles embedded in the preamble of the United Nations which state,

To save succeeding generations from the scourge of war, to affirm faith in fundamental human rights, in the dignity and worth of the human person, in the

equal rights of men and women and of nations large and small, to establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained, and to promote social progress and better standards of life in larger freedom.
Is this worthy of a try? Shall we?

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THE ROLE OF SCHOLARSHIP IN THE PREPARATION OF SCHOOL ADMINISTRATORS

Doug Davis, Georgia state University

Not long ago I attended a lecture by Huston Smith at Georgia Tech University. Dr. Smith waxed thoughtfully on his worldview and his work on the role of religion in postmodern society. He then stated some rather strong opinions regarding national and international politics. Following his remarks, members of the audience were invited to come up, sit with him, and ask questions. One inquisitive young man asked: "Given the enormity of the world's problems, what might one individual do to make a difference?" Dr. Smith replied, "Strive to develop clarity of thought."

Smith (2001) posits that society is stifled by an illogical set of common worldviews or accepted assumptions: "I am convinced that whatever transpires ... we will be better off if we extricate ourselves from the worldview we have unwittingly slipped into and replace it with a more generous and accurate one" (24). Smith makes it clear that worldviews are metaphysical; yet, he believes that worldviews are common to all humans: "minds require eco-niches as much as organisms do, and the mind's eco-niche is its worldview, its sense of the whole of things" (26). Smith acknowledges that worldviews are metaphysical; that they are merely representations of a physical and, in his view, spiritual reality. Nonetheless, Smith believes that a lack of fit between worldviews and reality, whatever reality may be, is the cause of much of the fear, anxiety, and stress of modern society. Without going too deeply into his argument, I will summarize by saying that Smith views scientism (not the useful representational system we call science but a belief in science as a metaphysical truth that science is an accurate description of all that is true) and the domination of a positivist worldview as the "lack of fit" in current society.

This essay will argue that a form of thinking similar to scientism is embedded within the dominant discourse on vital areas of educational policy including policy on the preparation of school administrators. In response to this, some "clarity of thought" is not only necessary to the critical education of those who seek to operate and govern public schools, but essential to promote changes in public education that further facilitate social health and quality life.

Beginning with a brief summary of current issues in the preparation of school administrators, this essay articulates two philosophical approaches I label as "professional training" and "critical education." I argue

that these two approaches are often and fallaciously viewed as incompatible. This fallacy, I suggest, is based on an assumed worldview that provides the foundation for constructs of educational theory and educational practice. An acceptance that theory and practice are two different and often mutually exclusive constructs is almost universally embedded within conversations surrounding the education of educators. Thus, it is often suggested, the preparation of school administrators should focus on the preparation of individuals for actual practice and that the exploration of theory may actually inhibit practice.

In an even broader generalization, it is assumed that the teaching of theory is what university programs do. The argument is based on an emphasis on student achievement and an assumed failure of schools. Given this, the argument is premised on an assumption that current university preparation programs have failed to prepare leaders to improve schools.

Certainly, the preparation of school administrators has received extensive coverage recently in both the popular press and scholarly literature (Young & Peterson, 2002; Rusch, 2002; English, 2002; Jackson & Kelly, 2002; Grogan & Andrews, 2002; Mitchel, 2001). Young & Peterson state: "These articles have been, for the most part, critical of traditional university preparation programs" (1). While the nature of criticism varies, common themes include failure to adequately define educational leadership and failure to effectively prepare leaders who will improve student achievement (Jackson & Kelley, 2002). In short, it is believed by many that university preparation programs fail to provide school administrators with the knowledge and skills necessary to be successful. Certainly, itte: "These articles have been, for the most part, critical of traditional university preparation programs" (1). While the nature of criticism varies, common themes include failure to adequately define educational leadership and failure to effectively prepare leaders who will improve student achievement (Jackson & Kelley, 2002). In short, it is believed by many that university preparation programs fail to provide school administrators with the knowledge and skills necessary

I would be loath to leave the issue of defining leadership and knowledge of necessary skills at this point. Certainly, we do have useful understandings of leadership, some solid notions of what might work, and considerable evidence that leadership does matter. The

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problem as I see it is twofold. First, educational organizations are both unique and complex resulting in a nearly impossible arena for conclusive social scientific research. Second, it must be recognized that the scientific method will always be an incomplete representation of the human condition.

In response to the “problem” of university preparation, alternative preparation programs are being developed that completely remove higher education from the school administrator certification process. These programs completely abandon the social scientific process and posit a new truth called “best-practices.” This type of response, all too common in our postmodern culture, is a frightening trend towards epistemological dogma amidst our most vital democratic social institutions. Agencies that do not engage in academic processes for the legitimization of knowledge are seeking to control knowledge about school administration. These agencies include school systems, regional education service agencies, semi-private institutes funded by grant money, and state departments of education. These groups are providing the specific training for school administration required for certification.

One such alternative is a leadership preparation program being advocated by the Georgia’s Leadership Institute for School Improvement (GLISI). The GLISI operates on an annual appropriation through the Georgia University System and a large grant from the Wallace-Readers Digest Fund and the Bill and Melinda Gates Foundation. Staff members from the GLISI (2002) actively seek approval to grant Georgia Administrative Certification through a preparation curriculum designed “to institutionalize instructional design that ensures leaders both ‘get it’ and can ‘do it’”. Ironically, the knowledge base for “getting it” and “doing it” is based on best practices that support school improvement. This is, in effect, replacing the utilization of post-positivist social science theory to prepare school leaders with a dogmatic form of scientism—there is a belief in the universal successful application of a simple set of rules for increased student achievement. Consider the GLISI’s (2002) Mission Statement:

The Institute will provide leadership development based on the new model to support and equip school leaders. We will work with a group of collaborators to provide leaders access to best-of-the-best leadership training, coaching, assessment, support, and expertise. We will provide a Core Workshop, which orients the community of learners to the new model and provides participants an opportunity to demonstrate proficiency in the tasks and leadership

skills required for school improvement. During the Core Workshop participants develop action plans for next steps in their schools and development plans to ensure they and their teams are fully trained to lead school improvement. Participants will choose Learning Pathways from our curriculum for leader development, certification and recertification. A Learning Pathway for development of Aspiring Leaders will prepare new leaders to assume their roles. (2)

It is my concern that the assumptions within this argument are, in fact, leading to a reduction in what Strike (1993) labels professionalism, democracy, and discursive communities in schools. The training will prepare experts who know what and how to lead school improvement. What is there for practitioners to talk about or decide when engaged in their professional practice?

While the GLISI has not yet released a curriculum, they have published (2002) a curriculum for Core Workshops for leadership development entitled “Leadership Base Camp and Summit.” Topics for the core workshops include *developing leadership teams, organizing for improvement, driving change, analyzing causes, analyzing systems* and *developing action plans*. In all fairness, I have to admit that there is some useful material in the over three inch thick binder. There is also little that is new, and more importantly, I believe, nothing that critically questions the assumptions, processes, goals, and/or methods. Even more alarmingly from my perspective as a university faculty member, other than a list of suggested readings at the end of the documents for each section, there is not one scholarly reference or reference to research in the entire document! And, this is all the literature program participants receive and are expected to review. Multiple assumptions and truth claims are made as necessary components to leadership for increased student achievement. The materials for the workshop on “Analyzing Systems” is a typical example and begins with: “research and best practice show that for continuous improvement in student learning, schools should focus on assessment, curriculum, instruction, professional development, and technology and the connections among them” (GLISI, 2002, p. 2). Participants, it appears, must categorically accept that “Analyzing Systems” is a necessary skill and then agree with claims to research that are not provided.

This type of curriculum presented as an alternative to higher education raises the question, “how is this different from what universities do?” There is no doubt that both universities and alternative programs present

truth claims. One difference, as I see it, is that truth claims coming from universities are always questioned, critiqued, challenged, disputed, and discredited. This makes it extremely problematic for universities to provide administrative practitioners with specific answers of what to do and how to do it. We cannot agree on what to do and how to do it; or for that matter, on why we should do it. Is this, then, a failure of universities to prepare successful leaders? I answer no. I believe the lack of consensus is why the critical scholarship provided by universities must continue to be the core of leadership preparation.

In response, I offer a postmodern critique of how we know and make meaning of school administration and raise questions about new possibilities for the critical education of school administrators. I hope this will bring some clarity of thought to the subject. I am using the term postmodern here to articulate a certain attitude of questioning. Specifically, a questioning of truth claims. In staking a postmodern position for my argument, I am not assuming that humans do not receive sensory stimulation from an empirical universe. Nor would I deny that there are certain patterns and trends that humans may, in fact, share to some degree. Further, I would suggest that describing and using these patterns has some utility for living a better, and perhaps, more meaningful life. Nonetheless, I would argue, nonetheless, that all knowledge is a type of map, if you will, that re-presents sensory input for some purpose. In addition, I suggest that at some point between the reception of sensory input, the construction of the map, and the achievement of the purpose, meaning is created. And finally, I think that this entire process is social and heavily influenced by culture.

Thus, from this type of postmodern perspective, all knowledge is a social construction. And, as a social construction, knowledge is created in all types of social circumstances from small group gatherings to large institutions. As our society has become more advanced and complex, the construction of knowledge has become

more formalized and institutionalized. The form of knowledge is philosophy and the institution of knowledge is school. It is through these formal processes and established institutions that knowledge becomes something other than a relativistic “truth game” that legitimizes power. Philosophy and education serve as, albeit far from perfect, a system of checks and balances on the determination of truth.

We live in a postmodern culture. A culture characterized by a wide range of competing truth claims. The competition for truth has always been. However, our postmodern culture has come to be based on the claims of universal truth based on metaphysics and/or science. In other words, we have figured out that all truth is situated within language and that the meaning of language is politically and socially determined. There are two ways to view this situation. One is to view epistemological relativity as a social danger and threat to social stability and order. From this approach, postmodernism is seen as creating an era of great skepticism, nihilism, and dogmatism. The other is to view competing truth claims as an opportunity to recreate our world into something better. I find postmodernism ultimately empowering as an individual and as a member of a society.

I am an optimist. I want to facilitate the re-creation of a better world. I believe it can be done. But I also believe philosophy and education are the arenas in which to spawn change through the construction, deconstruction, and reconstruction of knowledge. For me, “clarity of thought” means recognizing the limitations of truth claims, the complexity of human beings and human organizations, and a rejection of simple, easy answers. Universities will likely never do a good job of training school administrators. Nonetheless, it is useful for many skills to be taught to those who engage in the practice. What universities are able to do well is model the intellectual values and practices that define the role of all schools in society.

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SACRIFICE, SOCIAL STRUCTURE, AND EDUCATION POLICY,
A CASE AGAINST STANDARDIZED TESTS

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“Hear me! For I am such and such a person. Above all, do not mistake me for someone else.”
Friedrich Nietzsche, *Ecce Homo* (1888)

Introduction

The Founders believed that an educated citizenry was essential if American liberal democratic ideals, such as *equity*, *access*, and *free speech*, were to be fully realized.¹ Since the Founding more than two centuries ago, government-sponsored public education has grown to its present state of universality and comprehensiveness. Nonetheless, the character of the American society is one of enduring, persistent, and pernicious social stratification along economic, ethnic, and gender lines. Two possible explanations exist for this apparent contradiction between our democratic ideals and reality. Either the Founders were wrong about the connection between the furtherance of liberal democratic ideals and an educated electorate, or public education has failed to fulfil its intended purpose. Assuming the Founders were right and public education has failed thus far, then what might account for this failure? This Critical enquiry is a consideration of why mandated “standardized” outcomes-based testing contributes to the inability of public education to achieve its intended purpose.

Modern Thought, Myth, and Schooling Structures

Regardless of their ultimate effects, education policies and their concomitant practices are governed by an epistemology relative to some particular world view. As Raymond Callahan has so thoroughly documented, by the early 1900s American public schooling practices came under the dominant, pervasive influence of “scientific management.”² The epistemological foundation of scientific management is *modern thought*; the foundation of which was provided by Emmanuel Kant who, near the end of the Enlightenment, forged an amalgam of empiricism and rationalism.

The well known intellectual hammer Kant used was to first postulate a reality independent of appearance (*phenomena*), of human subjectivity, governed by immutable laws. He called this unknowable reality the *noumenal* world, which serves as the *logos* responsible for the *phenomenal* world. Kant then went on to construct his metaphysics by arguing that humans come equipped by nature with notions of *space* and *time* from which *categories of thought* function to structure the phenomenal world. This orderly consciousness

presupposes orderly experience, making it possible to fashion synthetic *a priori* statements of “fact” about the phenomenal world. From the perspective of Kantian metaphysics, any characteristic that distinguishes (divides) one element from another within a category of apparent like elements can be justified as natural, “objective.” In a rejection of David Hume’s empiricism, Kant thus restored inductive reasoning to its privileged place in modern thought, allowing for “scientific” *classification* and *hierarchical* arrangements of apparent like elements. Soon after Kant, Aldophe Quetelet injected Kantian reasoning into the fledgling social “sciences” as the authority for “truth,” ultimately displacing human judgment based on virtue in the interpretation of human-made laws relative to social stratification.³

As Foucault has shown, the notions of division, classification, and hierarchical arrangements become problematic when applied to human attributes and behaviors.⁴ Concerning the justification of schooling policies and practices the elevation of these notions to a state of naturalness can justify different treatments, which might inherently be antithetical to the democratic ideals the schools are to promote. This is especially important for those attributes and behaviors whose causes are “theoretically” (artificially) represented by the synthetic *a priori* assumptions referred to as “constructs” by social scientists who seem to have no limit to their inventiveness in explaining observable differences among humans.⁵

Modern thought is the epistemological foundation of “standardized” tests because these tests theoretically assume to measure a mental construct, “academic achievement.”⁶ The power of these tests depends on their ability to separate (“discriminate” is the technical term used in psychometrics) one test taker from another. Done under the banner of science, the use of such tests contributes to the failure of the schools by justifying the division of one test-taker (student) from another as purely an objective reality. Even more serious, this failure is presently being maintained through laws that mandate state authorized standardized tests of knowledge as the primary measure of success in public schools. At least implicitly, these laws are justified as

merely the “rational” application of a “natural” law, the objective “Law” of the marketplace. A further assumption is that when coupled with the notions of human “development”⁷ and “progress”—about which Nietzsche raised doubts and Foucault ultimately destroyed by revealing how fragile “truth” is in any particular epistemic period of history⁸—the “Law” of the marketplace will eventually equal the natural “Order” of a democratic society. These “rational” assumptions of naturalness constitute an enduring myth that *Law* itself equals *Order*.

Concerning reality, myth, and rationality, Mark Schorer, in his treatise on William Blake and the politics of vision, reminds us that

[We] habitually tend to overlook the fact that as human beings we are rational creatures not first of all but last of all, and that civilization emerged only yesterday from a primitive past that is at least relatively timeless. Belief organizes experience not because it is rational but because all belief depends on controlling imagery, and rational belief is the intellectual formulation of that imagery.⁹

Considering the raw political use of myth, Roberto Calasso notes that there are two poles to the spectrum of myths. At one pole myth “takes on the meaning of a ‘lie’: generally an imaginative lie, accompanied by some emotion, which the clear mind must dispel and stamp out.” At the opposite pole myth “refers to an absolute, to something prodigious beyond which one cannot go . . . ‘mythical’ here means something wrapped in the aura of the extreme.”¹⁰ At this pole, the myth maker wants us to believe that what is stated is from the domain of the Ultimate, a discourse that transcends human subjectivity. The prevailing myth is that the “law” of the marketplace will equal the “natural” order of a democratic society. The equation being simply Law equals Order. However, only in an ideal world would this equation hold. If Law equals Order only in the ideal world, then what must be the equation for Order in our phenomenal, complex social world structured through political dynamics that allocate values and resources? At least two possibilities present themselves both of which serve a distributive function. Either law plus *justice* equals Order, or law plus *sacrifice* equals Order. Either of the two additional factors, justice or sacrifice, is necessary to balance the equation, and each is necessarily political. The addition of one or the other balancing factor depends on the nature of the *authority* that established the ideal Order and the epistemological *authority* used to balance the Order equation.

Authority, Law, and Order

To say that the United States, “Is a nation of laws,

not of humans,” is true if and only if the laws transcend human subjectivity. To the contrary, as Hannah Arendt reminds us, the United States is a nation of human-made structures.¹¹ The difference between the two views is the locus of authority. The locus of authority of transcendent Law is beyond human subjectivity. It needs no human justification, thus beyond human *judgment*. On the other hand, the locus of authority of our Founding documents is human thought expressed in written discourse, thus subject to interpretation, open to judgment. Despite their human-made quality, the documents serve as a *logos* of authority relative to Order. This was a radical departure from the then dominant forms of governments that ultimately acceded to a transcendent logos to justify Order. Being fully aware of this “experiment” in government, the Founders understood that for the nation to endure, the Founding documents would have to be perpetually interpreted. To insure that interpretations would not be justified based on a transcendent logos of a cosmic religious nature, they invented the Establishment clause of the First Amendment. The Free Speech clause was to prevent any government-sponsored interpretations justified by a appeal to any hypothetical, “natural” logos.

For the ideal Order to be consistent with the Founding documents, it must allow individuals to function freely to the largest extent possible without infringing on the guaranteed rights of others. This requires man-made laws. To this end, the body of the Constitution prescribes our well-known tripartite governance system of checks and balances. Ideally, the legislative branch promulgates laws, the executive branch executes the laws, and the judicial branch adjudicates (makes judgments about) disputes about the laws whenever claims are made that the legislative or executive-made laws are inconsistent with the democratic ideals that characterize the structure of the ideal Order. The structure equation is thus, law + justice = Order. However, in societies that privilege the ideology of modern thought, which precludes human judgment concerning virtue, laws and their interpretations relative to justice can further exacerbate social division and classification. That is, when a society accepts the “law” of the marketplace as natural, then any hierarchical displacement of individuals within the social order relative to the ideal Order is justified as natural, inevitable. To get around the restrictions of the Establishment clause, some religious radicals argue that these hierarchical displacements are not the result of political dynamics, but the moral goodness (“hard working,” etc.) of those in upper divisions of the social hierarchy and the moral defects (“laziness,” etc.) of

those in the lower divisions. Another explanation for the displacement that characterizes the present hierarchal, enduring social order is that an element of *sacrifice* must be added to the law side to balance the Order equation.

Justice and Modern Thought

For the discourse of modern thought to be internally consistent, it must appeal to an authority outside itself. It does so by claiming that its primary *a priori* notion, *division*, is “natural,” that it transcends human subjectivity. From this assumption, modern thought constructed its edifice of displacement on the assumption that binary distinctions constitute a “natural” hierarchy. This assumption has a long history and currently is hegemonic. For example, Luce Irigaray locates the origin of the Male/Female binary that serves to justify the repression of women in Plato’s works.¹² The subjective, interpretive, political nature of the Order side of the ideal equation is no match for laws justified on “objective,” “scientific” criteria which acts to negate politics by appealing to an “objective” justification outside of human discourse.

Roberto Calasso argues that, “Order is what law, on its own, cannot achieve.”¹³ The functional equation for Order is: law + *sacrifice* = Order. Calasso explains that sacrifice is, “. . . the perpetual supplement, the perpetual extra that must be destroyed so that order may exist.”¹⁴ Sacrifice is the remainder, the surplus, the footnote, that must be added to law that seeks legitimacy through scientific/technical discourse. To this end, sacrifice serves to distribute values, often in the name of *justice*, but without justice.

Justice is a human invention intended to bring what is owed to those whose lives have been negatively affected by the acts of nature, other individuals, or society into balance. In liberal democratic societies, justice is based on virtue, its *modus operandi* being *distributive* justice, not necessarily man-made law. In his *Ethics*, Aristotle recognizes the limitations of man-made law, which he calls *legal justice*.

[W]hen the law states a general rule, and a case arises under this that is exceptional, then it is right, where the legislator owing to the *generality of his language* [emphasis added] has erred in not covering that case, to correct the omission by a ruling such as the legislator himself [herself] would have given if he [she] had been present there, and he [she] would have enacted if he [she] had been aware of the circumstances.¹⁵

Distributive justice requires that a *judgment* be made relative to some principle or set of principles. Aristotle defines judgment (*gn m*) as “. . . in virtue of which we

say that people are considerate and have (sympathetic) judgement, is the faculty of judging correctly what is *equitable* [emphasis added].”¹⁶ Ideally in the United States, citizens, in their lawmaking capacity as the fundamental political officeholder, would always judge perfectly regarding the Founding ideals. Nevertheless, judging perfectly would require knowledge. Aristotle recognized this when he describes the qualities of someone that must make political judgements.

[A] man judges rightly what he understands, and of this only is a good *critic* [emphasis added], it follows that while in a special field the good critic is a specialist, the good critic in general is a man with general education. That is why a young man is not a fit person to attend lectures on political science, because he is not versed in the practical business of life from which politics draws its premisses and subject-matter. Besides, he tends to follow his feelings, with the result that he will make no headway and derive no benefit from his course, since the object of it is not knowledge but action.¹⁷

Aristotle thus makes a case for universal education in perfect democracies. However, in imperfect democracies such as the United States a political mechanism must exist to insure the equitable distribution of guaranteed rights. This mechanism is the Supreme Court. The Founding documents embody those principles which are to guide the Supreme Court in rendering its decisions, the *judgments* of a majority of the justices.

Consistent with Constitutional principles, the equation for the American social Order must not have a remainder, a surplus. The Order equation must ultimately be balanced but both government-made laws and the Constitution are necessarily linguistic-discursive; thus, absent any transcendental sign, they lack absolute certainty. To be functional, man-made laws must ultimately be interpreted. For example, the purpose of the *No Child Left Behind Act* is to help eliminate socioeconomic access-barriers by improving the academic achievement of students in schools that have a history of low academic performance. To this end, the Act is to help fulfill the American ideal of *equity*. Yet this apparently noble law becomes unjust because it requires standardized testing, which is consistent with the assumed transcendent “law” of binary distinctions that govern modern thought. Because the binary distinction criterion of legitimation is purported to transcend human subjectivity, the Act carries its own legitimation within itself, which negates human judgment relative to distributive justice. As such, the Act does not operate in the service of equity, but in

the service of discrimination instead. But linguistic-discursive tests that “experts” claim represent “standard” knowledge do far more harm than discriminate on a single element, knowledge acquisition.

Under the banner of “science,” tests of “standard” knowledge serve to join the circle of metaphors that ultimately construct the modern Human, a synthetic simulation. Although a mere simulation, the “knowledge” is presented *as if* it comprises the whole of the Human.¹⁸ This adds legitimacy to the “scientific” tests one finds, for example, in the popular *Mental Measurements Handbook* (MMY) and the *Diagnostic and Statistical Manual of Mental Disorders* (DSM-IV) that claim to “diagnose” hidden qualities of the mind, aspects of human mental “imperfection” and “capabilities.”

Because modern thought must depend on language to construct its simulations of reality, there is always a remainder. This is so because language is a circular chain of signs, the links of which are always already separated, unable to be fused into a solid, continuous form, a metaphysic, the apparent fusion being only a chimera. Jacques Derrida describes the character of this separation as *différance*.¹⁹ Calasso likewise recognizes the limits of language to represent.

By its very nature, any representative thought is forced to exclude some parts of the world; it is obliged to build a lazaretto where part of existence not admissible in good society must live. This is above all pain, constantly opposed by thought in an effort at anesthetization (and this effort is almost the definition of the modern), and time, which thought keeps separating from itself, thus laying the foundation for revenge. Anesthetization of pain and evocation of revenge: this is the final residue left by thought after Nietzsche’s disrespectful inquiry.²⁰

Calasso notes that from Nietzsche’s point of view, representation as knowledge “is a matter not of replacing one image of man by another but of denying man himself. . . . exclusion is not a temporary or secondary characteristic of knowledge but what defines it.”²¹ For Nietzsche, the danger that modern thought poses for the Human is that, “Since each thing is connected with everything, to try to exclude one thing means to exclude everything.”²² For Calasso, the danger is that “Either thought wants everything (and then it kills the subject that thinks it); or thought renounces everything (and then it kills life).”²³ As Foucault has shown, modern thought kills the Human by reducing it to a mere object of production while it internalizes its demise as “natural.” The hegemony of this reduction is no more evident than in the popular use of such terms as “human resources” and “human capital,” which go unquestioned, unchallenged.

Conclusions

The linguistic contractual character of the Constitution allows no appeals to a transcendental logos—religious or “natural”—to justify restricting Constitutional rights. Consequently, because justice requires an exercise of discretion (judgment) relative to principles (ideals), and the American liberal democratic ideals are embedded in the Founding documents, then legal mandates that contain their own criterion of legitimation ultimately leave a remainder which must be transformed into a sacrifice if the order equation is to be balanced. If this is the case with policies that mandate the use of standardized tests of knowledge as the sole indicator of the effectiveness of public education, then who among our children must be the sacrificial victims? Who will choose them? Who will tell them?

ENDNOTES

1. The possible references here could be far too extensive to list. One of the more recent includes many of these references. See, McDonnell, Lorraine M., P. Michael Tipane, and Roger Benjamin, eds., *Rediscovering the Democratic Purposes of Education* (Lawrence, KS: University Press of Kansas, 2000).
2. Raymond Callahan, *Education and the Cult of Efficiency* (Chicago, IL: The University of Chicago Press, 1962).
3. By training, Quetelet was an astronomer. But he was to gain his fame by applying mathematical calculation in the form of the “astronomical error law” to a wide variety of physical data about humans. The error law was represented in the now familiar bell-shaped curve. The statistical concept represented by this curve would be standardized much later by the famous statistician Karl Pearson as the “Normal curve.” But long before this, Quetelet would have already used “average man” (*l’homme moyen*) in his depiction of physical measurements such as chest size, weight, and heights. See, M. A. Quetelet, *Treatise on Man: And The Development of His Faculties*, English Trans., Research Source Works Series #247 (New York: Burt Franklin, 1968). First English translation published in Edinburgh, Scotland, 1842. Originally published in France as, *Sur L’Homme, et le Développement de ses Facultéés*, 1835.

4. See, Michel Foucault, *Discipline and Punish: The Birth of the Prison*, trans., Alan Sheridan (New York: Vintage Books, 1979), 138. Originally published in France as *Surveiller et Punir: Naissance de la prison* by Editions Gallimard, Paris, 1975.
5. See, Michel Foucault, *The Order of Things: An Archaeology of the Human Sciences*, (New York: Vintage Books, 1973). Originally published in France as *Les Mots et les choses* by Editions Gallimard, Paris, 1966.. Concerning the proliferation of test of mental "constructs," see the third edition of the *Diagnostic and Statistical Manual of Mental Disorders (DSM-III)* published in 1987 listed 311 diagnoses of psychopathologies the fourth edition (DSM-IV) listed 397, or on average more than nine (9) newly "discovered" human psychologies per year. In education, Oscar Buros' first bibliography of testing published in 1934 was only forty-four (44) pages. By 1938, now known as the familiar *Mental Measurement Yearbook (MMY)* had more than 400 pages listing about 4000 tests. The 1995 edition has 1259 pages. See, Walt Haney, "Validity, Vaudeville, and Values: A Short History of Social Concerns Over Standardized Testing," *American Psychologist* (October, 1981): 1029.
6. This is consistent with the definition given by Lee J. Cronbach and Paul E. Meehl in their 1955 seminal paper "Construct Validity in Psychological Tests." They define a construct as "some postulated attribute of people, assumed to be reflected in test performance [emphasis added]." Lee J. Cronbach and Paul E. Meehl in their 1955 seminal paper "Construct Validity in Psychological Tests," *Psychological Bulletin*, Vol. 52, No. 4 (July, 1955); 283.
7. Jean-François Lyotard argues that development "has no end, but it does have a limit, the expectation of the life of the sun. The anticipated explosion of this star is the only challenge objectively posed to development. The natural selection of systems is thus no longer of a biological , but of a cosmic order. It is to take up this challenge that all research, whatever its sector of application, is being set up already in the so-called developed countries. The interest of humans is subordinate in this so that of the survival of complexity." Jean-François Lyotard, *The Inhuman: Reflections of Time*, Trans., Geoffrey Bennington and Rachel Bowlby (Stanford, CA: Stanford University Press, 1991), 7. Originally published in France as *L'Inhumain: Causeries sur Le temps*, by Editions Galilée in 1988..
8. See, Michel Foucault, *The Order of Things: An Archaeology of the Human Sciences*, (New York: Vintage Books, 1973). Originally published in France as *Les Mots et les choses* by Editions Gallimard, Paris, 1966..
9. Mark Schorer, *William Blake: The Politics of Vision* (New York: Henry Holt and Company, 1946).., 28.
10. Roberto Calasso, *The Forty-Nine Steps*, trans. John Shepley (Minneapolis, MN: University of Minnesota Press, 2001), 259-260. Originally published as *I quarantanove gradini* by Adelphi Edizioni, 1991.
11. Hannah Arendt,, *On Revolution* (New York: Penguin Books, 1963), 183-184.
12. For a thorough discussion of Plato's intellectual contribution to the Male/Female binary see Luce Irigaray, *The Speculum of the Other Women*, trans. Gillain C. Gill (Ithaca, NY: Cornell University Press, 1985). First published in France as *Speculum de l'aute femme* by Les Editions de Minuit, 1974..
13. Roberto Calasso, *The Ruin of Kasch* (Cambridge, MA: Harvard University Press, 1994), 148. Originally published as *La Rovina di Kasch* by Adelphi Edizioni, 1983.
14. Calasso, *The Ruin of Kasch*, 148.
15. Aristotle, *Nicomachean Ethics*, Book V, x, trans., J. A. K. Thomson (New York: Penguin Books, 1976), 199.
16. Aristotle, Book VI, xi, 219.
17. Aristotle, 65.
18. Calasso, *The Forty-Nine Steps*, 15
19. Jacques Derrida, *Speech and Phenomenon and Other Essays on Husserl's Theory of the Sign*, trans., David B. Allison (Evanston, IL: Northwestern University Press, 1973): 129-160.. Originally published in France as *La Voix et le Phénomène* by Presses Universitaires de France, 1967.
20. Calasso, *The Forty-Nine Steps*, 20.
21. Calasso, *The Forty-Nine Steps*, 19.

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22. Friedrich Nietzsche, Posthumous Fragments, 14[31]. Spring 1888. Cited by Calasso, *The Forty-Nine Steps*, 18-19.

23. Calasso, *The Forty-Nine Steps*, 15.

DETERRITORIALIZING CATEGORIES AND BOUNDARIES OF CURRICULUM:
NIETZSCHE, KORZYBSKI, DELEUZE, AND POSTSTRUCTURALISM

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... by breaching or rupturing the old boundaries that lead to a release of new intensities. This is the notion of “deterritorialization” in Deleuze – a movement by which we leave the territory, or move away from spaces regulated by dominant systems of signification that keep us confined within old patterns, in order to make new connections. (Roy, 2003, p. 21)

The process of “deterritorialization,” as defined by Deleuze and described by Roy (2003), can be used to help us explore curriculum contexts. Extending, albeit collapsing boundaries, challenging assumptions, and recreating visions of schooling are essential in order to break from the bonds of curriculum presents. This paper will explore and invite the process of deterritorialization to challenge and re-vision the curriculum. In so doing, curriculum itself becomes a problematic concept.

Extending Boundaries

The problems of change and creative invention have been explored and approached from a variety of perspectives. Often, in education, we have failed to challenge the basis for change theories or reform efforts – the assumptions, metaphors, and perspectives inherent in approaches to change. The “back-and-forth” swings of educational innovation are evidence not of the difficulty of the problems, per se, but because our thinking about them has not changed. As Einstein is noted to have said “You cannot solve a problem from the same consciousness from which it arose.”

In the movie “Inherit the Wind,” the Spencer Tracy character challenges the limits of traditional religious dogma when he asks, “Do you ever think about what you DO think about?” Extending the borders of our thinking, challenging not only what we don’t think about but also what we DO think about, is no easy task. How do we think about things we don’t think about? How do we challenge things we do think about when our thinking itself has not changed? How do we fundamentally change how we think about things?

Wind tugging at my sleeve
Feet sinking into the sand
I stand at the edge where earth touches ocean
Where the two overlap
A gentle coming together
At other times and places
A violent clash
(Anzaldua, 1999, p. 23)

Like the line of separation between land and ocean, the borders of the beach are not definite but dynamic, in

relationship with one another. To stand at the edge, is to be both in and out of the water, on and off, of the land – to be engaged in our own relationship with the dynamics of the ocean-land. To understand complexity, we need to stand on the edge and engage it.

To challenge our thinking is to step outside our traditional patterns, the entrenchment of ideas. Deleuze refers to the entrenchment of ideas as molarization. Molarization is the process of signs becoming isolated from their origins and relationships, their histories and contexts, and boundaries getting drawn around them. To overcoming molarization we must engage difference at the borders. Difference at the borders is dynamic, recursive, relational, emergent, and contextual while also being discontinuous with gaps, fissures, and in-between spaces.

Engaging Difference and the Dionysian Life

Deterritorializing our ideas about schools, schooling, and the curriculum creates many potential conflicts as we walk along the shore, dancing in the waves, avoiding premature retreat to solid ground or the tug of the undercurrents of the ocean’s pull. The lure of the molar, the comfort of boundaries, hypnotizes us, like the sirens songs, to forget the complexities of borderlands.

In the woods upon the ground,
I was sitting at my leisure
When a distant ticking sound
Seemed to beat an endless measure,
I got mad, began to show it,
There was nothing I could do,
Until I, just like the poet,
Spoke in that strange ticktock, too.
(Nietzsche, 1974, p. 351)

The metronomic trance of the rhythms of education limits us, entrapping and preventing us from creatively advancing our ideas about schooling. In his “Songs of Prince Vogelfrei” Nietzsche expresses the tension between the pull of the current and the forces of conformity. The *Vogelfrei* or free bird flies without the constraints or support of civility, and becomes a target for her freedom. Chastised into conformity, then condemned for her failure, the free bird becomes

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shackled as she becomes tamed. Like the poet, forced into a beat, the rhythms of social order and “truth” are concessions of acceptance. The struggles of schooling during these times of increased public demands for accountability, measurability, and control are those of the “Vogelfrei” – to balance the flight with the landing, the song with survival, the poetry/voice with rhythm.

Nietzsche describes the Dionysian life as one that recognizes the tensions between conformity and creativity, society and culture, freedom and oppression. In *The Birth of Tragedy* Nietzsche describes Dionysian wisdom as engaging these fundamental conundrums of seemingly incommensurate forces.

From the vantage point of everyday consciousness, the Dionysian is horrifying. By the same token, the Dionysian perspective regards everyday reality as horrifying. Conscious life moves between both outlooks, and this movement is tantamount to being torn in two. One is simultaneously transported by the Dionysian, with which life must retain contact to avoid becoming desolate, and dependent on the protective devices of civilization to avoid being sacrificed to the disintegrating power of the Dionysian. (Safranski, 2003, p. 80).

Nietzsche’s embodiment of Dionysian wisdom is Odysseus from the Greek tragedies. Balancing the life of conformity and the life of creativity, the Dionysian straddles two worlds. Rather than “either-or” the Dionysian existence is the ultimate “and” of engaging difference and transcending molarization. The Dionysian wisdom is the ultimate vision of becoming, recognizing creativity and flux as well as stability and pattern. Embracing the seemingly incommensurate incompatibilities of difference, the Dionysian spirit lives in both worlds – the world of conformity and the world operating at the boundaries of society. Like Odysseus, to engage in difference is to be tied to the mast, tempted by the sirens while fettered by society. Dionysian wisdom does not embrace the nihilistic or favor conformity but supports self-preservation by dancing in the borderlands.

Nietzsche characterized cultures according to the kinds of ropes used to support and constrain the Dionysian forces. The question he used to focus on the structure of this interplay was: “What system of blinders does each culture rely on to shut out the threatening power of the Dionysian and to channel essential Dionysian energies?” (Safranski, 2003, p. 80). He identified three basic types of cultures: the artistic, the religious or spiritual, and the scientific. Democracy, his earlier work complained, was counter-cultural, taking

scientific rationality to the extreme. The creativity of the Dionysian character is overwhelmed by regression to the mean. When “mass taste triumphs” the “bright-lights” of the Dionysian spirit are extinguished. *Tick-tock*. Creativity and yearnings vanish. *Tick-tock*. Individual pursuits are subsumed under the guise of social progress. *Tick-tock*. And individual goals and differences are subverted by interest of the whole. *Tick-tock*.

These mechanical rhythms impose an unnatural order to schooling. As predictability provides a false sense of security and potential for planning, so, too, does it force us, and our students, into prisons of invented measures. Intelligence. Achievement. Accomplishment. Standards. The unnatural rhythms of the curriculum support the metronomic beat where teaching takes on a form of coercion, force-feeding children who come to understand schooling as an unnatural act. Beyond standardized test scores–*ticktock*–beyond basic facts–*ticktock*–beyond performance measures–*ticktock*–the Dionysian spirit pervades dominating social structures.

Reason is businesslike – a flood
That brings us too soon to our aim.
In flight I rose above the mud;
Now I have courage, sap, and blood
For a new life, for a new game.
(Nietzsche, 1974, p. 355)

To change the game, to invent new games of schooling, to “rise above the mud,” to engage the Dionysian spirit, requires more than desire, more than strength, and more than discontent. While we may be prisoners in our own social contexts, to nurture the Dionysian spirit, even in times of scientific rationality and the technologizing of education, we must learn to hear the sirens while bound to the mast, dancing in the waters of process. Thus, to embrace the Dionysian spirit is to engage difference while knowing we are bound to our current situations and to explore difference means to accept perpetual becoming as openness and potentiality.

The eternal and exclusive process of becoming, the utter evanescence of everything real, which keeps acting and evolving, but never is, as Heraclitus teaches us, is a terrible and stunning notion. Its impact is most closely related to the feeling of an earthquake, which makes people relinquish their faith that the earth is firmly grounded. It takes astonishing strength to transpose this reaction into its opposite, into sublime and happy astonishment. (Nietzsche, *Philosophy in the Tragic Age of the*

Greeks, section five, 1, 824 – as quoted in Safranski, 2003, p. 116)

Standardized curriculum, NCLB mandates, test scores and AYPs – the earthquake of school contexts. How to nurture the sublime? Where to find the strength?

The Dionysian spirit embraces difference and nurtures the sublime by engaging dynamic process, recognizing that flux and change underlie all relationship, all being, all knowing. Lacking permanence, yet building castles without foundations, the Dionysian spirit rises above the mud, recognizes the *tick-tock* for what it is, and accepts the openness of uncertainty as an opportunity for novelty.

Nietzsche's approach to releasing the Dionysian spirit is found in his nominalism or theory of language. Denying the exclusive-or, Nietzsche understood the dynamics of the inclusive-and through the Dionysian spirit. It is the land, and it is the ocean. It is unfettered freedom and it is without social support. It is on the borders that we experience the inclusive-and, and come to embrace complexity, the world of flux, Heraclitian becoming, engaged difference, by accepting the inclusive-and.

Building on the work of Afrikan Spir (see Safranski, 1999) Nietzsche identified the underlying logic of the anti-Dionysian as including the fallacy of the Principle of Identity and denying the inclusive-and. The Principle of Identity simply claims what most of us have come to consider a logical truism that, for all A, A=A. In a world of becoming, however, at no time, through time, is anything ever the same. In a world of flux, A never equals A.

The implications of denying the Principle of Identity are far reaching. Anticipating the linguistic turn of the twentieth century, Nietzsche engaged and embraced difference by challenging fundamental categories of reasoning as a fiction of grammar rather than a transcendental metaphysic. Almost fifty years later, the Polish philosopher Korzybski developed a non-Aristotelian logic to account for both contextual flux and the influence of language.

Non-Aristotelian Logic and the Conjunctive And

Fundamental to Aristotelian logic is two-valued truth with an acceptance of the Law of Identity. Implicit in the Law of Identity, and also central to Aristotelian logic, is the law of the excluded middle: a statement is either true or false. Most forms of legal and "rational" argumentation used today follow some form of Aristotelian syllogism. Inherent in most legal mandates for schools is likewise the underlying logic of Aristotle. A student can't pass and not pass; can't be smart and not-smart; can't be Black and not-Black. Students have

to fit in categories. *Tick-tock*. Curriculum becomes reduced to matrices of competencies to be "covered" and checked off. *Tick-tock*. Teacher preparation and professional development become matters of test performance. Tick-tock.

Korzybski, like Nietzsche, challenged the Law of Identity of Aristotelian logic. By denying the Law of Identity, the Law of the Excluded Middle becomes suspect. Developing a non-Aristotelian logic, Korzybski (1933/2000) founded the Institute of General Semantics based on a systems perspective. "[I]t is the formulation of a new non-Aristotelian system of orientation which affects every branch of science and life" (pp. xxxviii-xxxix).

The topology of his systems approach challenges hierarchical and static structures of meaning in favor of more holistic, fluid, and relational dynamics. It is the land and it is the sea. It is the freedom and the vulnerability. It is standing on the borders. Language is a system of meanings, like the net to protect the sky-rope walker. It is itself a web of relationships, in flux, constantly changing, supporting our falls, reinforcing our confidence to make the walk.

Korzybski's new topology challenged reified categories of thinking. Like Wittgenstein's "Language is a way of life" (Wittgenstein, 1953), according to Korzybski (1933/2000), our language reveals not underlying truths or abstracted realities as categories of meaning, but is, itself, meaning. The map is not the territory. The test score is not a representation or measure of intelligence. The API is not the determiner of a good school. The performance is not understanding.

To complicate matters, within language we can discuss language. Hierarchical ways of thinking are related to how we can, with language, talk about ideas and meanings. Layers of meaning are confused as transcendent truth when the language-map itself, taken as representative, becomes self-reflexive. Like a mirror of reflections of reflections, like the map that reflects a territory can also have a reflection of itself, so our language can refer to itself. The map of the map of language allows us to talk *about* language and meaning but does not transcend the original map into anything more real in doing so.

By understanding *understanding*, not as abstraction but as reflexive language, and meaning as an artifact of the ways we use language and "live a life" through language, we come to see meaning as a complex web of language relationships. Poststructural, non-foundational, Korzybski's systems approach to language and meaning and denial of traditional Aristotelian

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categories of logical reasoning creates spaces for the conjunctive-and, the embracing of process, and the nurturing of the Dionysian spirit. Fifty years later, Deleuze expanded these ideas by describing how thinking, when perceived as representational, forgotten as the map to the territory and confused with the territory, becomes shackled. “In this way, thought mirrors its own image in a process of internal reflection that largely shuts out new possibilities of perception-action” (Roy, p. 23).

Reinventing the conjunctive, escaping the reification of our own ideas as imposed by language and our thinking with, in, and about language, dancing at the borders, we expand the borders and can learn to think about what we think about. It is a map, and it’s not a map. It is a whole, and it isn’t. It is connected, and it is discontinuous. It is autonomous, and it is interdependent. It is a self and it is ever changing.

Encouraging the conjunctive-and rather than the exclusive-or, we expose molarization. Developing a new cartology, we can expand our territories as we dance at the borders. It is ocean and it is land. It is freedom and it is constraint. Through difference, through the conjunctive-and, we can expose reified categories and expand our languages of thinking.

Teachers and schools would be better served if they functioned with a differential cartography, rather than an identitarian one, and learn the new language of the mapping of intensities and becoming that leads to new possibilities. (Roy, 2003, p. 33)

Uncharted, these new territories are explored as we create the map in our walking. Described as a “nomadic topos,” Roy (2003) explores how we can expand our boundaries and create new meanings. Like nomadic wanderings, the nomadic topos is open to new possibilities while scrutinizing past experiences-language. The nomadic topos offers a way of seeing, a map to reflexively explore the topology of our ways of thinking. Without needing an Archemidean stance, that is, without needing to leave the territory in order to “see” it, the nomadic topos is a way of thinking about what we think about.

In his study of preservice teachers, Roy (2003) utilized five interrelated spatial perspectives to explore the “nomadic spaces” of becoming teachers: 1. Smoothness; 2. Multiplicity; 3. Rhizoidness; 4. In-Betweenness; and 5. Becoming. “Taken together, these traits open up lines of continuous variation of nomadic space that deterritorializes the categories and boundaries within which conventional approaches to curriculum operate.” (Roy, 2003, p. 72) These categories of analysis

will be useful as we explore a different topology for understanding the curriculum.

Deleuzian Topological Terrains for Curricular Explorations

To challenge our thinking, embrace complexity, and unfetter thought is to welcome difference while understanding and creating the conjunctive “and.” Thus, rather than thinking in terms of exclusion, where once we categorize we limit or draw boundaries around our ideas, through the process of embracing difference, we come to understand the fluidity of our ideas and relationships. And once the permanence of certainty is shattered, we recognize both the power and limitations of our own willingness to construct boundaries. That which empowers, so too enslaves. “While boundaries help us construct a reality out of the sensible, when reified they also cut us off from the subtleties of differential transformations” (Roy, 2003, p. 21).

To explore the nomadic topos of curriculum, and in so doing, deterritorialize the curriculum, we can employ the conjunctive-and while creating, through our explorations, a cartography of difference. Castles built in the air, without foundation, webs of relationship sustain and are the meanings we seek. Like the border between ocean and land, however, they are fluid, ever changing in the ebb-and-flow of relationships we call classrooms. To create the nomadic topos of the curriculum, to expand the borders and challenge molarization, the tools of our map-making are challenges to the smoothness and predictable, accepting the multiplicity of the conjunctive-and, embracing the meanderings of the Rhizome, seeking the in-between, and nurturing the process of becoming.

Challenging Curricular Smoothness

In my own field of mathematics, we have a double challenge of extending the curricular spaces of mathematics while also combating the mathematization of reality endemic to the modern world. Mathematics is the paragon of order, perfection, and certainty. Deemed as pure reason, mathematics ignores the bumps, holes and perspectives of experience. Mathematics idealizes form, offering generalization, uniformity, conformity, and predictability.

Teaching and learning mathematics accentuates the smoothness and uniformity of relations. It emphasizes the law of the excluded middle. The lines can’t be both parallel and non-parallel. The solution to the equation can’t be “2” in some circumstances and “not-2” in others. And, of course, “2+2=4” must always be true.

Even within the mathematical topos, however, we have challenges to this smoothness. Non-Euclidean and

fractal geometries challenge our ideas about shapes and relationships within the geometric field. Figures with infinite borders, broken, irregular, unpredictable with hidden order and intricate relationship – fractal geometry challenges notions of dimensionality and chaos. Hyperbolic space of non-Euclidean geometry serves as a foundation for theories of relativity and ideas about an expanding universe. Godel’s incompleteness theorem shakes the foundations of arithmetic, revealing mathematics can never be both consistent and complete.

Problematizing the smoothness of mathematics, exploring the imperfections and irregularities of relationship ignored by most of classical mathematics, opens up spaces for deterritorializing the mathematics curriculum. In so doing, we create contexts for new understandings, recognizing the ebbs and flows of creation in mathematics, “the eternal and exclusive process of becoming” that is the field of mathematics.

Disrupting the smoothness of the mathematics curriculum entails challenging borders not only within mathematics, but also across our traditional disciplinary lines. The wisdom of schooling is lost when we fragment our intellectual pursuits into subject matter knowledge. Learning is immanence. It is the process of creating knowing. Curriculum becomes the dance of learning-immanence, the meaning-making, the tightrope walking even as the net is forever changing beneath us. As we make the crossing, we become the rope in our own and collective journeys of becoming. Not content with products, we are the journey, the dangerous-across.

Man is a rope, tied between beast and overman—a rope over an abyss. A dangerous across, a dangerous on-the-way, a dangerous looking-back, a dangerous shuddering and stopping. What is great in man is that he is a bridge and not an end: what can be loved in man is that he is an overture and a going under. I love those who do not know how to live, except by going under, for they are those who cross over. I love the great despisers because they are the great reverers and arrows of longing for the other shore. (Nietzsche, 1968, pp. 126–127)

The bumps and irregularities of our experiential world can be embraced as difference and uncertainty, introducing complexity and encouraging creativity. These discontinuities, rather than being experienced as “pits and tangles” or “blemishes” to be ameliorated in order to re-achieve balance, lend themselves to new ways of seeing, to experiencing the world as dynamic, seeking connections, and embracing process. A curriculum that challenges smoothness will help students to see their world and themselves as multiplicatus.

Understanding Multiplicity

Multiplicity celebrates difference, embraces fluidity, and recognizes process. As explored by Deleuze, multiplicity recognizes the “impossibility of dealing with difference from the perspective of a unity ... it is then that a resonance occurs that breaks through identitarian ways of thinking” (Roy, 2003, p. 9). Multiplicity allows us to “relocate difference within repetition, in order to loosen them ... and release the positivity of difference” (p. 12).

Multiplicity thus engages difference in order to escape molarization or the reification of ideas. Engaging difference, ideas become connected and boundaries are challenged. Challenging rules, habits, and dispositions extends borders and celebrates multiplicity. The multiplicatus curriculum challenges the given, the very words and ideas we use to organize our thoughts. What is mathematics? What is history? What is curriculum? According to whom? Why? Can there be different understandings? Different mathematics? Different versions of history? Different grammars? Different meanings? In the ocean of networks that is our language, multiplicity seeks to identify and challenge implicit assumptions and dominant significations.

Embracing difference, within our own classrooms, we forget to “listen” and encourage others to listen to our students. Multiplicity of meanings, encouraging difference and perspective, celebrates creativity and novelty. Multiplicity encourages conversations in the classroom as meanings are shared and boundaries of knowing are expanded rather than territories appropriated and claimed in the name of achievement or quality or economic superiority.

In Roy’s analysis (2003), preservice teachers were challenged to explore their preconceived ideas about being a teacher, including delineating the multiplicity of roles the teacher plays. Instructor, disciplinarian, facilitator, listener, follower, leader, knower, explorer, investigator and so on are more than just metaphors for teaching. Recognizing the complexity of teaching, these becoming teachers came to understand the multiplicity of the teacher’s roles as essential to the curricular dance of the classroom. These multiple roles fundamentally define the complex process of the inter-relational becoming of teaching in the classroom.

Viewing the role of teacher as multiplicatus, supports identity multiplicity. Embracing the conjunctive-and, we are in perpetual becoming. We never cease to be a child as we become an adult. We are both old and young, wise and foolish, strong and weak. Resisting the temptation to put our students in

“boxes” by understanding them to be multiplicatus, opens spaces for them to explore creatively and expand their own possibilities. The nexus of being, as a web of relationship, is in continual renewal and reinvention, itself multiplicatus and complex in its own recursiveness.

The dance of teaching is ongoing, for we not only have multiple partners in the dance, but we and our partners are multiplicatus and evolving. The terrain of the complexity of multiplicities, the nexus of multiplicities, can be explored as the Rhizoid, metaphorically invoking images of the rhizome.

Embracing the Rhizome

Developing metaphors that do not lend themselves to hierarchical or foundational ways of thinking is difficult. In the nomadic topos of multiplicity, however, we need to celebrate meanderings, connections, and growth. Deleuze and Guattari (1987) used the metaphor of the rhizome to describe the “construction of a terrain of multiplicities” (Roy, 2003, p. 47). Avoiding foundations, hierarchies or levels of connectivity, the rhizome embraces the complex, emergent, and interconnected organicism of the nomadic topos. As described by Roy (2003):

The ‘rhizome’ is a lateral proliferation of connections, like the spread of moss, the sudden branching off or joining up of different intensities, flows, and densities to form new assemblages that have not fixed form or outline. A contingent mass, the rhizome can be cut up in any way and still retains operational wholeness; therefore it is highly tenacious. The rhizome is also a tuber, and unlike ordinary roots, can sprout in any direction. (p. 75)

The curriculum, as rhizome, is capable of emergent meanderings, discontinuous starts and stops, and the ebbs and flows of relationship. As the curriculum is allowed to “spread” through the ongoing experiences of students in the social contexts of the classroom, the web of relationships ensures viability and sustains it.

The curriculum-as-rhizome encourages pursuing “tangents,” creating teachable-moments as student interests and needs co-mingle and interconnect. Driven not by standards, scope-and-sequence charts, or learner outcomes, the curriculum-as-rhizome explores the topology of the spaces it occupies and meanders according to the terrain and the conditions that sustain it.

To use Wittgenstein’s (1953) notion, the curriculum-as-rhizome encourages “teaching beyond” or, as Genova (1995) describes, “teaching etcetera” (see Fleener & Reeder, in press). Teaching etcetera is the seamlessness of recursive learning, and the authenticity of experiences

of knowing that are multiple ends-in-themselves. Process-oriented, the self-sustaining nature of the rhizome interacts synergistically as the unfolding of the curriculum spreads to all corners of the nomadic topos of the curriculum—indeed, it becomes the nomadic wanderings that are the curriculum.

The dynamic, autopoietic nature of the rhizome-as-curriculum celebrates the richness, rigor, recursive, and relational complexities of learning (Doll, 1993). The environment that encourages these meanderings, celebrates difference, in fact, seeks difference as the life-force of learning. Within the rhizome are the multiplicity of relationships as the crooks and crannies become the anchors to the emerging forms of a dynamic curriculum (Fleener, 2002). Celebrating difference, supporting becoming as the process of learning, the rhizomic curriculum seeks the bumpiness, the unusual and the uncertain. As in fractal mathematics, blemishes and difference are the true “essences” that allow us to experience and recognize relationship and becoming as the nexus of meaning.

Discontinuity, bursts of noise, Cantor dusts – phenomena like these had no place in the geometries of the past two thousand years. The shapes of classical geometry are lines and planes, circles and spheres, triangles and cones. They represent a powerful abstraction of reality, and they inspired a powerful philosophy of Platonic harmony. ... But for understanding complexity, they turn out to be the wrong kind of abstraction. ... The new geometry mirrors a universe that is rough, not rounded, scabrous, not smooth. It is a geometry of the pitted, pocked, and broken up, the twisted, tangled, and intertwined. ... The pits and tangles are more than blemishes distorting the classic shapes of Euclidean geometry. They are often the keys to the essence of a thing. (Gleick, 1987, p. 94)

The rhizomic curriculum seeks those in-between spaces of difference that are the open-spaces for growth. Seeking the in-between, the rhizome lives off the land. It becomes the land, the terrain in-the-making.

Seeking the In-Between

The rhizome becomes the embodiment of the dynamic curriculum, seeking difference, building relationship, growing in unpredictable and indeterminate ways. The in-between spaces of the rhizome-as-curriculum are spaces of opportunity, difference, and potential. As described by Roy (2003),

To take in-betweenness not as a passage to something more definite but to treat it seriously, as an open space within every process, we have to

understand how the teacher can act from the middle, from the in-between spaces, neither unifying instruction nor offering discrete packets aimed at different individuals. (p. 76)

Like Cantor dust, like the hidden chaos in order, the in-between is a part of process, key in a world of flux. The teacher sustains and nurtures student growth in understanding, opening spaces for the Dionysian spirit, as in-between spaces become familiar. Nurturing the growth of the rhizome by providing sustenance in the cracks and crannies of unyielding terrains, the teacher can support the meanderings of students in a curriculum that unfolds as the rhizome. Likewise, the in-between challenges smoothness, recognizing that within uniformity is difference.

Just as we find the negative spaces of a painting to lend perspective and wholeness to the picture, so do the in-between spaces of the curriculum, the crooks and crannies, the pocks and pitfalls, create experiences of depth and perspective in classrooms. The teacher, operating from the in-between, accentuates difference by celebrating and encouraging the rhizome. In so doing, the teacher challenges knowledge as discrete packets of information, the common currency of exchange in schools.

The dynamics of the in-between sustains openness as students experience new understandings and meanings in their explorations of difference. The rhizome curriculum, sustained and nurtured from the in-between, supports the becoming of students.

Nurturing Becoming

As an alternative to mechanistic approaches to the sciences, Goethe developed a morphological approach. As described in an 1807 essay, science reduces process to products, failing to capture the essence of things-in-evolution, the spirit of process. Seeking to understand process, engaging the dynamic, Goethe's morphology embraced becoming, the living energy of creation.

The Germans have a word for the complex of existence presented by a physical organism, *Gestalt* (structured form). With this expression they exclude what is changeable and assume that an interrelated whole is identified, defined, and fixed in character. But if we look at all these *Gestalten*, especially the organic ones, we will discover that nothing in them is permanent, nothing is at rest or defined – everything is in a flux of continual motion. (Naydler, 1996, p. 50)

He goes on to explore how reason explores *Bildung* (formation) rather than *Gestalt* (form):

Hence reason (Vernunft), in its affinity with the divine principle, is concerned with what is evolving and living, whereas the understanding (*Verstand*)

deals with what has become formed and congealed. (p. 51)

Mechanistic science looks backwards, to the fixed Gestalt, rather than to the formative processes of the *Bildung*. To look only at the products of nature, the forms as they have already occurred, is to lack any real understanding of the processes. The creative unfolding of being cannot be explored through measures but through intuitive perception (*Anschaung*) nurtured through relationship.

The challenge of the nomadic topos, of the curriculum as rhizome, is to engage Goethe's intuitive perception – to open spaces for the Dionysian spirit to emerge. Appreciating the dynamic process of their becoming, the rhizoid curriculum encourages students to build relationships within the classroom, with ideas, with other people, and with themselves.

Appreciating and supporting process, we come to understand that there is no "underlying reality" or Gestalt to our students as they are in perpetual becoming. From our in-between spaces, we must support their becoming by avoiding collapsing categories of reasoning that limit their creativity and joy of learning. "We may gain the world by renouncing it, by passively losing self in the heart of what has neither form nor dimension" (Chardin, 1965, p. 21). There is no essence to our students or the subjects we teach. There is "nothing transcendent, no Unity, Subject, Reason; there are only processes" (Deleuze, 1995, p. 145).

The rhizoid curriculum celebrates the meanderings of intelligence. Over prescribing learning by control and manipulated outcomes thwarts the creative advance of being, stifling the adaptive abilities and self-organizing potentials of our students. Deterritorializing the curriculum by engaging the conjunctive-and, we can build our castles in the air, without foundations, without appeals to transcendent truths. The rhizoid curriculum is the science of the metamorphic, a dance of multiple becomings.

Poststructural Curriculum

Like the border between ocean and land, the ebb-and-flow of relationships we call classrooms can be sustained as we support the rhizomic meanderings of the nomadic topos. Challenging smoothness and predictability, engaging the multiplicity of the conjunctive-and, embracing the wanderings of the Rhizome, seeking the in-between, and nurturing the becoming, a poststructural curriculum supports the Dionysian spirit.

Nurturing the Dionysian spirit in schools can be considered not from the perspective of a "fix" to the

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current approaches to schooling but entails a different way of seeing the curriculum, schooling, and children. Deterritorializing the curriculum, challenging that which we DO think about, embraces difference and supports becoming from the in-between spaces. A poststructural curriculum operates not from a position of commonality,

but from one of difference, not of form but of becoming. The heart of schooling, as the nurturing of the Dionysian spirit, can overcome the inhumanity of sameness, as the metronomic beat of the mechanical clock, the *tick-tock* of schooling, to breath life into the very soul of education.

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READING, WRITING AND REVOLUTION: A NOVEL APPROACH TO THE INTERPRETATION OF HISTORY

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The novel has been proposed as a possible model for the interpretation of the workings of organizations.¹ Could the same model be applied to the interpretation of history? It has been said that history is ‘the telling of many stories’:² separate chapters, disparate perspectives, multiple narratives-- the various voices that interweave to create the story of China’s 19th century radical changes and Mao Tse Tung’s (1893-1976) role in them--beg to be heard.

A Historical Case Study: The Setting

In this ‘novel’ approach to history, the setting, itself, embraces the role of a character. China’s emphasis on isolation, balance, hierarchy, maintaining the status quo, and belief in cultural superiority³ created a setting, which, later, evidenced a foreshadowing of things to come.

Repression, Cohesion, and Multiple Narratives: The Characters

In support of the ‘novel’ as model, the weaving together of disparate perspectives--the narratives of a diverse array of personalities, characters and influences--places the reader, herself, within the array of characters, embracing the role of interpreter and literary critic. As each character tells a separate but interconnected story, their narratives create a sense of convergence, pertinent to events, themes and contexts.

To the story of Mao, Confucius—himself--contributes a narrative;⁴ although he lived fifteen hundred years before Mao’s birth, his voice echoed through time and resonated within each aspect of life in Mao’s childhood: family, school, and place in society. Each was hierarchical, authoritarian, and unchanging.

The historical narratives of individuals who comprised the succession of the Manchu dynasty⁵ were added to emphasize and support the belief that change and outside influences endangered a harmonious way of life.

A major narrative pulled from within this chorus was that of the Empress Cixi, who ruled China for half a century, through three different young men, from behind a bamboo screen.⁶ Other characters and their stories emerge from this group: Cixi’s own son, Tongzhi died when he was 18, his nephew, Guangxu, became emperor when he was three, rebelled against Cixi briefly (the 100 Days’ Reform) but to no avail.

Opposition to his reforms was intense among the conservative ruling elite, especially the Manchus, who,

in condemning the announced reform as too radical, proposed instead a more moderate and gradual course of change. The narrative of the Dowager Empress, Cixi, is one supported by the many voices of ultraconservatives and by the politically aggressive Yuan Shikai,⁷ (who had been Guangxu’s minister); with the support and assistance of these multiple allies, Cixi engineered a coup d’etat on Sept. 21, 1898, forced Guangxu into exile and took control of the country as regent, rescinding all reform edicts and executing six principal proponents of the reform measures. The conservatives then surreptitiously supported the anti-foreign and anti-Christian movement of secret societies known in the West as the Boxers (‘The Righteous and Harmonious Fists’).⁸

The final figurehead of China’s dynasties was Cixi’s nephew, Pu Yi, the last emperor of China.⁹ Some interpreters of history speak of him as one accepting of foreign influence (he had an English tutor and changed his own name to Henry). Mao, in his autobiography, speaks of him as unwilling to accede to any change. Rather than comply with public demand for parliamentary rule, he issued a ‘decree that an advisory council be created’¹⁰ a circumstance which ‘agitated the students’ significantly.¹¹

Pu Yi abdicated to Sun Yat-sen’s nationalists in 1911; soon after, Dr. Sun, then abdicated to Yuan Shik’ai,¹² Guangxu’s former minister who had assisted Cixi in her rise to power against Guangxu in the 100 Days’ Reform and who threatened civil war if Sun Yat-sen did not abdicate.

Sun Yat-sen, a medical doctor, educated in Hawaii, gave up his medical career, to lead an army in pursuit of change; his political philosophy was based on the Three Principles of the People: Nationalism, democracy and the common good. On December 29, 1911, he was elected provisional president of the new republic; on January 1, 1912, he was inaugurated (this is considered the founding day of the ROC)¹³

Education as Character Development: Mao as Conflicted Protagonist

Mao’s life was one of conflict; his educational life, even more so. Education was, to him, the element that would elevate him beyond the station into which he had been born; the events surrounding him and his university pursuits, however, exerted measures of repression and resistance to his desire to effect change.

These events interacted with his study of Marxist doctrine, his concern for the Chinese peasant and his passion for education. His autobiography¹⁴ details his own narrative and the influence education had in it: he describes his first experience with reading a newspaper and the effect of newspapers and journals on the development of his ideas, his struggle in processing and expressing his political views, and the elevation he found in writing. (His first published article called for the return of Sun Yat-Sen. He describes it as 'somewhat muddled'¹⁵). He was intrigued with the work of the secret societies of Sun Yat-sen—the T'ung Meng Hui—the work of exiles working in Japan as they 'carried on a vigorous 'brush war'¹⁶ (war by writing brushes or pens) against those who supported the return to a monarchy.

The gross inequality between classes fueled his passion to teach and to learn; in 1911, he joined the revolutionary forces and fought in Dr. Sun Yat-sen's army:

The soldiers had to carry water in from outside the city, but I, being a student, could not condescend to carrying, and bought it from the water peddlers. The rest of my wages were spent on newspapers, of which I became an avid reader.¹⁷

During his service, his education elevated his status and fostered his own belief that he could 'make a difference': "I could write, I knew something about books, and they respected my 'great learning.' I could help by writing letters for them or in other such ways."¹⁸

Schooling and the educational framework—the interplay of idea and environment—performed a major role in framing Mao's beliefs. His autobiographical narrative details a college episode in which he silenced another student's recitation of the Analects of Confucius by "synthesizing a 'countertheory' of 'anti-Manchu' doctrine." He summarized this episode by asking: How a political idea can change a point of view!¹⁹

The outcome of the revolution was not yet decided. The Ch'ing had not wholly given up power, and there was a struggle within the Kuomintang concerning the leadership. It was said in Hunan that further war was inevitable. Several armies were organized against the Manchus and against Yuan Shih-k'ai.. Among these was the Hunan army. But just as the Hunanese were preparing to move into action, Sun Yat-sen and Yuan Shih-k'ai came to an agreement, the scheduled war was called off, North and South were 'unified,' and the Nanking Government was dissolved. Thinking the revolution was over, I resigned from the army and decided to return to my books. I had been a soldier for half a

year.²⁰

Returning to his books after his period of service, he chose to be his own teacher, rather than going back into the school environment, believing he could 'better educate himself'.²¹ He chose for his texts: Adam Smith's *Wealth of Nations*, Charles Darwin's *On the Origin of Species* and Jean-Jacques Rousseau's *Social Contract*; he was greatly influenced by this combination of works.

The Literary Analytic: Metaphor, History and the Creation of a Common Culture

Supporting the use of the 'novel as model', the interconnectedness²² of organizational structure and the various aspects of the 'histories' of living, again emerges, encircling the importance of creating a common culture.²³ Within such a framework, metaphor,²⁴ inclusion (the interweaving of multiple disciplines),²⁵ image (as nonlinguistic representations),²⁶ and language²⁷ are devices typically employed for the purposes of 'making meaning'.²⁸ Additionally, specific to the context of Mao Tse Tung's lived experiences, repression, subversion, action and reaction were also factors, which profoundly affected the creation of a 'common culture'.²⁹

Analytic Tools: Metaphors as Historical Presents

The creation of a common culture brings the discussion into an educational venue: the use of language, imagery and 'shared experiences' creates—for students from greatly varied backgrounds and those that teach them—a cohesive context in which a new culture can be fostered. Bulletin boards, intercom announcements, assemblies, textbooks, standardization of resources and assessments, all serve as constructs of the creation of such a common culture.

Life as Literature: Pivotal Circumstance and the Unfolding of the Plot

The idealistic intent of this young schoolteacher (later principal) became translated into revolutionary actions of 'reform'³⁰ through an unfolding of events that, from our historical vantage point, changed conditions that had remained unchanged for centuries. The development of the plot, the interaction of the characters, the movement of time and the plethora of turning points, encased within the story of Mao and 20th century China, provide myriad opportunities for recognizing the impact of consensus,³¹ dissidence,³² discourse,³³ the individual,³⁴ and education within the creation of a common culture. Whether as literary works, propaganda, or 'thoughts', the written evidences of Mao's internal voice³⁵ bears record of the importance of educative methods in the building of a 'common culture'. His zeal for the advancement of literacy for the

peasant workers provided the impetus for his writings, but, as thoughts without the voices of ‘the other’—without dialogue, discourse or disagreement—he returned to the example he had been shown and perpetuated an even more pervasive model of fear and oppression, silencing the voices of those ‘others’ in later times.

His awareness of the usefulness of the propaganda poster,³⁶ with its ability to inform, educate, ‘re-educate,’ and convey methods of compliance was especially important during the Great Leap Forward and the Cultural Revolution,³⁷ both times of rapid and significant change. The educative properties of certain of Mao’s methods provide a specific focus to a study of his place in history—propaganda was used for the purposes of character development,³⁸ creating a visual, iconic connection to his quotes and other writings, especially his ‘Thoughts’, providing the populace with a well-controlled standardized ‘textbook’ of sorts.

Extending the Analytic: Multiple Perspectives and 21st Century Critics

From within several narratives, a single voice speaks an imagined scenario: Society is repressive, hierarchical and constricting; the upper class rules without regard for those of lesser status. Education is rigid and inflexible; its structure, a caste system, embedded in a hierarchy of power and control, without individual freedoms or allowances for individual or cultural differences. Few allowances are made for those whose status or ideas are ‘outside the norm’. Morality is questioned; belief systems crumble.³⁹

Within such a structure, a teacher, young, idealistic, and frustrated, begins to question the viability of the status quo. With no forum in which to engage in such inquiry, the young teacher creates one. There is no multiplicity of perspectives in this forum; the voices of the traditional educators are absent. Those in the ruling class serve as the gatekeeper who refuse him entrance to positions in which he can ‘make a difference;’ under the auspices of “maintaining balance, harmony and order.”⁴⁰ They hold the power to restrict his ideas and repress his voice.

Extending the Analytic: Multiple Perspectives and 21st Century Critics

The unfolding of the plot points, story line, character development, setting and alternative endings serve as the ‘what ifs’⁴¹ of 20th century China.

What if China had awakened from its idealistic isolationism in the early 20th century? What if ‘The Dowager Empress’⁴² had stepped down and let Pu Yi, with his acceptance of ‘outsiders,’ take the throne? What if the ‘great experiment’ of democracy had been actualized under the leadership of Sun Yat-Sen—his Three Principles of the People (nationalism, democracy and the common good) actualized, as well?⁴³ What if Mao, instead of being ‘outside the loop’ and continually kept there, had been availed of a ‘place to fit’ among China’s traditional educational leaders?⁴⁴ What lessons are there to be learned from a study of the historical effects generated by repressing, excluding and shutting our ears to the voices of individuals or cultures and the ideas they represent?

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15. **www.chairmanmao.org**
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17. ibid. It was through these newspapers that he first heard the term 'socialism'
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23. Current literature questions such practices in education, "Should a teacher stress a common culture or ethnic differences and subculture consciousness?" William Foster. *Paradigms and Promises: New Approaches to Educational Administration*. (Amherst, NY: Prometheus. 1986) p. 25
24. M. Jayne Fleener. *Curriculum Dynamics: Recreating Heart*. (New York: Peter Lang Publishing, 2002) p. 138
25. Buchanan
26. "[T]he assertion has been made that "language is always ambiguous" and, additional to the use of language "symbolic devices are especially persuasive and emotionally compelling because their story line is hidden and their sheer poetry is often stunning... (L. Miller-Kahn & M.L. Smith. *School Choice Policies in the Political Spectacle. Education Policy Analysis Archives*. (November, 2001) vol. 9(50)p. 6
27. Fleener, p. 130.
28. Ibid. An explanation of Ludwig Wittgenstein's work in 'meaning' is detailed. p. 130.
29. Prior to the speech in which Mao attributed political power to the barrel of a gun, (1938) he and numerous other Chinese had suffered personal losses (Mao had lost wife and siblings) as well as 'purges' of unions and universities at the hands of those in power. (J. Spence. *The Search for Modern China*. (New York: WW Norton, 1990)
30. In the first years of Communist control, conservative estimates of the number killed for voicing opinions of the Communist party stand at around 3 million; hostile estimates are much higher.
31. Current literature converges in the belief that contained within 'consensus' is the danger of assimilating ideas, or 'groupthink' a term coined by Irving Janis, 1973, in Banks & Banks, 1997, p. 189.
32. Yevgeny Yevtushenko. *Dwarf Birches. Don't Die Before You're Dead*. (New York, NY: Random House Publishers, 1995).
33. R. Fox & J. Fox. The Power Discourse Relationship in a Croatian Higher Education Setting. (*Education Policy Analysis Archives, January, 2002*) 10(5).
34. Moreover, we are told that adults' inner speech and preschoolers' egocentric speech 'are divorced from social speech which functions to inform, to link the individual with others'" Lev Vygotsky, 1987 (pp. 71-72).
35. Truth' as the 'third voice' in a Magistral (authoritative) dialogue, 'questioning' as in the method of Socratic (inquiry) dialogue and 'defense' as in the Menippean (derisive and potentially violent) dialogue are discussed and

developed within the article: J. Allan Cheyne & Donato Tarulli. *Dialogue, Difference and the "Third Voice" in the Zone of Proximal Development*. (Theory and Psychology, vol. 9, pp. 5-28, 1999)

36. Landesberger

37. Jiaqui, Y. & Gao, G. (1996) *Turbulent Decade—A History of the Cultural Revolution*. Honolulu: University of Hawaii Press.

38. Stephen Heyneman. From the Party/State to Multiethnic Democracy: Education and Social Cohesion in Europe and Central Asia. *Educational Evaluation and Policy Analysis*, Summer, 2000) vol. 22(2). pp. 173-191. The character education of China and other communist countries was coordinated and infused in each classroom, "in each subject, including the sciences, so that emphasis could be laid on character formation consistent with the needs of the state" (ibid., p. 178) the methods of doing which involved the "heavy use of the power of peer pressure to enforce conformity" (ibid.)

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41. Marx said history had its own agenda and would take us where it wanted us to go (in Postman, p.54)

42. James Spence. *The Search for Modern China*. (New York: W. W. Norton, 1990), illustration btw. Pp. 228-229.

43. James Cantlie & C. Sheridan Jones. *Sun Yat-sen and the Awakening of China*. (University Press of the Pacific, 2001)

44. Mao despised 'intellectual academicians', happily purged them during the Cultural Revolution. (Columbia Teachers College Archive)

VOICES IN THE VACUUM: THE ROLE OF THE AMERICAN EDUCATOR IN CREATING AN ATMOSPHERE OF CULTURAL AND INDIVIDUAL AWARENESS

Clydia Forehand, Kelley Bigpond, M. Elain Rhodes, University of Oklahoma

Voices in the Vacuum, M. Elain Rhodes

Today's symposium is based primarily upon Jane Roland Martin's book entitled *The School Home*. This book deals with the concept of school being the equivalent of a home setting in which all children are nourished and can find the nurturance of self. While encountering Ms. Martin's concerns about schooling and its connection to home, it occurred to us that each person has a voice that speaks to their journey through life, which speaks to them and should be heard by others. Each voice is unique and distinct.

Our presentation is entitled the Voices in the Vacuum in order to help us all become attuned to listening to differing people that were all eventually successful in society even though their voices were suppressed during their early schooling. Along with *The School Home*, the panelists will examine three lives, which will give us some insight into the realm of differing views on what should be considered in reaching out to all cultures within our society.

The voices being sounded here today are those of: Ntozake Shanghe, W.E.B. Dubois, and Ada Lois Sipuel Fisher. I, Elain Rhodes, will present the voice of Ntozake Shanghe as spoken through her character, Betsey Brown, in a novel of the same name. This young girl represents the unspoken voice of culture, through which all our thoughts and actions are appraised. W.E.B. Dubois, who is being presented by Kelley Bigpond, was an economically disadvantaged African-American child who fought and succeeded in our educational society, and is recognized here as the voice of academics. Ms. Sipuel-Fisher whose views will be delivered today by Clydia Forehand, was a black woman, who overcame her cultural disadvantages and was able to present a case to the Supreme Court in 1948; she is the voice that sings.

We, as a group will address the question: What is the role of the American educator in creating an atmosphere of cultural awareness while guiding each student in development of self as unique individual?

Ms. Shange, in her novel, *Betsey Brown*, brings to life the character of a young black girl growing up in 1950's America. Betsey is faced with trials and uncertainty, especially concerning school and home. Some have likened her journey to the Supreme Court Case, *Brown v. Board of Education*, which was decided during this same era.

In this novel, the author capitalized upon the idea of interpersonal strength that her character would need as

she made her way through the naivete of her youth and into the harsh realities of adulthood. This novel gives a voice to the seemingly quiet inequalities of segregation, integration and racial turmoil. Yet, through the trials and hardships she was able to show us that in every race, gender and social status, the individual is capable of similar thoughts, feelings, and ideas.

From this small female voice, we must pay attention to the fact that, whether black, white, rich, poor, male or female, all individuals are deserving of respect without regard to the common negative thought of the day. The fictional character of Betsey Brown learned life lessons about morality through interactions with seemingly insignificant people. Another young black girl, Veejay, taught Betsey how to treat others with respect regardless of their circumstances. She also taught Betsey to understand that the quality of a person's life is not dependent on how much they have or the color of their skin but that a person's life lies in direct proportion to the number of lives they touch.

In this story, Betsey was the daughter of a prominent doctor in St. Louis during the 1950's. Dr. Greer Brown, the equality-driven father, taught Negro pride to his family and led by example. He also helped others of color that were less fortunate than he. He was an educated and skilled doctor who cared for others and made it a point to do what mattered most in any family, to be a father who was present, involved, and caring of his family and their futures. Dr. Brown felt so strongly about education that each day he would quiz all of his children in matters of the world. Jane, the mother, represented the strong; yet emotionally fragile one who was as dependent on others as she was independent of them. With a monumental sense of societal rights and wrongs, Jane brought a demeanor of propriety, yet, exhibited the instability that can exist in all of us as we search for the balance of what is right for our families within this society.

The Brown family had housekeepers and many other privileges that many minorities of the time did not. It was when her mother left for several months that Betsey's life was most greatly impacted. During this time, a woman named Ms. Maureen came to live with the family and was able to convey to Betsey that her role in this world was to find her place among the educated.

As she writes, Shanghe gives each person in the family the ability to find their way in a society that both involved and shunned them. They each, in their own

right, did their best to develop “the courage to go somewhere they’ve never been accepted, or wanted” in order to pave “the way for those yet to come.”¹

In the midst of the society’s attempt to end segregation, Betsey expressed concern for her former friends when she was forced to be sent across town to attend a different school...

Betsey couldn’t understand why they weren’t good enough already. Why did she have to take three different buses to learn the same things with white children that she’d been learning with colored children? How was she going to keep her friends if she never saw them? Why didn’t the white children come to her school? Let *them* get up at dawn and take a trillion different trolleys. Why did the Negroes have to do everything the hard way? Why weren’t they good enough already?²

In order to further understand the dilemma some school children encounter, we should listen to the voices of Betsey Brown and Jane Roland Martin when they tell us that schools need to be accepting of all those who enter the doors.

Ms. Martin also explains that “With the radical changes in the structure of the home, it is the school that must take on the parenting skills that are now gone.”³ She adds “Our challenge is to turn the school house into ... a moral equivalent of home for our young that will be as responsive to the needs and conditions of children and their parents ... as the Casa dei Bambini was in an earlier time.”⁴ This excerpt is talking about the Casa dei Bambini that Dr. Maria Montessori established in Italy during the early 1900’s. It was there that she touted the idea of three “C’s” of Care, Concern, and Connection and domesticity as the purposes of schooling. She tells us that each child needs these three things in order to be successful in society.

Ms. Martin, in her conception of “the school home” includes domesticity on the school front and states the following concerning discipline measures that are rampant in today’s schools:

I want litter in the halls and chaos in the lunchroom [should] be perceived by everyone as fruitful opportunities for moral education—occasions for developing a sense of domestic community and a protective feeling for the environment, not for punishment and repression.⁵

When and if we listen to Ms. Martin, and Betsey, hopefully their voices will have an impact on the schools that exist today. If we are to change the way schools are perceived by our students, we will need to start with one person, one individual, and recruit others as we go. Whereas, it is up to those of us in the

classroom and school system to ensure each and every child the opportunity to be their best and do their best as long as they are in our midst.

The Academic Voice: The Challenge of Providing an Environment Where Equality and Independence Are Nurtured, Kelley Bigpond

Educators and parents want all children to reach their highest potential. The question, however, is how can each child reach his/her highest potential if all students are not treated as equals? The Supreme Court’s *Brown v. Board of Education* ruling that education must be made available to all on equal terms has yet to be realized.⁶ Two-thirds of all African-American youth still attended segregated schools in 2002.⁷ In addition, in many supposedly desegregated schools, the upper-level courses enroll predominately white students while the lower-level and vocational courses enroll mostly African-American students.⁸

Patterns of segregation in housing nationwide have changed surprisingly little in the past 30 years despite the rise of a highly visible African-American middle class and laws aimed at desegregating society.⁹ Unemployment rates for African-Americans have remained steadily at two to two and a half times the unemployment rates for whites during that same time span. In postgraduate work, only 12 percent of African-American females over age 25 have completed college.¹⁰ African-Americans with college degrees have even higher unemployment than their white counterparts who have only a high school diploma.¹¹ African-American poverty rate is three times the white poverty rate.¹²

We need to ensure that all students have an equal chance to become productive citizens by relating curriculum to real life situations. In his book, *Technopoly: Surrender of Culture to Technology*, Postman stated, “...the most important contribution schools can make to the education of our youth is to give them a sense of coherence in their studies, a sense of purpose, meaning, and interconnectedness in what they learn.”¹³ Everyone wins when we can keep kids in school and help them earn a diploma. The estimated cost to the nation due to the dropout problem is approximately \$50 billion in foregone lifetime earnings. This figure does not include reduced tax revenues, greater welfare expenditures, poorer physical and mental health of our nation’s citizens, and greater costs of crime.¹⁴

However, when typical classrooms contain students who are working several grades above and below average meeting the needs of all learners is difficult. Modifying the curriculum to meet all learners’ needs is

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nearly impossible for teachers. There is no test that can measure a person's intelligence.¹⁵ However, students are placed in special classes based upon their test scores. These tests do not allow for creativity. A student's answer is either right or wrong. I have always believed that students rise to the teacher's expectations. Therefore, if we reduce our expectations based upon a student's intelligence scores, will they ever be challenged to rise to their highest capabilities?

William Edward Burghardt (W.E.B.) Du Bois and Jane Roland Martin have each developed philosophies of education that they believe will serve the needs of diverse students. Perhaps a combination of both views would formulate a more ideal curriculum.

William Du Bois was raised by his mother on the edge of poverty. He took advantage of every opportunity to further his education. Throughout his elementary and high school education in Vermont, he was the only African American student in the entire school. He was encouraged by his high school principal to take the college preparatory course. Upon graduation, he attended Fisk University for his undergraduate studies and was later accepted by Harvard University. His first obstacle was finding a place to live. He could not afford a room in the college dormitory. Those rooms were reserved for the well-to-do students. Instead of giving up, he found a colored home where he rented a room for the next four years. Du Bois experienced social and racial discrimination throughout his postgraduate studies. He once told of an account of how a young girl rejected his exchange of a Valentine card simply because of his color. However, instead of focusing on this injustice, he accepted it and went on with his life. During his junior year, he entered the competition for the Glee Club since he was a great singer. However, he was rejected. Harvard officials stated they could not afford to have a black man traveling about the country representing the university. He accepted racial segregation and gained the friendship of several fellow black students. He possessed an internal determination to make his life, as well as all African-Americans' lives, better. In 1895 Du Bois was the first African-American to receive his Ph.D. from Harvard.¹⁶

Although he had many obstacles to overcome, he had a long list of achievements. He shared in the founding of the National Association for the Advancement of Colored People (NAACP) in 1909. Between 1897 and 1914, Dr. Du Bois conducted numerous studies of black society in America. He began his investigations believing that social science could provide answers to race problems. Gradually, he

concluded that in a climate of violent racism, social change could only be accomplished by agitation and protest. He often spoke publicly about environment being the critical factor in determining the success of black students. He believed that giving these students an equal education was simply not enough; they must have an equal home environment as well.¹⁷ In 1935 he proclaimed that black students at the elementary, secondary, and university level should have separate schools from the white students.¹⁸ He thought they could never receive a proper education while they were under constant scrutiny by the white students and teachers. In these separate schools, students would not have to endure a hostile environment and they could more directly address problems and issues facing black culture.¹⁹ Dr. Du Bois wrote about "The Talented Tenth" of the Negro population who should be guided into high leadership roles.²⁰ He believed that white leadership would have to be accepted if these men were not encouraged to reach their highest potential. In 1961 Dr. Du Bois became completely disillusioned with the United States, moved to Ghana, joined the Communist Party, and a year later renounced his American Citizenship. On the eve of the March On Washington on August 27, 1963 Dr. Du Bois died, shortly after becoming a citizen of Ghana.

Jane Roland Martin has a very different philosophy of education. She disagrees that students of different races should be educated separately. Instead, she believes school should be a place where diversity is not only accepted, but encouraged. Each student should be considered diverse, not categorized according to gender, race, ethnicity, or religion. She agrees with Dr. Du Bois that students need a safe, secure, supportive, and nurturing environment in order to achieve their highest potential.²¹ She also agrees with Maria Montessori's statement: "Put children in the wrong environment and their development will be abnormal, and they will become the 'deviated' adults we now know."²² Jane Roland Martin developed the idea of the Schoolhome, where all students are treated as individuals and feel connected to other students and are concerned about one another's welfare.²³ This concern can be observed through her statement "The triumph of one is a delight to all."²⁴ She seeks a concept of "well educated" that develops the subjective as well as the objective ways of knowing, the emotional as well as the rational ways of experiencing.²⁵ She also believes that schools must provide affection, which is often missing in students' daily lives.²⁶ Central to the Schoolhome curriculum are theater and newspaper.²⁷ These subjects direct students

to the widest imaginable range of studies, they are also capable of illuminating life on all racial points of view. In addition, she believes students should be required to study domesticity and do domestic work every day in the school setting.²⁸ Most important, she believes students need to receive instruction in the three C's: care, concern, and connection to the school.²⁹

To create a more ideal curriculum, teachers need to have the best possible understanding of the relations between their schools and the larger society in which those schools are embedded. Teachers need more than training in how to teach, they need to be educated as critical thinkers who have the ability to diagnose complicated situations and create original solutions to problems.³⁰ Thomas Toch has observed that the links between family economic status and school labeling are significant. He determined that social-economic class is a more effective determinant of future opportunities than either race or gender.³¹ Not only are the students not being treated as equals, neither are the school systems. The suburbs, where the wealth is usually located, are not a part of the general tax base which supports inner-city schools. Therefore, there is not an equalization of conditions. The "better" schools get more qualified teachers and the best computer systems, science labs, reading materials, and other resources. Poor children are not expected to be as smart or to work as hard as middle and upper class children.³² The parents of lower-class children often feel alienated from their children's education and school.³³ The support of parents and teachers working together to meet a child's basic needs of food, clothing, and shelter makes a tremendous difference in a child's progress.

If we could ensure that all men and women would be treated as equals, the success of public education would skyrocket. Our economy would certainly be given a boost if we could decrease the drop out and unemployment rates. W.E.B. DuBois and Jane Roland Martin each have strong perspectives of public education. Their ideas should be studied further to identify ways of incorporating them into a curriculum. By learning from their mistakes and capitalizing on their successes, we couldn't help but improve education!

The Voice That Sings: The Tension That Exists Between the Individual and Culture Within the American Arts Classroom, Clydia Forehand

In wearing a costume from another culture, I bring to this discussion a topic of common concern to arts educators and performing artists as they teach and perform for multicultural audiences: Does this costume 'fit' me? Do I 'fit' the costume? What conditions would be necessary to accomplish such a 'fit'?

Rationale

History bears record of atrocities to peoples—extermination, genocide, ethnic cleansing. *Music* history bears a similar record of atrocities to culture—absorption, assimilation, suppression and domination. One need not search ancient texts to find examples of attempts by one culture to eradicate and suppress the cultural expressions of another: the 20th century began and ended with such attempts;³⁴ in between, repressive practices are evidenced in the histories of Tibet and the Caribbean, Hungary and Ireland, Israel and Africa.³⁵ There are more, each bearing a recent mark of attempts to extinguish the music that represents and expresses cultural life and cultural connections.

Such historical precedent compels arts educators to include the study of cultures and the artistic expressions of them into their programs. It behooves all educators to involve students in the creation of a moral equivalent of home.³⁶

The Schoolhome

Jane Roland Martin proposes the creation of a *Schoolhome* model; central to her proposal is the concept of 'de-fragmentation'³⁷ by which schools and individual classrooms can weave a culture in which individuals feel a sense of belonging, while the uniqueness of each individual is encouraged and retained.

Question

An awareness of the historical precedent for cultural suppression evokes a sense of urgency in American arts educators; they ask, "How can I teach the artistic outcomes of a culture-- the music, dance, art, poetry--to which I do not belong?" and, "If I--as an artist or educator--don't teach (expose my 'audience' to) these cultures, how will they know of them?"

Acceptance of diversity, supporting the uniqueness of individuals and the assertion of equality elevates us all; it is a thing to be taught, not a thing to be taken for granted (allowed).³⁸

The question remains, "Within the contemporary American music classroom, how is that accomplished sensitively?" Embracing the differences of cultures—and individuals—is a sensitive and personal issue. Revealing the prejudices and mistreatments of history—and its representation in the arts—is a source of anger, embarrassment and humiliation; emotions, felt in different ways from different perspectives. This is the challenge, a cultural gate that swings both ways.

As artistic 'architects' in the building of this *Schoolhome*, arts educators find themselves arguing points encircling two themes:

The idea of ‘individual uniqueness’: It resonates throughout arts history and the history of education. It is the essence of educating each student as an individual, rather than as either a representative of a minority culture or as an unwilling candidate for assimilation into the dominant culture.³⁹ Martin quotes Maria Montessori, “How can an atmosphere of love and trust develop if children are not appreciated for themselves? Can a boy or girl feel loved if he or she is unknown?”⁴⁰

The idea of ‘negative capability’:⁴¹ We ask ourselves as educators and as artists, if we can devoid ourselves of our own cultural biases and embrace and engage in one to which we claim no heritage? This concern is two-edged. It is the concern of educators who ask, “How can I teach a culture not my own?” It is also the concern of those of minority cultures who ask, “What right have you to teach a culture not your own?”

If Keats’ argument—that the poet has no identity, but rather is continually filling some other body⁴²—is valid, then, once we educate ourselves to other cultures, we can educate others. If, indeed, per Keats’ example, the poet can “take part in the existence” of a sparrow and “pick about in the gravel,” then crawling inside the culture of another human being should be possible. Keats emphasized that ‘the poet must identify with (others) to represent much bigger, deeper thoughts and feelings.’⁴³

Ms. Martin invites her readers to extend current perspectives to encompass cultures previously unknown; her voice joins that of another: “Though we see the same world, we see it through different eyes.”⁴⁴ Through these different eyes, a child looks at our schools—at our classrooms. Does that child see a welcoming place to belong, or a place in which belonging means conforming? The decision, guided by curriculum and classroom culture, resonates with the statement: “a nation with as diverse a population as ours does not need a unified curriculum nearly as much as it does a **unifying one**.”⁴⁵

Music, as an art form, is a language that unifies process and product, it creates a community of its individual members. It is a language that expresses the emotions, thoughts and ideas of individuals and cultures. It is also a lens through which to view *The Schoolhome*.

Duality exists in the musical process: individual expression is encased within the organizational structure of the musical community; both are subsumed in the internal drive to connect and belong—not just to the

organization⁴⁶—but to the music itself. In the rehearsal and performance of a musical composition, individuals connect—to each other, to their audience and to the composer’s intent. Whether communicated to the performers as a written guide or as a framework for improvisation, this intent is the unifying force.

The Schoolhome is such a unifying force. Martin, as the composer, shares her concept, embracing the spirit of a musical score, but with an allowance for improvisation. The composition (or the curriculum) and the musical ensemble (the classroom culture) create separate ‘webs’⁴⁷: the curriculum is a symphonic work; all the disciplines harmonize; the classroom culture ties “the inhabitants together with invisible threads, spun by shared emotions that derive from common experiences, they can thus weave young people of different races, classes, ethnicities, religions, physical abilities, and sexual orientations into their own web of connections”⁴⁸. As the performance of a musical piece provides the impetus for rehearsal, Martin’s suggested theater production or newspaper publishing are central to the culture they create, providing the catalyst for enriched learning experiences for individuals and groups. Within the production of these outcomes, a space is made for those aspects of curricula that are found “in the seams and creases of the disciplines” where, some believe, there is learning “at least as important as what goes on within them”⁴⁹

A crescendo builds; arts educators, hearing the cry for all cultures to be represented reverberating against the brick wall of the dominant culture to ‘retain the classics’, add their own voices, asking, ‘Who will teach me?’ The loudest voice of all—what drives Martin’s work—and what drives each teacher—is the one that does not speak, the individual student, asking, “Where do I ‘fit’?”

As our classrooms become increasingly diverse, the concepts of *The Schoolhome* become increasingly appealing. The possibilities become increasingly compelling. Removing the isolating properties of competition and domination, seeing ‘through another’s eyes’, and moving the ideas of domestic responsibility and care into the school setting are alluring prospects. Additionally, the possibility of teachers, administrators and students working together to create the moral equivalent of home reveals the potential that this is a place designed for “educating children not just for living but for living together”⁵⁰

The Schoolhome offers a fresh perspective but will it work? Would *The Schoolhome* philosophy protect a modern-day Ada Lois Sipuel Fisher⁵¹-- “a skinny little

girl born on the wrong side of the tracks in ... Chickasha, Oklahoma,⁵² --from the cultural suppression that existed in her time? Her identity was carved from the care, concern and compassion⁵³ drawn from 'family, community, faith, and conviction'⁵⁴ She describes this 'identity' as the contributing factor in making her a person who was pleased to be, above all 'highly individualistic'.⁵⁵

Her individualistic bent⁵⁶ led her to national attention. In 1948, her historic Supreme Court ruling granted her admission to law school at the University of Oklahoma; even after winning her case, she was relegated to the 'back of the class' in a chair designated 'For Coloreds Only'.

How can a contemporary young American know how she felt? What kept her going against such odds? Why was overcoming these odds so important to her? Why is overcoming prejudice important to all of us? *The*

Schoolhome, by embracing inquiry, investigation and an experimental attitude as parts of its constitution, creates an environment in which such questions can be asked, but only if stories like Fisher's are told. The music of cultures sings such stories; the artistic expressions of cultures share history and adversity, celebration and inspiration on a level that language, alone, cannot.

The Schoolhome educates in ways that curriculum, alone, cannot. It develops in children the awareness of an artist that "though we see the same world, we see it through different eyes"⁵⁷ and also, a musician, that, "though we sing the same song, each sings with different voice." Does the possibility exist that negative capability, authentic cultural education, identity and *The Schoolhome* philosophy of care, concern and compassion—can guide education into the creation of a new song, one in which all voices, together, can sing?

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**FOREHAND, BIGPOND, and RHODES: VOICES IN THE VACUUM: THE ROLE OF THE AMERICAN EDUCATOR IN
CREATING AN ATMOSPHERE OF CULTURAL AND INDIVIDUAL AWARENESS**

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51. Ada Lois Sipuel Fisher, *A Matter of Black and White: The Autobiography of Ada Lois Sipuel Fisher* (Norman, OK: University of Oklahoma Press, 1996).

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53. Martin, p. 34.

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55. Ibid., p. 167.

56. Fisher: 'I knew the rule; you go along to get along. The fact was, though, I never tried very hard to do either.' p. xi.

57. Woolf, in Martin, p. 52.

WHAT'S REALLY HAPPENING IN THE SOCIAL STUDIES CLASSROOM: THE SOCIAL STUDIES DISCIPLINE

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The Social Studies Discipline

Resurrect a teacher from the first quarter of the Twentieth Century and place her in today's classroom – Would she see any changes to the social studies curriculum, classroom, or pedagogy? Perhaps such a teacher would become the most effective educator as she shares tales from the crypt (she might relate more effectively to today's student).

Strength of tradition is the single most influential factor contributing to stability and uniformity within the social studies curriculum. This tradition has its root in the 1916 National Education Association's Committee on Social Studies. The report from this committee greatly affected the scope and sequence of the social studies curriculum. This committee studied the overall goals and purposes of education, how the social studies disciplines were related and how social studies could incorporate content from appropriate academic disciplines. It was recommended that through the study of Geography, European studies, American History, Civics, and Problems of American Democracy an individual would be equipped with the skills necessary for citizenship (Roach, 1981, 17-18). The National Council for the Social Studies (NCSS) defines social studies as:

. . . the integrated study of the social sciences and humanities to promote civic competence. Within the school program, social studies provides coordinated, systematic study drawing upon such disciplines as anthropology, archaeology, economics, geography, history, law, philosophy, political science, psychology, religion, and sociology, as well as appropriate content from the humanities, mathematics, and natural sciences. The primary purpose of social studies is to help young people develop the ability to make informed and reasoned decisions for the public good as citizens of a culturally diverse, democratic society in an interdependent world (p. 3).

Today's social studies' scope and sequence is similar to the scope and sequence established by the 1916 Committee on Social Studies (Table 1). Kindergarten students and early-primary grade school students move from an awareness of self and one's approximate place within society to primary and nearby

social groups (family, relatives, friends, teams, neighbors, etc.). Gradually the social-studies scope and sequence moves through the study of communities, districts, regions, and nation states to a focus on U.S. and then World history. The social studies curriculum begins as more broad-based in the earlier grades and then becomes more centralized and content specific at the secondary grade level. Citizenship or civic virtue remains as the core value of social studies education as established in 1916. "The basic purpose of the social studies program is to teach students the content knowledge, intellectual skills, and civic values necessary for fulfilling the duties of citizenship in a participatory democracy" (NCSS, 2003).

Strength of Tradition in the midst of Societal Pressures

A students' formal and informal experience in the classroom, as well as, school are largely affected by the curricular and pedagogical decisions made by the teacher. How a teacher involves the student in the learning process will greatly determine the overall quality of the learning experience (Dewey, 1963). Jarolimek reflects on the emphasis of the progressive movement in the early Twentieth Century to "engage learners in problem solving, in an analysis of social issues, in thinking, and in reasoning" (Hood, 2003, p.1). The progressive movement continued its' presence in the social studies classroom up through the 1940s amidst societal pressures and specific content requirements, such as the *Lessons in Community and National Life* (a conservation movement during World War I) and the 1943 national demand for creating historical competence following a series of articles published by the New York Times announcing "historical illiteracy" among our nation's students (Hood, 2003).

During the 1940s and 1950s societal force stemming from the hot and cold wars targeted education as the cure for society's ailments. For example, the Soviet Union's successful launch of Sputnik in 1957 created a technological fear across the United States. "McCarthyism and other pressures of the 1950s saw many teachers shy away from anything other than approved textbooks and acceptable facts" (Hood, 2003, p. 2). It was determined that educators should teach

specific knowledge using a traditional instructional approach instead of the interdisciplinary approaches brought on by the progressive movement.

The scope and sequence of curriculum entering the 1960s was still bound to the subject-sequence recommended in 1916 (Roach, 1981, p. 19-20). However, the post-Sputnik era gave rise to new monies for “universities and foundations in the development of ‘New Social Studies’ materials” (Hood, 2003, p. 2).

Roach described the social studies curriculum of the early and mid-seventies as a diversified curriculum of mini-survey courses. Course offerings such as economics, sociology, and psychology had increased in enrollment (p. 23-24). Jarolimek (1981) states, “Recent national surveys and studies on the status of social studies indicate that the ‘back to basics’ movement has affected social studies, but often in an adverse way. For example, elementary school teachers are devoting less instructional time to social studies in order to give more attention to reading, writing, and arithmetic” (Hood, 2003, p. 2).

Although the scope and sequence of social studies curriculum has remained constant over the past 80 years, the content and methodology has varied. Following the Civil Rights movement of the 1960s, and the Women’s Rights movement of the 1970s and 1980s, greater concern and attention has been given to the understanding of ethnic cultures. Teaching social studies in the 1980s and 1990s entails an emphasis and understanding of all cultures within our world. In a publication released in 1976, the National Council for the Social Studies established guidelines and concerns for the teaching of multiculturalism. A basic goal for the social studies, seen by the NCSS, was to increase the global perspective of the individual (Roach, 1981, p. 32).

The present social studies curriculum has been built upon the scope and sequence of the previous decade. Traditional courses in U.S. History, World History, and Government still remain dominant as the requirements for high school graduation. Mini-course or electives, such as economic, global studies, sociology, and psychology, whose rationale is to enable the student to be exposed a wider range of disciplines and encourage problem-solving and decision-making, have become more dominant in the current social studies curriculum. Today’s social studies curriculum helps each student gain a sense of identity and purpose. “Most social studies educators believe that the primary purpose of social studies is to prepare young people to participate in public life which is essential to the health of our democratic system” (Rose & Fernlund, 1997, p. 164).

Social Studies in the Twenty-First Century

Today’s social studies curriculum must include an Internet technology component in order to help each student learn how to utilize technology for obtaining information and processing information into knowledge. Risinger (1996) suggests that social studies and the Internet go hand-to-hand. “It is precisely our field (social studies) that can benefit most from the primary source materials, data bases, pictures, maps, lesson plans, and other resources readily available from the net” (p. 111).

There have been two major changes in the social studies of the Twenty-First Century: One being the change from a strictly content based teaching field; and the other involving the impact of technology. In today’s social studies classroom there is more emphasis placed on thinking and reasoning skills. There has been shift from teaching content knowledge to the expectation that students will develop analytical reasoning skills and strategies to help themselves learn new material. Strategies such as t charts, venn diagrams, discussion wheels, and dialectic journals are commonly used in the social studies classroom. What might have been expected of the advanced student years ago seems now to be the expectation for the entire class of “normal” or “average” students. With information so readily available, it seems much more important to teach students how to relate new information to what they already know, thus making these connections more meaningful.

The NCSS curriculum standards show the importance of understanding our role in the global community. Technology has not only changed the *what* of student learning but also the *how* that students learn. The amount of information and knowledge available to teachers and students is tremendous. Schools have a huge amount of global information to access: primary sources have been archived and can be found throughout the Internet; access to daily newspapers from all over the world; statistics concerning population, growth rates, and /or immigration can easily be located to use in creating meaningful learning experiences. With all of the resources at hand, teachers can carefully select any number of resources to meet state and national standard, such as the NCSS standards of civic participation, interdependence and relationships.

“Our technology allows us to have Internet access through the LCD projector or use clips from movies to aid in teaching. Many current teaching tools such as TeenNewsweek link the NCSS standards that are applicable to each article. You will find the standards are actually printed in the teacher edition of the

magazine. Textbooks are usually linked to the state standards in social studies. Although the standards seem quite broad and all-encompassing, I think that we, as social studies teachers, are trying to lead our students to see the big picture of the world. My role is changing to become more and more of a facilitator than of a teacher. Teaching a child **how to learn** is far more important (in the long run) than teaching all the countries and capitals of South America to a seventh grade geography student” (Ladonna Atkins, 9/16/03).

What might our ‘tales from the crypt’ teacher see if she were to return to today’s social-studies classroom? Overall, the basic scope and sequence of the social studies curriculum has not changed since 1916, however, pedagogical pendulum swings have occurred, especially with the addition of Internet and computer technology. Our ‘crypt teacher’ might find herself overwhelmed with the amount of content required to cover for the benchmark exams as well as issues of respect for authority.

Table 1: Social Studies Grade Topics

Grade	1916 Recommendations	Current Scope & Sequence
K*	-	Awareness of self in a social setting
1*	-	The individual in primary social groups: Understanding school and family life
2*	-	Meeting basic needs in nearby social groups: Neighborhoods
3*	-	Sharing Earth-Space with others: Communities
4**	-	State history, geography regions
5**	-	U.S. history with focus on earlier period, geography
6**	-	World history, geography, less emphasis on world cultures
7**	Geography / European history	World history, geography, with emphasis on world chronological approach
8**	American history	U.S. history, focus on nineteenth century
9**	Civics	Civics, increasingly taken by senior (50%)
10**	European history	World/global history, emphasis more on chronological than regional or cultural approach
11**	American history	U.S. history, emphasis on twentieth and twenty-first centuries
12**	Problems of democracy	Civics, economics; electives psychology and sociology social, economic, and political

(Niemi & Smith, 2000)(Sources: *Parker, 2001, p. 10; **Chapin, 2003, p. 16).

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THE WISDOM OF WILLIAM JAMES

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Name the half-dozen best-known American philosophers. Your list will surely include William James (1842-1910). He cast a very long shadow. James was an eclectic thinker; he was never content with any discipline for very long. James began his teaching career in the field of medicine. He soon shifted to psychology. Psychology, however, was not broad enough to satisfy his interests. It is not surprising that he ended up teaching philosophy. James was one of the pioneer figures in the development of American pragmatism (Kuklick, 1977, pp. 258-269). His two classic works, *The Varieties of Religious Experience* and *The Will to Believe*, applied his pragmatic philosophy to religious and moral considerations. James wished for people to lead happy and productive lives. He saw philosophy as a way of furthering that end (Urmson, 1965, 194-198). James was a gifted teacher. His public lectures were always well attended. One of his topics was the application of psychological principles to the art of teaching. Much of James' advice, though a century old, is still germane today.

Biography

The birth of American psychology parallels the life of its founder, William James. William's grandfather was an Irish immigrant who was very successful at business. William's father, Henry Senior, enjoyed spending the family fortune. Henry was of a philosophical turn of mind. He had a lifelong fascination with religious mysticism, which was later reflected in the writings of his son. Henry loved to challenge his children to think about big ideas. The family dinner table was a place of lively conversations. Henry had definite ideas about how to educate his children. He spent a good bit of the family fortune sending them to private schools on both sides of the Atlantic. By the time William James had finished his secondary education, he had visited many of the galleries, museums, and theaters in Europe (Watson, 1963, pp. 317-342).

In 1861, at the age of 19, William James enrolled at Harvard to study chemistry. However, he soon shifted to the study of medicine. In 1865 James was invited to join Louis Agassiz on an expedition up the Amazon River. The Amazon experience convinced him that he was not interested in collecting biological specimens. Although he had little interest in the practice of medicine, it was the only occupation that promised an adequate income. James finished his medical degree in 1869. It was the

only degree he ever received. He was now faced with having to make a living. Fortunately, President Eliot offered him a position teaching physiology at Harvard. The life of a college professor proved much to his liking (Earle, 1967, pp. 240-249).

In 1875 James offered the first course in psychology at an American college. He once quipped that the first lecture he ever heard on the subject was the one he delivered. James' course in psychology proved to be very popular, becoming the turning point in his career. The publisher, Henry Holt, offered him a contract to write a textbook on the subject. The work, *The Principles of Psychology*, was published twelve years later. The two volumes were instantly hailed as a success. The work established James as a scholar. A condensed, single volume was published later as a textbook, which was used for many years in psychology classes (Watson, 1963, pp. 317-342).

James was a man of wide-ranging interests. His writings inevitably led him to philosophy. By the 1890s, he had established himself as one of America's premier philosophers. In a series of lectures delivered in 1898, James popularized the new philosophy, pragmatism. (James freely acknowledged having borrowed the term from Charles S. Peirce.) James was a moralist by temperament. He wanted people to live happy and productive lives. Pragmatism was a way of promoting ideas that would be fruitful in people's lives. James believed truth to be relative and personal. The truth of an idea was to be judged by its effects upon the lives of human beings. Truth is not inherent in an idea. It is something that happens to an idea when people act upon it. Our desire to seek the truth is part of our obligation to do what pays. Thus the worth of an idea is determined by its "practical cash value" (Russell, 1945, pp. 811-818).

James was a complex and enigmatic personality. Though he founded the first psychological laboratory in the United States in 1875, he personally spent very little time conducting experiments. James is also credited with having "kicked the soul out of psychology." The hypothesis of a human soul was not deemed to be relevant for explaining behavior (Thorndike, 1943, pp. 87-94). James' method of inquiry was introspective. The focus of his study was on his own consciousness. James asserted that consciousness does not exist as a substance or thing. It is more appropriate to think of consciousness as a process or activity. James spoke of a stream of

consciousness in which each moment links back and owns its former. We experience consciousness as a flow of thoughts and events passing through our lives (James, 1890, pp. 184-186).

James was a masterful teacher. His classes and public lectures were always well attended. People found him to be warm and charming. The language he used was filled with vivid imagery that stuck with his students for years. James was blessed with a great memory. He was able to walk into a classroom and lecture off the top of his head (Angier, 1943, pp. 132-134; Delabarre, 1943, pp. 125-127). James (1899/1958) had some cogent advice to offer teachers. "Prepare yourself in the subject so well that it shall be always on tap: then in the classroom trust your spontaneity and fling away all further care" (p. 145).

Psychology and Teaching

In 1899 James published a pioneer work on educational psychology, *Talks to Teachers on Psychology*. The work included selected passages from his two volume *Principles*. James understood, perhaps better than many modern theorists, the limitations of psychology for the practice of teaching. Psychology, James (1899/1958) tells us, is a science. Teaching, on the other hand, is an art. "Sciences never generate arts directly out of themselves. An intermediate inventive mind must make the application, by use of its originality" (pp. 23-24). Science can merely lay down certain guidelines within which the practice of an art may take place. Within the general rules expressed by the science, the artist may exercise considerable freedom. Many diverse methods of teaching may equally agree with the principles of psychology. "To know psychology, therefore, is absolutely no guarantee that we shall be good teachers" (p. 24). Teaching is too complex a skill to be reduced to a simple formula. Different teaching styles suit different personalities. Some teachers have a naturally commanding presence; other teaches do not. There is very little psychology can do to help with this problem.

James (1899/1958) had a gift for using colorful language. The following metaphor compares teaching to the practice of war.

In war, all you have to do is to work your enemy into a position from which the natural obstacles prevent him from escaping if he tries to; then to fall on him in numbers superior to his own . . . to hack his forces to pieces. . . . Just so, in teaching, you must simply work your pupil into such a state of interest in what you are going to teach him that every other object of attention is banished from his mind; then reveal it to him so impressively that he

will remember the occasion to his dying day; and finally fill him with devouring curiosity to know what the next steps in connection with the subject are (p. 25).

James cautioned teachers not to think of themselves as psychologists who are intent on collecting data. Some of the best teachers may be the poorest contributors to child study. "The worst thing that can happen to a good teacher," James (1899/1958) cautions us, "is to get a bad conscience about her profession because she feels herself hopeless as a psychologist" (p. 27). The teacher's objective is not the same as the psychologist's. The teacher is interested in concrete cases: "What must I do in order to help Jimmy learn to read?" The psychologist is interested in discovering general principles: "What are the perceptual skills necessary for productive reading?" The findings of psychology are not always of practical use to the teacher.

Native Reactions

James (1899/1958) believed human behavior was tied to certain "instincts or native reactions." These native reactions provide the starting points for education. Humans, for example, have a natural capacity for feeling *fear*. "Fear of punishment has always been a great weapon of the teacher" (p. 46). The opposite of fear is another native reaction, *love*. Love can be used as a source of motivation. Students work harder for teachers whom they love. *Curiosity* is another feature of human nature. Children want to know. The desire to know is basic to all learning. Schools should actively encourage curiosity. Humans are not rigidly programmed with instincts like other animals. Thus they are able to learn by *imitating* one another. The ability to copy and transmit behavior makes culture possible. All knowledge is built upon what we have inherited from the past. Children *emulate* their parents and teachers. "Children admire a teacher who has skill" (James, 1899/1958, p. 49). Such a teacher may serve as a role model for his or her students. James believes humans possess an *ambitious* impulse. We take a sense of pride in what we can do for ourselves. Self-esteem is generated and enhanced through personal accomplishment. At times teachers must appeal to the fighting spirit in their students, "a general unwillingness to be beaten by any kind of difficulty" (p. 51). Humans desire to *own* private property. The word "mine" is among the first words used by children. We all show pleasure in things belonging to us. Teachers can capitalize upon this impulse by encouraging children to start collections of all kinds, stamps or insects. Finally, humans like to build and construct. The human hand is a natural extension of the mind. Children love to saw,

hammer, and glue. The more children are allowed to express their constructive impulse, the less the teacher will have to exercise his or her authority.

Habit

Mankind lives and dies by its habits. The great bulk of our daily activities are strictly habitual. Civilization marches forward on its social habits. Habits may either enslave us or set us free. Bad habits lock us into self-destructive patterns. Good habits, on the other hand, make our lives pleasant and fruitful. The following quotation illustrates James' (1890) penchant for colorful metaphors.

The hell to be endured hereafter, of which theology tells, is no worse than the hell we make for ourselves in this world by habitually fashioning our characters in the wrong way. Could the young but realize how soon they will become mere walking bundles of habits, they would give more heed to their conduct while in the plastic state. We are spinning our own fates, good or evil, and never to be undone (p. 127).

Teachers are the custodians of good habits. "The teacher's prime concern, James (1899/1958) reminds us, "should be to engrain into the pupil that assortment of habits that shall be useful to him throughout life" (p. 58). We need to make our nervous system our ally instead of our enemy. Students should make habitual as many useful skills as possible. The more the details of life can be turned over to the effortless custody of habit, the more the higher powers of the intellect can be set free to reflect on abstract ideas.

Work and Interest

William James (1899/1958) extolled the virtue of hard work. He lamented the adoption of what he regarded as soft pedagogy—educational practice that tried to make all learning fun and easy. "Soft pedagogics have taken the place of the old steep and rocky path of learning" (p. 51). Many worthwhile lessons can only be learned by applying ourselves to unpleasant tasks. Though teachers should try to make lessons interesting, it is "nonsense to suppose that every step in education could be made interesting" (p. 51). Most classroom work is tiresome until we master it and make it our own. Mastery always involves the use of drill. Things must be practiced, built into our nervous systems, if we are to lay claim to them.

How can life be pumped into a dry lesson? One way is to borrow interest from a lively subject. Humans are always fascinated with themselves. People like to hear racy stories about other people's lives. (Look at the current fascination with Paris Hilton.) Theory takes a new importance when it is linked to someone's life. We all remember colorful examples long than the abstract

principles they were meant to illustrate. The fact that Freud had a long-standing affair with his wife's sister is easier to remember than his doctrine of the unconscious mind.

Children are attracted by activity. They prefer toys that respond or do things. The fascination with activity carries over into the classroom. James (1899/1958) tells us "the child will always attend more to what a teacher does than to what the same teacher says" (p. 73). When the teacher is performing an experiment or is drawing on the blackboard, the children will be more attentive than when the teacher is merely talking. Children are interested in living things, "moving things, or things that savor of danger or of blood, that have a dramatic quality" (p. 73). Fairy tales about giants who eat people score high in youthful interests. The more the teacher can utilize such sources, the greater will be the interest in the subject.

Faculty Psychology

The nineteenth century generally accepted the doctrine of faculty psychology. According to this theory, the mind is composed of various faculties. Among these faculties are reason, memory, and creativity. The metaphor further asserts that mental faculties, like muscles, can be strengthened through exercise. Thus Latin is good for memory; geometry is good for reasoning; and music is good for creativity. Once a faculty has been strengthened through exercise, its powers can be applied to a number of other subjects. The skills acquired from Latin, for example, can be transferred to remembering names and dates in history. (Watson, 1963, pp. 317-342)

James was among the first to challenge the assumptions underlying faculty psychology. In his *Principles of Psychology*, James (1890) briefly summarized how he tested his ability to memorize 158 lines from Victor Hugo's *Satyr*. He kept track of the time it took him to memorize the first half of the poem. James then exercised his memory by practicing 20 minutes a day for 38 days on the first book of Milton's *Paradise Lost*. At the end of this time, he tested his memory again by learning the second 158 lines of the *Satyr*. It took him longer to memorize the second half of the poem than it had the first half. James persuaded a small group of friends to try a similar experiment. They obtained similar results. James concluded the mind does not work as a set of separate faculties; rather, it functions as an integrated unit. Although skills learned in one context may be applied to another, there is no assurance transfer will automatically occur. The safest course of action for the teacher to follow is to make sure students understand the connections between what they

are learning today and how it applies to what they will be studying tomorrow (pp. 666-668).

Conclusions

Diligence. James' *Talks to Teachers* is now a century old. Though some of its observations are outdated, others are as pertinent as the day they were written. James stands for a common sense approach to teaching. He recognized that hard work is a necessary part of all learning. Mastery is seldom accomplished without a fair measure of drill. Not every lesson can be entertaining. The times tables must be memorized even if they are boring. James was a masterful teacher. He kept himself full of his subject; he was able to lecture off the top of his head. Most of us are not equally gifted. Careful preparation is usually necessary before entering the classroom. There is no substitute for knowing your subject. Will Rogers was fond of saying: "You can't teach something you don't know anymore than you can come back from someplace where you've never been."

Classroom Art. Though aspects of education may lend themselves to scientific study, nevertheless, the practice of teaching is essentially an art. There is no standard formula for becoming an effective teacher. Many different teaching styles may be equally in agreement with the general principles of psychology. The important thing is that the teacher believes in what he or she is doing. Medical studies have shown that if a doctor believes the patient can be cured, and if the patient has confidence in the doctor, the act of believing tends to facilitate the healing. This is equally true of teaching. If a teacher believes his or her approach is the correct one, and if the student identifies with his or her teacher, then effective learning is more likely to occur. Consider the long-standing debate over phonetic versus whole language. Which approach to reading is better? In the hands of a skillful teacher, either method works equally well.

Metaphor. James had a gift for catchy phrases. His metaphor comparing teaching to war is thought provoking. The enemy, however, is not the students; it is the bad habits students bring with them. Teachers need to marshal all their forces to launch a frontal attack on the enemy. Students must be enlisted in defeating laziness, indifference, poor workmanship, slipshod thinking, and a general unwillingness to make an effort. The weapons in the teacher's arsenal are order, discipline, industry, responsibility, and pride in one's accomplishments. Lethargy! It is the number one enemy

of self-esteem. To lay waste to this enemy, teachers must devise special tactics. Ignorance can be turned back, but it requires a super dose of effort.

Projects. Children are little bundles of energy. They like to cut, paste, paint, and glue. How did you fill your time on a rainy day? Prudent educators capitalize on children's natural outward going activity. The project method, for example, was designed to utilize children's imagination. Kilpatrick argued that projects should be made the articulating centers of the curriculum. Do you remember making a relief map of the United States using flour, salt, and water? Did you build the pyramids out of sugar cubes? I knew a junior high school geography teacher who had a huge wire model of the earth constructed in the middle of his classroom. During the year, the students pretended to take a trip around the world. As they came to each country, the land, people, and products were fitted on the globe. By the end of the year, the earth had been pieced together.

Habits. James was right about habits. They can either make or break us. Good habits are our friends. They promote us in the world. Good habits of speaking, reading, and writing are useful throughout life. Finishing your work on time will impress most employers. Good habits of thinking are useful throughout life. Many people fail standardized tests because they have not acquired the habit of clear thinking. Have you noticed how some people habitually do themselves in? We are our own best friends and our own worst enemies. I once served as the Director of Student Teaching at a little college. One of our teacher education candidates was, to put it mildly, an odd duck. He looked like he had gone off to Woodstock and forgotten to return home. He was completely bald on top, and his hair on the sides was long and stringy. He used to chew on it during class. We knew he did not look like a teacher, but his grades were good and we couldn't think of a polite way of getting him out of the program. Fortunately, he solved the problem for us. One day, without informing us in advance, he visited the central office of the local school district. He informed them he was one of our students, and he planned to do his student teaching in their district. He went on to tell them there was one small problem: He couldn't keep his hands off of small children! The school district was on the phone before he left the building. Not in a thousand years would he be permitted to enter one of their schools.

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A FUNNY THING HAPPENED ON THE ROAD TO PROFESSIONAL ACCOUNTABILITY: THE CHARTER SCHOOL MOVEMENT IN TEXAS

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“The first thing we need to remind the reader is that accountability is the fulcrum of the charter school movement . . . We also know, nearly a decade after their inception, educational policymakers have yet to agree on how these publicly financed but largely independent schools should be held accountable for their results” (Murphy and Shiffman, 2002a, p. 190).

“In the end, certification is more than a necessary step to your long-term employment as a school administrator. Meeting all certification requirements through course work, practicums or internships, and the ExCET are all designed for one purpose. That purpose is to help you be the best principal on the face of this Earth. Nothing less will do” (Wilmore, 2002a, p. 113).

“A highly qualified teacher must have full state certification or have passed teacher licensing exam, and hold a license to teacher” (No Child Left Behind, <http://www.ed.gov/admins/tchrqual/learn/hqs/edlite-index.html>, 2003).

Introduction

The opening quotes from the recent publications address explosive public policy issues: certification requirements of public school personnel and charter school accountability. Policymakers appear confused or incompetent in developing a distinct direction for the nation’s public schools (Engel, 2000; Horn & Kincheloe, 2001; Johnson, E., 2004; Smith, K. 2003; Smith, M., 2004; Kohn and Shannon, 2002; and Bracy, 2002). On the one hand, federal and state laws have been enacted to require professional licenses and certification for public school teachers and administrators. On the other hand, state laws have been enacted creating charter schools with perplexing, and in many cases, minimum policies regarding professional accountability. This article examines the evolution of these two parallel paths in Texas, a state that has often been held out by the Bush administration as a model of school success. In 1995, the Texas legislature enacted charter school laws enabling the establishment of charter schools with little oversight or accountability to the state, and in the same year, the legislature established the State Board for Educator Certification (SBEC) that required rigid accountability standards for all other public schools, other than charters.

Texas charter schools are primarily accountable for student performance (*Texas Open Enrollment Charter Schools: Fourth Year Evaluation*, 2001, p. 4). Laws and policies governing Texas charter schools do not require professional staff to have teacher and principal certifications (Texas Education Agency, 2001). In other Texas public schools, teachers and administrators are required to obtain official certification from the State Board for Educator Certification (SBEC). While the state of Texas requires extensive preparation, training

and certification to prepare teachers and principals, what do we know about charter school teachers and principals working in educational environments without state certification requirements for teachers and principals? This article attempts to shed light on this question, while also examining the public policy implications of continued support and funding for public schools.

The journey of public education, especially in the last half of the twentieth century, has been similar to the growth of the interstate transportation system. Often people cannot tell one state border from another while traveling down the interstate highway. In public education, each state has unique features, but increasingly the nation is witnessing an accelerated movement towards greater uniformity, especially in teacher and administrator preparation and certification. National and state public policy leaders are demanding greater accountability in teacher and student performance. Likewise, public school administrators are frequently held accountable for higher student test scores and exemplary performance on standardized tests. The federal government is offering increased incentives and threatening stringent sanctions to states to meet the accountability demands. Under the newly enacted federal education act, known as the No Child Left Behind Act, even public school aides are required to complete additional training and certification. Exemplary education systems, like first-rate interstates, are expected in every state. Failure to meet these new demands may lead to a state takeover of a public school system, or opt-out of public school alternatives (e.g., vouchers) to parents who have children in low-performing schools.

While the interstate and intrastate public education systems are seeking improvement and responding to the

demands for greater accountability in school performance at all levels, policy makers at the state and federal levels have decided to support building a parallel highway by investing public funds in charter schools (Vergari, 2004). In the last ten years, state legislatures in 39 states and the District of Columbia, with support from the federal government, have passed laws facilitating the formation of charter schools. The laws vary from state to state enabling some charter authorities to rapidly establish hundreds of charter schools with little accountability and limited state regulation.

What are these charter schools and how do they fit into the public school framework? In the recently released federal report, *A Study of Charter School Accountability*, charter schools are described as “quasi-independent public schools authorized by agencies of state government to operate outside the normal public school administrative framework” (2001, p. 1). In the best selling text, *Charter Schools in Action*, Chester Finn and colleagues from the pro-choice, pro-charter Thomas Fordham Foundation share the following description:

“A charter school is a new species, a hybrid, with important similarities to traditional public schools, some of the prized attributes of private schools – and crucial differences from both . . . Charters schools can be distinguished by five key features:
 They can be created by almost anyone.
 They are exempt from most state and local regulations, essentially autonomous in their operations.
 They are attended by youngsters whose families choose them.
 They are staffed by educators who are also there by choice.
 They are liable to be closed for not producing satisfactory results” (2000, pp. 14 - 15).

The two propositions, the policy path demanding increased standards and accountability for professional public school educators, and the alternate policy path authorizing the granting of charters to groups without any, or minimal, teacher and administrator certification and accountability, raise serious questions about the future of public school reform.

Public School Administrative Certification

In the last twenty years, many states have enacted, by legislation and regulation, extensive professional certification programs for licensing teachers and administrators. A number of professional organizations (e.g., the National Policy Board for Educational Administration, the American Association of School Administrators’ Leadership Institute for School

Administrators and the Council of Chief State School Officers’ Interstate School Leaders Licensure Consortium) have emerged to inform and influence public policy in the area of administrator licensure. In addition to requiring a specific degree and/or certification plan for teachers and administrators, many states are requiring passage of a state-administered examination.

Texas has been a leader in the accountability movement in public education. In the last few years, the Texas legislature, the Texas Education Agency (TEA), the Texas Accountability System for Educator Preparation (ASEP) and the State Board for Educator Certification (SBEC) have initiated and implemented a series of requirements regarding certification of teachers and principals in Texas public schools. In addition to degree and certification plans, professional educators in Texas are expected to successfully pass a comprehensive examination. Maintenance of one’s certification requires evidence of on-going professional development and growth. While Texas is recognized for the strong legislation and regulations governing teacher and principal certification for public school personnel, the state policymakers have exempted personnel in charter schools from these requirements and professional development commitment.

Accountability requirements for Texas administrators are extensive. To become a public school principal in Texas, in non-charter schools, you must demonstrate mastery of several well-developed principal competencies. The competencies reflect research based leadership skills, and represent the work of a collaborative team of educational professionals, faculty from educator preparation programs, content area experts, and policy makers, (*Principal Preparation Manual*, 2000; Wilmore, 2002a; Harris and Lowery, 2003).

Schools of Education in Texas universities are also held accountable for preparation and certification of Texas teachers and administrators. The Texas Accountability System for Educator Preparation (ASEP) rates the education schools based on students’ successful passage of ExCET exams and granting of state certificates. Those schools with low passing rates are placed under administrative review by the state education agency.

A recent study by Trinidad San Miguel (2001), “Accountability System for Educator Preparation: Standards and Data Analysis,” reported that “the intent of the Accountability System for Educator Preparation (ASEP) is to assure that educator preparation programs are held accountable for the readiness for certification of

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educators completing the programs. An educator preparation program is defined as an entity approved by the SBEC to recommend candidates for certification in one or more certification fields” (p. 211). In explaining the importance of SBEC to the standards of the public education profession in Texas, San Miguel states, “The 15-member appointed board **oversees all aspects of public school educator certification, continuing education, and standards of conduct** (emphasis added). The certification board is guided by the philosophy that educators will create higher standards for preparation, practice, and conduct than others outside the profession would, and that educators will rigorously uphold these standards” (p. 209). As this article demonstrates, **charter schools**, while part of the public education system, **do not fall under the authority and accountability of SBEC and ASEP**. Publicly funded charter schoolteachers and administrators are not required to have certification by these state agencies.

Charter School Acceleration Accompanied by Growing Problems

While state legislatures and state education agencies have moved to increase stringent certification requirements for public school teachers and administrators, the parallel path by policy makers has promoted and permitted the proliferation of charter schools, often with no or minimal requirements for teacher or administrator certification. Among the states that have enacted charter legislation, Texas ranks in the top tier of states with laws that favor the establishment of charter schools. State legislation is often categorized as ‘strong to weak’ by criteria reported by the pro-charter, pro-privatization Center for Educational Reform (CER). Texas receives CER’s strong ranking because it has few accountability requirements for charter schools, including no state requirements for teacher or administrative staff. For example, the revised Texas “Summary of Open-Enrollment Charter School Laws,” reports “A teacher employed by an open-enrollment charter school must hold a high school diploma” Section 12.129, (Summary of Charter Laws, 2001, p. 10). The high school diploma requirement was adopted as part of new charter school legislation, passed to address serious personnel problems in existing Texas charter schools (Keller, 2001). The Texas Education Agency reported “In Texas, charter schools are allowed to decide for themselves whether they will require teacher certification” (Charter School Frequently Asked Questions, www.tea.state.tx.us). These apparent contradictory, parallel paths raise serious questions

regarding public education reform and accountability. Furthermore, there is no mention of certification requirements or standards for charter school administrators.

The fast-paced growth of charter schools has led to a number of problems. The problem areas have triggered closer scrutiny by state education agencies (e.g., TEA). The recent *Texas Open Enrollment Charter Schools: Fourth-Year Evaluation* noted “monitoring occurred most frequently in school finances, compliance with legislative mandates, student achievement, and student attendance” (2001, p. 2). Many times the problems are reported in the news media, and this sometimes sparks more calls for oversight from policy makers.

Check the archives of most Texas daily newspapers or the reports of Texas charter schools found in *Education Week* and you are likely to find horror stories regarding the mismanagement of charter schools (Hobbs, 2002; Keller, 2001; Sandham, 2001; Bowman, 2001; Cooper, 2000; Fox, 2000; and *Texas Freedom Network*, 2001). A recent report by the Texas House of Representatives Committee on Public Education concludes, “Too often in the past, the news media have been the first to report problems. A full two years after the 1998 mass approvals [of charters], charter problems continue to come to light . . . TEA cannot give a specific count of the number of charter campuses and sites currently in operation since several charter schools have multiple unreported campuses or sites. As best as can be determined, there are approximately 200 charter campuses and sites in operation . . . The lack of oversight resources at TEA and the independent spirit of some of the charter schools compound the problem of accounting for all charter school operations. For example, Waco’s troubled Harrison Charter School refused to comply with open records laws and refused to recognize the authority of TEA’s appointed master. At a Marshall charter school, campus staff alerted TEA to signs of problems just before newspapers reported that the charter holder had been locked out of the school by the principal” (Texas House of Representatives, 2000, p. 8). If charter school leaders had been prepared, trained and certified, like other public school principals, would these problems have been prevented?

While professional associations and official certifying agencies are investing immense research and development in designing, implementing and supporting public school principal leadership, very little is known about the leadership of charter school principals. If regular public school principals are expected to demonstrate ‘best practices’ in educational leadership,

what is known about the standards and practices of charter school principals?

The systematic preparation, training and certification of Texas public school principals, other than charter school principals, are well documented (see *Principal Preparation Manual*, 2000, Horn & Kincheloe, 2000, and Wilmore, 2002a). While these prospective public school principals must master certain established competencies and standards, what is known about charter school principals' perception of the importance of these competencies? This study examined this perception and asked charter school principals to indicate their frequency of practice of these competencies. In so doing, the research helped to close the information gap regarding the training, preparation and professional development of charter school principals.

Purpose of the Study

The purpose of this study was to provide descriptive information of Texas charter school principals who were serving in this capacity in the 2001-2002 school year. The research provided a description of the demographic characteristics of current charter school principals; identified their perception of the importance of principal competencies; examined their practice of principal competencies; described their on-going leadership training; and identified their opinion of state certification requirements for charter school principals and teachers.

The Charter School Movement: Some Background

Although the charter schools' movement is only a little over ten years old, it has spread rapidly in many of the states. Laws supporting the establishment and expansion of charter schools are changing the landscape of public school reform so quickly that it is difficult to accurately document how many charter schools are currently operating in the United States. According to a recent analysis by Joseph and Catherine Shiffman, "the charter school movement has quickly evolved and expanded over the course of a single decade from . . . legislation of one state to the legislation of 38 states (i.e., 37 states and the District of Columbia), with roughly 2,000 schools serving half a million students" (2002a, p. 29). Seymour Sarason, the noted school reform critic, recently reflected, "At present there are upward of three thousand charter schools. The fact is that we as yet have very little data by which to pass judgment on them" (2002, p. 3). A study, *Evaluation of Privatization and Charter Schools*, by Amy Stuart Wells and Janelle Scott concluded, "The charter school movement may be one of the most difficult reform movements to define because it has attracted people

with highly divergent political agendas and beliefs about schools" (1999, p. 3). Although a clear picture of charter school reform is non-existent (Gill et al., 2001), policymakers continue to pass enabling legislation establishing and expanding the number of charter schools in the United States. The following chart from the Center for Education Reform provides a detailed description of states with charter schools and the number of students served in each state.

The Center for Education Reform (CER) attempts to maintain a current list of charter school totals, but the numbers are constantly changing. For example, Texas has 181 current charter schools in operation even though 241 have been chartered since 1995 (Charter School Resource Center of Texas, 2002).

Even with the rapid growth, the general public seems very confused about charter schools. Are they part of the public school system? Are they private schools supported with government vouchers? Are they hybrids of both public and private; public because they receive public school funds, but in some ways like private schools because they often act outside normal certification and regulation guidelines?

Recently, in oral arguments before the Supreme Court in *Zelman v. Simmons-Harris*, two of the Justices demonstrated their ignorance regarding the concept of charter schools. According to the report in *Education Week*, "the justices struggled to grasp the concept of charter schools. The fact that Ohio calls the independent public schools 'community schools' may have added to the confusion. 'Are 'community schools' public schools?' Justice O'Connor asked. Ms. French, the assistant state attorney general, explained that they were part of the public school system, yet an alternative to it. 'They charge tuition?' asked Justice Scalia, who was under the impression that they did. No, Ms. French said, they do not charge tuition" (Walsh, 2002, p. 26).

Much has been written about school choice and the charter alternatives to traditional public schools. Some of the literature represents outright advocacy of charters (e.g., Allen, 2000; Finn, Manno and Vanourek, 2000; and Peterson and Campbell, 2001). Other scholars have been more critical (e.g., Bracey, 2002; Engel, 2000; and Fuller, 2000). In the tradition of examining all sides, others have attempted to place the charter choice in the context of a continuum of school reform (e.g., Brouillette, 2002; Cookson and Berger, 2002; Good and Braden, 2000; Hassel, 1999; Miron and Nelson, 2002; Sarason, 1998 and 2002; Weil, 2000).

Some early proponents of charter schools (e.g., Nathan, 1996) are revising their broad support and calling for greater accountability (Nathan, 2002). In a

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recent exchange, Dr. Nathan replied to an email inquiry asking him to comment on the rise of 'for profit' charter schools and the absence of certification requirements for charter principals. Nathan responded, "As you can imagine, I'm not wild about a number of things I see happening with many corporations – in and out of education . . . I wouldn't automatically oppose a corporation helping create a charter – but I would have a strong accountability program and lots of help for people who don't have corporate resources to start charters" (Nathan, 2001, p. 1). Nathan reminded the researcher that some states, like his home state of Minnesota, require the same certification of charter school professional staff that is required in all other Minnesota public schools.

Professional Certification Issues

While there is a proliferation of writings promoting or challenging 'school choice' and 'charter schools,' the researcher did not find any books examining the preparation and certification of charter school principals. There are no articles in educational journals focusing on training and professional development of charter school principals. Information regarding certification of teachers receives brief mention in some of the general reference books on charter schools (Rees, 2000; Weil, 2000; Podgursky and Ballou, 2001; Murphy and Shiffman, 2002a).

In addition to the charter school literature, this dissertation reviewed certification requirements for other public school principals. Therefore, some of the literature and research address the issues of licensing, certification, evaluation, and on-going professional development for public school principals. The survey, *Perception of Importance and Practice of Principal Competencies*, utilized for this research-addressed public school principal competency requirements from Texas. A Standard Setting Committee has developed the Texas principal competencies. The Committee represents the State Board for Educator Certification (SBEC) and its Accountability System for Educator Preparation (ASEP), and has received assistance from practitioners representing several important professional organizations (e.g., the Texas Principals Leadership Initiative, the Texas Association of School Administrators, the Texas Elementary Principals and Supervisors Association, the Texas Association of Secondary School Administrators, the Texas Association for Supervision and Curriculum Development, and representatives from Schools of Education).

The SBEC rationale supporting the principal

certification requirements is important and is shared in an effort to demonstrate Texas' commitment to the development of effective principal leaders. According to SBEC's stated purpose, "due to the critical role the principal plays in campus effectiveness and student achievement . . . the State Board for Educator Certification will ensure that each candidate for the Principal Certificate is of the highest caliber and possesses the knowledge and skills necessary for success . . . the standards . . . emphasize instructional leadership; administration, supervision, and communication skills; curriculum and instruction management; performance evaluation; organization; and fiscal management . . . Each individual serving as a principal or assistant principal is expected to actively participate in professional development activities to continually update his or her knowledge and skills. Currency in best practices and research as related to both campus leadership and student learning is essential" (Texas Administrative Code, 2000, p. 1).

Since this issue is relevant beyond state boundaries, and may involve public policy implications, the researcher included some of the literature and recommended standards from the Interstate School Leaders Licensure Consortium (ISLLC), a program of the Council of Chief State School Officers, the Leadership Institute for School Administrators of the American Association of School Administrators, and the National Policy Board for Educational Administration (NPBEA). Ten important associations concerned with the training, certification, retention and professional development of educational leaders founded the NPBEA. The associations included the American Association of Colleges for Teacher Education, American Association of School Administrators, Association of School Business Officials, Association for Supervision and Curriculum Development, Council of Chief State School Officers, National Association of Elementary School Principals, National Association of Secondary School Principals, National Council of Professors of Educational Administration, National School Boards Association, and the University Council for Educational Administration.

These organizations are focusing on developing a set of uniform standards and requirements for school administrators (e.g., see the National Policy Board for Educational Administration, 2000; Hessel and Holloway, 2002; Skrla, Erlandson, Reed, and Wilson, 2001; Thomson, 2001; Wilmore, 2002b; Hoyle, English, and Steffy, 1998; and Educational Testing Service, 2000). NPBEA and the ISLLC often generate revised

professional standards for review by the major licensing agencies (e.g., see National Policy Board for Educational Administration, 2002; National Association of Elementary School Principals). Clearly, professional associations and official certifying agencies are investing immense research and development in designing, implementing and supporting principal leadership programs.

As noted in the background information and the bibliography, many of the principal standards, proficiencies and competencies represent best practices as demonstrated in the administrative leadership literature (e.g., see *Principal Preparation Manual: Revised Edition, 2000*, or Wilmore, 2002a and 2002b). Today's public school principals are expected to demonstrate 'best practices' in educational leadership. While much has been written about public school principal competencies, very little literature exists in the area of charter school leadership.

What has been written regarding the leadership characteristics or principal competencies of charter school principals or Chief Executive/Operating Officers (CEO or COO)? A search of *Dissertation Abstracts* and Bell & Howell's *UMI Dissertation Services* revealed only two dissertations examining characteristics and competencies of charter school administrators, (Mestinek, 2000 and Dougherty, 2000). These two studies examined charter schools in Arizona, California, and Alberta, Canada.

Aubrey Todd III, Texas principal and Baylor doctoral scholar, conducted the first dissertation to research characteristics of Texas charter school principals, (Todd, 2001). Some of Todd's findings informed the development of this study. Todd's research focus on the 1999-2000 school year. The following findings by Todd of open-enrollment charter school principals are significant to this study:

"54% of open-enrollment charter school principals are male;
52% of open-enrollment charter school principals are white;
27% of open-enrollment charter school principals are black, and 19% Hispanic;
46% of open-enrollment charter school principals have served only 1 year or less as charter school principal;
46% of open-enrollment charter school principals have served 2-3 years as charter school principal;
8% have served 4-5 years as charter school principals;
15% of open-enrollment charter school principals report Bachelor's Degree as the highest degree

earned;
44% of open-enrollment charter school principals report having no administrative experience in public schools;
62% of open-enrollment charter school principals report having no administrative certification;
25% of open-enrollment charter school principals report having mid-management (principal) certification;
19% of open-enrollment charter school principals report having no teaching experience in public schools" (pp. 29-39, 2001).

Several contacts with leading experts in the fields of certification indicated a lack of research and literature in the field of charter school principal certification. In a series of correspondence with Bobbie Eddins, Executive Director of the Texas Principals Leadership Initiative, and Joseph Murphy, co-chairman of the Interstate School Leaders Licensure Consortium, the author discovered that no one had researched the area of certification for charter school principals. Dr. Murphy indicated that certification standards vary from state to state, with some states requiring the same certifications or licenses as other public school principals and other states having almost no requirements, (Murphy, 2001). To the best of his knowledge, no one had actually examined the preparation and certification opinions of charter school principals. Even organizations supporting the development of charter schools (e.g., Center for Education Reform, Charter School Resource Center of Texas) acknowledge that little has been written about charter school staff certification.

Shirley Ellisor, another Baylor doctoral student, researched the history of the charter school movement in the state of Texas. Ellisor concluded, "those overseeing the granting of charters have been much too lenient in allowing the establishment of charters by individuals or groups who were not necessarily qualified to run a school either by competence or training . . . Leadership was pinpointed as the necessary ingredient for success. The person at the helm and the leadership qualities of that person were recognized as integral to the effectiveness of any school system, whether it was traditional public or charter. Individuals also felt that those being granted charters needed to have an understanding of the traditional public school infrastructure and assistance in understanding the financial and accounting end of the picture" (2001, p. 184).

Other than Todd's and Ellisor's recent dissertations, the only other research that includes information regarding Texas charter school directors is the recent

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Texas Open Enrollment Charter Schools Fourth-Year Evaluation published by the Texas Center for Educational Research (TECR). TECR represents a compendium of research centers (i.e., Center for the Study of Education Reform, University of North Texas; the School of Urban and Public Affairs, University of Texas at Arlington; and Center for Public Policy, University of Houston). The recent *Fourth-Year Evaluation* revealed that out of 130 charter school directors returning surveys, “eighty-eight directors had taught in traditional public schools for between 1 and 32 years before coming to the charter school, and 55 had taught in private schools. As for administrative experience, 78 directors had been an administrator in a traditional public school and 44 in a private school before joining the charter school” (p. 53). The evaluation also revealed that only, “Twenty-three, or 18.3 percent, reported that mid-management certification was required for their job” (p. 53). According to the report, “16 percent [of charter school directors] have doctorate degrees” (p. 62). Although the doctorate degree was identified, the individual’s area of expertise (e.g., doctorate of philosophy, doctorate of education – educational leadership, doctor of jurisprudence) was not indicated. The area of expertise may be significant. For example, among the charters shut down by the state, an attorney (i.e., J.D., doctorate of jurisprudence) directed at least one, (see *Texas House of Representatives Interim Report, 2001*).

Several national studies (e.g., Center for Education Reform, 2000; Podgursky and Ballou, 2001; Rees, 2000; the Office of Education Research and Improvement of the U. S. Department of Education, 2000 and 2001; and Weil, 2000) have identified Texas as one of the state’s not requiring certification for charter schoolteachers. From a review of the literature, it appears no one has published information regarding certification requirements or professional standards for Texas charter school administrators. At the same time, Texas is often cited as a leader in establishing and requiring stringent standards for other public school principals. The national standards acknowledge the initiative and importance of the Texas principal competencies. In the recently published text, *Principal Leadership: Applying the New Educational Leadership Constituent Council (ELCC) Standards*, Elaine Wilmore reports, “Texas standards have been used as a model in the quest for educator integrity, fairness, and ethical behavior” (p. 80).

Policy think tanks (e.g., the Center for Education Reform, the Heritage Foundation, and the Thomas

Fordham Foundation) have been strong proponents of charter schools and constant critics of public schools, (Allen, 2000, and Rees, 2000). Scholars affiliated with these think tanks have argued that staffing flexibility, including no certification requirements for teachers and administrators, is a great strength of charter schools. In a recent report, *Personnel Policy in Charter Schools*, commissioned by the Thomas Fordham Foundation, Michael Podgursky and Dale Ballou conclude, “In the areas of recruitment and staffing, pay flexibility, incentive pay, and staffing flexibility, we have found evidence of major differences between charters and traditional public schools . . . In states where it is permitted, charter schools recruit significant numbers of uncertified teachers. Many charter school administrators identify the ability to recruit uncertified teachers as an important source of flexibility” (2001, p. 24). The proposed research provides information regarding the opinion of Texas charter school principals regarding certification requirements. The findings may have public policy implications. If Texas charter school principals indicate support for certification, then policy makers may need to consider amending the law to require new state standards for charter school professional staff. Pro-choice think tanks may also need to reconsider their commitment to opposing certification requirements.

If an individual desired to pursue a professional career as a public school principal, in schools other than charter schools, the path is clearly marked. Utilizing the information from state and national certifying groups, one could quickly identify the competencies and standards a prospective public school principal is expected to master.

National Principal Standards

The National Policy Board for Educational Administration created a working group, the Educational Leadership Constituent Council (ELCC), made up of representatives from the Association for Supervision and Curriculum Development, American Association of School Administrators, National Association of Elementary School Principals, National Association of Secondary School Principals. The ELCC developed and disseminated the following standards for public school principals:

“STANDARD 1

A school administrator is an educational leader who promotes the success of all students by facilitating the development, articulation, implementation, and stewardship of a school or district vision of learning that is shared and supported by the school community . . .

STANDARD 2

A school administrator is an educational leader who promotes the success of all students by advocating, nurturing, and sustaining a school culture and instructional program conducive to student learning and staff professional growth . . .

STANDARD 3

A school administrator is an educational leader who promotes the success of all students by ensuring management of the organization, operations, and resources for a safe, efficient, and effective learning environment . . .

STANDARD 4

A school administrator is an educational leader who promotes the success of all students by collaborating with families and community members, responding to diverse community interests and needs, and mobilizing community resources . . .

STANDARD 5

A school administrator is an educational leader who promotes the success of all students by acting with integrity, fairness and in an ethical manner . . .

STANDARD 6

A school administrator is an educational leader who promotes the success of all students by understanding, responding to, and influencing the larger political, social, economic, legal, and cultural context . . .

STANDARD 7

A school administrator is an educational leader who promotes the success of all students through substantial, sustained, standards-based experiences in real settings that are planned and guided cooperatively by university and school district personnel for graduate credit” (Wilmore, 2002b, pp. 19 – 109).

Wilmore emphasizes that “the new standards are written within a context of tying the standards to practical yet research-based applications for principals and others interested in school leadership” (Wilmore, 2002b, p. xi). The standards may vary from state to state, but most states currently require or recommend principal preparation programs that incorporate the ELCC standards. Chart 2 describes the status of these standards in the fifty states:

As Chart 2 indicates, Texas has adapted the ISLLC Standards in the development of the State Board of Educator Certification (SBEC) Principal Competencies, see below.

State Principal Standards

Like the ELCC standards, Texas has implemented the following competencies as standards to be mastered by those preparing for public school principal certification:

COMPETENCY 1

The principal knows how to shape campus culture by facilitating the development, articulation, implementation, and stewardship of a vision of learning that is shared and supported by the school community.

COMPETENCY 2

The principal knows how to communicate and collaborate with all members of the school community, respond to diverse interests and needs, and mobilize resources to promote student success.

COMPETENCY 3

The principal knows how to act with integrity, fairness, and in an ethical and legal manner.

COMPETENCY 4

The principal knows how to facilitate the design and implementation of curricula and strategic plans that enhance teaching and learning; ensure alignment of curriculum, instruction, resources, and assessment; and promote the use of varied assessments to measure student performance.

COMPETENCY 5

The principal knows how to advocate, nurture, and sustain an instructional program and a campus culture that are conducive to student learning and staff professional growth.

COMPETENCY 6

The principal knows how to implement a staff evaluation and development system to improve the performance of all staff members, select and implement appropriate models for supervision and staff development, and apply the legal requirements for personnel management.

COMPETENCY 7

The principal knows how to apply organizational, decision-making, and problem-solving skills to ensure an effective learning environment.

COMPETENCY 8

The principal knows how to apply principles of effective leadership and management in relation to campus budgeting, personnel, resource utilization, financial management, and technology use.

COMPETENCY 9

The principal knows how to apply principles of leadership and management to the campus physical plant and support systems to ensure a safe and effective learning environment.

If an individual desires to become a public school principal in Texas, he or she is likely to enroll in a graduate program of a school or department of education with a principal program designed to prepare students to practice and implement the standards supporting the above competencies. The student will also be required to pass the state ExCET/TEXES

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principal exam, and maintain their certification by completing specific professional development requirements.

Texas also offers the Cohort Administrator Certification Program (CACP) as an alternative to the traditional graduate school of education certification program. Some regional Education Service Centers (ESC) work “with partner school districts to recruit, select, develop, and certify aspiring principals” (Sklar, Erlandson, Reed, and Wilson, 2001, p. 110). This alternative plan utilizes the SBEC principal competencies, along with the National Policy Board for Educational Administration’s (NPBEA) 21 Domains of Principal Performance, as the basis for the CACP principal training program. The NPBEA’s 21 domains are an expansion of the ELCC standards. An examination of the competencies, standards and domains demonstrates a consensus among state and national educational leaders regarding principal proficiencies for licensing of public school administrators.

Charter School Principal Standards

There are no national or Texas standards for charter school principals. Some of the charter schools affiliated with national charter school corporations provide leadership training for prospective principals. For example, KIPP (Knowledge Is Power Program) charter schools require principal candidates to complete training with the Fisher School Leadership Program offered by the Haas School of Business at the University of California, Berkeley. The following standards represent those required of candidates for KIPP charter school principals:

“Candidates must meet these **minimum qualifications** before applying for the Fisher Leadership Program:

1. Bachelor’s degree from an accredited four-year college or university
2. 2 years teaching experience in a K-12 classroom

An **Ideal Candidate** for the Fisher School Leadership Program:

1. Is focused on academic achievement
2. Sets and maintains high expectations for students, parents and peers
3. Is comfortable working with educationally underserved students and communities
4. Understands the challenges associated with an underserved student population
5. Possesses an unwavering determination to do whatever it takes to help children succeed
6. Demonstrates excellence in teaching

7. Has a clear understanding of what makes an exemplary classroom
8. Has strong leadership and communication skills
9. Leads, inspires and motivates both kids and adults
10. Has a vision for what makes a great school
11. Is a real world ‘do-er’ and not a ‘do-gooder’
12. Is willing to take risks
13. Can multi-task and remain attentive to detail
14. Shares a commitment to KIPP’s values: The Pursuit of Excellence, Creativity, Humor, Passion, Integrity, Teamwork, Perseverance, Independence, Love, Resilience, Wisdom” (KIPP Fisher Fellowship, 2002).

While there are no national standards for charter school principals, the Center for Education Reform commissioned a survey, conducted by StandardsWork, to provide a profile of existing charter school principals. The specific findings have not been published to date, but a series of press releases by CER and StandardsWork provided the following details: “80 % of the principals who responded came to their current charter school from another position in education, either as a teacher, principal, or administrator;

13% had no K-12 teaching or administrative experience; 85% have advanced degrees; identified business operations, data analysis, marketing and public relations as the primary areas in which they need more expertise” (StandardsWork, 2001).

The Educational Resources Information Center (ERIC) offers an annotated bibliography of charter school leadership guides and handbooks (ERIC, 2002, pp. 1-33). The Charter School Resource Center of Texas and the Association of Charter Educators of Texas web sites provide announcements regarding various leadership training for charter school administrators. Yet, there are no statewide principal standards adopted by any Texas charter school association or the Texas Education Agency.

Texas Charter School Principals Reflections on State and National Principal Standards

The most comprehensive study of Texas charter school principals was conducted by this author in 2002 (Jenkins, 2002). Nearly half of charter school principals responded to a Likert survey asking each principal to rate the importance and practice of each the nine SBEC Principal Competencies. Of the respondents, 43% had public school experience and SBEC principal certification. These respondents indicated a high degree of importance and practice for all nine competencies, while the respondents without public school experience

and principal certification identified far less support for the competencies or for support for teacher and principal certification for charter school personnel. Once again, charter school personnel, specifically principals, with public school experience tended to support and practice state and national standards. Other charter school principals were not in sync with the state and national standards.

Conclusions

The charter school movement is still very young, less than ten years old in Texas. Now is the time to conduct further research into charter schools and make some serious recommendations regarding their future in public education. Among the questions to research are the following:

1. If charter schools remain part of the public school system, should they follow the same accountability standards of other public schools? If not, should policy makers express a clear rationale for investing in a dual public school system?
2. Should charter school personnel meet the same

accountability standards of other public school personnel?

3. State principal competencies and standards – do principals in charter and other public schools universally support them?
4. State teacher competencies and standards – Are they universally supported by teachers in charter and other public schools?
5. Comparison of charter school principals’ perception and practice of national and state certification competencies with other public school principals’ perception and practice of certification standards.

Effective research often raises more meaningful questions than producing absolute answers. It is hoped that this article contributes to this goal, helping to raise more meaningful questions and prompting creative research as we continue to examine and develop a national direction for public education in this democratic society. Without a clear direction for public education, charter schools may continue to deplete valuable resources and destroy meaningful accountability.

Chart 1 *Charter Schools in Operation 2003-2004 School Year*

State	Schools Operating Fall 2003	Enrollment Fall 2003
Alaska	20	1,965
Arizona	491	73,542
Arkansas	11	1,486
California	500	153,935
Colorado	93	25,512
Connecticut	16	2,526
Delaware	13	5,262
D.C.	43	11,530
Florida	258	53,350
Georgia	36	15,117
Hawaii	26	3,301
Idaho	13	2,694
Illinois	30	10,309
Indiana	17	1,275
Iowa	0	0
Kansas	31	2,568
Louisiana	16	4,631
Massachusetts	50	14,013
Michigan	210	60,236
Minnesota	95	12,269
Mississippi	1	334
Missouri	27	12,130
Nevada	14	2,851
New Hampshire	0	0
New Jersey	52	18,081
New Mexico	37	4,234
New York	51	10,954
North Carolina	94	21,030
Ohio	142	28,446
Oklahoma	12	2,197
Oregon	43	2,107
Pennsylvania	103	33,656
Rhode Island	8	914
South Carolina	19	1,235
Tennessee	4	0
Texas	241	74,129
Utah	19	1,259
Virginia	9	1,440
Wisconsin	147	26,797
Wyoming	1	110
Nationwide	2,993	644,075
Total		

Source: This information has been compiled through state departments of education and charter school resource centers and reported by the Center for Education Reform, June 15, 2004.

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Chart 2 Interstate School Leaders Licensure Consortium (ISLLC)

	ISLLC Members	ISLLC Standards 1
Alabama	✓	*
Alaska		✓
Arizona		
Arkansas	✓	
California	✓	*
Colorado		
Connecticut	✓	✓
Delaware	✓	✓
D.C.	✓	✓
Florida		*
Georgia		
Hawaii		✓
Idaho		
Illinois	✓	✓
Indiana	✓	✓
Iowa	✓	✓
Kansas	✓	✓
Kentucky	✓	✓
Louisiana	✓	✓
Maine	✓	
Maryland	✓	✓
Massachusetts	✓	
Michigan		
Minnesota		✓
Mississippi	✓	✓
Missouri	✓	✓
Montana		
Nebraska	✓	
Nevada		
New Hampshire		
New Jersey	✓	

New Mexico		✓
New York		
North Carolina	✓	✓
North Dakota		✓
Ohio	✓	✓
Oklahoma	✓	✓
Oregon		
Pennsylvania		
Rhode Island	✓	✓
South Carolina	✓	*
South Dakota		
Tennessee	✓	
Texas	✓	✓
Utah	✓	
Vermont	✓	
Virginia	✓	✓
Washington		✓
West Virginia		
Wisconsin	✓	
Wyoming		
Nationwide	32	34
Total		

* = States reported a close correlation to the ISLLC Standards or reported consistent with the ISLLC Standards.

1 = States reporting that they have adopted or adapted the ISLLC Standards for their state school leader standards.

Source: Council of Chief state School Officers, reported for 2001-2002 school year.

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BEHIND THE VEIL: SEARCHING FOR THE MORAL IMAGINATION

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I am reaching toward an idea of imagination that brings an ethical concern to the fore,
a concern that, again, has to do with the community that ought to be in the making.
(Maxine Greene, 1995, p. 35)

In *Releasing the Imagination*, Maxine Greene points out that “of all our cognitive capacities, it is the imagination that permits us to give credence to alternative realities” (p. 3). By speaking of alternative realities along with ethics, she is asking us to consider ethics not as a prescriptive course of action or as behaviors based on a universal code, but as an act of imagination in which we encounter the other within as well as the other without. Greene reminds us that the imagination functions not just in the realm of fantasy and creativity; it is the process by which the identity of the self is created and through which our relations with others can be perceived and worked through. Furthermore, through the imagination we can begin to envision an ethical community as a dwelling within the ambiguous spaces where otherness is not reduced to sameness and where the ambiguities of “uncanny strangeness” (Kristeva, 1991, p.182), within and without, are accepted and welcomed. In this paper I would like to explore the role of the imagination in the formation of a moral life and as a path to a new perspective on ethics. I would like to examine some of the ways in which the imagination functions in the formation of a relational, contextual self; the role it plays in our relationships with others; and how, by refusing to be veiled in ignorance about ourselves and others, we can envision classrooms as imaginative spaces and imagine new purposes for education.

As the dialogue that mediates our inner life, the imagination allows us to consider multiple possibilities at any given time. As children, we imagine that we are other than we are, that we are adults, mothers and fathers, that we are teachers, that we go to work.

We role-play gender and identity. As our attempts at separation begin in earnest in adolescence, we “try on” actual identities to see what fits. I see my sons now attempting these negotiations as they imagine themselves one day as the “jock,” the next day as the scholar, and the next day as the musician. Eventually, they will realize that each of these identities is a part of who they are becoming. However, this is not a comfortable position in adolescence. Peer pressure is intense and insecurity abounds. The discomfort of the ambiguities often seems quite unbearable. Still, by imagining these possibilities, and many others, they will work out a mode of being in the world that allows them

to move between and among these various identities which will be mediated, hopefully, by their relationships with others.

So our personal identity, that which we recognize as our self, is actually formed by its relationship to its own others within and those without. Whether we are able to acknowledge these others within, to honor them, and to integrate them in various ways into a recognizable self is perhaps the key to what it means to be fully alive. Certainly, if these others within are not acknowledged, they can do tremendous psychic damage to the self, and, through transference, to outside others whom we encounter. As Kristeva reminds us

It is through unraveling transference – the major dynamic of otherness, of love/hatred for the other, of the foreign component of our psyche – that, on the basis of the other, I become reconciled with my own otherness-foreignness, that I play on it and live by it ... a journey in the strangeness of the other of oneself, toward an ethics of respect for the irreconcilable (p. 182).

Kristeva is speaking here, of course, of the journey of psychoanalysis. But if we think of the journey as one guided by imagination, although often fraught with ambiguity, the ethical dimensions of this encounter begin to emerge. Through the imagination, I can recognize the competing aims and drives within the psyche that create such tensions and ambiguities. If I am to act ethically toward the other, I must first confront my own inner strangeness in order to mediate the unconscious transference of the foreign elements of my psyche onto the other. This is the fundamental challenge of ethics. To avoid this confrontation with my own inner ambiguities is to live a life where the imagination is shut down, and where alternative possibilities cannot be created because they cannot be imagined. “To worry or to smile, such is the choice when we are assailed by the strange; our decision depends on how familiar we are with our own ghosts” (p. 191).

The result of the lack of imagination is that the “narcissistic self, not yet demarcated by the outside world, projects out of itself what it experiences as dangerous or unpleasant in itself, making of it an alien *double*, uncanny and demoniacal” (p. 183). In a move to protect itself from the demonic, the narcissistic self

denies its own demons by projecting them onto others. It then attempts to subsume this otherness into sameness in order to control it. Difference is neutralized. “When we flee from or struggle against the foreigner, we are fighting our unconscious – that ‘improper’ facet of our impossible ‘own and proper’” (p. 191).

This relational concept of the particular, complex self is a key notion if we are to imagine a moral life that is contextual and specific. This is precisely what prescriptive moral codes fail to take into consideration. They are sterile and devoid of imagination, and they do not help us address the ambiguities we experience in our encounters with otherness. They do not help us interpret and make meaning out of the always-changing landscape of relationship. And they do not address the everyday experiences of people in all the complexities of their lives. They also do not allow room for the imagination to weigh multiple possibilities.

This weighing of multiple possibilities is exactly what Derrida means when he speaks of undecidability. This is the tension in the “not knowing for sure” of making decisions, about the self and about others. How do we make decisions when there are multiple, perhaps equally valid, possibilities? Derrida acknowledges that this is a “terrible experience,” but he explains that “if you don’t experience some undecidability, then the decision would simply be the application of a programme, the consequence of a premises or of a matrix” (Derrida, 1999, p. 66). As he discusses further,

Not knowing what to do does not mean that we have to rely on ignorance and to give up knowledge and consciousness. A decision, of course must be prepared as far as possible by knowledge, by information, by infinite analysis. At some point, however, for a decision to be made you have to go beyond knowledge, to do something that you don’t know, something which does not belong to, or is beyond the sphere of knowledge (p. 66).

Derrida is suggesting, I think, that moral decisions are a “leap of faith.” If, to behave ethically, we must consider each moral decision contextually, taking into account the particularity of the other(s) involved and the immediate situation, the answers are not always obvious. If they were, we could appeal to a universal formula that could, literally, be applied by a calculator or a computer. As Derrida says, “There would be no decision, there would simply be the serene application of a programme of knowledge and then we could delegate decisions to scientists and theoreticians” (pp. 66-67). Thus, again, otherness would be reduced to sameness as one formula fits all.

I believe what can aid us in this leap of faith is the

imagination. We can imagine various outcomes to our decisions, various reactions to those outcomes, and we can imagine how our decisions will affect particular others. To that extent, we must have a certain knowledge of the others we are considering, but ultimately, we cannot always guarantee that our decisions will have the desired outcomes or effects. “So I have to trust the other, that is faith. Faith is blind” (p. 80).

What Derrida is insisting, and I believe rightly so, is that the other is particular and concrete, different and unique. This assumption points out one of the great shortcomings in Western moral philosophy where ethical decisions are based on abstract, universal principles, applicable to any and all regardless of the context or situation. In this view, the other is a generalized every(wo)man. The self deals with others in exactly the same manner in the interests of equality and fairness. While this may sound desirable, it comes at too great a price because it denies uniqueness and turns the other into the same.

One example of this concept in traditional moral philosophy which has rich metaphorical overtones is John Rawls’ (1971) concept of the “veil of ignorance” by which he means that in moral decision-making, the self must be blind to any contextual considerations by consciously covering the eyes in the interest of fairness. We have only to picture the traditional blindfolded symbol of American justice to understand. This concept, as Seyla Benhabib explains, “involves the capacity to take the standpoint of the other, to put oneself imaginatively in the place of the other, but, under conditions of the ‘veil of ignorance,’ the *other as different from the self*, disappears...differences are not denied; they become irrelevant” (1987, p. 89; author’s italics). Thus while the imaginative capacity may be involved in this consideration of the other, we are to imagine her only in abstract terms as the anonymous, homogenized same rather than as other. Her uniqueness is irrelevant. The imagination is constrained, repressed, not allowed to roam freely - veiled in ignorance. The other has no face, no name, no situatedness, no standpoint.

But I want to play with this metaphor of a “veil of ignorance” further. Following Cynthia Ozick, “I want to argue that metaphor is one of the chief agents of our moral nature, and that the more serious we are in life, the less we can do without it” (1989, p. 270). While this is a topic for another time, I briefly want to consider here that the very wording of this metaphor has serious ethical implications. Traditionally, who wears the veil—who is veiled? Woman. Here in the very words of

a Western, analytical moral philosopher is a key to the hesitation and reservation, in fact, the resistance to considerations about difference and uniqueness. Woman is stranger, to herself and others. Woman is the other; she is otherness objectified. Once objectified, otherness can be reduced to sameness and neutralized. Once neutralized, it disappears behind the veil, invisible.

However, this veil is not just any old veil; it is the veil of ignorance. Ignorance, not just of the other, but of the self. Confrontation with the other within is not an issue here. Self-knowledge, self-examination, and reflection are not part of the process because the imagination is not utilized. The veil allows us to see only vague outlines of otherness. Without the imaginative processes at work, I cannot determine the details of my own self or of the other. Veiled in ignorance about my own demons, I can only imagine I see them in the blurred outline of others. In this way, my lack of self-knowledge about my own uniqueness prevents me from seeing the uniqueness of others. Self knowledge is the trickiest and most uncomfortable of all knowledge to possess. Why take that risk? It is easier to shut down the imagination than to risk the unease and distress of confronting the details of our own ghosts.

Maxine Greene (p. 95) points out that in *The Invisible Man* (1952), Ralph Ellison speaks of this refusal to see details as “a peculiar disposition of the eyes” (p.7) that rendered the narrator invisible in a racist society. This peculiar disposition is a result of the veil of ignorance that blurs the details and causes the other to become invisible, to disappear. Greene also quotes a writer for *The New Yorker’s* “Talk of the Town” who declares that “ambiguous and unpredictable, details undermine ideology” (1989). The writer states further,

They [details] are connective. They hook your interest in a way that ideas never can. If you let in the details of some aspect of life, you almost have to allow that aspect to be what it really is rather than what you want or need it to be.... The readiness to be interested in the details of lives unlike one’s own is a profound measure of trust. Resisting details is usually an expression of xenophobia, of some insecurity of shyness, or a need to keep safely to oneself. (p. 23).

This is vividly illustrated in a story I would like to share.

The Midwestern community where I grew up in the early 1960’s had a law that no black people could live in the city limits. They could come into town to work for white people, but had to be gone by dark unless the terms of their employment allowed them to live with

their employers. The black woman who worked for my family lived in a nearby city and drove to work with her cousins each day, being particularly careful to be out of town by sundown. The implication, of course, was that because they were other, they could not be trusted. Because they could not be rendered the same, they were the dangerous, alien double. They were anonymous and invisible. But to my brothers and sisters and me, the black women were not anonymous. We knew the woman who worked for us as a particular, unique self although different from us. We knew her favorite color and her favorite food, we knew that she was afraid of slugs, and that she had secretly desired to be a teacher. We knew many of the connective details of her life because she shared with us many of her hopes, joys, and sorrows. Her life was not an abstraction to us. She trusted us, and we trusted her. And, perhaps, because we were young and had not developed all the complex capabilities required to repress our own otherness, we could imagine with her the possibilities of her life. But most of the people in our town hid behind the veil of ignorance, and peering through the veil, they could not see the details of the black people’s lives, the difference and uniqueness of their situation, the contexts of their joys and sorrows. Unable to see or imagine difference, the other became an abstract generalization to them. They became invisible. “Without some knowledge of connective details, it is extraordinarily difficult to overcome abstraction in dealing with other people” (Greene, p. 95).

Tearing away the veil involves paying attention to the details and a commitment to allowing the imagination to do its re-creative work. Reflection and self-examination through the imagination are processes through which the self is continually re-creating its subjectivity in relation to its inner desires and its relations with others. This ongoing process is the “currere,” the journey of education. Thus, educators should be acutely aware of how competing claims for education are actually about creating subjectivities. As Usher and Edwards (1994) point out, the competing binary claims of conservatives and liberal humanists for the purposes of education are always about the formation of subjectivities. For conservatives, the self is to be homogenized into sameness, molded and assimilated for the purpose of regulation and production. For liberal humanists, the self is to become autonomous and emancipated, working eventually for the emancipation of others also. The success of one philosophy over the other has to do with who is in power at a given time. Thus the purposes of education seem to swing between these two binary claims as

schools are channeled into various reform initiatives advocating one model or the other. Neither model takes into consideration the contextual, but singular nature of subjectivity; rather, both seek to reduce otherness to sameness, either through assimilation or applications of universal equality. Each philosophy sees the self as fixed and unchanging. "This in itself is ultimately the search for a lost origin, the origin of a nature which must either be realized by a social order or made adaptable to its needs" (p. 141). It should come as no surprise then that curriculums with these objectives would devalue or eliminate that which focuses on the use of imagination unless it can be put in service to those goals.

I would like to promote a different purpose for education, one that encourages the use of the imagination and encourages the imaginative capacities of both students and teachers. Unfortunately, the voices of those who advocate for this type of educational focus are usually drowned out by the arguments between conservatives and liberal humanists who traditionally set the educational agenda. Traditional education has a very difficult time figuring out how to handle difference because it assumes that all differences are external and must be dealt with in the same manner. The competing binary claims for education do not consider that difference and uniqueness are also within the self, and the imagination is the key to unlocking our ability to bring these differences to consciousness. Through reflexive practices and the arts, the imagination opens spaces to consider the ambiguity and undecidability of our inner differences as well as those of others. Classrooms can also become imaginative spaces where teachers encourage students to explore their own possibilities and the possibilities of living with others in a community that is fluid, whose boundaries are porous. And just as the imagination can create new spaces, these ambiguous spaces require imaginative practices to continue the journey and to bring about the consideration of further possibilities.

Curriculum that includes artistic practices, not just exposure to or appreciation of the arts, is essential to this creation of imaginative space. As Maxine Greene explains, "At the very least, participatory involvement with the many forms of art can enable us to *see* more in our experience, to *hear* more on normally unheard frequencies, to *become conscious* of what daily routines have obscured, what habit and convention have suppressed" (p. 123). Artistic practices can enable us to tear away the veil of ignorance, to experience our life in all of its possibilities to the fullest. Through artistic practices, students are challenged to see the world through new, unveiled eyes and to hear silenced voices, within and without. The tensions in the creative process—considering multiple possibilities and multiple meanings—reflect the tensions in our inner life as well as those we experience in community. How we choose to deal with those tensions ultimately determines the direction of our moral life.

The making of meaning that is possible through the arts, personally and collectively, is unpredictable and unexpected. Welcoming undecidability in ethics and in education inhibits the use of a formula or a prescriptive program when dealing with otherness. We cannot always know where we are headed nor what the outcomes will be, we can gain as much knowledge about ourselves and others as possible. But, in the end, the journey of education and a moral life is a leap of faith. We must be sure we are making that leap of faith with our eyes wide open, unveiled, and with as much detail as we can perceive. Thus the purpose of education would not be the regulation or the emancipation of anonymous, generalized subjectivities, but the unveiling of the creative possibilities of concrete, particular others. The unveiling of the strangeness within in all of its contradictions would allow students and teachers, unveiled, to see difference as the creative space where the imagination creates and re-creates endless possibilities for our individual lives and the lives we share with others.

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BACKLASH? ADVOCACY FOR BOYS IN A POST-FEMINIST ERA

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What about boys?

No significant body of feminist literature has appeared that addresses boys, that lets them know how they can construct an identity that is not rooted in sexism. Anti-sexist men have done little education for critical consciousness which includes a focus on boyhood, especially in the development of adolescent males. As a consequence of this gap, now that discussions about the raising of boys are receiving national attention, feminist perspectives are rarely if ever part of the discussion.¹

Unfortunately, this recent observation that bell hooks has made in *Feminism is for Everybody* is basically correct. Yet those who have come of age recently may not know, and those old enough to remember the so-called second wave of feminism may have forgotten, that *What about boys?* was a question posed by feminist educators long before it became a post-feminist one. Indeed, many feminist theorists and educators of the “second wave” clearly did want a pro-feminist research literature on educating boys to develop in response to their writings. For they were moved to speak out as mothers of sons, with deep concern about the challenges of raising good, healthy men, and you will not find a word of hatred or hostility toward boys in their impassioned expressions of this too-often frustrated desire and hope. A quarter-century ago, for example, lesbian-feminist educator and theorist Adrienne Rich wrote candidly in *Of Woman Born* of having her heart set on a son when she first became pregnant, of how her three sons’ “beauty, humor, and physical affection were amazing” to her,

of seeing them not as “sons” and potential inheritors of patriarchy, but as the sweet flesh of infants, the delicate insistency of exploring bodies, the purity of concentration, grief, or joy which exists undiluted in young children, dipping into which connected me with long-forgotten zones in myself. . . . Driving home once after midnight from a late drive-in movie, through the foxfire and stillness of a winding Vermont road, with three sleeping children in the back of the car, I felt wide awake, elated; we had broken together all the rules of bedtime, the night rules, rules I myself thought I had to observe in the city or become a “bad mother.” We were conspirators, outlaws from the institution of motherhood; I felt enormously in charge of my life. Of course the institution closed down on us again,

and my own mistrust of myself as a “good mother” returned, along with my resentment of the archetype. But I knew even then that I did not want my sons to act for me in the world, any more than I wish for them to kill or die for their country. I wanted to act, to live, in myself and to love them for their separate selves.²

With similarly tender affection for her son Jonathan, the late Audre Lorde published an autobiographical essay that I myself have had occasion to cite often, “Man Child: A Black Lesbian Feminist’s Response,” in her classic *Sister Outsider*.³ In the same year, 1984, reading specialist Raphaela Best published *We’ve All Got Scars*, a longitudinal participant-observer study she undertook at Pine Hill School to try to find out why so many boys have so much difficulty developing literacy, only to discover a hidden curriculum of gender and a hidden curriculum of (hetero)sexuality at the bottom of the boys’ problem, which she subsequently undertook to address through consciousness-raising with both boys and girls.⁴ In 1985, feminist philosopher Jane Roland Martin concluded her classic study of the ideal of the educated woman, *Reclaiming a Conversation*, which she dedicated to her sons, with a discussion of “Educating Our Sons”⁵ that extended Rich’s earlier discussion of that issue to propose rethinking not just girls’ education, but the education of both sexes so that it might be *gender-sensitive*, taking gender into account whenever it makes a difference and ignoring it when it makes none. Later in *The Schoolhome* she further developed that concept by taking up at length the theoretical question of how schooling might educate boys to be caring, concerned, and connected human beings without emasculating them if it also takes girls’ developing courage, loyalty, and self-assertion seriously.⁶ Educational researchers David Sadker and the late Myra Sadker devoted a whole chapter of their *Failing at Fairness* to boys’ miseducation, for “Girls are shortchanged,” they argue, “but males pay a price as well,” and although “Girls suffer silent losses, . . . boys’ problems are loud enough to be heard throughout the school.”⁷ In 1995 Carol Gilligan founded the Harvard Project on Women’s Psychology, **Boys’** Development, and the Culture of Manhood (my emphasis).

After the turn of the century, however, hooks accurately observed that “Tragically, we are witnessing a resurgence of harmful misogynist assumptions that mothers cannot raise healthy sons, that boys ‘benefit’

from patriarchal militaristic notions of masculinity which emphasize discipline and obedience to authority.”⁸ Since this question *What about boys?* was initially a feminist educators’ question, it seems strange now suddenly to be arguing that this very same question posed by both women and men in an allegedly “post-feminist” context is now fueling a *backlash* against the new feminist scholarship and research on girls’ education. But that is precisely what I am arguing here, for I welcome the pragmatic insight of Bob Lingard and Peter Douglas in *Men Engaging Feminisms* that “Backlash discourses have opened opportunities for contesting the production of hegemonic masculinities through schooling.”⁹

Post-feminist Backlash

In *Theorizing Backlash*, philosopher Ann E. Cudd’s conceptual analysis of *backlash* begins from the premises that the term in normative use connotes “something to be avoided, something that is excessive in its zeal and reactionary in aim”¹⁰ and that the seeds of backlash are sown when any instance of social progress that reduces harm to one group seems to harm another group that has been unjustly advantaged in the past. Philosopher Christina Hoff Sommers, from the American Enterprise Institute, furnished a clear case of backlash when *The Atlantic* in May 2000 published her article “The War Against Boys,” whose lead evidences a journalist’s astute instinct for the entrepreneurial value of hyperbolic, oppositional rhetoric more than it indicates any kind of philosophic concern for epistemological responsibility:

It’s a bad time to be a boy in America. The triumphant victory of the U.S. women’s soccer team at the World Cup last summer has come to symbolize the spirit of American girls. The shooting at Columbine High last spring might be said to symbolize the spirit of American boys.¹¹

This philosopher’s journalistic article is a particularly meanspirited case of the “What about boys?” backlash. Not only does it altogether neglect the many documented economic, cultural, and political inequalities between the sexes, not to mention any abundantly researched gender issues evident in domestic, sexual, racial, and military violence. In a scandalizing tirade of inadequately substantiated accusations, largely refuted by subsequent letters to the editor, it also expresses an outright hostility to feminist educational scholarship and research as well as a zealous, reactionary intention to erode any progress that work might have aimed to accomplish in the lives of girls becoming women. Just this year, the Bush administration is furnishing another clear case of

backlash in its attempt to weaken Title IX legislation,¹² particularly as it affects girls’ and women’s athletics, for as Cudd explains that “Backlash is clearly in evidence when oppression is greater than in a previous period with respect to some social group and in that previous period the social group suffered less oppression in some still previous period.”¹³

But even if backlash is neither meanspirited like Sommers’ article, nor immediately resulting in greater oppression for the group that has made some social progress, as the weakening of Title IX would surely do, it can take the form of unorganized, unconscious, perhaps even institutionalized resistance to change. Cudd insists that a completely isolated, unique, anomalous event could not be an instance of backlash—there must be other events, however diffuse and disorganized, that solidify the attitude.

For example, Sommers’ claim that feminists have waged a war against boys and the Bush administration’s bid to weaken Title IX work together to set the context for a burgeoning new pop psychology on boys, by Michael Gurian, Daniel Kindlon and Michael Thompson, William Pollack, and others.¹⁴ This new pop psychology on boys takes as its starting premise a claim that postmodern philosopher Patricia S. Mann makes in her *Micropolitics: Agency in a Post-feminist Era*: “the patriarchal link between masculinity and normative humanity was finally severed” by second-wave feminism.¹⁵ Parenthetically, I have to interject that in Oklahoma one could not yet accurately make such a claim, but perhaps in the urban northeast, where Mann lives, and on the west coast there’s some truth to it. As an Oklahoman myself for the past decade, I cannot say. In any case, Sommers obviously fears the possibility that this claim could be or become true, and the new pop psychologists on boyhood in the U.S. all take this claim as their starting premise, even though they do differ in their judgments about whether this social change sought by feminists would be a good or bad development.

Pro-feminist, Gender-Sensitive Boys’ Studies

Boys’ difficulties growing up are culturally complex as are girls’ difficulties, not always reducible to gender plain and simple—although they may often be attributable to gender as Patricia Hill Collins has conceived that concept in more complex terms in *Black Feminist Thought*, as constituted by what she calls *intersectionality* within a *matrix of domination*: that is, by different oppressions working together in ways that become organized to produce injustice.¹⁶ Sommers would seem to endorse the view that boys are victimized by reverse sexism, whereas feminist sociologist of education Ann Arnett Ferguson’s *Bad Boys* has

explored gender in Collins's more complex terms, noting how miseducative a patriarchal, militaristic approach to schooling African American boys, motivated by racism, may be:

There is an immediate and ongoing connection between school and jail. Schools mirror and reinforce the practices and ideological systems of other institutions in the society. The racial bias in the punishing systems of the school reflects the practices of the criminal justice system at a rate of two to four times that of white youth. Does this mean that African American boys are more prone to criminal activity than white boys? There is evidence that this is not the case. . . .¹⁷

Few other contemporary writings within the U.S. boys' studies movement consider how boys' difficulties may emanate from such miseducative, complex intersections of patriarchal gender with race, sexual orientation, class, religion, national origin, war, and so forth. But Australia has experienced a backlash against the girls' studies movement, too, in response to which pro-feminist educational theorists Lingard and Douglas do raise questions about the intersection of race and class with the gender issues that beset both girls and boys, and they insightfully recognize that "Improved performance by some girls is read in a zero-sum way: girls' gains must be at the expense of boys."¹⁸ They also observe that in Australia "the privilege of some well-off boys has been mildly challenged by their female counterparts."¹⁹ They argue that the backlash against such limited feminist progress also has roots in factors associated with globalization of the economy, and propose that educators need to focus on the poor achievement of both working-class boys and girls as well as "minorities" while "seeking to break the tight nexus between gender and curricular and extra-curricular choices."²⁰ Apart from Ferguson's empirical study of African American boys, I have found no such theoretical sophistication or strong pro-feminism in my preliminary survey of the recent U.S. boys' studies movement.

However, I do want to avoid a straw-man argument here and so will not focus on the expressly anti-feminist, deliberately gender-biased advocacy for boys, such as that put forward by Sommers. Instead, I will focus my critique on one of the "pro-boy" pop psychologists whose work holds the most promise of helpfulness to feminist educators in the U.S., in the belief that such critique may offer insight into the sort of wariness that gender-sensitive educational theorizing concerned about boys' possibilities for better and for worse may require.

William S. Pollack, author of *Real Boys* and

subsequent related works including *Real Boys' Voices* and *The Real Boys' Workbook*, is a clinical psychologist, co-director of the Center for Men at McLean Hospital/Harvard Medical School, and a founding member and fellow of the Society for the Psychological Study of Men and Masculinity of the American Psychological Association. He has published a few papers in journals such as *The Psychologist-Psychoanalyst*, *Psychotherapy*, *Ethics and Behavior*, as well as several books. Despite Pollack's evident contributions as a psychological researcher on boys and boyhood, his *Real Boys* is, like most of the new literature on boys, what most scholars would recognize as "pop psychology" insofar as only some of the text's claims are grounded in his research and many are anecdotally constructed from his clinical experience. Sommers has attacked Pollack's work, and Pollack has laudably attempted to distance his project from the antifeminism evident in Sommers' "War Against Boys" by denying the very existence of that "war." He has collaborated with two prominent feminist psychological theorists, Carol Gilligan and Judith Jordan, and the feminist psychotherapist who popularized concern about girls with her bestseller *Reviving Ophelia*, Mary Pipher, introduced Pollack's book with enthusiasm.

His work's helpfulness to feminists' educational project is perhaps most evident in its extensive compatibility with what Lorde wrote in her famous 1984 essay, "Man Child: A Black Lesbian Feminist's Response":

I wish to raise a Black man who will not be destroyed by, nor settle for, those corruptions called *power* by the white fathers who mean his destruction as surely as they mean mine. I wish to raise a Black man who will recognize that the legitimate objects of his hostility are not women, but the particulars of a structure that programs him to fear and despise women as well as his own Black self. For me, this task begins with teaching my son that I do not exist to do his feeling for him. Men who are afraid to feel must keep women around to do their feeling for them while dismissing us for the same supposedly "inferior" capacity to feel deeply. But in this way also, men deny themselves their own essential humanity, becoming trapped in dependency and fear. As a Black woman committed to a liveable future, and as a mother loving and raising a boy who will become a man, I must examine all my possibilities of being within such a destructive system.²¹

Pollack's book makes scarce mention of African American boys and grounds his advocacy for mostly white boys in gender plain and simple rather than in a

more complex theoretical understanding of gender. This theoretical weakness seriously limits the practical value his work may have for interracial public education, but many of his gender psychology's aims and premises are akin to Lorde's nonetheless. For Pollack identifies concerns like hers about "the white fathers" in what he calls the "Boy Code," without considering, as Ferguson or Lingard and Douglas do, its complicated and consequential relationships with white supremacy, militarism, or the globalization of capital, all of which clearly depend upon it: (1) "the sturdy oak," (2) "give em hell," (3) "the big wheel," and (4) "no sissy stuff."²² From extensive clinical anecdotes and data he argues that this Boy Code which he succinctly sums up in those four slogans stifles boys' capacities for authenticity and confuses them in a post-feminist culture that increasingly demands their sensitivity to others, especially to women and girls. He claims that boys put up a mask reflecting the Boy Code and silently suffer until signs of serious trouble surface as sullenness, hostility, anger, violence, self-destructiveness, suicide, or hyperactivity. In many respects, I wish my own parents had heard and listened to advice like this when raising my brother, but in the wake of World War II such gender-sensitive advice was hard to come by.

Pollack's book is most radically powerful in its empathy with gay and bisexual boys and in its sympathetic account of the challenges that cultural equations between violence and aggression and "natural masculinity" pose for boys coming of age to manhood, even offering some simple strategies for teaching boys nonviolent approaches to those challenges. His book also gives attention to how boys' friendships with peers of both sexes can offer them educative alternatives to living by the Boy Code. In all these ways, *Real Boys* participates in the feminist projects of resisting gender essentialism and inequality and of fostering nonviolence, gender freedom and equality. However, *Real Boys* does participate in anti-feminist backlash in several disturbing even if unintended ways.

Boys' Studies as Gender-Biased Backlash

Pollack grounds no gender differences in sex hormones or anatomy as Gurian does. But even as he argues from the premise of gender's cultural construction as social inequality, coercive inauthenticity, and psychological oppression, he puts forward a view of boyhood that locates gender's social construction in misguided individuals and in the biased treatment of individuals, overlooking myriad feminist arguments that various cultural institutions and their interactions with one another foster gender differences and inequalities, as well as misogynist, heterosexist,

racist, classist, and other sorts of hatred and violence.²³ Thus he addresses *Real Boys* to nuclear families as if the nuclear family were itself a non-problematic institutional structure for women and girls, and as if nuclear families can transform the cultural practice of raising boys to live by the Boy Code without substantial political, economic, and cultural leadership toward that end. His stereotypically gender-differentiated focus on "The Power of Mothers" and "Real Fathers/Real Men" reflects no study of feminist critiques of motherhood as an institution both economically and psychologically oppressive to women and children, and comes dangerously close to expecting mothers to do their sons' feeling for them. This apparent scholarly neglect of relevant feminist scholarship on gender may make *Real Boys* complicit in the very anti-feminist backlash that Pollack himself so wisely refuses to endorse.

He does not consider any consequences the Boy Code may have for the lives of girls who interact with boys who learn to live by it, thus neglecting a crucial moral dimension of his educational agenda. For despite his focus on nuclear families as the primary site of boys' gender socialization, *Real Boys* utterly neglects the gender-socializing power of sibling relationships through which justice, fairness, care, concern, and connection (or their opposites) can be learned within nuclear families. This latter gap may not be backlash exactly, for it is doubtless a gap borrowed from his discipline, psychology, which psychoanalyst Jeanne Safer has recently critiqued in *The Normal One*. Her extensive search through the psychoanalytic literature as well as scientific literature outside the psychoanalytic tradition turned up only the most scant attention to the psychology of sibling relationships, "although siblings are more conspicuous in imaginative literature and biography, where the taboo seems to have less power."²⁴ However understandable this gap in Pollack's work may be in view of his disciplinary perspective, it is still a serious gap in his work so far. Pollack's psychological preoccupation with the nuclear family's central part in boys' gender socialization is seriously incomplete without consideration of their consequential relationships with their sisters and brothers, for Safer has theorized that:

No amount of psychic maneuvering can alter the fact that having siblings is one of the defining experiences of childhood, with lifelong reverberations. Children become aware of one another before they recognize their own fathers, and they spend as much time together as they do with either parent. Siblings are your first peers, the first mirror that reflects an image your own size. Their

impact does not cease when you leave home. As any adult who attends a family function can attest, the old hierarchy with its familiar but inextricable rules has a dismaying way of reasserting itself. No future tie is exempt from their influence; relations with them are the prototype for friendships, romances, and professional connections with coworkers, rivals, and collaborators for the rest of your life. Ultimately they are the only surviving witnesses to your intimate history. Nobody else will remember your childhood.²⁵

At times I found Pollack's book difficult to concentrate on because it enraged me so much—as, for example, when he complains about workplaces' insensitivity to the demands of "real" fatherhood, but never even remarks their insensitivity to the demands of either single or married motherhood, or when he advises parents to agitate in their sons' schools for boy-friendly subject matter as if it were typically girl-friendly, for teaching methods that work well for boys as if they typically worked better for girls, and for more male teachers as if high school teachers were not already pretty much evenly divided between the sexes, albeit typically gender-skewed by subject. Recommending

such blindness to white male privilege obviously contributes to anti-feminist backlash, even if unintentionally.

Especially in the present post-feminist context of attacks on Title IX and calls for boys to serve in combat, boy advocates who ignore feminist theorizing about the multi-institutional complexities of gender and education, and their intersectionality with racism, heterosexism, militarism, and the globalization of capital, present strong reasons for extreme feminist wariness concerning their recommendations. To the extent that boy advocates also demonstrate vigorous concern for boys' mothers and sisters, for other girls with whom boys associate, and for the extreme complexity of gender's cultural construction in interaction with other forms of oppression (including criminal "justice" and war), they will be making a hugely valuable contribution to the possibility of truly humane and democratic coeducation in the U.S. For, to close as I began, by quoting hooks:

Boys need healthy self-esteem. They need love. And a wise and loving feminist politics can provide the only foundation to save the lives of male children. Patriarchy cannot heal them. If that were so they would all be well.²⁶

ENDNOTES

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THE SHIFTING PARADIGM: TRANSMISSION- TO TRANSACTION-BASED PEDAGOGIES AS AN EFFECT OF THE APPROPRIATE USE OF EDUCATIONAL TECHNOLOGIES IN THE GENERATION OF DIALOGIC TEACHING AND LEARNING ENVIRONMENTS

Ralph Olliges and Sebastian Mahfood

The Nature of the Shift – Social Reality

Sebastian Mahfood

We have entered an age of accelerated mediated communication where the consequences of our actions have an immediate and apparent impact on the society in which we live. Our ability to transfer vast amounts of data over great distances in a matter of seconds has affected our social relationships and created the need for new theories of social responsibility in the digital age. In response, institutions of higher learning are developing courses in cyberethics dealing with the nature of mediated communication technologies and the strategies that can be used in the formation of new teaching and learning environments. All questions of ethics, however, are usually developed in response to shifting social realities, and the effect of a technologically wired world has been the immediate gratification of impulses outside of the rumination time of ethical inquiry. There has been, as a result, no lag time from the moment an action is committed to the moment its consequences are felt in which to engage in critical reflection over the nature of the act. Educational efforts aimed at teaching society how to understand the transformations happening within it, then, need to accelerate if we are to have any edge over the proliferation of these technologies beyond our ability to interact with them as viable extensions of ourselves in the world.

While it is difficult to predict the future in an age of postmodernity, which is itself defined by our inability to interpret even the present, our task as educators is relatively simple: we need only prepare our students for the paradigm shift that is presently occurring between the information age and the filtering age, between the age of literacy and the age of hyperliteracy, between the transmission of data and the management of data. Walter J. Ong argues in *Orality and Literacy* that literacy, more than any other invention, has transformed human consciousness. By fixing data into concrete expression, the technology of writing took away the need for mnemonic devices of formulaic repetition. The oral style, which was additive, aggregative, redundant, conservative, indelibly tied to the social reality, agonistic in tone, empathetic and participatory, homeostatic and situational gave way to the literate style that transformed us from acoustic to visual creatures. It

led Plato to argue in *The Phaedrus* that writing was a pharmakon, both a cure and a poison, which for all its benefits separated the story from its parent and destroyed human memory in the process. In the age of text, we write things down that we *want to* remember so that we do not *have to* remember them; we engage the world through analysis of lists rather than through repetition of them; we synthesize various texts as the building blocks of new theories of social intercourse; we engage one another asynchronously. Ong argues that this is changing – that we are entering an age of secondary orality brought about by new communications media and built upon the world of literacy – the age of post-text is predominantly syncretic, asynchronous, ekphrastic (articulating a verbalization of the visual) and sisorhagic (articulating a visualization of the verbal). We can see the paradigm shift occurring around us – it is no longer a future event, but a past one – and we as a society are only just now able to respond through user-friendly interfaces with the ability to train ourselves as producers rather than consumers of the technologies that affect our interaction with the world.

The way in which we ought to engage our world as producers is to first develop the understanding that our technologies are not something external to our nature; rather, they are, in Marshal McLuhan's terms, extensions of ourselves in the world. Every new technology, McLuhan argues, amplifies us in one regard and amputates us in another. Just as writing amplified our visual sense to the detriment of our acoustic sense and restructured the way in which we ordered the universe, accelerated mediated communication has amplified our engagement in time and space to the detriment of our ability to effectively deal with the data being conveyed if we continue to use the old data transmission paradigm. We have achieved the dubiously utopian bliss of having more information than we can possibly digest, so it is only natural that we convert our efforts at moving this information from one place to another to the more efficacious task of managing the information that is being transferred. Constructivist educators already have experience with the transaction-model, but there is an underlying reason why constructivism works in today's educational institutions beyond the innate human ability to make

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sense of environmental structures – human consciousness is engaged in what Thomas Kuhn would call a crisis preceding a scientific revolution. We are being rewired by the technological exoskeleton that we have built to be an extension of our central nervous system and collective consciousness to the extent that we can no longer merely be data receivers but must transform ourselves into data managers. It is for this reason that the transmission-model, in crisis at every institution where professors still lecture by rote, is giving way to the transaction-model whenever institutions are successful in implementing meaningful technology initiatives.

Now, there is a secret to this exoskeleton of information access and mediated communication that has been addressed in the work of Walter Ong – the idea of transformation of consciousness being more important than the actual technologies we use. The real nature of our technologies does not and has never been found in the implements (or tools) that we use to engage the world; rather, it has always been found in our ability to use those tools to construct viable environments for human interaction. Owning a pen does not make us literate—moreover, we can be literate without one. We are able as children of literacy to write in the air and read the world as though it were in print. Likewise, owning a computer does not make us hyperliterate--the truly hyperliterate are those who have been transformed by the technologies in such a way as they no longer need the tools to 'write in the air' or 'read the world as though it were in print.' Our understanding the paradigm shift toward hyperliteracy, then, redeems our place in the order of things by demonstrating for us *how* our technologies continue to be extensions of ourselves in a world that is developing them faster than we can integrate them into the structure of our lives. This opens up whole new fields of inquiry for gradations in human consciousness within the now oral, literate and hyperliterate worlds between both individuals living in developing countries and developed ones and between the social classes with varying degrees of access within developed countries. While there are already a myriad of studies being done on the effects of new technologies on class structure, there is plenty of room open for studies on the meaning of changing modes of consciousness on social relationships.

As educators, therefore, it is not enough for us to make ourselves aware of the new social realities; we must also transform our teaching methodologies so that we aid in the creation of a kind of society that can functionally interact with itself through the new

consciousness that is emerging in the four-dimensional world that is no longer limited by the boundaries of time and space peculiar to the visual age of print. We must move entirely from transmission-based pedagogies of data transfer to transaction-based pedagogies of data management. Just to clarify those terms: Transmission-based pedagogies generally entail the direct conveyance of information from the teacher to the student who is then responsible for regurgitating the material using the assessment method assigned – usually an exam designed to measure a student's knowledge of the subject matter. Transaction-based pedagogies, on the other hand, involve the student's coming to an understanding of the course material through a process of discovery facilitated by the teacher and the classmates. In a sense, then, the coming to an understanding of a given discourse entails the creation of a negotiated reality among all the elements within a given learning community – the materials, the teachers and the students.

Assessment strategies are arranged around project-based and collaborative learning opportunities, such as research projects and classroom presentations, designed to measure how well students can interact with the subject matter. The means by which we assess the effectiveness of either method always occurs through our taking the ideal expectation of the method—in the case of transmission, retention, of transaction, interaction—and weighing it against the reality of student response. Of course, the technologies we use as extensions of ourselves in the world can complement either method—they can facilitate the transmission-model by allowing the teacher to replicate the rote lecture method in the linear environment that PowerPoint is capable of creating, and they can enhance the transaction-model by providing interactive ways for students to engage the course materials, their course instructor and one another in the polyvalent environment of cyberspace. Because all technologies affect social space in ways that transform human interaction, the transmission-model can no longer exist outside its being merely the foundation for engagement with the teaching and learning environment. The complete acceptance of the transaction-model is, in fact, the only vehicle we have for reconciling the social reality with our educational practice.

The realization of this paradigm shift as a part of the social reality has led most educational institutions from primary to higher education to engage in the development of educational technology initiatives. Because administrators are still engaging their

educational environments under the assembly-line model of the sequential, repetitious and predictable age of print, their educational technology initiatives are bound to fall short of their changing social realities. Educational institutions hire system administrators, not constructivist educators, to run their instructional technology departments. They train the faculty on presentation software without a concurrent effort at training them on pedagogical transformation of their teaching and learning environments; they fail to engage in community formation efforts to teach the students how to use appropriate technologies in becoming producers rather than consumers of their own teaching and learning environments. An educational technology initiative should be administratively designed with the entire community in mind – not just the faculty, but the faculty and the students – *because* it affects the total community. It may start with one professor's using PowerPoint to replicate the transmission-method of content delivery, but that is a transitory stage of development – ultimately, these technologies, because they are extensions of ourselves in the world, affect social space – teaching and learning space – in transformative ways. They affect the ways in which students encounter and are able to engage the discourse. For this reason, it makes sense that teachers who receive pedagogical training – who engage in a meaningful encounter with transactional teaching methodologies – will generate their own uses in appropriate contexts for the tools they have available to them. And if teachers in this way become producers rather than consumers of these technologies, we are only a short-step away from their wanting students to follow their lead in the use of technologies appropriate to interaction within their disciplines.

The Social Impact – Appropriateness of Technology Ralph Olliges

How should our technologies affect social space?

With the advent of new technology many social implications arise. Are we teaching our students how to socially deal with them? As a society, we are still in the process of making ourselves ready for the social impact that our new technologies have brought to bear upon us. We live in a 24x7-connected world that is increasingly demanding of each of us. Advantages of cell phones include the stranded motorist's being able to call for help, the parent in constant touch with the baby sitter, and the like, unless of course the battery is dead. So, the question lingers: what are the social implications of this 24x7 connectivity, especially with regards to us as educators as we try to teach not only the disciplines for

which we were hired by our institutions, but also the nature of the technologies we use within our teaching and learning environments?

With our moving from the cosmos of the telemarketers and our landlocked phones to an ever increasing electronic world, we are now being bombarded by spam. The incessant stream of unwanted, unsolicited phone calls, emails, etc., brings an enormous task of wading through this quagmire each day. Other problems include an intrusion of personal space and/or privacy as well as a possible theft of information. Are we instilling a sense of ethics in our students? Just because the world has become more technologically literate does not mean that we discard our ethics. So, it is obvious that our place in society is being transformed both by the ways in which technologies extend us into the world and the ways in which that world extends itself inward to each of us. As a result of this, we educators need to focus our teaching strategies on the *nature* of mediated communication rather than on the tools we use to achieve it – that is, as we master these tools, we need to create learning environments that model the social appropriateness of their use. We need, in a sense, to engage students in meaningful exercises that interpret for them the nature of what it is they are doing in their learning communities in context with the social realities outside those communities.

Boundary redefinition?

Let us discuss this idea of social relationships for a moment. How does one engage in mediated communication while also engaging in face-to-face communication without destroying his or her face-to-face relationships? Engaging ourselves simultaneously in both synchronous and asynchronous relationships is bound to cause some difficulties in either or both of the relationships – this is because the nature of engagement with others is not one of data transfer but of interactive involvement with others through the data they share. So, my interacting with one community is interrupted when I am suddenly pulled into an interaction with another community. This means that the breakdown in data transfer exposes itself in the *readiness* with which we embrace interruption – in our preparedness for interruption and in our abilities to integrate that interruption into the natural flow of our social discourse. For all the value our technologies have for us, they are conduits, open invitations, for interruption. Some students, for example, carry wireless laptops; some have personal digital assistants that text message; and still others have digital camera phones. This total connectivity challenges us, and it especially challenges how we educate our students. Moreover, every eighteen

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months a new generation of technology evolves that provides our students with even greater opportunities for interruption or for the management of interruption. Thus, developing a set of guidelines for one particular technological gizmo is a waste of our valuable time. What is needed is a set of transferable ethical standards that can be applied to emerging technologies so that we might be able to prepare ourselves and our students with the tools they will need to respond to whatever comes down the pike.

As our technologies become more normal to us, of course, we develop a sense of social responsibility in relation to them. Our first camera phone has us taking pictures of everything in sight merely because we can, but over time, we develop a greater sense of discernment over what is or is not an appropriate use for the tool we have in our possession. I have noticed the normalizing process on a twenty-something friend of mine. I will call him Brian. Every year, Brian and I have gone to three or four baseball games. During his last year of college, he purchased a cell phone. Consequently, during the first year of attending baseball games, as soon as the cell phone rang, he grabbed for it as if missing a phone call were unthinkable. We could be in the middle of a conversation and the ring of the cell phone would bring our conversation to a halt. In our second year of attending baseball games, he would look at the panel display on his cell phone to see who was calling and then decide whether to answer it or not. During the third year, he purchased a new cell phone that could send email messages as well as exchange the noise of the ring for a silent vibration. Finally, during our fourth year at the ballpark, he had mellowed to the technology considerably, only interrupting our conversation once to take a call from his sister so that I could talk to her. As the technology in his possession became increasingly more normal to him, it also became increasingly more invisible, more of a natural extension of his ability to interact with the world. He had learned through experience rather than classroom instruction to use the technology more appropriately in the context of his social reality, and it is through experience that we all gauge the appropriateness of any tool that affects social space.

Brian's story is a microcosm of what is happening throughout our society. Take for instance another baseball game I attended in 2000. Around 8 p.m., a cell phone rang, and most of the people sitting around me checked their belts. It is not that the idea of social appropriateness is foreign to them, but that the use of mediated communication in public spaces is so very

normal and the social response has evolved to meet the new realities. Brian, as one of these people, answers his cell phone not because he cannot distinguish between social contexts but because the cell phone is an extension of Brian in the world, and he is conversely tied to others who extend themselves out to him.

Wherever Brian is, then, he's plugged into a social context larger than himself. He is connected to a much larger world than he can find in reach of his physical presence. This is the world we live in, and when we engage our online or face-to-face students in electronic learning environments we are doing nothing more than contributing to the disconnected virtual mentality unless we invest some effort in teaching the nature of social relationships in a mediated society. As educators, we have taught students social manners of interacting with other students and adults face-to-face. However, educators are often unfamiliar with the technology themselves, and we cannot expect educators who have no skills in engaging mediated environments to teach students how to deal with the new, rapidly-changing technology with regards to their social conduct. Thus, we need to begin by educating the educators to use their gifts for creating face-to-face teaching and learning environments in their development of online teaching and learning environments. Perhaps the methods that we use when dealing with students face-to-face will give us a starting place. However, we will ultimately have to address the new paradigm by using its tools rather than by using the tools of the old paradigm. It is of paramount importance, then, that we learn what those tools are and how to use them efficaciously. One way that we as educators can help students deal socially with the new technology is to shift our teaching practices from data-transfer to data-management models. It is the responsibility of the school to shift from data-transfer to data-management models because schools are in the business of enculturating their students into the greater society for which they exist. This kind of paradigm shift, then, should be embraced as a natural response to any educational institution's mission statement.

100% Connectivity

Once we have the idea of the shifting paradigm down, we can begin to take specific instances of societal use of technology and interpret them using that paradigm. For instance, just because the student is connected does not mean that everyone else is connected at the same time. However, students have the impression that if they do not receive an immediate response to any asynchronous form of query, then they are being ignored. As we migrate from a transmission-

model to a transaction-model, educators will have the opportunity to interpret for students the nature of their expectations.

For example, registration for the fall semester usually commences around March at most institutions. Inevitably, the faculty member is off contract at the end of July and early August, but students who procrastinated all spring and summer still expect their emails to be answered—they expect email to bridge vacation time. So, for one, we need to educate our students not to be so demanding of another's time. It is not only socially inappropriate, but it also exposes a social inconsistency. While students themselves do not appreciate the demands others make upon their own time, they have no qualms about making similar demands on someone else's. Connectivity does not and should not translate into *immediate* accessibility, for the nature of mediated communication is one that allows only for *deferred* accessibility. Our interpreting this understanding for our students explicitly and then modeling it for them over time will lead them to develop a greater understanding of their own social roles. They will develop a better sense, perhaps, for the difference that exists between them having something to say and their saying something. They will discover how to engage others pertinently and be able to distinguish when breakdowns in on-topic discussion are also pertinent to the maintenance of a given discourse. We are not going to prevent idle chat and gossip, but we can at least use it to interpret how social relationships are formed in an asynchronous medium. Having a meaningful connection to others entails participation in a conversation that is not disruptive to the surrounding physical cosmos.

Implications

We are not at present teaching our students how to thrive in a world of mediated communication – they are learning this in spite of us – and the reason for this is that we educators erroneously assume that rapidly changing technologies are beyond our ability to keep up with them. Our focusing on the *nature* of mediated communication rather than on the tools we use to achieve it, levels the playing field for us – it gives us a paradigm that might help us make sense of what is happening in society around us. To begin, we should explore issues of asynchronicity. What are they? Asynchronicity basically means leaving visual or aural messages for people in any given medium. We as a literate society are used to doing that—what we need to grow accustomed to is the ubiquity of our ability to do that and the frequency by which it is done. We need to explore the *meaning* behind it—not just the tools used in

doing so.

People need to feel connected. That sudden ring of the cell phone—that sudden interruption in conversations to answer it—allows displaced persons to feel connected. Not only are we often disconnected in time, but we are also often disconnected in space. So, another point of inquiry would be an exploration of issues of geographic displacement. What are they? Geographic displacement results from several reasons. First, families are more displaced. Brian lives in Saint Louis. His parents live in Quincy. He dreams of having the ideal job and living in San Diego. Thus, the cell phone allows for the social interaction that might be missing physically in families that are not as dispersed. With the advent of the car and the airplane, we move about the geographical distance as if the idea of a place *beyond* our reach did not exist. The cell phone and other new technologies help to bridge conceptual distance while means of physical locomotion help to bridge physical distance. We should engage the technologies that extend us in the world on the educational level by involving students in meaningful exercises that interpret for them the nature of what it is they are doing in their learning communities in context with the social realities outside those communities.

A classic model for the development of these kinds of meaningful exercises can be found in Dale's Cone of Experience,¹ named after Edgar Dale who is considered the father of modern media in education because of his 1946 book entitled *Audio-Visual Methods in Teaching*. The original cone ranked the degree to which a given medium would facilitate learning. Later definite percentages were applied to it so that it purported that people generally remember 10% of what they read, 20% of what they hear, 30% of what they see, 50% of what they hear and see, 70% of what they say and write, and 90% of what they do.² While there is some contention as to the validity of these numbers, what they seek to impress upon the reader is that reading is a passive activity that makes less of an impression than those activities that engage more of the senses such as simulations or real-life experience. Walter Ong would have refuted this on the basis of the transformation in consciousness that literacy has provided us in that the act of reading, which is a visual activity, should be a stronger and more active engagement for us than the act of hearing, which is an acoustic activity. He would have agreed, however, in this age of secondary orality that the merger of visual and acoustic methods of learning is more effective than either one or the other and that interactive engagement through real-life experience is probably the most effective. Whether the percentages

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have any real meaning, therefore, is immaterial, for as long as we engage our students as active producers of their learning environments in multisensory ways we are moving in the right direction as far as sound pedagogy is concerned.

It is essential, furthermore, that in whatever it is we are teaching we instill a sense of ethical behavior in our students. While we cannot make them ethical, we can provide them with models of ethical behavior. We can

help them to better decipher ethical choices as the new technologies impact us differently. We cannot teach them with regards to one particular mediated communication, for example, the cell phone, since that technology will be replaced, but we can, through the teaching and learning environments we are responsible for creating for them, teach them how to interact in an increasingly mediated world.

ENDNOTES

1. Especial thanks to Dr. Charles J. Fazzaro for directing us toward this resource.
2. The Work-Learning Research group has declared these percentages bogus. See <http://www.work-learning.com/chigraph.htm> for details on this.

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**DEWEY'S TERM OF "BACKWARDNESS" BECOMES A "FORWARDNESS":
STUDENT PERSPECTIVES IN LOUISIANA'S SKILLS OPTION TRACK**

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Abstract

John and Evelyn Dewey (1915) used the term "backwardness" to describe traits for students who were behind in their studies and were of the age to leave school. The Deweys attributed "backwardness" to students who: had poor health, moved from place-to-place, or lacked appeal for the regular curriculum. Pre-vocational work was used in technical high schools for these students. This study sought to obtain perceptions of Louisiana students who were behind in their studies and of an age to leave high school because of high stakes testing. These students have opted into a vocational-skills curriculum—the Skills Option Program. Student perceptions reveal that within the Skills Option Program, students are progressing in a forward direction ("forwardness") and feeling as if the program has benefitted them.

Introduction

What happens to students when they are unable to meet content standards as measured through high-stakes tests? This description of Terrel describes the course of a study for one student.

Terrel, the once school-uniformed high school student, is now clothed with working attire of jeans, work shirt, and accessories of work boots, safety glasses, work gloves and a helmet. He prepares himself to become master of his welding carrel. The gloves go on. The helmet goes on. Something is not right and abruptly stops his progress. The helmet comes off. Gloves come off. Adjustments are made to the helmet that protects his command center – his head. Ready at last! However, as before, something is not right. The helmet and gloves come off again and the student checks his power. He had forgotten his power. How could he have forgotten that which would make him Master of the Metal? Deep in the recesses of his carrel and with only the illumination of a single incandescent bulb, Terrel checks his settings to his power. Possessing the knowledge the settings have provided, he grabs a mop handle with a hook and flips a switch on a generator riding atop his carrel. He repeats his gloves and helmet procedure. Terrel arms himself with his gun torch and then MAGIC. The scene is as if Terrel has become "Tinkerbell" from his earlier *Wonderful World of Disney* days as bright lights begin exploding from his hand extension. And then as soon as it started, it is snuffed. The student begins hammering the hot metal as if to beat any remaining resistance into submission.

This opening presents a picture of a student searching for knowledge in his learning of a trade. The beating of the hot metal presents a comparison of how the student may feel. As the metal is beaten into an acceptable form for the project in which it will be used so too the student is molded or "tracked" into a standardized system of learning.

The student is a Louisiana Skills Option (LSO)

student in a program taking him away from the traditional high school diploma. While vocational course work and even welding classes have been a part of a high school curriculum, this arrangement is different. Previously, courses such as welding were high school electives. The welding course is not an elective, welding is the program of study and it has resulted from Terrel being sixteen years old and failing to pass a standardized high stakes (promotional) eighth grade test. Instead of attending the local high school, Terrel works to attain a welding skills certificate while he also works to attain a Graduate Equivalency Diploma (GED) earning either or both credentials to exit high school ([LDE] 2001).

The push for the program came because of high stakes testing in Louisiana, which began in 2000 for fourth and eighth grade students. Eighth-graders had to pass a test in order to move on to the high school campus. However, even with summer school remediation and additional testing opportunities, some students were still unsuccessful. Therefore, as students became overage, many opted into the LSO program, as a means to earn a GED and/or a skills certificate. Joey, a seventeen-year-old LSO student, describes the program opportunity as, "a privilege." He elaborates with "It didn't have to be given to me, but you know it is a privilege and I am respecting it and doing what I am suppose to because it is helping me out a lot."

"Tracking"?

In understanding why LSO exists, it is useful to understand where the movement for standards based education and high stakes testing evolved. Federal reform initiatives leading to high stakes testing began to take shape in the 1980's. Federal educational policy toward K-12 schools changed in President Reagan's "New Federalism" (Fowler, 2000). State governments had not been very involved in public education and therefore, "state governments delegated most of their authority over public education to local school districts

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without requiring them to do much to demonstrate accountability" (Fowler, 2000, p.3).

Local school districts lost most of their control over education when the states were given more discretionary power over federal education funds (Fowler, 2000). Local districts, for example, had previously controlled curriculum policy. However, during the 1980's states began to pass basic skills curricula and statewide testing programs. Even states with some curriculum involvement intensified their control over the curriculum (Fowler, 2000, Porter, Archbald, & Tyree, 1991)

Significant changes in the use of performance standards took place in Louisiana in 1996. Newly elected governor Mike Foster endorsed "setting high academic standards, (and) developing appropriate assessments...." (Finley, 1999, p. 4). Within four years, Louisiana would be the first state to require fourth and eighth grade students to earn a successful score on a criterion referenced test for promotion to the next grade (Johnson, & Johnson, 2000, Robelen, 2000). Thus, Louisiana's testing became high-stakes for fourth and eighth grade students.

Reform initiatives such as those in Louisiana call for all to meet high standards. However, the reality is that an adherence to the same set of high standards for all students creates differentiated tracks (Linn, 2000). Terrel was unable to meet the standards assessed through the eighth-grade high stakes test. He is now in a track in which he will earn a GED and/or a welding certificate.

A Deweyan Reflection

John and Evelyn Dewey (1915) sought to "show what actually happens when schools start out to put into practice, each in its own way, some of the theories that have been pointed to as the soundest and best ever since Plato, to be then laid politely away as precious portions of our 'intellectual heritage'" (p.i). "Backwardness" was the name Dewey and Dewey (1915) used in their book *Schools of To-morrow* to describe traits of students who were behind in their schooling. These students were found in the technical high schools and three other schools in Chicago. The students were described as being behind because of moving from school to school, having poor health, or lacking an appeal of the regular curriculum. Students were not reported as lacking the capacity or ability to learn; it was just "other" reasons. In these schools, students exhibiting "backwardness" were allowed to work with their hands in prevocational work and to stay in school even though they wished not to remain. While John Dewey professed vocational

training for all students to address an industry means of connecting learning to life, vocational skills were not to be used to train students for an occupation. Students exhibiting "backwardness" appeared to be an exception to the use of industry in the curriculum.

Training included holding students to the same standards that they "would reach in an ordinary school, though they do not cover quite so much ground" (Dewey, 1915, p. 273). In addition, students became stimulated and "that very large numbers of them transfer to the regular technical high school work, where in spite of their prior backwardness, they do as well as the regular students. Ordinarily not a single one of them would ever have entered a high school" (Dewey & Dewey, 1915, p. 273).

The technical high schools were two-year schools and enabled students to transfer into regular high schools should the students decide to do so later. The schools were described as showing "conclusively that boys and girls like to go to school and like to learn, when they can see whither their lessons are leading. Giving the young work they want to do is a more effective method of keeping them in school than are truant officers or laws" (Dewey & Dewey, 1915, p.276).

LSO has many components of what Dewey was thinking in his description of "backwardness" and "training the child through developing skills with his hands" (Dewey & Dewey, 1915,p, 272); however much research has taken place concerning equity in a track of study for students since the Deweys' writing. Vocational course work can be viewed, by "administrators, counselors, and teachers, as 'dumping grounds' for low-level students, especially those with behavior problems" (Oakes & Guiton, 1995, p. 13). Are students stimulated to develop their interest or are they being "dumped" into a lower track? How is it that students who fail high stakes tests perceive their vocational/skills program?

Study Purpose and Researcher Interest

The purpose of this study was to examine participants' perspectives concerning the Louisiana Skills Option program. The LSO program emerged primarily to address students who have not been successful in high-stakes testing; whether, it is at the eighth grade level or as an exit from high school. Students qualify for this program in other ways: significantly behind in Carnegie units for a student's age and a consideration for special education students (LDE, 2001). All students in LSO are considered to be at-risk of dropping out of high school as students must be sixteen to enter the program. Sixteen is the age at which students can drop out of school with parental

permission.

This program was mandated to begin in all Louisiana school districts in the fall of 2001 without the benefit of a pilot study. Pilot studies provide useful implementation information for those who must implement state policy. With this information lacking, the need for this study was even more important. This study was also needed as it focused on perceptions of students in a "lower-track" of study.

After serving ten years as a school principal, I saw first-hand some of the shortcomings of traditional offerings in meeting all students' needs. I also battled with questions concerning high-stakes testing and the equity in allowing one test to determine students' future study. Students who have been unsuccessful in the eighth grade high-stakes test were not able to take regular high school classes in the content area that they were unable to pass. For example, students who failed the high-stakes language arts test could not take the standard English I class until they passed the test. Thus the student slipped even further behind their peers and opted into LSO.

The Program

LSO is a program that allows students to work on academic course work to prepare the students to pass the GED test. Half of the LSO student's day is spent in academics. The other half of the day is spent in vocational courses. The vocational courses may be offered on the high school campus, local technical college, or similar job preparation facility. The aim of the vocational component is to allow the student to work toward industry-recognized credentials and thus increase the student's access to job possibilities.

The LSO student enters the program voluntarily with parental permission required. There is a guidance component to the program in which the student receives counseling services ensuring the student's understanding of the program's deviation from the regular high school diploma track.

Study Method

The researcher relied on qualitative methodology of interviewing in a grounded theory approach in assigning human explanations a "major role in explaining causal relationships among social phenomena" (Gall, Borg, Gall, 1996, p. 30). Previously, I had observed extensively in the LSO classes. Much of what I observed supported previous research on the use of vocational classes as a means of dropout prevention.

For this study, I sought to gather student opinions and perspectives concerning their own learning. Cook-Sather (2002) has found that current educational practices have excluded student perspectives and these

practices have evolved to keep students in their places and under control. In excluding student voices, the adults' notions about education are given emphasis. These adult notions have left schools as places where not all young people want to be or even where all young people are able to learn despite decades of calls for reform (Cook-Sather, 2002).

Student perspectives have been called one of the most important variables (Caporrimo, 2001) or what Cook-Sather (2002) calls the missing voice in educational research. Even though there has been a call to include student perspectives (Erickson & Schultz, 1992; Phelan, Davidson & Cao, 1992) the response has been sparse (Cook-Sather, 2002).

An inductive study approach was used. Grounded theory methodology permitted themes and laws to emerge from the gathered data (Gall, Borg, & Gall, 1996).

The Study

Participants

The high school selected for accessing students was the only public high school in a small town setting in Louisiana. The school had a proven record of doing a good job in a college-preparatory track with many students qualifying for academic college scholarships and an ACT score above the state average. In an assessment of more than the college-preparatory program (norm and criterion tests, attendance and drop-out rates) the high school was labeled as a school "Academically Below-average" in an assignment of labels in the accountability program for Louisiana schools. The label was assigned because the school, while serving 46.50% poverty students, 45.70% minority students, and 10.80% special education students, fell 2.5 points from meeting the average state School Performance Score.

The LSO program was being offered for the first time in this school during the current academic year. An experienced teacher taught the LSO academic GED preparation classes. Students then moved to another academic class before receiving two blocks or periods of vocational work.

The researcher initially began to look at only students who did not pass the eighth grade high-stakes test. In the LSO class, students fitting all of the criteria listed above were included. In an effort to broaden the focus of the study, students representative of the range of eligibility requirements were selected.

Interviewing was necessary to reveal student perceptions of the LSO program. Four out of nine students in the classroom returned permission slips. Somehow, the researcher got the feeling that the other

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five were not opposed to being interviewed, but they just did not remember to return the permission slips. The students who returned the slips represented a cross section of the LSO program in this high school; therefore, the selection was made for the researcher without a second selection attempt. The selection of these students can be considered as purposeful as their selection is based on the research question in lieu of random sampling (Tashakkori & Teddlie, 1998). Out of the four students only three participated in the study as the fourth was transferred from the school because the student had gotten in trouble. The student had taken his mother's car without permission and the parent had the child placed in a correctional institute. The three remaining students were assigned pseudo-names of Joey, Laura, and Earl.

Procedure

An initial interview was held with all three students. During this interview, questions were used to lead into how the students felt about being in the program. Questions such as "Can you tell me about the program?", "How are you doing in the program?" And "How is it (the program) going?" were the questions used to get the students to talk about LSO. These questions were followed with more specific questions to elicit feelings on different aspects of the program: "How do you feel about not passing the test?", "How do you think this learning/program is good for you?" Follow-up interviews were conducted with Joey and Laura to expand on some of their responses.

Joey is a seventeen-year-old impulsive, white, male. He is in the program because he has not been able to pass the eighth grade high-stakes test although he has taken it on several occasions and he has been on the high school campus for two years.

Earl is eighteen and is an energetic and friendly, black, male. He did finally pass all components of the high-stakes test in the fall of 2001 although he had been on the high school campus for a year previously. Because of his age and being behind in his Carnegie units, he has opted for the program.

Laura is an eighteen-year-old black female. She may be described as reserved and more serious than Joey or Earl. She did not have to take the eighth grade high-stakes test as she transferred to Louisiana as a high school student from California; however, she has a below average number of Carnegie credits for her age and she is having trouble passing the Graduate Exit Exam (GEE21) which is necessary to exit high school.

Data sources, collection, and analysis

Interviews were conducted and lasted as long as it

took to meet saturation as to the aim of the research questions. Saturation as described by Creswell (1998) is a point at which no more information specific to the purpose is found. The interviews were tape-recorded, and transcribed.

Open coding was used to segment the information and assign a category to it. This was followed by axial coding, in which the data was assembled in new ways allowing the researcher to explore causal relationships (Creswell, 1998).

Based on the iterative reading and the open and axial coding processes the researcher, further explored causal relationships by engaging in follow-up interviews. The interviewer wanted the interviewees to expound on their specific responses to their feelings about the program. Two follow-up interviews were conducted. The responses were transcribed and coded as before. Follow-up questions were specific to each interviewee.

Selective coding then allowed the researcher to develop what Creswell (1998) refers to as a "story line" that integrates axial coding into a story specific to the study. This is reflected in the results of the study.

Accountability or trustworthiness was accomplished by systematically progressing through the study with the input of fellow colleagues. Especially useful was feedback from prior observations in the Skills Option classroom that the researcher had made. Tashakkori and Teddlie (1998) describe peer (colleagues) debriefing as a method of trustworthiness involving clarifying interpretations.

Results

If Joey, Earl, and Laura were in a lower-track program, it certainly would be a surprise to them. All three respondents, who are old enough to drop out of school, felt very positive about the program. The emotive responses were consistent across students. Laura's description of the program was very concrete: "It fits me!." She went on to speak toward the program fitting "like a pair of clothes – staying on you, like a dress." Joey's emotive responses of access to the program reflected more of an abstract description - "a privilege." However, his emotive response toward his situation had he *not* taken advantage of the program was very concrete "I would have been put out (of school)" – in effect becoming a dropout.

Studies show students can benefit from programs to address potential dropouts. Statistics show the extent of the dropout problem. For the period 1998-2000 dropout rates in the United States were 10.9% of the 34.6 million students who were between the ages of 16-24. These students were typically male and of non-majority

ethnicity. There was also a higher dropout rate, 12.9%, for students in the southern region ([NCES] 2000). Joey is majority race, but certainly is of prime age for dropping out or being “put out.”

Four themes emerged from the interviews as contributing to an LSO theoretical model. Learning situations, support structure, tangible end, and program feelings/opinions were the themes that emerged. These themes were not unique to LSO; however, looking at them as they emerged through students’ perspective was beneficial.

Theme 1 – Learning Situations

Students in LSO began to convey that they had a “corner of control.” By this, the students explained that they were in control of their learning within the school setting. The students had not experienced this control previously. Joey enjoyed the “corner of control” that he was able to exhibit in his air conditioning and refrigeration vocational component. He could seclude himself enough, creating a “corner” and was in “control” of his pace of learning.

Research has long supported the use of vocational components in a dropout prevention program. Boyer-Stephen (1991) found that vocational teachers are able to incorporate many strategies deemed necessary to address the at-risk student. These strategies include fewer students, more time counseling students, small group instruction, active learning and individualization, relating learning to the world of work, and being recognized more often for their performance.

Historically, IQ tests were used as a means to “track” students and to prepare students for careers. In LSO, a criterion referenced high-stakes test initiated the program. IQ tests fell in disfavor during the 1970’s as a shadow of inequality through being racially imbalanced and an inequitable allocation of resources to the different tracks was relayed (Mallery, 1999). Although this study did not focus on resources specifically, it is of interest to note the inclusion of “acetylene torches/smoldering iron,” “four little booklets” and a “job card” as materials of instruction. These materials/tools may be viewed as an expansion of traditional materials of instruction.

The learner’s age was also grouped into the learning situation. Being seventeen and eighteen years of age, one must be able to foresee a goal so that the learning situation becomes a means to a goal. This was apparent with the students. Laura did not want “to be twenty years old and still be in high school.”

Joey also related his information processing in a different mode in the program – his own mode. He especially liked the pace of not having information

“thrown at you” and taking a test when one was “ready to test.”

Earl was very proud of the fact that in the program he was “moving up” and he had “passed everyone in there.” He had made this progress in welding in which he became quite accomplished at lower-level entry skills and had quickly become ahead of others in skill progression. His expression was consistent with a feeling that he had not always been able to challenge his own skills and to make progress in relation to others in his class. This arrangement, was different and allowed variation in the program set-up.

Students were provided feedback, which the interviewee could recite to the interviewer, “ I made a ‘C’, I’ve gotten better grades, and I am being encouraged to do good.” Table 1 presents a summation of the program’s learning situations.

Table 1. Learning Situations

Situations	Evidence
Corner of Control	“ If you want study time” “ You can study by yourself”
Materials/Tools	“ Acetylene Torch/soldering iron” “Four little books” “Job cards”
Student’s Age	“Seventeen next month” “Eighteen” “Eighteen”
Information Processing	“Teacher doesn’t throw things at you” “Ready for a test”
Program Variation/Set-up	“Moving up” “Passed everyone in there”
Feedback	“I made a ‘C’” “I’ve gotten better grades” “Encouraged me to do good”

Theme 2 – Support Structure

The students found support in several different places. These places included guidance counselors, teachers, and family members. Table 2 gives the places where students felt support and provides evidence of the support.

Table 2. Places of Student Support

Places	Evidence
Guidance Counselors	“ Been in guidance office today” “They (counselors) kind of spooked me”
Teachers	“They help us out” “They encourage me”

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Family

“ I spoke to my mom”
“My grandpa will set me
up in business”

“Get a job”
“ Making money”

The process of student placement into tracks or programs greatly involves guidance personnel. Kubitschek and Hallinan (1996) found that the final decision maker if there is one is the guidance counselor: making schedule requests mostly rote and without consideration of the full track implications and playing a significant role in how educators frame tracking decision. LSO guidelines call for a comprehensive guidance component to ensure an informed decision ([LDE] 2001). Joey remembered the day he was called to guidance: “I thought I was in trouble, it kind of spooked me a little bit, but they offered me the program.” Joey’s reaction confirmed the fact that it was often a negative reason to be called out of class for him. Joey’s description of being “offered” a program and describing that program as “being a privilege” validated that he did not view his opting out of access to a full school curriculum as anything but a benefit.

All of the students recognized the teacher’s interest in them. The teacher offered support of their students’ course of study.

Family members were also part of the students’ support structure. Joey’s mom and his grandpa were mentioned. Joey envisioned his grandpa helping “to set him up” in business in his refrigeration-air conditioning work.

Theme 3 – Tangible End

The students were very versed in realistic expectations for them to exit high school. Graduating with their class was important as well as was the opportunity to get out of high school. The students expressed interest in having a tangible point to culminate high school. Figure 3 provides perceived tangible ends.

Table 3. Tangible Ends

Tangible End	Evidence
Ending high school	“Graduate with class” “Get out of school”
Credential	“GED” “Technical diploma”
Skill acquisition	“Learned a/c units” “Qualified for welding” “Learned what the big boys do”
Economic benefit	“Want to do hair” “Open your business”

Other states have utilized vocational components to effectively exit high school. A program in Youngstown, Ohio to address potential dropouts has shown favorable results. Students were provided courses in GED preparation and vocational courses at a career center. This program was established six years ago and is promoted as a graduation alternative program (Craig, 1997). Students in the Skills Option program also knew that a technical diploma could be achieved with success in the skills component.

The students were quite aware and proud of their skill acquisition. Earl wanted to “learn what the big boys do” before he would even consider exiting his welding program of study. Therefore, skill acquisition can be viewed as a tangible end for the student.

The last tangible end is an economic one. From opening your own business to getting a job to “making money” the students knew accessing opportunities to financial gains was a primary goal of the program.

Theme 4 – Program Feelings/Opinions

Table 4 presents concrete and abstract student feelings about the program.

Table 4. Program Feelings and opinions

Feeling	Evidence
Concrete	“It fits me like a dress” “I would have been put out of school” “ I don’t like the absence thing” “It is school – it is good” “A good program – you learn a lot”
Abstract	“It is a privilege” “It is helping me” “Kind of equal with other programs- one not better than the other” “For real, this is great

One of the few negative responses was that the students did not like the strict attendance policy in the skills component. The technical college had more stringent guidelines concerning the number of days a student could miss before the student was removed from the program. Students did not like being held to a higher standard.

When asked if the program was better or worse than the regular high school program, students did not seem to judge it so. “Kind of equal” or “not one better than the other” were the student perceptions. However, research supports the fact that lower tracks often receive

inferior or reduced funding. The allocation of resources to the tracks often leave lower tracks without sufficient resources and lower tracks more often do not get the sufficient human capital necessary for success (Oakes, Selvin, Karoly, and Guiton, 1992) Equity issues arise because of the smaller allocation of human and capital resources for the lower tracked students. The purpose of this study was not to compare resources between the tracks, but simply to explore student perceptions.

When students were more abstract in describing their feelings toward the program one perception was consistent across students. The students perceived the program to be “good-privilege”, preferring it (the program), benefitting the student, and even being a program that the students would recommend to others. While student perceptions run high on the program, educators need to monitor effective programs of study. In an overview of four court cases utilizing an eleven-step analysis, student tracking was effectively

challenged (Welner and Oakes, 1996). Review of data supplied by the school districts included an examination of: curriculum guides, district reports, instructions and forms, enrollment figures (by grade, race, track, and school) standardized test scores and teacher recommendations for course enrollment. Attorneys in these cases effectively shifted the court’s focus from the good remedial actions of the district to the active ongoing discrimination in practice. The case supports the fact that it was not enough to show the remedial intentions of educators if in fact the result was ongoing and active discrimination through tracking. The intentions of the LSO program, as a dropout prevention program may not be enough if discrimination takes place.

A Theoretical Model Emerges

A program model to describe Louisiana’s LSO program emerges. The model is shown in Figure 1.

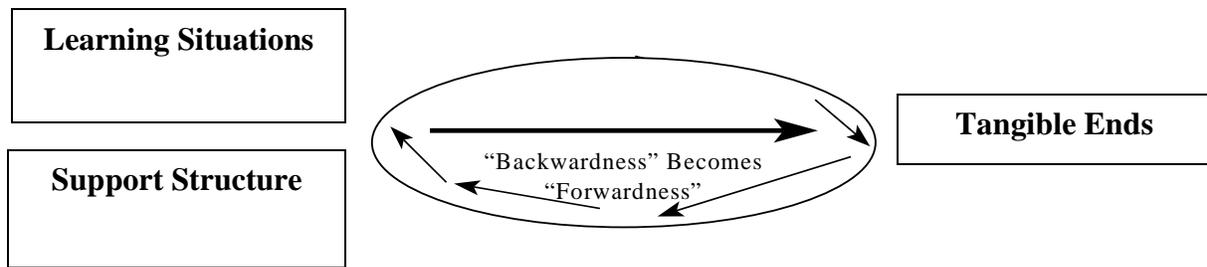


Figure 1. A conceptual model of LSO program derived from student perceptions.

The model encompasses program specific learning situations, which were described previously. The learning situations are fixed atop a support structure made up of teachers, guidance personnel, and family. Learning situations, properly supported, lead to tangible ends for qualified students. The tangible ends are well defined and even articulated by the options students. The students have realistic goals in mind and a greater command of their learning situation allowing them to attain the tangible ends. Attaining these tangible ends moves the students in a “Forward” motion rather than recognizing any “Backwardness” traits of the students in a prevocational course of study. The movement forward is described by student perceptions, which were revealed through interviews. One must question who is assigning the labels of a vocational track as a lower track. The labeling does not appear to be assigned by the students.

This theoretical framework can easily fit within the Bush administration’s “No Child Left Behind”

philosophy, which marks the current federal trend and federal money. A student’s forward progress does not have to be defined by a college preparatory program nor a vocational program. The curriculum which will move the student in a forward motion to access tangible ends should influence a student’s educational progress. The problem here is that students are all put into one standardized curriculum, that forces backwardness traits as described by the Deweys (1915) or failures on high stakes tests as are currently taking place. The current challenge is to identify student interest at an age before the term “high stakes test failure” fits the student. Identifying student strengths at an earlier age, offering an opportunity to develop that strength, and having a program in which that strength can be recognized can help to avoid the label. Current practices use the one-size standards based track to fit all and deals with those students who are not able to meet standards after the students become overage and a “failure.”

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Discussion/Conclusion

In writing about leadership and Dewey's instrumentalism, Maxcy (2003), suggests that Dewey provided a method of ethical inquiry. In working toward providing that which would benefit Joey, Laura, and Earl, I suggest that we are practicing Dewey's instrumentalism as described by Maxcy. We are aiming for the improvement of human action by reflected-upon conduct. The ideas in this paper become "tools in inquiry" (Maxcy, 2003, p112).

Traditional models of high school curriculum utilize vocational components to instruct students in the industry of work experiences, not necessarily to prepare one for a career in a particular industry. Skill Options does it differently. The program of study is actually to prepare a student for work similar to the prevocational program of the Deweys' description of Chicago's technical high schools.

High stakes testing has created a consequence of not being able to access full high school curriculums for those who are unsuccessful. Student perceptions suggest that the LSO program is becoming a way to provide a successful course of study; however, more research needs to be done before this can be stated with a high degree of confidence.

One would like to continue to follow Joey, Laura, and Earl longitudinally as they move "forward" toward tangible ends. Being able to assess whether their perspectives remain the same would be useful as well as more in-depth look at differences between the student

perspectives by ethnicity, socioeconomic status, and gender.

One would certainly want to expand the program to gather parent, teacher, counselor, and administrator perspectives. How would parents who recognize their child's potential as a dropout perceive the program? Would the parents' perspectives mirror their children's perspectives or would there be differences? With the availability of the program, how are teachers, counselors, and administrators responding to the option? Are they using it as a "dumping ground," which many find that vocational courses become, or are they helping students obtain a tangible end?

Also, while this study took place in one high school setting and the results are not generalizable beyond this context, would the results be consistent across high schools with different ethnographic compositions within the state? What differences might be observed in the program from schools reflecting populations of different affluence? Schools with different majority-minority makeups may reveal some marked differences.

There is a need for further research as we address an accountability system dictated by federal persuasions of "leaving no child behind." If the Skills Option program proves to be a successful model for "forwardness," the program may play a larger role in how schools in Louisiana respond to students who have poor health, move from place-to-place, or lack an appeal of the regular curriculum.

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AM I A FOX OR A HEDGEHOG?

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At the 2002 meeting of the Society of Philosophy and History of Education, David Snelgrove acquainted us with *The Hedgehog and the Fox*, Isaiah Berlin's essay on Tolstoy's view of history. It was a propitious time to mention hedgehogs as just a month before at the Biennial Conference of the Beatrix Potter Society, I had the privilege of petting a hedgehog. (They are not prickly like porcupines. Their coats are actually soft in spite of their bristly appearance.) As a child, one of my favorite literary figures was Mrs. Tiggly-Wiggle, a hedgehog in Potter's book of the same name. I was intrigued by this juxtaposition of Mrs. Tiggly-Wiggle with Tolstoy, but the main factor steering me toward a consideration of the ideas in the Berlin essay was Snelgrove's description of Berlin's view of the difference between a hedgehog and a fox. I immediately saw myself as a fox who wanted desperately to be a hedgehog. While reading the essay, I was somewhat mollified to find that Berlin hypothesized that Tolstoy "was by nature a fox, but believed in being a hedgehog."¹

What follows is a sort of self-analysis in which I attempted to discover myself to be a hedgehog. It departs from my usual presentations in that it is more of an essay than a research paper. As an "elder" in this organization, and one honored by being asked to give the Drake Lecture, I have taken the privilege of putting myself at the center of this presentation, attempting to pull myself together into some kind of coherent hedgehog-like whole.

Berlin begins his essay with a quote from Archilochus, "The fox knows many things but the hedgehog knows one big thing."² He then describes hedgehogs as those "who relate everything to a single central vision, one system, less or more coherent or articulate, in terms of which they understand, think and feel—a single, universal, organizing principle in terms of which alone all that they are and say has significance."³

Foxes are "those who pursue many ends, often unrelated and even contradictory, connected, if at all, only in some *de facto* way, for some psychological or physiological cause, related by no moral or aesthetic principle... [They] lead lives, perform acts and entertain ideas that are centrifugal rather than centripetal; ... seizing upon the essence of a vast variety of experiences and objects ... without ... seeking to fit them into or exclude them from, any one unchanging, all-embracing, sometimes self-contradictory and incomplete ... unitary inner vision."⁴

Berlin perceives Dante, Plato, Pascal, Hegel, and Nietzsche as hedgehogs. His list of foxes includes Shakespeare, Aristotle, Erasmus, Goethe, Joyce. He then turns his attention to Russian writers, declaring Pushkin the "archfox" and Dostoevsky "nothing if not a hedgehog," with Tolstoy difficult to classify.⁵ He then hypothesizes that "Tolstoy was by nature a fox, but believed in being a hedgehog."⁶ Perhaps in this belief, and in no other way, I am like Tolstoy.

I perceive myself as jumping from one idea to another, one intellectual pursuit, one historical or literary or philosophical construct to another—fox-like. Most of my colleagues in this Society whose work I have admired over the years appear to me to be hedgehogs. Charles Fazarro's papers have kept me from having to say, "Foe who," and "post what?" Sam Stack has expanded my understanding of the various forms of pragmatism—each of his presentations contributing more to making it coherent for me. Bill Fisher made progressivism "real" for me. Thanks to a multitude of members of the Society my head is crammed with John Dewey! Most Society members appear to me to be focused. Their presentations over the years fit together with coherent, reoccurring themes which I value because they have led me to depths of understanding in areas in which I would otherwise be even more ignorant than I am. Unlike Berlin, or Snelgrove, I am not competent to judge if various Russian writers are foxes or hedgehogs. However, the metaphor seems valuable in the analysis not only of literary figures, but also of numerous other categories of human thought and endeavor.

Thus, began my attempt to look at my own work to see if there is any "big thing" or "unitary inner vision" there. And perhaps to avoid what we retired persons usually avoid, doing the research to learn anything new. I did not re-read *everything* I have written, not even everything I have published since that ranges from, "Thanks for the Memories," a paean to Lew Baker, proprietor of a small-town roller skating rink, published in the *Thomas Tribune*,⁷ to "Whirlwind School: A Case Study of Church State Relationships in Native American Education," published in the *Canadian Journal of Native Education*.⁸ Nor did I re-visit speeches and addresses I have given which range from the presentation made at a high school reunion where I attempted to guide the reminiscences of the classes of 1950 through 1959 back to the "days of yesteryear," to my presentation to the Renaissance Group titled, "A Celebration of Diversity: Beyond Multiculturalism to

Transculturalism in Teacher Education at Cameron University.”⁹

I discovered that at least the places in which my work has been published are those of a fox; genealogical journals; educational, women’s and American Indian history journals; popular culture journals; popular magazines; curriculum and instruction journals such as *The Reading Teacher*,¹⁰ even letters to the editor in *Smithsonian*¹¹ and *National Geographic*.¹²

In looking at my work, did I see any possible “one big thing” that made me a hedgehog? The only constant I could find seemed to point to a belief that biography is the appropriate focus in the search for knowledge. The dozens of pages that I wrote as a humor column for *Lawton Magazine* and *Texhoma Monthly*¹³ were essentially *autobiography* and my genealogical research, *ancestral* biography. Of the thousands of books in my house, only my collection of antique textbooks comes close to being as large as my collection of biographies—which ranges from William James to Shelley Winters.

When choosing textbooks and supplementary reading for the classes I taught at Cameron University, biography dominated. I taught my undergraduate History and Philosophy of Education and Cultural Foundations of Education courses from Gerald Gutek’s *Historical and Philosophical Foundations of Education: A Biographical Introduction*¹⁴ for many years, probably keeping the book in print. Since I retired two years ago, it probably has gone out of print.

Long time Society members may have heard my papers on O.O. Howard, G. Stanley Hall, Richard Henry Pratt, Harriet Bedell, Carl Schurz, W.E.B. DuBois, “Alfalfa Bill” Murray, Roscoe Dungee, Magdalena Becker, and Beatrix Potter. If you attend meetings of other social foundations of education societies, you may have heard about Ada Lois Sipuel Fisher, Kenneth Sweeney, Whirlwind, Roman Nose, Cohoe, or Sequoyah.

It appears that I believe that to perceive reality one must look within the lived experience of individual human beings. Accurate perceptions of history are best pursued there. One’s analysis should consider what choices individuals make, and why? How much of what individuals do is really *chosen*? How much is pre-determined? Do human beings act only as time-bound, culture-bound people? If an individual were transported to another cultural setting, would he or she have the same beliefs and values? Would he or she succeed at the same level? If biography is my “one big thing,” when did it begin to be so? My first college paper was written in an Introduction to Philosophy class taken my first

semester. The professor told us to write a paper to share with the class. The paper was to begin, “I believe ...” Most of my classmates wrote a statement of fundamentalist Protestant Christian doctrine that would have made their Southern Baptist or Church of Christ Sunday School teachers proud. They considered it strange that my paper did not address religion.

What I wrote I would learn much later been said much more elegantly by others. I had never heard of Perennialists such as Mortimer Adler with his belief that “man is a rational animal, constant in nature throughout history,”¹⁵ or Robert Hutchins who insisted “the elements of our common human nature ... are the same in any time or place,”¹⁶ but my teenaged view was that *people*, I was not sophisticated enough to say *human nature*, are always and everywhere the same. I have been testing that belief since my freshman year in college. The professor gave individualized reading assignments based on student papers. He assigned me to read Aristotle and Aquinas. I had no idea why!

Having established that my “thing” is use of biography in the search for historical and philosophical knowledge, I then had to make it into a “big” thing, at least worthy of presenting as a Drake Lecture. In my attempt to do that, I found support in a book that I recently read and which I recommend highly—James W. Loewen’s *Lies My Teacher Told Me, Everything Your American History Textbook Got Wrong*.¹⁷

Loewen’s analysis of secondary school American history textbooks makes an excellent case for the thesis that these textbooks do not reflect history accurately, but rather are volumes of propaganda for certain ideologies. He contrasts what textbooks say about certain *people* with the lives, practices, and beliefs of these same people as viewed through primary sources and well-documented secondary sources which include extensive analysis of both positive and negative characteristics of these individuals. He also questions the selection of people for inclusion in textbooks and the amount of space given to certain individuals, implying they are selected for ideological reasons and their inclusion continues from edition to edition through a combination of resistance to change and a continued adherence to the ideological assumptions which caused their inclusion in the first place. He questions the amount of space given to some U.S. Presidents—William Henry Harrison, who served one month, for example. Perhaps Harrison’s generalship fighting Tecumseh’s American Indian alliance justifies his inclusion, but if so, why is Tecumseh, who many consider the greatest of the American Indian war chiefs, not given more attention for his amazing feat of leadership? Tecumseh organized

a pan-American Indian alliance that came very close to defeating the technologically and numerically superior U.S. force. Loewen's most effective examples of the misuse of American "heroes" are the textbook treatments of Christopher Columbus, Woodrow Wilson, and Helen Keller.

Loewen points out that textbooks "heroify" Columbus by methods such as exaggerating the difficulty of his journey. They make it seem longer than it was by not mentioning a stopover in the Canary Islands; inflate his crew's complaints into a near mutiny, claim that even the educated still believed the world was flat, and say that the weather was terrible on the trip when even Columbus' journal says it was not. Textbooks claim that Columbus falsified his logbook to hide from his men the great distance they had traveled. He said in his journal that it was done to keep his route secret so that others could not follow it. Heroification also seems evident in failure to mention that when Columbus returned on his second voyage, he and his men demanded all American Indian property be given them and that the Arawaks work for the Spanish as slaves. Columbus' son Ferdinand in his biography of his father wrote that each Arawak 14 years or older was required to turn in 15 pounds of cotton or a measure of gold dust every three months to receive a token to wear around his neck.¹⁸ The token would save the Arawak from having his hands cut off.¹⁹ When this system broke down because of the impossibility of producing so much gold and cotton in so short a time, Columbus instituted a forced labor system that subsequently was used by the Spanish throughout their American colonies. On Haiti, the system required that the Indians mine gold and raise food for the Spanish, even supply women for sex and carry the Spanish wherever they wanted to go. Columbus' brother was left in charge to administer the system when Columbus left.

Pre-Columbian Haiti is estimated to have had a population of 8 million Arawaks. They were killed by Columbus' men, died of starvation, committed suicide, and a few escaped into the mountains. Bartholomew Columbus' census of those 14 and over in 1496 was 1,100,000, while other estimates say 3,000,000. By 1516 when smallpox first came to Haiti, there were only 12,000 Arawaks. There were 200 in 1542. By 1555, the history books tell us, they were extinct. Textbooks credit disease if they mention this extinction even though smallpox, the major killer of American Indians, did not arrive until there were only 12,000 left. They also do not mention that Columbus was the instigator of the policies and practices that accomplished the genocide. It would hardly contribute to his image as a hero. Actually, this

total extinction is being challenged. Some researchers and scholars now believe that several small communities of an Arawak group known as the Tainos survived but were uncounted in these censuses. Today, people claiming Taino descent are active in Cuba, Puerto Rico, and the Dominican Republic. In New York a group of emigrants and descendants of emigrants from these areas calling themselves Taino del Norte are working to achieve federal government recognition as a Native American tribe.²⁰

Helen Keller is treated as a hero in textbooks because she learned to read, write, and speak, even though blind and deaf from the age of 19 months. Her college diploma and speaking and writing career are cited to show how far an American can progress through hard work and perseverance. Not mentioned are her beliefs or the content of her speeches and writing. One must go beyond the textbook to learn that she was a radical socialist and a card-carrying member of the Industrial Workers of the World—a Wobbly!

Keller understood that she was not typical of the blind because she was not poor. She knew that industrial accidents, inadequate medical care, and syphilis caused most blindness. Syphilis blinded many prostitutes, most of whom were poor women who could find no other jobs. She said, "I had overcome deafness and blindness sufficiently to be happy, and I supposed that anyone could ... [b]ut as I went more and more about the country I learned that I had spoken with assurance on a subject I knew little about. I forgot that I owed my success partly to the advantages of my birth and environment... the power to rise in the world is not within the reach of everyone."²¹

When Keller began to speak out regarding this and other problems resulting from the poverty of the working classes, and especially when she became an activist for socialist causes, newspapers that had widely praised her stopped doing so and said she was only parroting what she was told by those around her. Textbooks write about her childhood, but in adulthood she becomes just a "humanitarian, lecturer, and writer." Students may learn that Annie Sullivan held her hand under a water pump to teach her her first word, but they will not mention that she was a founder of the American Civil Liberties Union or that she contributed money to the N.A.A.C.P and sent a letter of support printed in *The Crisis*. When the Communist Elizabeth Gurley Flynn was in jail for her beliefs, Keller wrote her, "May the sense of serving mankind bring strength and peace into your brave heart!"²² She said that she was physically blind and deaf but that our "intolerable system" is "socially blind and deaf."²³ Keller's treatment in

textbooks (and the mass media) has been “heroified” by ignoring the last 64 years of her life.

While textbooks may devote too much space to William Henry Harrison, their considerable coverage of Woodrow Wilson and his administration is warranted for the many changes in American life that developed at least partly as a result of his policies and actions as President. Some of these changes may be as a result of his inaction, or the action of his wife and/or physician, during the months when he was incapacitated by the stroke suffered in 1920. Nevertheless, heroification requires ignoring the hardships suffered by the working class of Latin America that resulted from the numerous interventions, 10 in Mexico alone, by which U.S. troops insured that governments friendly to U.S. commercial interests were in power, and that land reform and labor unions not be instituted in these countries. Haiti, Cuba, Nicaragua, and the Dominican Republic were as much U. S. colonies as other parts of the world were European colonies. In Haiti, American marines were responsible for the deaths of many of the thousands of Haitians who died resisting the seizure of their small tracts of land by large plantation owners or in protest against rigged elections that were about as democratic as those in the Soviet empire during the cold war. Loewen maintains that Wilson’s actions “set the stage for Batista, Trujillo, the Duvaliers, and the Somozas.”²⁴

At home, Wilson’s policies re-segregated federal employment, erasing many of the gains made by African-Americans during Reconstruction. His overtly racist views are evident in his treatment of Reconstruction in his *A History of the American People*.²⁵ For those not reading his books, there is his endorsement of D.W. Griffith’s film *Birth of a Nation* by saying “it is like writing history with lightning... and all so true.”²⁶ The film was based on a book by Thomas Dixon, a former classmate of Wilson’s. Can it be just coincidental that Wilson’s second term saw an explosion of anti-black riots and lynching across the nation?

Loewen says “textbooks take great pains to insulate Wilson from “wrongdoing” in regard racism and ignore his suppression of civil liberties through the Espionage Act of 1917 and the Sedition Act of 1918. Wilson vetoed the 1920 bill that would have repealed the acts that his Attorney General used to censor socialist and anti-British mail and give legal support to anti-communist and anti-labor union witch hunts. Loewen’s view is that “neither before or since these campaigns, has the United States come closer to being a police state.”²⁷

Thus if one looks to lived experiences for meaning

or truth, my “really big thing,” one should not rely on American History textbooks for biographical information. “Heroification” will lead one astray, and myth may take precedence over fact. One should not dismiss myth completely, however, so long as one recognizes it as myth. History may be driven as much by myth as by fact. As Charles Fazzaro said to this society in 1982, “Myths give order to a society’s environment.”²⁸

Frances Mossiker’s book, *Pocahontas: the Life and Legend*,²⁹ is an example of a book which explores both myth and fact in biography. Mossiker documents and footnotes scrupulously, having read a voluminous amount of source material ranging from 17th century documents and letters to the colorful Oklahoma Governor “Alfalfa Bill” Murray’s *Pocahontas and Pushmataha*.³⁰ The poetry of Carl Sandburg, Ogden Nash and Stephen Vincent Benet is mined for myth, and letters and publications of people who knew her for fact. In addition to Captain John Smith’s books and correspondence and John Rolfe’s letters, Mossiker’s factual sources include William Strachey’s 1612 description of Pocahontas as a young girl with “privities undraped” turning cartwheels with colonists’ “boyes.”³¹ Strachey knew Pocahontas in Virginia and was on the ship that took her to England.

The letters of John Chamberlain written in 1616 and 1617 describing Pocahontas’ activities in England are another contemporary source.³² Thanks to Chamberlain, we know about her attendance at the premier of a Ben Jonson play as a guest of King James. The first literary reference to Pocahontas was Jonson’s in his comedy, *The Staple of News*.³³

Mossiker includes in her book paintings of people from Pocahontas’ village painted in 1585, a 1619 engraving of her kidnapping by Colonial authorities, and her likeness that served as a frontispiece for the 1627 edition of Smith’s *General Historie of Virginia, New England and the Summer Isles ...* To show the development of the mythological Pocahontas, she also includes 19th century idealized portraits, a 1906 watercolor, a 1956 sculpture, and a scene from the 1913 film *Jamestown*.

Regarding the credibility of Captain John Smith’s adventures before and during his sojourn in America, Mossiker writes, “Smith’s story, as he tells it, is a compelling story fraught with symbolism, with all the markings of a myth—if, if, if—if it really happened as he told it. The chances are that it did.”³⁴

Mossiker points out that the story of the beautiful princess saving the life of a man from another culture who is about to be put to death on orders of her father is

one of the oldest in myth—"not only archetypal, but universal."³⁵ She compares the Pocahontas story with Medea, Adriadne, daughter of Minos of Crete, Shakespeare's Portia, and Ivanhoe's Rebecca,³⁶ and refers the reader to Andrew Lang's *Custom and Myth*³⁷ to see examples of similar rescue stories from as widely separated cultures as those of Finland, Samoa, and Madagascar. She mines a great diversity of contemporary sources in the investigation of the event as fact and as myth.

Smith himself claimed to have been enslaved by the Turks, a prisoner of French pirates, and engaged in all sorts of adventures both before and during his sojourn in America. His rescue by Pocahontas was only one small part of his incredible life. Perhaps it is impossible to know if his claims are true in his *The True Travels, Adventures, and Observations of Captaine John Smith in Europe, Asia, Africa, and America, from Anno Domini 1593 to 1629, The Generall History of Virginia, New England, and the Summer Isles*, (where he first mentions his rescue by Pocahontas,) and the other six books he published between 1608 and 1631. As Stephen Vincent Benet puts it, he

[H]ad been everywhere, been everything,
 (Or so he said) a prisoner of the Turk,
 (Or so he said) beggar in Muscovy,
 A paladin in Transylvania
 (Or so he said), shipwrecked in twenty seas,
 Lover of ladies in a dozen lands³⁸

It is Pocahontas, however, rather than Smith, who fascinates us today, perhaps because she has more than 2,000,000 living descendants. Her only living child, John Rolfe had only one child, Jane Rolfe Boling. Boling's children are the ancestors of at least that many living today. Throughout the years most have been proud of that descent. Edith Boling Gault, Woodrow Wilson's second wife, who may have acted as President of the United States during his illness, was proud to be her descendant. Loewen calls Pocahontas "the first and almost the last Native to be accepted into white society through marriage."³⁹

Pocahontas has been a popular subject for children's books and curriculum materials since Peter Parley's (Samuel P. Goodrich's) 1829 *Stories of Captain John Smith of Virginia* that said, "What a worthy girl was this! She was a savage, but her deed was noble! ... The name of Pocahontas ... ought to be remembered, and will be remembered while America lasts."⁴⁰ The mythological Pocahontas is present also in many literary works where no one is expected to believe it is the factual Pocahontas being depicted. A good example is Ogden Nash's,

But along came Pocahontas and she called off her
 father's savage minions,
 Because she was one of the most prominent
 Virginians,
 And her eyes went flash,
 And she said, Scat you po' red trash,
 And she begged Captain John Smith's pardon,
 And she took him for a walk in the garden,
 And she said, Ah reckon ah sho' would have felt bad
 if anything had happened to you-all,
 And she told him about her great-uncle Hiawatha
 and her cousin Sittin' Bull and her kissin' cousin
 King Philip, and I don't know who-all,
 And he said you'd better not marry me, you'd better
 marry John Rolfe,
 So he bid her farewell and went back to England,
 which adjoins Scotland, where they invented golf.⁴¹

In John Barth's *The Sot Weed Factor*, Smith's freedom is granted because he was able to rape the virgin Pocahontas with the aid of an aphrodisiac containing eggplant.⁴²

Mossiker credits the mythological Pocahontas as beginning with the publication of *Travels of Four Years and a Half in the United States of America During 1798, 1799, 1800, 1801, 1802*, by the British author John Davis. After wandering about the new United States on foot, Davis wrote four novels all of which include the Smith-Rolfe-Pocahontas triangle. He included poetry, which he claimed Rolfe wrote but actually was written by Davis himself.

Mossiker, unlike some historians, believes Smith's rescue actually happened. She lists people who could have challenged Smith's story but did not, including some who challenged "facts" in his history of Virginia, but did not challenge the rescue. She identifies Henry Adams as first to label it myth, not fact, in 1867, and quotes his *Education of Henry Adams* in which he said he did it to "attract attention" as a "beginner" as an author.⁴³

This timing of the beginnings of a mythical view of a person conforms to an African view that there is an in-between stage of human existence. First there is the living person. Next there is a time when the body is dead, but the person continues to live in the minds of people who knew him or her. Finally, when the last person to have known the individual is gone, the person is truly dead.

In Kiswahili the dead who can be described, discussed, defended, and condemned by those who knew them are called *shasa*, and those who cannot are called *zamani*.⁴⁴ Those who wish to use biography for ideological purposes are more comfortable

mythologizing zamani than shasa. This difference is apparent to anyone who has seen films or television programs where recent historical figures are depicted. Those of my generation remember how Lyndon Johnson and John Kennedy looked and the sound of their voices and realize that we are seeing actors portraying them. Younger people are more likely to accept what they see as factual, rather than mythical.

History textbooks are mostly about zamani, and the small number of shasa included will be at the very end of the book. Teachers never get to the end of the book before the end of the school term.

Obviously, one should avoid reading only biographical material about “great men.” However, one should read material about “great men.” Rightly or wrongly, people in positions of power, both now and in the past, have seen these people as great either because their actions and/or words have had great influence or mythmakers wish us to believe that they did. But one must also read of the lives of those “on the margin.” One must cross the borders of discourse and hear the voices of the poor, of women, and of those whose race, ethnicity, religion, or some other factor prohibited their lives from being as accessible as those of men of the dominant class and race.

While this border crossing is not as difficult to do now as it was a generation ago, to balance the plethora of biographical material available on Napoleon, Jefferson, Marilyn Monroe, or the Kennedy clan, one will probably have to turn to sources other than the typical published biography. I have found helpful collections of diaries and letters such as *So Much to Be Done, Women Settlers on the Mining and Ranching Frontier*,⁴⁵ biographies of relatively obscure people such as Margery Kemp,⁴⁶ and what I consider “collective biographies” in which much of the material consists of interviews and private correspondence with people from groups underrepresented in standard histories, but which is not labeled “biography.” The work of Ron Takaki is a good example.⁴⁷ Fortunately I have ignored the advice in one of my university textbooks, Robert Jones Schafer’s *A Guide to Historical Method*, to avoid investigation of “the beliefs and attitudes of common folk who did not write books or answer questionnaires” and to give no time to study of private domestic activities, but to concentrate on the public sphere.⁴⁸

Many books not presented as biography are actually dominated by it. Two-hundred-thirty-four of the 622 entries in the index to Charles Van Doren’s *History of Knowledge, Past, Present, and Future*, are to individual human beings.⁴⁹ Although the title does not indicate it, a major portion of the book is biography. To me this does

not conflict with the title, but of course this is “great men” history with its biases toward what has been important to people in power—upper class white males from certain ethnic backgrounds.

As Jeff Shaara said at a recent symposium on writing history, “It’s about the people ... not the places or the dates.”⁵⁰ Shaara finished the trilogy of Civil War novels begun by his father Michael with the Pulitzer Prize winning *The Killer Angels* with his own *God and Generals* and *The Last Full Measure*. He has also written *Rise to Rebellion* and *The Glorious Cause*, novels of the American Revolution, and *Gone for Soldiers: A Novel of the Mexican War*.⁵¹ These novels are better history, better researched and documented than the high school American history textbooks Loewen examined. Shaara read such primary source material as John and Abigail Adams’ letters and Franklin’s autobiography.

I am well aware of the dangers of letting students interpret historical novels and other works of fiction as “history” in its purest form, but know from experience as a reader and as a teacher that novels such as Shaara’s are more likely to lead to an interest in history than will assigning Chapter 3 in a textbook that has been sanitized by all the special interest groups that pressure publishing companies and textbook adoption committees. As William Drake said to this group, meeting here in San Antonio, in 1982, “On the elementary and secondary levels of instruction, due to political pressures exercised by state textbook commissions and local school boards, our school libraries and textbooks have become so petrified that students can find little in them to open their eyes to a new world of reality.”⁵²

It appears to me that through biography one confronts *real history* rather than *textbook history*. Of course one can encounter *real history* other ways. One can read other well researched and documented material, attend conference and symposia, explore government documents and the files and records kept by private organizations, even study old newsreels, films, or art works of all types. A good Dutch master painting reveals more *real history* than many textbooks. But for me these methods are less efficient and less interesting. Perhaps in this statement lies my true reason for choosing to spend so much of my private and professional life involved with biography. As an existentialist, which I believe myself to be, I have *chosen* this to be my *big thing*. Or perhaps I do not have a *big thing* at all, but am just an existentialist fox, choosing to do what pleases me. And what pleases me is biography.

ENDNOTES

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7. Karen McKellips, "Thanks for the Memories," *Lawton Magazine*, November 1980, 54. Reprinted in *The Thomas Tribune*.
8. McKellips, "Whirlwind School: A Case Study of Church-State Relationships in Native American Education," *Canadian Journal of Native Education*, 20, no. 1 (1993): 18-25.
9. McKellips, Cheryl Grable, and Juanita Pahdopony, "A Celebration of Diversity: Beyond Multiculturalism to Transculturalism in Teacher Education at Cameron University," in *Schools for the Future: An American Renaissance, Conference Proceedings*, ed. Dennis E. Hinkle, Bennett F. Berhow, and Diana L. Wallnofer (The Renaissance Group, 1994), 23.
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14. Gerald L. Gutek, *Historical and Philosophical Foundations of Education: A Biographical Introduction* (Upper Saddle River, NJ: Merrill Prentice Hall, 2001). This is the third edition. I had used the first and second also.
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17. James W. Loewen, *Lies My Teachers Told Me, Everything Your American History Textbook Got Wrong* (New York: Simon and Schuster, 1995).
18. Ferdinand Columbus, *The Life of the Admiral Christopher Columbus* (New Brunswick, NJ: Rutgers University Press, 1959), 149-50.
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20. See Rick Kearns, "Taino Restoration 'We Never Disappeared,'" *Native Peoples Magazine*, 12, no.1 (Fall 1998): 73-74; and Lynne Guitar, "Mything in Action," op. cit., 75-76.
21. Helen Keller, *Midstream: My Later Life* (New York: Greenwood, 1968 (1929), 156. Quoted in Loewen, 34.
22. Quoted in Loewen, 9. Flynn was not allowed to receive the letter.
23. From a letter to the editor of the *Brooklyn Eagle* who had written that her disabilities caused her to be misled by socialists. Quoted in Loewen, 22.
24. Loewen, 24.
25. Several editions of Wilson's U.S. history have been published since 1903, the latest in 2002. Editions vary in number of volumes and some include documents. Wilson's racist attitudes reflected here are most evident in "Critical Changes and the Civil War," and "Reunion and Nationalization," usually Volumes 4 and 5.

26. Quoted in William Bruce Wheeler and Susan D. Becker, *Discovering the American Past*, 2 (Boston: Houghton Mifflin, 1990), 127.
27. Loewen, 29-30.
- 28 Charles J. Fazzaro, "Myth, Metaphor and Educational Policy," in *Proceedings of the 34th Annual Meeting, Southwestern Philosophy of Education Society*, ed. Dalton B. Curtis, Jr. (Norman: College of Education, Oklahoma University, 1984), 4.
29. Frances Mossiker, *Pocahontas The Life and the Legend* (New York: Alfred A. Knopf, 1976).
30. William H. Murray, "Pocahontas" and "Pushmataha," *Historical and Biographical Essays with Personal Sketches of Other Famous Indians, and Notes of Oklahoma History*, 2nd ed. (Norman, OK: Harlow Publishing, 1931). Murray privately printed the first edition in 1924 under the title *Murray's Essays on Pocahontas and Pushmataha with Copious Notes on Oklahoma History*. Murray was Governor of Oklahoma in 1931 and Harlow Publishing published many school textbooks used in the state.
31. William Strachey, *Historie of Travell into Virginia Britania 1612* (London, eds. Louis B. Wright and Virginia Freund, 1953). Quoted in Mossiker, 96. Strachey was Secretary of the Virginia Company and was present at the baptism of Pocahontas' short-lived daughter Bermuda Rolfe. He was a member of the London literary group that included Jonson, Christopher Marlowe, and probably Shakespeare, and wrote several books about the Virginia Company. See Mossiker, 96, 147, 171, 357, 365.
32. John Chamberlain, *The Chamberlain Letters*, ed. Elizabeth Thomson (London, 1966). Quoted in Mossiker, 237, 249, 251.
33. Mossiker, 225. I am familiar with Jonson only as the composer of *Drink to Me Only With Thine Eyes*, his composition that my high school band director had selected for our student quartet to play at a Methodist church service. He changed his mind when I said it was my understanding that while it might sound like classical church music, it was a love song of a more carnal type and alluded to wine, not Methodist grape juice.
34. Mossiker, 71.
35. *Ibid.*, 82.
36. *Ibid.*
37. Andrew Lang, *Custom and Myth* (1885; reprint, 2nd ed. Brooklyn: AMS Press, 1998).
38. Stephen Vincent Benet, *Western Star*, quoted in Mossiker, 15.
39. Loewen, 128.
40. Quoted in Mossiker, 329.
41. Ogden Nash, *I'm a Stranger Here Myself*, Quoted in Mossiker, 334.
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50. Jeff Shaara, interview at Lincoln Forum Symposium, Gettysburg, Pennsylvania. Broadcast on "Book TV," C-SPAN II, December 22, 2002.
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THE CULTURAL COSTS OF HIDDEN VIOLENCE

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Introduction

John Dewey speaks of educators helping their students learn from the past about the present, so that a future not based on the ugliness of certain past events can be envisioned and championed.¹ The history of Oklahoma is filled with numerous examples of what Jane Roland Martin calls “cultural wealth and liabilities.”² When Martin speaks of cultural assets or wealth and liabilities, she does so to address how educators can educate for a better future. She looks at the uses and misuses of social and cultural heritage as means for education or miseducation, an idea put forth in earlier years by Dewey, in *Experience and Education*.

Dewey speaks of the need for schools to contribute to the building or directing of a more intelligent common life.⁴ He proposes experience as an interpreting factor in improving education. Martin proposes education as a means of consciousness raising that can help craft a newer society that addresses the liabilities of the old.

In this paper, I will briefly address some hidden acts of violence in Oklahoma history that can be considered cultural liabilities. Their hiddenness prevents them from being transformed into opportunities for growth and helping Oklahomans to see ways to build a society that rejects the values embedded in those events. Their concealment prevents them from being looked at seriously, studied with regard to directing a better common life, and rendered dead relics that are no longer harmful. As long as they remain ignored, they continue to contribute to harmful attitudes and serve purposes that are liabilities in the social and cultural matrix that is Oklahoma. Their hiddenness allows those destructive values to flourish unchallenged.⁵

The American Heritage Dictionary defines violence as physical force exerted for the purpose of violating, damaging, or abusing, as well as abusive or unjust exercise of power. It defines the word “violate” as doing harm, desecrating or defiling. The World Health Organization defines violence as “the intentional use of physical force or power, threatened or actual . . . that results in or has a high likelihood of resulting in injury, death, psychological harm, maldevelopment, or deprivation.” The Center for Violence Prevention and Control at the University of Minnesota in its working definition says “in addition to physical consequences, emotional consequences are also integral to the spectrum of violence that ranges from harassment to

death; these consequences arise from inequalities in power in family and other interpersonal relationships, as well as in the workplace and various social settings.”⁶ For the purpose of this paper, then, violence will be defined as acts and policies that violate persons on the basis of unequal power relationships, resulting in physical, emotional or developmental harm.

Violence against African-Americans

The most well-known bit of hidden history in Oklahoma, these days, is the Tulsa Race Riot. But the history of African-Americans in Oklahoma includes a number of lynchings, directed at those arrested for crimes against whites, as well as for hearsay about possible crimes. Lynching was a ceremony of death that was a popular form of social control in Oklahoma history. These ceremonies often involved the publicized gathering of crowds, food, picture taking and postcards, and other entertainment and souvenirs. These social liturgies were ways to regularly assert white hegemony. They set the tone for black-white relationships in society. The legacy of this liability of violent racism still is seen in the poverty among African-Americans in Oklahoma today, as well as the high number of incarcerated males. Because the history of violence against African-Americans has remained silenced to a great degree, the many ways in which African-American presence in Oklahoma enriched the history of the state also go unreported. The hiding of these histories succeeds in not only hiding the violence and the victims but also the contributions of and issues involving African-American Oklahomans.

Violence against Women

Violence against women in Oklahoma has a long history. There is the story of Kate Barnard, the first woman elected to high office in the U.S. In 1907, she was elected to be Commissioner of Charities and Corrections, at a point in time when Oklahoma women did not have the vote. Depriving women of the vote can be seen as a manifestation of a violent undercurrent in society, which denigrates women to second-class citizenship and depriving them of a voice in the public square. She had been involved in union and charity organizing, as would other women like Freda Ameringer later (who would receive more threats than Barnard).⁷ Her career was marked with a determination to overcome obstacles in a male-dominated government in the midst of a culture that did not give basic governing rights to women.⁸

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As for domestic violence, it has only been in the last couple decades that women have been able to take legal recourse to protect themselves. In the eighties, domestic violence laws were enacted, and are still spottily enforced. Only in 1993 did it become illegal for a husband to rape his wife. McCurtain County in the southeast corner of the state, still leads in wife-murders, with nine last year.⁹ In addition, more women are incarcerated, per capita, in Oklahoma, than any other state in the United States; and health services for women, reproductive services, and quality sexuality education are difficult to access—all witnessing to the liability of sexism and misogyny in the culture. By not addressing the hidden history of violence against women, they continue to have a large part of their contribution to Oklahoma kept out of sight.

Green Corn Rebellion

One aspect of hidden history is that the event may be hidden, but a collection of stories grows up around the event—encouraged by the victors—which then has an effect on other events, seemingly unconnected. In August, 1917, a group of farmers organizing to oppose the draft were attacked by sheriff's posses and federal troops near Sasakwa, in what came to be known as the Green Corn Rebellion. Sheriffs' posses from Cleveland, Hughes, Pontotoc, Pottawatomie and Seminole counties all went in force to Sasakwa. Most of the anti-draft folk were tenant farmers, Whites, Blacks and Native American Indians, who had expressed concern about the draft and had publicized the planning of a march on Washington, D.C., to protest the draft, eating nothing but green corn and whatever else might be gleaned from the fields as they traveled. They agreed to meet at Roasting Ear Hill outside of Sasakwa. The farmers, having heard that troops were coming after them, destroyed bridges and roads on their way into Sasakwa from every direction, hoping to slow the advance of the government forces. This tactic only succeeded in isolating their situation and keeping the resulting conflict from being accessible to others.

When the government forces arrived, they began firing at the farmers. The farmers at first refused to fire back, because the posses were made up of people they knew, many of whom were from their own towns, villages, churches and families. As a result, some of the farmers were killed easily at the beginning of the siege. The others were arrested and thrown in prison. Many of those killed were later taken for burial at Lone Dove and Indian Mission (Spring Hill Church) cemeteries.¹⁰

The event was kept quiet in the state except when testimony against unions or leftwing political organizations was held and attempts were made to link

the draft-resisters to the Wobblies and by extension, their association with progressive causes was exploited to wipe out any non-conservative political and labor organizations in the state. Though unmentioned in many history books and courses, the Green Corn Rebellion affected the attitudes then forming in the state about workers rights and union organizing. This remains a liability today.

Violence against Pacifists

The traditional peace churches—Christian communities for whom pacifism is a confessional stance—have suffered quite a bit of violence in Oklahoma in times of war and national crisis. While Quakers and Brethren did occasionally see discrimination and violence, no group bore the hatred and wrath of “patriotic” Oklahomans more in war time in the twentieth century than the Mennonites and Amish.

The Mennonites and Amish suffered a heightened peril. In addition to being pacifists, they were also German in heritage, and in their secluded communities, continued to speak, worship and school in German. This double jeopardy, plus their rural seclusion, made them easy targets for local citizens, Councils of Defense, and government administrators.¹¹ Their homes, barns and churches were often doused in yellow paint, and sometimes burned to the ground. The Legislature of the State of Oklahoma passed a law making it illegal to teach in any language other than English. This effectively closed many Mennonite schools. Individuals were harassed, beaten, and even threatened with lynching. One lynching in Collinsville, Illinois inspired the citizens of Collinsville, Oklahoma, to lynch a local Mennonite man. The lynching was stopped at the very moment the chair was kicked away from the body, because of a courageous intervention by a policeman. Henry Reimer, the Mennonite victim was safely revived but then sent to jail in Tulsa, because he had attended a local Council of Defense and protested the closing of a Mennonite school.¹² Violence continued during World War Two, and only after that war were serious attempts made to accommodate the beliefs of pacifist religious groups. To this day, the liability of intolerance toward minority religious and political views towards war manifests itself in many facets of Oklahoma society. Religious pacifists have enriched the lives of Oklahomans in many ways, but because of their convictions, their contributions to the state have been hidden, along with the violence done to them.

Violence against Lesbian and Gay People

The liability of homophobia has often been easily ignored in Oklahoma. No one was tracking violence

against lesbians and gay men in Oklahoma fifty years ago, before Stonewall. Besides the occasional gay-bashing episode around gay bars, and the social pressures on youth in schools to conform to heterosexuality, the struggle for acceptance and basic rights among gays met with stiff resistance when organizations first began to appear. Stonewall began in 1967. In 1972, students at the University of Oklahoma organized a gay rights group. After it was granted recognition by the student government, that decision was over-ruled and the group was denied recognition by the Board of Regents. When the group was recognized, due to a court order, anti-gay students on campus formed a Heterosexual Activist Alliance and requested equal funding. This tactic resulted in the defunding of both groups. In Stillwater, students formed a group which was only recognized after the group dropped "gay" from the name of the organization.

Violence against gay and lesbian persons in the form of police harassment of bars and other gathering places was a common occurrence, until 1983, when a bar in Oklahoma City filed and won a suit against the Oklahoma City Police Department, for violating constitutional rights. A gay pride parade was not held until 1988, because of fear of violence, with intimidating statements having been issued by leaders of the Ku Klux Klan.¹³ Violence against gay youth continues in high schools across the state, and attempts to organize gay-friendly organizations on campus are nearly impossible.¹⁴

Miseducation

For Dewey, an experience is miseducative if it distorts or harms growth of further experience.¹⁵ For Martin, miseducation occurs when a society passes on a cultural liability—such as bigotry or violence—rather than a cultural asset.¹⁶ By continuing the passing on of liabilities, society chokes off possibilities of change, and as Dewey warned, any further growth is distorted. The question for educators is how to identify liabilities and render them harmless by teaching about them in the context of democratic values.

In discussing "multiple educational agency," Martin opens the way for us to understand how education does not consist only of what happens in schools and schoolyards. Students and citizens are educated daily by the media, Hollywood, radio talk show hosts, advertising and so many other factors. All these influences as well as others help students form ideas, preconceptions, and worldviews. The irony of educational silence is, that while many hope these issues will disappear if they are not mentioned, in fact, the silence perpetuates them. Many others, of course, hope

the silence is like a spotlight without a power source, allowing injustices to go unseen or unquestioned. Classroom discussions of Oklahoma history, racism, sexism, heterosexism, ethnic and religious discrimination can bring the concepts down from an ethereal distance to present reality. Educators need to be aware of these liabilities as educational opportunities. The school can lead the way in dealing with miseducation, but somewhere along the process, the other agents need to be challenged. In terms of Oklahoma's history of hidden violence, a number of agencies could address aspects of some of the liabilities. Each of the communities discussed above: women, African-Americans, unionized farmers, pacifists, gays and lesbians should be welcome in the diverse world of a democratic state. All of these groups and more have certainly been present. Silence about their presence as assets is the flip side of the hiding of histories of violence. People who should be seen as part of the diverse "assets" of Oklahoma are hidden from view and the silence becomes a liability.

Moving from miseducation to education would, it seems to me, help students to see why it is often said that history is written by the victors. Helping them to see how certain events are downplayed or intentionally forgotten can help raise questions about why some people might be afraid of open discussion of history (which might be a mark of a healthy democratic society). If schooling is about building democratic societies, open discussion of social issues is vital, and there is a role for dissent as well as for agreement. Revealing hidden histories of violence might help shed light on how much of a struggle this is.

Minimizing Liabilities, Maximizing Assets: Making Meaning in History

Keeping liabilities hidden does violence against history, because history as a process is built on the past, and requires an honest assessment of the past to construct a helpful and democratic future. For Dewey, history was connected with social consciousness, and the sense in which a common life provided meaning and direction. He was not an idealist, like Marx or Hegel, and so would seem to reject the idea of inevitable progress often associated with them. History, like personal and social life, is experimental. Growth depends on the exercise of intelligence in naming and overcoming difficulties.¹⁷ Martin seems to strike the same chords when she talks about naming of liabilities and assets. Who will do the naming and who will address the need to render liabilities dead relics? This is a question Dewey only seems to glance at, and Martin names it for the serious issue it is, avoiding the

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unrealistic optimism that seems to lurk at times in the background of some of Dewey's writings.

Martin writes about minimizing liabilities as a task facing educators. She proposes three stages for utilizing such hidden histories.¹⁸ The first stage, consciousness-raising, would introduce students to the liabilities that helped to form aspects of the present reality. This is where it is important to bring out of hiding the violence of Oklahoma's past. Without a look at concrete situations in Oklahoma history that are examples of how society is affected by its liabilities, there cannot be a place for the second and third stage to take place, and the whole project for educating in a progressive manner is short-circuited. The hidden history of violence in Oklahoma has to be less hidden if intelligent approaches to a common life can help form a better future.

The second stage is to help students understand the racism, sexism, homophobia, violence and other destructive cultural stock that they experience in their own lives and the lives of their fellow students. Using such instances from Oklahoma history as starting points, students can move problems like racism, ageism,

militarism, nationalism, and homophobia and other bigotries from the conceptual to the concrete. In this stage they can also move from simply seeing these episodes as "violence" to a perspective where they see them as episodes of "violence as social control." Beginning to make the connection between the acts of violence and the ideologies and attitudes they enforce is a necessary step in rendering these liabilities dead relics, thus moving society closer to an intelligent directing of common life.

The third stage is to engage the students in cultural wealth research projects of their own. This is a way of encouraging them to find assets as well as liabilities. They can be challenged to discover, for instance, how African-Americans have been assets in Oklahoma history, how women have enriched the culture, how religious diversity is not a threat but an asset to a democratic community. This can make it possible for them to discern responses in which they themselves can begin to participate. They thus begin to see themselves as subjects acting in history.

ENDNOTES

1. John Dewey, *Experience and Education* (Kappa Delta Pi, 1938; New York: Touchstone, 1977), 76-77
2. Jane Roland Martin, *Cultural Miseducation: Toward a Democratic Solution* (New York: Teachers College Press, Columbia University, 2002), 1-6
3. Dewey, 25
4. *Ibid.*, 81
5. Martin, 87-112
6. online at www.nurseadvocate.org/def.html
7. John Thompson, "She Never Weakened" in "*An Oklahoma I Had Never Seen Before*", Davis Joyce, ed. (Norman: University of Oklahoma Press, 1994), 101-128
8. Suzanne J. Crawford and Lynn R. Musslewhite, "Kate Barnard, Progressivism, and the West", in *22222222*Joyce, 62-74
9. Jody Collier cited this statistic in a class on campus from a report by Oklahoma State Bureau of Investigation.
10. Nigel Sellars, "Wobblies in the Oil Fields", in Joyce, 130-135; and Jim Bissett, *Agrarian Socialism in America: Marx, Jefferson, and Jesus in the Oklahoma Countryside, 1904-1920* (Norman: University of Oklahoma Press, 1999), 150-153
11. Marvin E. Kroeker, "In Death You Shall Not Wear It Either: The Persecution of Mennonite Pacifists in Oklahoma", in Joyce, 80-100
12. *ibid.*, 82-3
13. Thomas E. Guild, Joan Luxenburg, and Keith Smith, "Oklahoma's Gay Liberation Movement" in Joyce, 328-341
14. personal interviews
15. Dewey, 25
16. Martin, 1
17. Dewey, 79
18. Martin, 99

THE GREAT DEBATE, TECHNOLOGY AND TRADITIONAL APPROACH TO LEARNING AND AN EFFECTIVE COMPROMISE

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For many years, all kinds of educators have come to the public with ideas on how to educate effectively our children and yet most have fallen short of their expectations, in spite of our best efforts. Some of the ideas and innovations we have experimented with over the past 50 years include: Teaching Machines, Phonics, Open Education, Team Teaching, New Mathematics, New Science, Back to Basics, Behavior Modification, and most recently, Instructional Technology which is the focus of this piece. At the heart of the debate over the use of technology in instruction lies a concern for what constitutes real quality education and how to achieve it effectively. Different camps represent the advocates and proponents. Richard Clark and Robert Kozma, two major theorists in the area of Instructional Technology, are representative of both sides.

Advocates of Instructional Technology

Advocates of instructional technology remind us that the employment of instructional technology provides students with unlimited avenues for educational equity, thus leveling the educational and economic playing field. Robert Kozma (1994), a prominent advocate for the use of instructional technology, pointed out that technology's physical, mechanical, and electronic capabilities are key to an effective presentation of information to students. With dissemination of instructional technology, all students will have the opportunity to learn in a leveled playing field.

Furthermore, advocates of instructional technology argue that the only way to narrow the gap between the haves and have-nots is to provide technological tools for all students especially minority students, who have been historically marginalized and prevented from reaching their potential. The argument is that the use of instructional technology is not only in the interest of minority individuals but, more importantly, in the interest of the national security of this nation.

Proponents of the Instructional Technology

Opponents of the use of instructional technology argue that the so-called benefits are limited and have little bearing on pedagogical and student-performance perspectives. They point out that benefits from instructional technology are not comparable to academic rigor expectations in traditional classes. Clark (1983) asserts that educational media, from computers to

textbook-based instruction, are a mere vehicle for instructional delivery and do not influence performance more than the truck that delivers groceries can cause changes in our nutritional balance. In addition, opponents argue that the purpose of education is to imbue conceptual knowledge in the context of the subject matter. Clark further pointed out that the content and the pedagogical method in which the curriculum is presented to the students are critical elements in the learning process and not the medium through which instruction is provided. These opponents share some views of social constructivists that knowledge is socially constructed and reflects values and behaviors determined by one's environmental settings. I strongly believe knowledge is socially constructed and reflects individual and community perceptions and can argue that how communities of people create knowledge is significantly affected by their social, cultural, political, and economic affiliations. Therefore, it is fair to state that knowledge is relative and contextual, and values are attached to this knowledge through social, cultural, and linguistic background experiences. These opponents assert that we should therefore embrace traditional educational methods where students come to locations to share ideas and learn from each other in ways that are profound and influential to learning. In addition, they maintain that learning through the medium of technology deprives students of interpersonal communication and often provides a non-comprehensive education.

The Challenge for American Public Schools

Neither side is adequately addressing the technological challenge that the American public school system is facing and, instead, each side is busy squabbling and exaggerating the power of their on instructional technology while, at the same time, ignoring the benefits of their opponent's position. Perhaps, we should be answering questions about educational technology such as in what way does technology influence learning? And, more specifically, Does use of instructional technology translate into a higher quality of learning? In response to these questions, let me start by saying that neither the technology zealot nor the traditionalists (those that hold the view that traditional classrooms, where teachers and students learn in a situation by speaking to each other or

learning from each other) are right because they represent extremist perceptions as a solution to the problem.

In light of these extreme positions and realization that both could be good or bad depending whether they contribute to learning or not, this piece will focus on what I would characterize as the alternative perspective. This perspective stems from the view that teaching and learning vary, and that a teacher may use technological tools to advance the quality of learning for “Jane,” while the same application may not help “John.” It is possible that “John” could learn more effectively from a teacher whose instructional technique differs from the initial teacher thus, prompting a situation that may inhibit “Jane’s” learning in the classroom. The above scenario illustrates the fact that humans vary in terms of learning styles, some learn with the employment of technological tools while others may not. This clearly supports the alternative perspective view and the idea that teachers are responsible for exploring both sides of the technological divide and providing guidelines for high quality education based on cognitive research. In recent reviews of educational reforms, Nwoye (2001), I found that there are numerous opinions on how to educate our children effectively. Similarly, theories of learning point to different learning approaches including social cognition, multiple learning styles, and behaviorism, to mention just a few. As evidenced in my literature review, there was substantial evidence that learners differ widely in the ways they acquire knowledge (Gardner, 1983; Morgan, 1997).

I believe that the problem lies with oversimplification of complex issues associated with how individuals learn in an effort to support a particular perspective. It is my view that for any effective reform to occur, one must recognize that different learners learn differently and are motivated by different ideas. Consequently, logical question becomes, “What is the best method for high quality education?” The answer to the above question is the subject of discussion below.

The Best Method for High Quality Education?

The review of the literature provides critical evidence that individuals are unique, learn differently, and should be provided an opportunity to learn according to their learning styles. Mellon (1999) expressed this idea when she said: “Students enter an instructional situation with a unique set of learning styles, motivations, and prior experiences.” She further pointed out that, “regardless of the number or sophistication of computers and computer-related

devices available, it is this interplay of learning style, motivation, and prior experiences that will determine learning.” Different styles of learning can be included in the inventories of the computers thereby providing flexibility for the learner on how to maximize his/her learning style in that particular subject.

For instance, Mellon (1994) reported on an experiment that allowed students the choice of distance learning on the Internet or in a regular traditional classroom. According to Mellon, a majority of students chose a combination of the Internet and traditional classroom sessions. Some students chose their preferred method of learning. As she proceeded in probing the students to discuss their choices and why those choices were made, students became involved in a lively discussion that shed light on individuals unique learning differences. Mellon cited a student’s response this way, “I needed someone to sit with me and talk to me as I worked through this program.” In the same discussion, according to Mellon, another student agreed and stated, “The material in the textbook isn’t presented in a way that makes sense to me. I needed to ask questions and get answers right away from a real human being.” Another student noted a new dimension to the discussion when he assert that, “respecting the fact that we all learn differently, we were uncomfortable with some of the technologies we were learning and the best strategy is based on the individual style and reaction to the computer.”

Conclusion

Overall, I believe that all teaching and learning professionals must be reasonable by first recognizing the complicated nature of the issues associated with learning, especially with the theories of learning that recognize that people are different based on their culture, experience, motivation and other issues that determine how students learn. Besides, recognizing these issues, professionals should more importantly work toward developing a holistic plan that would comprehensively deal with the problems rather than simplistically create one single quick tool as the panacea that often acerbates the problem in our society. If the public really wants to deal with these issues, I suggest that teachers, administrators, community leaders, those in the business community, and parents need to work together in evaluating the debate and ultimately embracing a middle point that maximizes the benefit of technology but also ensures that it is used in meaningful ways.

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ANGER: AN OKLAHOMA PERSPECTIVE

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Anger is a lump of clay. It is neither positive nor negative, yet fraught with potential for either. I could seize the lump of clay, roll it into a crude ball, wantonly toss it off a bridge onto an oncoming car and perhaps maim an innocent driver. Or I might grasp the clay reverently and fashion it into a stunning sculpture so breathtakingly moving and beautiful that the world would fall to its knees. Anger, like the lump of clay, is neither inherently evil nor naturally good. It can be either educative or miseducative depending on how we react to it.

I am going to discuss various types of anger and their effects and explore when anger becomes miseducative and when it is educative. My examination will be a three-pronged one. I will first compare the thoughts of philosophers on the topic of anger, mostly women's anger. Secondly, I will offer examples of persons who were prominent in Oklahoma history and the ways anger prompted them to respond to social injustice, and finally I will apply these ideas of anger to two examples of social-justice curricula: one designed for elementary-age students and another aimed at middle-schoolers.

What is anger?

Anger manifests itself in many forms. Myles Horton, the great social reformer and founder of the Highlander School, reflected on his anger which erupted in him as he collided against the inequities of American society of the fifties and sixties (Horton, 80-1). He discovered that raw anger did not accurately convey what he wanted people to know about social change, labor organizing, and the civil rights movement. The anger deep inside, he believed, should be kept "smoldering." A wild conflagration would swiftly consume itself and do nothing for the "long haul" of effecting reform. To be productive he had "to turn [his] ... anger into a slow-burning, instead of a consuming fire" (Horton, 80-1).

Marilyn Frye examined women's anger as a "reaction to being thwarted, frustrated or harmed." (Frye, 94) She described anger in women as having a "floor plan." (Frye, 94) A woman could "get angry freely in the kitchen, less freely and about a limited range of things in the living room and never in the bedroom." (Frye, 94) Women's anger outside of its narrowly and suffocatingly drawn confines is not generally well received by their male counterparts who perceive it as "unnatural and baffling," thus provoking masculine reactions ranging from bewildered avoidance to unseemly violence (Frye, 85).

Although members of less powerful groups, such as

women, are expected to have emotional outbursts, as Elizabeth Spelman critically observed: "Anger is not appropriate to women, and anything resembling anger is likely to be redescribed as hysteria or rage instead" (Spelman, 269).

Thus, the anger of socially subordinates persons such as women is irrational because they feel discouraged from thinking for themselves. The same people who believe that women's anger is irrational would claim, Spelman believes, that society's leaders should be rational. They would further assert that society's subordinates should unquestioningly follow their stalwart leaders. Any deviation from the rules, including anger, according to Frye, would be regarded as aberrant, boat-rocking behavior menacing the smoothing sailing of society (Frye, 269).

A woman suppresses her anger "not only because she thinks it will cause reprisals or drive away the love and closeness she seeks, but because anger potentially brings a clarity of vision and a requirement to act that threaten the established order of her life." (Spelman, 269) To compensate for this self-abnegation, a woman lives her life trying to be a super mother, super wife, maybe even a super professional, but with a "divided self of outer, false compliance and inner rage, growing resentment, and explosions of anger and hostility toward the partner or children." (Jack, 142)

Dana Crowley Jack used the analogy of the Queen in the fairy tale Rumpelstiltskin to demonstrate how to transform anger into a motive for self-education. She described how women must perceive, name, and confront their true selves, just as the Queen discovered the true name of the wily Rumpelstiltskin and by so doing attained what she truly wanted. Thus "women can use anger to disarm the inner tyrant and free the authentic self." (Jack, 188-9) If the tyrant of anger is not disarmed, women may turn to destructive behaviors—self-loathing, passivity, child abuse, even suicide (Jack).

But beware; danger lurks in this transformation, this quest for self-awareness. As Sandra Lee Bartky describes it: "Many feminists are perpetually wary lest their own anger be transformed explosively into aggressive or hostile behavior of the sort which would be imprudent or even dangerous to display" (Bartky, 18-9).

Anger can be described as "slow burning" when it is channeled in a way that leads to self-awareness and social change. Anger that is "fast burning" consumes the self and harms others.

Why examine anger?

Anger is more often than not considered a negative emotion that leads to unhappiness and conflict. This paper describes anger from the social justice point of view. In other words, how can anger be used as a vehicle for conscious-raising as Paulo Freire described? His “concientizacao” (Freire) is a way to acknowledge the trumpet call of discovering society’s myriad injustices and the charge to transcend and thus end them. One after another, acts of extreme violence—the Oklahoma City bombing, the school shootings at Columbine, and the devastation of the World Trade Towers—have shocked, sickened, and disgusted society. It would be easy to assume that the cause of violence is anger and that by ending anger we can rid our society and our schools of danger. It is not anger that causes behavior that is destructive to others and to us. It is not anger that threatens us, but the failure to appropriately direct anger. The key is to fashion a positive approach to directing the wild forces of anger. For purposes of this paper, I will assume that anger is a normal emotion that should not be avoided or suppressed.

Anger is not miseducative

A “mis-educative” experience is one that arrests or distorts “the growth of further experience” (Dewey). It may cause harm to an individual or a group. Hate speech and pornography are potent examples of miseducative expressions which often involve misdirected anger (Martin). They are “cultural liabilities” which arrest the growth of further experience and harm the participant and the victim (Dewey, 25). What other manifestations of anger would be miseducative? Suppressed anger, such as that of women who deny their anger in the bedroom and the living room and manifest it solely in the kitchen (Frye) would be one type. This destructive anger causes depression if it is directed inwardly or, if outwardly directed, undeserved pain to innocent persons, such as the woman’s children or coworkers (Frye, 85). Subordinate groups such as women, students and ethnic minorities, are deemed irrational beings suffering from emotional outbursts and thus deserve to be shunned or pitied (Frye, 269). This lack of authenticity, this masking of the true self is the result of subjecting members of the subordinate group to “enforced quiet and acquiescence” which prevents them from “disclosing their real natures” (Dewey, E&E, 62). The anger which erupts from suppressing anger is the “fast burning” type which annihilates its bearer and incinerates those hapless individuals closest to him.

Oklahoma examples

If the expression of anger in socially inappropriate

ways is miseducative and the suppression of anger is miseducative, what is to be fashioned out of this rough clay called “anger?” Myles Horton’s “slow burn” analogy (80-1) is useful in crafting a powerful and effective use of anger. Horton’s technique for using anger to accomplish social change was to stoke the fire gently but steadily so that it would be ready when the proper moment arrived to express it. Anger can be a way of signaling “cultural liabilities” (Martin, 17) which from the “cultural wealth” point of view are cultural practices unworthy of passing down to the next generation.

Ada Louis Fisher

Ada Lois Fisher was first African-American to attend law school at the University of Oklahoma and later a professor at Langston University, a historically all-Black college. Ms. Fisher taught the history of the Fourteenth Amendment by relating her own case, which she took all the way up to the lofty heights of the U.S. Supreme Court and eventually won. When Fisher described 1950s Norman, Oklahoma as an all-white institution, her students would look bewildered. When she “talked of roped and chained sections for black people” at O.U.’s School of Law, Fischer noticed “anger in their [the students’] clinched lips and fingers” (Fischer, 304) Just as philosopher Helen Cixous (137) knew that merely wishing an end to male-dominated society was vain optimism, Fisher believed that actions, more than words could reshape her white-dominated society. Those actions ignited a slow burning anger in Mrs. Fisher, an anger whose steady flame produced energy to imagine, create and express feelings. In contrast, a wild fire does nothing but leave devastation in its path.

Kate Bernard

How people control or are controlled by anger effects the ebb and flow of their relationship to the environment (Dewey, AE, 14). Dewey describes it as consisting of “phases in which the organism falls out of step with the march of surrounding things and then recovers unison with it (Dewey, AE, 14).” Kate Bernard, the first woman in Oklahoma and, in fact, the entire country to be elected to a major state office, is a perfect illustration of this ebb and flow relationship (Crawford). Rising into prominence at the turn of the twentieth century, Ms. Bernard was described in the flowery fashion of the press of her day as “sweet and dainty as a wildflower and as refreshing as an Oklahoma breeze.” (Crawford, 62) Such a description belies Bernard’s true identity as a progressive in the tradition of the West and as a tough-minded social reformer. She was perfectly attuned to her environment inhabited by

rugged individuals who “succeeded or failed according to their own determination and initiative.” (Crawford, 63)

Her environment “galvanized her into action in the fall of 1905” with the sight of misery, poverty and unemployment in urban Oklahoma City. Her contact with many “undernourished and poorly clad children” in the Reno Street neighborhood ignited in her a Myles Horton-like “slow burn”(Crawford, 65). Ironically, another Oklahoma icon and spokesperson for the nation’s downtrodden, Woody Guthrie, described playing his music in the nation’s “bowries” in forty-two states, among them Reno Avenue in Oklahoma City, Seattle’s Lower Pike Street, the Hoovervilles, and California’s Little Mexico (Guthrie, 256). By the time Guthrie walked along Reno Street, over three decades had passed since Bernard’s life-changing experience, yet hunger and poverty still stalked Reno Street as they do even today.

Bernard’s anger at life’s injustices prompted tireless and strategic organizing efforts and a disdain for charities as mere purveyors of “biscuits and buns” that made only a day’s worth of difference in the lives of the poor. In Deweyan terms, Bernard had been “enriched by the state of disparity” and dissonance through which she had passed. As a high profile woman and Commissioner of Charities and Corrections, Ms. Bernard promoted controversial issues during her day such as compulsory education, a ban on child labor, safeguarding the estates of Indian minors, and establishing a juvenile court system. She left office in 1915 when times had changed. Citizens, once accepting of social reform, grew resistant to anything that would cost them too much money. Toward the end of her life, Bernard grew more and more distant from her environment. Once so well-suited to her surroundings, Bernard grew weary and disappointed, her “slow burn” extinguished, she ended her days in obscurity in 1930 (Crawford).

Louise Brown

The environment within which Louise Brown lived and worked was Bartlesville, Oklahoma from 1919 when she took the job as the town’s librarian until 1950 when she was fired. “America’s idea family center,” according to its Chamber of Commerce, Bartlesville was a small company town of 20,000, dominated by two major oil companies (Robbins, 13). Brown’s “loss of integration” with her environment, as Dewey would call it (Dewey, AE, 14) sprung from her interest in liberal causes in a community which was conservative and focused on promoting its image as a peaceful haven for family life. Her anger at the injustices of the Jim Crow era began as a slow burn when she joined the

Committee on the Practice of Democracy to work toward improving “relations among people of all races.” (Robbins, 35) The flames lapped to the surface they day Brown and two young African-American teachers committed the unpardonable sin in a land governed by *Plessy v. Ferguson*, “separate but equal” (U.S. Sup. Ct., 1896). She and the two Black teachers staged a sit-in at the all-white lunch counter of Hull’s Drugstore. Upstanding citizens of Bartlesville were quick to take sides: many to condemn Brown for “interfering with God’s plan” (Robbins, 59) and a few to support Brown’s efforts. Brown’s anger and her expression of it caused her to be “out of step with the march of surrounding things.” (Dewey, AE, 14) Her subsequent dismissal was akin to the death that Dewey describes when “the gap between organism and environment is too wide.” (Dewey, AE, 14) Although her actions cost her dearly, a career she loved and job she had held for 30 years, she made significant social statements which would not have been possible without the slow burn of anger inside her.

EXAMINING SOCIAL JUSTICE AND PEACE CURRICULA

For this final section of this paper, I chose two curricula to examine and connect to the concepts of anger discussed above. Both curricula have significant Oklahoma connections. The first one, *Beyond Violence: From Conflict to Cooperation* (Byerly et al.) was written in Oklahoma City by the Alternatives to Violence Task force the year following the Murrah Building bombing of April 1995. It is designed for students in grades six through eight. This very simply and clearly written manual explores ways that students can prevent harmful acts of violence in school. It encourages group discussion about the causes of anger, factors such as, “overcrowded housing, lack of air conditioning on a hot day or poor bus service” which “can cause people to overreact and become very angry at small things.” (Byerly, 21) The image of an iceberg is used to describe the “basic emotions [which] are buried under the surface, while the feelings that show (in behavior and conversation) are just a small part of what is felt.” (Byerly, 31) Anger is neither good nor bad, but may be expressed in thoughtful, loving ways or senseless, hurtful ways. Students are invited to discover ways to turn conflict into positive action.

Creative conflict resolution is not a method of cloning pacifists. Wherever there is conflict, fighting is always an option, but by learning resolution skills, students have a powerful tool through which an explosive situation can be deescalated. (Byerly, 46) Both Horton’s slow burn idea and Dewey’s idea of

being in step with one's environment are obvious in the outcomes of this manual.

The second manual was promoted at this year's Woody Guthrie Festival in his hometown of Okemah, Oklahoma. A beautifully designed publication, it is accompanied with its own CD recorded by famous musicians. The lessons are aimed at elementary-age students and centered around songs and activities designed to teach tolerance and respect for all people. One of the songs, "I Will Be Your Friend" by Guy Davis urges children to offer a helping hand to those who are friendless, hungry, lonely, or troubled. The song "Courage" teaches children to take a stand in spite of it's being an unpopular one. "What Can One Little Person Do?" points out that in history, great

accomplishments were made often by single individuals, such as Rosa Parks, when she refused to give up her seat on the bus. There is even a Rodgers and Hammerstein song in this collection. "You've Got To Be Carefully Taught" carries this powerful message:

You've got to be taught to hate and fear. You've got to be taught from year to year. It's got to be drummed in your dear little ear. You've got to be carefully taught.

What is carefully taught in these two manuals is love and respect rather than hate and fear. Myles Horton's "slow burn" of anger lives on today in these materials and through them will be passed down to future generations.

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HISTORICAL, PHILOSOPHICAL, AND SOCIAL JUSTICE PERSPECTIVES OF CORPORAL PUNISHMENT POLICY IN EDUCATION

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Historical Context

Corporal punishment “has been a controversial issue in American education for more than a hundred years” (Flygare, 1978, p. 347). It has been defined in various ways, including “any physical contact, reasonable force, striking, paddling, or spanking” (Boonin, 1979, p. 396). It is also defined as “the use of physical force, including hitting, slapping, spanking, paddling, or the use of physical restraint or positioning which is designed to cause pain as a disciplinary measure” (*U.S. Statistics*, 2003). A similar definition from Cohen, 1984, is that corporal punishment is “a painful, intentionally inflicted (typically, by striking a child) physical penalty administered by a person in authority for disciplinary purposes” (Paintal, 2000). *Black’s Law Dictionary* defines it as “punishment that is inflicted upon the body” (*Discipline*, 2003). The use of corporal punishment in the U.S. as a “means of disciplining school-children dates back to the colonial period. It has survived the transformation of primary and secondary education from the colonials’ reliance on optional private arrangements to our present system of compulsory education and dependence on public schools” (Englander, 1978, p. 530).

As a common law, the use of corporal punishment has been in use “since before the American Revolution” (p. 530), when English settlers brought strict disciplinary practices with them. “New Englanders believed it was necessary to break the will of the child to assure obedience to, in ascending order, their mother, father, government, church, and God. Corporal punishment was considered a necessary and useful part of child rearing. In fact, they believed that physical punishment was an act of love” (Spring, 2001, p. 40). It has also been a common practice historically in American education over the centuries, dating back to times when students were taught to the “tune of the hickory stick” (Merlis, 1975). However, in 1840, Horace Mann, one of the founders of the common school movement, compared the harshness of corporal punishment in schools to the cruelty of the ancient Roman gladiators towards their helpless victims and to the executioners who gave Socrates the cup of poison to drink when he did not do what he had been told (Mann, 1872, pp. 358-359). In the U.S., the authority of

educators to use corporal punishment is a part of the common law precept of “in loco parentis,” which means that teachers take the place of the parent at school and therefore have the right to use “reasonable physical punishment to secure acceptable behavior” (Hyman & Wise, 1979, p. 342). However, philosophical conflict occurs “when a parent in whose place the teacher stands does not want the child physically punished” (p. 342). Today, the continuing “pervasive use of corporal punishment in public schools . . . occurs in virtually every region, in communities of every size, at every grade level” (Rose, 1984, p. 437). It is also estimated that “corporal punishment is administered between one and two million times a year in schools in the United States” (*Corporal Punishment*, 1992).

Policy Determiners

Federal court decisions, individual state laws, and local-district school board rules and regulations determine the educational policies and practices concerning corporal punishment. At the federal level, three amendments to the Constitution’s Bill of Rights are frequently cited as the overarching framework upon which state laws, judicial interpretations, and local policies on corporal punishment are predicated: specifically, Amendments 4, 5, and 8. Amendment 4 of the Bill of Rights states that individuals have “the right of the people to be secure in their persons . . . against unreasonable searches and seizures” (Konvitz & Curtis, 1987, p. 234). Amendment 5 states that individuals shall not be deprived of “liberty . . . without due process of the law,” and Amendment 8 prohibits “cruel and unusual punishments” (1987). The Bill of Rights document, originally written in 1789, has affected corporal punishment policies at the state and local level ever since it went into effect in 1791.

The federal position, which deals specifically with corporal punishment, came about from the U.S. Supreme Court opinion in the landmark case, *Ingraham V. Wright*, which had originated in Drew Junior High School, Dade County, Florida, in the 1970-71 school year (Flygare, 1978, p. 347). In this case, students who had been paddled by administrators and sustained bruises, a bleeding hematoma, and an injured hand, challenged the punishment on several constitutional

grounds: that the corporal punishment at the school was “cruel and unusual” in contradiction of the Eighth Amendment, and that since they were not given any prior notice or hearing before being subjected to corporal punishment, they were, in effect, denied the protections of “due process” afforded in the Fifth Amendment (p. 347).

In a close 5-4 decision in 1977, the Supreme Court—led by Chief Justice Warren Burger and assisted by Justices William Rehnquist, Harry Blackmun, Lewis Powell, and Potter Stewart—rejected the students’ arguments, citing that individual protection against “cruel and unusual punishment” applied only to criminal law and process, not to schools or civil matters. The Supreme Court, in upholding the legality of Florida’s statute which allowed corporal punishment, made it clear that corporal punishment was neither “a federal issue” nor “a constitutional matter” for policymakers. It also maintained that it is, “community standards and not the Bill of Rights that must govern” corporal punishment policies (Englander, 1978, p. 529). However, the court’s decision “did not foreclose responsible debate by educational policy makers on the merits of corporal punishment as a disciplinary tool in the nation’s schools” (Flygare, p. 348). The debate on this policy issue simply shifted subsequently from the federal level to the state and local level after 1977. However, a federal bill titled “Outlaw Corporal Punishment”—H.R. 1552—was introduced in the 102nd Congress in 1991 in an unsuccessful attempt to outlaw corporal punishment all across the U.S. by legislative action (*Congressional Record*, 1991).

“Of course, states have long had the ultimate legal authority over U.S. school systems” (Fowler, 2000, p.5). This legal tradition of states’ rights or state sovereignty over educational matters has resulted in state laws banning the use of corporal punishment in 27 of the 50 states, and the District of Columbia, to date (ECS, 1998). In states where corporal punishment policy is delegated to the local school district or educational authority, “many state boards of education, while not specifically prohibiting its use, urge the local authority to find alternative means of discipline and control” (ECS, 1998). The first state to abolish corporal punishment was New Jersey in 1867, and it remained the only state in the union to do so for more than a hundred years. It was not until 1972—over a century later—that another state, Massachusetts, would pass legislation banning this controversial discipline practice (Hyman & Wise, 1979, p. 62).

It is notable that before the *Ingraham V. Wright* case

of 1977, only four states had banned corporal punishment, but that subsequently, 14 states banned it in the 1980s and then eight more banned it in the 1990s, for a total of 22 states that elected to prohibit corporal punishment in their schools after the U.S. Supreme Court decision giving that power to states. To date, the last state to ban corporal punishment is the state of West Virginia, having done so nine years ago in 1994 (these analyses of states based on data from the *U.S. Statistics* source, 2003). In the state of Rhode Island, corporal punishment policy is left to the local school district, and at this time, all districts in the state have outlawed its use (*U.S. Statistics*, 2003). Illustrating the fact that “states have different cultural values” (Marshall, Mitchell, & Wirt, 1989, p. 13), the majority of the states which still allow corporal punishment are in the southern part of the U. S. (Dayton, 1994; Farrell, 2002), where the prevailing cultural values tend to endorse the “spare the rod, spoil the child” biblical philosophy (Bitensky, 1998). “Values become forces that influence policy,” and “cultural values enter into the structure of policy-making in states” (Marshall et al, 1989, pp. 2, 4). State laws concerning corporal punishment apply only to public schools and not to private schools, though some private schools have initiated their own policies against corporal punishment (Farrell, 2002).

Policy Influences

Many of the state policies against corporal punishment came about during the humanistic philosophy period of the 1960s and 1970s in the U.S., during the period of psychologists Abraham Maslow and Carl Rogers. Maslow’s research and work focused on innate human needs, such as “safety and security needs (freedom from fear, physical violence, and abuse) and on the “self-esteem needs (positive self-concept and respect from others)” (Kahne, 1996, p. 48). Humanistically-oriented educators have long maintained that corporal punishment methods deny, violate, or subjugate these two basic needs of students in schools.

Later in the 1990s, renewed attention to corporal punishment policy occurred at both the international and state level. “The caning of American teenager Michael Fay as punishment for vandalism in Singapore renewed debates among Americans in 1994 about the merits of corporal punishment” (Smith, 1996, p. 505). Though there was an outcry against the severity of the discipline method used in this incident, “many Americans apparently believe that caning is an appropriate punishment. Some state and local legislators proposed the reintroduction of corporal punishment as a means to deter and reform juvenile offenders” subsequent to the

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incident (p. 505), “briefly resuscitating dormant philosophical and policy debates” and bringing out into the policy arena both proponents and protesters of corporal punishment. “The incident provided a context for crystallizing issues and inflaming passions concerning a particular area of ongoing policy debate: the use of corporal punishment in American public schools” (p. 505). Legislative attempts to reintroduce corporal punishment as recently as California in 1996, Montana in 1997, Iowa in 1998, and Oregon in 1999, were not successful (*Corporal Punishment*, 2002).

At the local level, school districts in the states that have not banned corporal punishment statewide have the option of either allowing or prohibiting corporal punishment practices, reflecting the “nation’s long-standing tradition of democratic policy making and local control over educational policy” (Smith, 1996, p. 505). Recent estimates for local bans in these states, which still allow corporal punishment, include over 200 cities which have specifically banned the practice, including 30 cities in large urban areas (*Corporal Punishment*, 1992). However, for parents, educators, and other stakeholders who are opposed to corporal punishment and who attempt to influence or change district policy to ban this discipline method, the process of informing local policy can be difficult, time-consuming, and often unsuccessful.

A case study of one school district’s corporal punishment policy in 1994 by Christopher Smith, Michigan State University, quite aptly illustrates the difficulties and “impediments to the application of education research in local policy making. Because the nature and methods of empirical research are not well understood, even by local education professionals, scientific knowledge can be mischaracterized or ignored, especially when it clashes with strongly held personal beliefs” in the community and in the school’s administration (Smith, p. 502). Smith, a social scientist who studies policy making, found that the result of the local district’s task force on corporal punishment policy was the repudiation of “social science research as a basis for informed decision making.”

After Smith researched over 100 professional journal articles in ERIC on corporal punishment, found “virtually no research supporting the use” of this practice, and presented his findings to the task force, the chairperson of the committee (a school principal) “preempted any discussion” of them, declaring that “these studies were not worth the paper they were printed on,” and in effect influencing the eventual

decision to allow corporal punishment at the school (p. 508). Smith’s assessment of the “naive reductionism” (p. 510) in this particular policymaking process— which might be echoed to some extent in the policymaking practices of other school districts across the U.S.—is that often educational research is distorted or repudiated

by an educated person who is supposed to provide leadership on education issues. In other respects, however, it was a natural response of any human being attempting to fend off information that clashed with cherished beliefs. Moreover, this school principal was an admitted practitioner of corporal punishment, so he had a personal stake . . . in justifying the policies that he, as an educated and professional school administrator, had implemented in his school (p. 508).

Another problem with informing local policy on corporal punishment, according to Smith, is the phenomenon “of ascribing causal connections to simultaneous trends” (p. 509). In discussing whether or not to allow corporal punishment in their school, members of this same local task force had “asserted that over the years, the . . . increase in frequency and severity of student misbehavior was caused by the reduction in administration of corporal punishment that occurred over the same time period” (p. 509). This common pitfall illustrates that “beliefs are, in some respects, the antithesis of empirical research” and “by their very nature as entrenched elements within an individual’s complex cognitive system, are difficult to dislodge” (p. 509). Smith ascribed this policy “defensiveness” to the task force members’ “strongly held beliefs about parental child-rearing practices”: the view that “my parents hit me and they were good parents, and I hit my children and I am a good parent” (p. 511).

At the local policy level concerning corporal punishment, Smith points out that “a major challenge for educational policymakers is to present research conclusions in a nonthreatening way so that citizens both stay focused on the issue of corporal punishment in the schools and avoid personalizing criticisms of corporal punishment in a manner that discourages defensive rejections of scientific knowledge” (p. 511). Another challenge to informing local policy, according to Smith, is the “attachment of symbolism and belief to corporal punishment” and the “tendency of proponents to cling to corporal punishment as a magical cure for society’s problems” (p. 511). Also, in his view, parents “saw difficult social problems looming around them

throughout American society and in searching desperately for a simple, reductionist solution to these problems, they clung tenaciously to a belief that corporal punishment provided an easy, accessible cure” (p. 512). Parents also perceived that there had been an increase in student misbehavior in schools “because students are not paddled” like they used to be in the “good old days” (p. 513), thus they wanted corporal punishment policy to be allowed. Smith terms all of these philosophical dynamics in policymaking the “selective processing of information in support of preexisting beliefs in corporal punishment” (p. 514).

Smith’s conclusion from his case study was that “education scholars cannot seek to control policymaking decisions that are, under our governing system, reserved for the citizenry’s elected representatives. Scholars should however, seek to identify impediments to the . . . use of scientifically generated knowledge that could otherwise enhance policy makers’ ability to make appropriate choices about programs and policies to benefit school children.” Furthermore, he continues, “A major challenge for educational policy making is to marshal and present research findings in a manner which can be accepted and understood by the general public. There can be no presumption that the methods of social science are understood and recognized, or that scholars’ research conclusions will be given greater consideration than school administrators’ anecdotes” in influencing local policymaking on corporal punishment (p. 514), especially that of “authoritative” decision makers (p. 516).

Philosophical Differences

In assessing the current status of corporal punishment policies in the U.S., there is still a very polarized view of whether or not this discipline practice is appropriate for students in schools, with one camp still calling for a “return to basics,” including old-fashioned, traditional discipline methods (Rose, 1984, p. 427), and the other camp of the opinion that corporal punishment amounts to nothing less than sanctioned, institutional child abuse. The former group, the advocates of corporal punishment, believes that school policy should be left to “educators, regardless of how flagrant the abuses of student rights and welfare” (Menacker, 1990, p. 18). There is also the substantial, continuing difficulty in achieving any sort of national consensus on this educational issue. With the policy arena being relegated to the state and local level instead of the federal level following the 1977 Supreme Court decision, there is some debate about whether or not a national consensus is even necessary, advantageous, or a

prerequisite for meaningful policy reform, much less even possible. Since the 1960s, there has been “the absence of a clear policy position on school discipline,” yet the “annual *Phi Delta Kappan* Gallup polls on the public’s attitude toward the public schools . . . have identified school discipline as a chief source of public concern” (Menacker, 1990, p. 17).

Compounded with the fact that “there appear to be no applied empirically based studies that support the use of corporal punishment” (Rose, 1984), it is “clear that most professional and public opinion is shaped more by hunch, folklore, and conjecture than by empirical evidence” (p. 427), which makes informing and influencing American policy on corporal punishment even more problematic. Entrenched pedagogical and disciplinary practices are also difficult to influence and transform in a factory-driven, technocratic society. For instance, a national survey mailed to 324 principals in 28 randomly selected U.S. states, of which 232 or 71% responded, showed that 74% of the responding principals used corporal punishment, with 73.1% of them indicating that corporal punishment was “an effective way to demonstrate support of their teachers” (Rose, pp. 427-437). Moreover, 73% of the responding principals felt that corporal punishment “had a positive effect on teacher morale” (p. 437). However, a call has been made for educators to “balance changes in case law that affect school discipline policy with the social and educational needs and demands of the schools. In the final analysis, this requires the exercise of good judgment” (Menacker, 1990, p. 26). The current climate in America affords school administrators “with a golden opportunity for developing . . . policies that balance the civil rights of students with the needs of educational government to conduct schooling in a safe, orderly environment. It also imposes upon them a greater responsibility to be ‘reasonable’ and considerate of the civil rights of students” in order to avoid “the substitution of judicial judgment for that of educators” concerning corporal punishment policy (pp. 27-28). Further, some opponents of corporal punishment have “argued that the practice of corporal punishment conflicts with the federal goal of violence-free schools stated in ‘Goals 2000’ ” (Dayton, 1994).

A proposed solution to the varying policy phenomenon in the U.S. is to have the courts become “educated by educators on matters of school policy and discipline, just as educators must become better versed in the laws applying to school discipline. Both groups need to learn from one another” (Menacker, 1990, p. 29). Another suggestion to address the disparities in corporal punishment policy across America would be to

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convene “a national conference of long duration, or a national institute . . . in which educators, board members, and jurists participate in the development of guidelines sanctioned by both the courts and the public schools. Considerations should not be exclusively limited to legal matters but should entertain issues of educational ethics, goals, and organizational standards as well” (p. 29). “Increasingly, the legality of corporal punishment in public schools turns not upon court decisions, but on whether or not elected officials believe it is an effective, fair, and rational educational policy” (Dayton, 1994).

Social Justice Issues

In comparing U.S. policies on corporal punishment to that of other countries, it is sobering to realize the great extent to which this practice has already been eliminated around the world. “The U.S. is far behind many European countries [in this regard]. Corporal punishment has been banned in Poland since 1783, in the Netherlands since 1850, in France since 1887, in Finland since 1890, and in Sweden since 1958. It is also prohibited in the Soviet Union and almost all the other Communist bloc countries” (Boonin, 1979, p. 395). Italy banned corporal punishment in 1860, Belgium in 1867, Austria in 1870, Japan in 1900, Russia in 1917, Turkey in 1923, Norway in 1936, China in 1949, Portugal in 1950, Sweden in 1958, Denmark in 1967, Germany in 1970, etc. (*Facts*, 2002). “Every industrialized country in the world now prohibits school corporal punishment, except the U.S., Canada, and one state in Australia” (*Facts*, 2002). In all, more than 90 countries worldwide have abolished corporal punishment of children in schools (*Challenging*, 2002).

Currently in the U.S., approximately a third of a million students are subjected to corporal punishment in schools each year, with black students being subjected to corporal punishment more than double their percentage of the student population. Though black students comprise approximately 17% of the overall student population nationwide, they receive 39% of the corporal punishment administered each year. Today, the five states with the highest percentages of all students being struck as a disciplinary measure are, in descending order: Mississippi, Arkansas, Alabama, Tennessee, and Oklahoma, all in the southern half of the U.S. (U.S. Dept. of Ed., 2003). In looking at these modern statistics, seeing Michel Foucault’s metaphor of schools as “prisons” is not difficult when these

institutions are allowed to use corporal punishment against students who have no due process rights or means of redress (Harber, 2002, pp. 8-9). Perhaps the real root of the issue is that strong feelings both for and against corporal punishment have existed for hundreds of years and are likely to continue in the U.S. in spite of educational reforms, social science research, and informed dialogue.

Conclusions

The final word on the issue of corporal punishment in the U.S.—“to do or not to do”—may come at the global level when an international seminar on “Global Progress towards Ending All Corporal Punishment of Children” meets in Denver, Colorado, on July 7, 2007 (a memorable date of 7-7-07). The seminar is cosponsored by the Global Initiative to End All Corporal Punishment of Children and the Save the Children organizations, which support the work and position statements of the United Nations Committee on the Rights of the Child (*Challenging*, 2002). Rule 12:3 of the U.N. Standard Minimum Rules for the Administration of Juvenile Justice, known as the “Beijing Rules,” states: “Juveniles shall not be subject to corporal punishment” (*Challenging*, 2002). Paragraph 21(h) of the U.N. Guidelines for the Prevention of Juvenile Delinquency, known as the “Riyadh Guidelines,” states that “education systems should devote particular attention to ‘avoidance of harsh disciplinary measures, particularly corporal punishment.’” Paragraph 54 continues: “No child or young person should be subjected to harsh or degrading correction or punishment measures . . . in schools or in any other institutions” (*Challenging*, 2002).

Concerning the global context of national policies in education, Reimers and McGinn, in their *Informed Dialogue: Using Research to Shape Education Policy Around the World* text, make note that “international assistance agencies . . . have significant influence over decisions” concerning educational policy (1997, pp. 16-17). The United Nations Committee on the Rights of the Child has now formally recommended the prohibition of corporal punishment of children in all 142 countries on all continents in the world (*Challenging*, 2002). However, due to entrenched historical and sociological factors, it remains to be seen whether corporal punishment is ever completely banned in American schools.

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C.S. LEWIS ON EDUCATION

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His education had been neither scientific nor classical – merely ‘modern’. The severities both of abstraction and of high human tradition had passed him by: and he had neither peasant shrewdness nor aristocratic honour to help him. He was a man of straw, a glib examinee in subjects that require no exact knowledge (he had always done well on Essays and General Papers).

That Hideous Strength (Lewis 1946, p.212).

Introduction

My formal schooling occurred during the late 1960’s and through the 1970’s. Our instruction included a plethora of “new”- new math, new science, new history and such. University general-education courses allowed the appearance of a liberal education. After years of work and raising a family, I began to feel something was missing. The “new” education had not dealt with issues that have faced humans for millennia and so I searched for works older in origin than the day before yesterday. David Kolb had described three broad stages of maturation: acquisition, specialization, and integration (1981, pp. 248-49). It is not unusual for adults faced with ever increasing specialized roles to yearn for a broader, more fulfilling education. My daughter was reading a set of children books by C.S. Lewis. My investigation revealed a prolific writer. His bibliography extends to eighty-two full pages at the end of Hooper’s (1998) *C.S. Lewis: A Companion and Guide*. My focus in this paper is on what C.S. Lewis had to say about education. There is no pretense that the paper is exhaustive. My purpose is modest: to encourage others to read and write about C.S. Lewis and education and not simply dismiss him as an old crank or Christian apologist. Oxford failed to promote him after 30 years of distinguished service for such reasons but Cambridge recognized his accomplishments with a chair in 1954 (Wilson pp. 208, 245).

Why go to college?

Ask almost any young person why they wish to go to college and invariably the response is to “get a good job.” Guidance counselors and teachers often encourage this outlook when they ask a student considering post-secondary plans “What do you want to do?” Colleges also proudly display charts showing lifetime earnings of those with and without a college degree. Vocational training as the reason for college attendance is so pervasive an idea that to challenge it relegates one to prig or crank status or as being undemocratic or elitist. Burke Hedges (1995) outlined the threat of “jobism” in his book, *You Can’t Steal Second with Your Foot on*

First. C.S. Lewis (1939) anticipated him by fifty years. He considered the purpose of education was to produce the good person and the good citizen. The good person is a person of “good taste and good feeling, the interesting and interested man.” He proclaimed that “education is essentially for freemen and vocational training for slaves” (p. 81). He acknowledged the need for vocational training since we need good surgeons, electricians, and the like. The danger, according to Lewis, is when equality means training for all and education for none. If training beats education, civilization dies. What we do for a living is merely a means to a leisure where we think, read, and converse (p.82). In short, what we do for a living is not who we are as humans. Occupation is part not the total sum of our being. Yet, today we describe ourselves by the jobs we do. We are our job title rather than a person that works at such an occupation. This is very dehumanizing and leads to further commodification of people. Unger (1976) noted that in feudal societies a person was not capable of being a good person but simply the title of his job. An interesting point is the similarity between Lewis, a classical defender of modernity to some extent, and the post-modernist Lyotard. For Lyotard (1984) higher education is a subsystem of the larger social system with performativity as criterion. Higher education is to produce skills not ideals (p.48). Performativity asks whether knowledge is efficient, useable, and marketable and not whether it is true, just, or moral. Are we more than our ‘market value’? Does college add more than just ‘market value’ from a degree?

What is the purpose of college?

Lewis distinguished between education and learning. Learning is for those already humanized by education. College is for those desiring to learn for its own sake or who can at least pretend to such purpose (1939, pp. 84-85). College is not for self-improvement or a general education. The student should not ask the following when selecting a college: Which school will give me the best general education? Which school will qualify me

for the best jobs? Which school will do me the most good? The student should ask “what do I most want to know.” The goal is not self-improvement but to know some part of reality in total “as it is in itself” (1939, p. 87).

What should be the course of study?

Lewis would not support a general education course of study in college. Studying a bit of everything means that the course of study has been artificially constructed by professors. This is the role for the educationist (elementary and secondary educators) not the college. For Lewis, the conception of learning is that one learns a slice of reality very well by in depth and comprehensive study of the slice selected, without selection by the professors or curriculum committees (1939, 87-90). Interestingly, Lewis did not earn a doctorate in literature because his proposal was considered too broad for a research degree. A.N. Wilson notes that while Lewis was to be a heavyweight in the field of scholarship, the painstakingly minute study of some small area was not for him (1991, p. 88).

Jane Tompkins (1996), a controversial experiential college educator of our day, touched on a similar idea in her book *A Life in School: What the Teacher Learned*. Here is a letter from the book:

Dear Fellow Teachers:

In the classroom we say over and over that there’s not enough time to do what we really want. But it’s a lie. Listen to Mary Rose O’Reilly’s reflection on this: Sister Teresa was past her prime, getting eccentric. She was supposed to teach us Art History from Prehistory to the Present. We spent weeks on primitive cave painting, then stalled on Giotto. Day after day, we sat in a dark classroom, looking at the confusion of spears and torches in “The Kiss of Judas”- until we knew it. Knew it. Later, lurking morosely in the positivist pews of Johns Hopkins University, where I read the Gospel of John in first year Greek, it was Giotto that rose before my eyes. That confusion of spears, and that alone, opened the Greek text to me. Now I knew two things. This nun having done her work, art stops short for me in the early fourteenth century. Somewhere, filed in some Platonic syllabus, lie Raphael’s fat madonnas, but they are not for me: I do not know them. I suppose that is a loss. But I know two things. So you see, whether or not you have enough time depends on what your conception of learning is. Jane (1996, p. 149)

Interestingly, Lewis was criticized for not extending his syllabus in English literature beyond 1832 which excluded a great number of famous writers such as

Tennyson, Browning, and Dickens (Wilson 1991, p. 209).

We can wonder if Lewis was familiar with the lectures of Jose Ortega y Gasset in 1930’s Spain. Ortega y Gasset proposed at least four purposes of a college education: (1) train professionals, (2) research, (3) train political leaders, and (4) create a cultured person. The content of all study is the current great ideas and general knowledge of history, the results of science, social life, and the plan of the universe. Professors were expected to integrate (Ortega y Gasset 1944/2001). Perhaps this is what Lewis was responding to when in *The Abolition of Man* he states that “virtue has become integration and diligence dynamism” as evidence of the treatment of mankind as mere specimens for science. (1943/1996, p. 81). Also, the quotation to begin this paper may have been in response. Lewis would object to the determination of what was great and current by professors or committees which would stamp the ideas of the committee with their choice of the proper education of a particular age (1939, p 88). “*Our* selection would be an effort to bind the future within *our* present knowledge and taste . . . It would be worse; it would be a kind of propaganda, concealed, unconscious, and omnipotent.”(p. 93).

Dead White Men: Ain’t They Human

In *The Screwtape Letters*, Lewis has a worldly wise old devil uncle Screwtape write a series of letters of instruction to a young tempter devil. In one letter, Screwtape advises that “since we cannot deceive the whole human race all of the time, it is most important thus to cut every generation off from all others”(1942/1990; p. 140). Why? The errors of the past may be corrected presently if learning occurs across the ages. Screwtape notes how useful the Historical Point of View has become to prevent such correction. Scholars, properly inculcated with the Historical Point of View, never ask whether the ancient author speaks the truth. Rather, such scholars ask who has influenced the ancient writer, what phase in the writer’s development does it illustrate, how it affected later writers, and what is the general course and present state of the criticism. To consider the ancient writer as a possible source of knowledge is seen as simple minded. The result is that scholars are as cut off from the past as the most ignorant mechanic who declares that history is bunk (1942/1990; pp.139-40). Lewis wrote in the early 1940’s. Today, he would find some scholars declaring that history is bunk and there is no truth, excepting perhaps their own ideology. He anticipated this as we shall see in the next section.

Lewis’ Tao

Lewis proposed the concept of the Tao as the doctrine of objective values. The Tao of Lewis embodies traditional moralities of east and west, Christian, pagan, and Jewish. Lewis provides illustration of the Tao or natural law using a variety of sources (1943/1996, pp. 31, 91-109). Categories of the Tao include the following laws:

- I. The Law of General Beneficence (Do not harm others; Love others);
- II. The Law of Special Beneficence (Take care of family),
- III. Duties to Parents, Elders, Ancestors,
- IV. Duties to Children and Posterity,
- V. The Law of Justice (a. sexual justice, b. honesty, c. in the courts),
- VI. The Law of Good Faith and Veracity,
- VII. The Law of Mercy;
- VIII. The Law of Magnanimity.

Lewis admits that the Tao has contradictions and inconsistencies but argues that development and refinement can occur and should occur only within the Tao (1943/1996, pp.56-57). The problem with a claim of no objective truth is that it assumes that man can make of man what man wills. This means the power of some people to make other people what they please by education and propaganda based on a perfect applied psychology and eugenics (1943/1996, p. 69). In the old education, teachers did not cut people to some pattern they had chosen. They merely handed over what had been received. It was like an old bird teaching a young bird to fly. The old bird was bound by Tao. The new education sees values as mere natural phenomena to be produced in the pupil as part of conditioning. The Tao that exists is the product, not the motive of education. The Conditioners choose what kind of artificial Tao they will, for their own good reasons, produce in the human race (1943/1996, p.71). The science that has conquered nature will also conquer humans. Thus, Lewis contests the postmodern idea of no objective values or truth but also challenges the modernist perspective which sees science as naturally progressing toward a better future for man. Lewis replied to those who would see him as an obstructionist in opposing the modernist progressive view by pointing to the lessons of history (1939, p. 82).

Lewis was writing during the time of the Nazis. However, he made clear that the process toward the abolition of man “goes on apace among Communists and Democrats no less than among Fascists” (1943/1996, p. 81). In fact, the starting point for *The Abolition of Man* is an elementary English book referred to as The Green Book. He is critical of the book’s attempts to fortify the young against emotions.

Emotionalism was seen by many as the basis of the totalitarian regimes. But Lewis says that they miss the educational needs of the times. He states that “For every pupil who needs to be guarded from the weak excess of sensibility there are three who need to be awakened from the slumber of cold vulgarity. The task of the modern educator is not to cut down jungles but to irrigate deserts” (1943/1996, pp. 26-27). Man by his appetite is mere animal. Man by his intellect is mere spirit. The chest-magnanimity-sentiment serves as a liaison between head and gut and makes us human. The Green Book produces Men without Chests whose heads are no bigger than ordinary. It just seems that way because of the atrophy of their chests. These are called intellectuals. “We make men without chests and expect of them virtue and enterprise. We laugh at honour and are shocked to find traitors in our midst. We castrate and bid the geldings be fruitful” (1943/1996, pp. 36-37).

Moral Development: Kohlberg and Gilligan Anticipated

Kohlberg centered his Theory of Moral Development on justice: the understanding of rights and rules. Gilligan discovered a different orientation of care which at level II deals with goodness as self-sacrifice and was mostly attributed to women (1982, pp. 17,19). Lewis has Uncle Screwtape advise his young devil about the divergent views of unselfishness of the two sexes. Unselfishness for a man is not giving trouble to others and respecting other people’s rights. Unselfishness for a woman means taking trouble for others and doing good. Thus, each sex, without any obvious unreason can and does regard the other as radically selfish (1942/1990, pp. 131-32).

Democracy and Education

In *Screwtape Proposes a Toast*, Uncle Screwtape instructs on how to use “Democracy” for the devil’s aims. The tempters should aid in the transition of the word from a political idea of equal treatment to a factual belief that all people are equal. The belief that “I am as good as you.” is to be encouraged since it builds resentment of every kind of superiority in others. Uncle Screwtape notes how such sentiment has already worked itself into the educational system. The new education’s basic principle is that “dunces and idlers must not be made to feel inferior to intelligent and industrious pupils.” Screwtape hopes for the abolition of all education when all incentives to learn and all penalties for not learning are prevented (2003, pp. 4-6). This discussion relates to the prior section concerning the Tao and values. If all values are subjective, then grading or any form of evaluation is impossible. The professors in Douglas and Judy Simpson’s paper

presented to this conference previously, while fictitious, properly state the reality for many in education today (Simpson & Simpson 2000).

Lewis, writing in 1961, directly addresses the United States. Uncle Screwtape, apparently referring to Sputnik, remarks how one democracy was so surprised when it found Russia had got ahead of them in science. "If the whole tendency of their society is opposed to every sort of excellence, why did they expect scientists to excel?" (Lewis 1961/2003, p.7). John W. Gardner in his book *Excellence: Can We Be Equal and Excellent Too?* (1961/1971 p.193), writing at about the same time as Lewis stated, "The importance of competence as a condition of freedom has been widely ignored . . . Keeping a free society free—and vital and strong—is no

job for the half-educated and the slovenly."

Conclusion

Clive Staples "Jack" Lewis may be easily dismissed by some current scholars. What possibly can he contribute to a multicultural, diverse, postmodern world? He lived and wrote long ago (over 40 years in the past) and was a white, male, defender of classics and universal values, and a Christian. He never earned a doctorate. It seems that those espousing views of acceptance of all ideas really only mean those ideas that agree with them. Perhaps Lewis foresaw this very development. Perhaps we can transgress boundaries and consider great writers and thinkers to critique our own thoughts, challenge our own ideas, and inform our practices.

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**TOWARD A SUSTAINABLE EDUCATIONAL CURRICULUM:
A SURVEY OF ECOFEMINIST ETHICS**

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Introduction

The ecological crisis currently threatening the livelihood of individuals, communities and all biotic organisms on this planet is a critical issue affecting all of modern culture. A key approach to addressing cultural crises is education. While environmental educational theorists have developed many helpful strategies and curriculums, none that I have found adequately address the unique concerns and insights of ecofeminists. Environmental educator Stephen Sterling writes, “Radical change in education may be seen as depending on developing three related bases: a *vision*, that is, a philosophy and direction; an *image* of the desired state in terms of core values and ideas as a basis for discussion; a *design* that allows realization of the image.”¹ My paper explores ecofeminists’ visions and images with the intent of stimulating future ecofeminist designs for education, and for culture as a whole. This discussion will shed light on what must be included in an environmental education curriculum if we are truly to revamp education into a process that nurtures sustainability-minded students and citizens. It will be shown through my presentation that there is much more to the chauvinistic treatment of nature by “man” than meets the eye. Because there are obscure elements, having more to do with the ways people treat people than how they treat nature, it is essential that ecofeminist philosophy be included in a discussion of the future of environmental education.

What is Ecofeminism?

What makes ecology a feminist issue is not that women are somehow more natural than men, nor do most ecofeminists believe that simply by ending sexism the environment will cease to be dominated. The connection exists in the way that both women and nature have been mutually identified and oppressed by patriarchy. “First, seeing women as ‘closer to nature,’ and nature as ‘like a woman,’ has been intrinsic to the subordination of both. Therefore, any attempt to understand sexist oppression or to address reasons and motivations for our destructive domination of nature must take these connections into account.”² Ecofeminists’ analytic connections of subordination later came to include the domination of all groups of people oppressed by white male patriarchy, such as indigenous peoples, racial minorities, gays and lesbians, and the world’s poor. I will follow the trend of

ecofeminist literature by referring to these other groups throughout this paper as “Others.” Ecofeminism can be seen in some ways as an anti-oppression movement. However, unlike other anti-oppression movements, ecofeminism is committed to using gender as a departure point and main category of its myriad analyses.

Some ecofeminists believe that patriarchy’s cavalier relationship to domination is rooted in a rejection of the natural, which has been seen as an intimidating reflection of humanity’s mortality. As Ynestra King writes, “Women’s powers of procreation are distinguished from the powers of creation – the accomplishments through the vehicles of culture by which men achieve immortality. And yet this transcendence over women and nature can never be total: thus the ambivalence, the lack of self without the other, the dependence of the self on the other both materially and emotionally.”³ The ecofeminism that I promote sees the connection between nature and women as a cultural one but argues that we should choose not to sever this connection. Rather, we should embrace the connection between nature and woman to create a new culture including ethics and values that allow one to foster deeper relationships with nature and each other that are not based on domination and exclusion.

Like the modern deep-ecology movement, ecofeminism desires to create an ecologically oriented society that enables us to transform the nature/culture duality at the root of environmental disregard. Unlike the deep ecology movement ecofeminism says that our pathological relationship to nature is not merely human-centered, but androcentric or male-centered as well. Deep ecology cannot achieve its aims, so claim ecofeminists, who are sympathetic by-and-large with the basic tenets of deep ecology, until deep ecologist men learn to embrace the “woman inside of themselves.”⁴ Dualistic thinking promoted by such distinctions as male/female, nature/culture, straight/gay, etc. is what allows modern humanity to so blatantly disrespect our natural environment. Many ecofeminists, including the two key theorists of this paper, feel that our hope for change lies in a socialist transformation of modern society. In order to see the details at work in these and other ecofeminist visions, let us move to Karen J. Warren’s idea of the commonalities in ecofeminist theory and thought. This will show us what kinds of

alternate ethics and values ecofeminism promotes.

Ecofeminism Ethics and Values

Following the pattern of Warren's analysis, we will look at eight key features of an ecofeminist ethic.⁵ Though there may be varying degrees of conformity to these eight features within ecofeminism, Warren's descriptions provide an excellent overview of what ecofeminist values and ethics are in most cases. These values, Warren argues, form the foundation of the worldview that ecofeminist envision.

Warren's first contention is that ecofeminist ethics should not be human-centered as mentioned above. This is a radical and necessary departure from historical Western ethical theory. Aristotle, for instance, based his ethical theory on what he believed distinguished human beings from other living things, namely rationality. An irony of his conception is that he did not consider the female half of humanity to possess this distinction. Therefore, it was an ethic based on what, he believed, distinguished human men from all other living beings, including human women. Though the trend of excluding women and women's values from consideration in ethical theory has recently begun to shift somewhat, the human-centeredness has remained. Ecofeminism is not the only ethical theory that combats this human-centeredness but it may be the most useful, since it also dismisses androcentric, or male-centered, ways of thinking.

A second feature of ecofeminist ethics, as defined by Warren, is nothing "that promotes sexism, racism, classism, naturism, or any other 'ism of social domination'" can be considered part of an ecofeminist ethic. This aspect of an ecofeminist ethic stands firm against any potential domination justified by rational or economic appeal. This includes the violence committed against nature in the name of progress or growth. This aspect also critiques the systematic social and economic stratification that is responsible for much of the Third World's environmental degradation. Though I have sought, I have never found such a strong statement against artificial stratifications in other ethical theories. This contribution is a major proactive element of ecofeminist thought that aims directly at some of the modern world's largest ethical dilemmas and proclaims that an answer has been found.

The third principle Warren puts forward is the notion of a "contextualized ethic." This appears to mean that ecofeminist ethics are involved in a type of relational narrative open and nurturing to a plurality of values and voices. In other words, individual differences matter and are included in ecofeminism's analysis of ethical thought. Our histories, experiences, stories, and

relationships construct our feelings of right and wrong. The story ecofeminism tells is myriad, multifaceted and ever growing through, ever learning of the experience of life.

Fourth, ecofeminist ethics are inclusive, emerging from and reflecting the diversity of perspectives outside the margins of androcentric ways of thinking. This principle is similar to the third principle but is less about how the story is told and more about who will be telling it. This aspect of ecofeminism promotes dialogue among all humans and openness between humans and nonhumans. In this way, ecofeminism denies the nature/culture, man/woman split, and other dichotomies that emerge from paradigms of domination. Instead ecofeminism chooses to view humans as ecological creatures, members of an intricate web of planetary life with important similarities and differences in relation to other members of the ecological community. Viewing humanity as members of a greater ecological community is vital to a true understanding, appreciation and in these times, saving, of life on planet earth. Further "by being inclusive, ecofeminist ethics help to minimize empirical bias by ensuring that any generalizations that are made about ethics and ethical decision-making include the voices of women and other Others." This is an important point in ensuring that values of domination do not reemerge once they are removed.

A distinctive fifth principle in ecofeminist ethics is that there is no attempt to construct an "objective" perspective. This requires ecofeminism to reject claims of non-biased theory. This is a huge step in ethical theory because beneath even apparently self-evident statements of philosophical "truth" lie assumptions and biases of analysis and cognition. Many philosophers would like to believe that there is some objective course of reasoning able to discern the indisputably "true" theory or "right" action. This is simply not the case in our modern world of ever increasing complexity and multiplicity of genuine and well-reasoned perspectives. Ecofeminism could allow a single voice to emerge in its narrative, formed by consensus among its all inclusive, non-dichotomized constituency, but it does not. It knows that what is needed is a nurturing foundation for an on-going dialogue among various voices speaking from various places and times. It is along such lines that ecofeminists assume that a bias which brings the voices of the oppressed and marginalized to the center of the conversation is less partial and therefore "better" than an ethic which denies these "other" voices.

A sixth principle found in most ecofeminist thought is the central inclusion of values "typically unnoticed,

underplayed, or misrepresented in traditional ethics (e.g., values of care, love, friendship, and appropriate trust).” Values that are found in intimate relationships between individuals are at least as valuable to ethical calculations as are popular, supposedly impartial cost-benefit analyses and discussions of utility. As Aristotle wrote in *The Nichomachean Ethics*, “Where there is true friendship, justice is not needed.”⁶ If values of care and friendship can be seen as part of the foundation of ethical theory then it is easy to see how values which allows us to harm the planet and each other would be less present.

Rather than paraphrase or interpret Warren’s seventh principle I will simply quote her in order to capture the full magnitude of her point.

[A]n ecofeminist ethic involves a reconception of what it is to be human and to engage in ethical decision-making, since it rejects as either meaningless or untenable any gender-free or gender-neutral description of humans, ethics, and ethical decision-making.⁷

This requires any truly ecofeminist ethic to reject the idea that there is some abstract notion of what it is, or should be, to be human. To understand the moral decision-making of any human being one must know the context of that person’s life and the situation in question. There is no one appropriate way to say, “I would have done this or that if I had been in your shoes,” without qualifying, the particulars of who is standing in those shoes.

The last ethical principle to which most if not all ecofeminists subscribe is a revision of what rationality is as it relates to the philosophical concept of reason. The main contention here appears to be that rationality is overly limited and does not include such important concepts as emotions and feelings. Rationality, or reason, is seen as that which assists in long-term planning, apprehension of abstract concepts, choosing the best way to achieve a desired end, etc. Warren particularly suggests that we should shift our philosophical focus from reason to intelligence. This shift she argues would allow us to consider “rational

intelligence” and “emotional intelligence” as equal parts of the whole. In ethical theory and practice it is required that we combine both ways of thinking if we are to see the true impact of our decisions and thoughts.

These ethics and values of Warren’s form the ecofeminist vision that I support. These principles would help to heal the environment and alleviate the cause of its current state of illness if actualized. It must be restated that ecofeminists do not believe that the domination of nature is separate from the domination of women and other Others. Rather, their liberation is a joint project.

Conclusion

Education can be one of our primary vehicles for promoting and developing a world in accord with ecofeminist values and visions. But, of course, ecofeminism begins in the hearts and hands of each of us. “To fully understand the significance of ecofeminist literacy means that we acknowledge and actualize its values in our personal lives and through our practice as educators. What is most important is that within the context of a pedagogy based on ecofeminist literacy students will come to recognize and critically analyze systematic injustices, both to humans and the nonhuman world, within and across cultural boundaries.

Ultimately, the goal of ecofeminist literacy is to empower students and educators to become visionaries who question, analyze, reflect, critique, and engage in forms of nonviolent social action that will lead toward a socially just, culturally diverse, and ecologically sustainable future for all life on earth. However, within the context of schooling, it is the educator’s role to provide a pedagogical framework that will open the pathway toward ecofeminist literacy.”⁸

I leave the above challenge with any current or future educator who hears or reads this paper. Let’s teach our children ecofeminism now, so that words like environmentalism and feminism become a thing of the past, replaced by actual social justice and environmentally sustainability, practices which come hand and hand or not at all.

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PLURALISM IN THE THOUGHT OF JOHN DEWEY,
ISAIAH BERLIN AND JOHN RAWLS

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Pluralism, as we use the term nowadays, refers to the autonomy of belief of different groups in a society. Liberal political theory postulates that various belief systems can and do coexist in open societies like the democratic republics that are increasingly appearing since the fall of Marxism-Leninism as a form of government. Liberal pluralistic societies value the disparate views of various groups, some more some less, as a marketplace of ideas that can advance the development of the society as more free and more equitable. Pluralism is, however, problematical in that various groups and associations consider their views and values to be superior and continually strive for hegemonic control of the society. Consider the case of the granite monument to the Ten Commandments installed in the rotunda of the Alabama Supreme Court, continuing disagreement about abortion rights, gender irrelevant marriage, and the profiling of citizens and residents, among others.

Pluralism has attracted the attention of a number of intellectuals but I believe the three most important thinkers to devote themselves to the analysis of pluralism in the modern state have been John Dewey, Isaiah Berlin, and John Rawls. Each of them looked at pluralism from somewhat different perspectives. Dewey became interested in the articulation of individuals into communities. Berlin looked at the development of ideas, often ideas at cross purposes, and how these ideas influenced societies and citizens in societies. Rawls was concerned with the functioning of his concept of justice in the modern industrial state through his view of political liberalism. The perspective each of these writers brings to the problem of pluralism forms the basis for this paper.

DEWEY

I think we could make a case for John Dewey as the most important figure in the growth of the notion of political and social liberalism in western democratic thought in the Twentieth Century. Upon leaving Michigan for the University of Chicago in 1894, Dewey's religious activity and church membership ended. Dewey noted that as an undergraduate he had been steeped in philosophy largely by teachers of philosophy who were also clergymen; that there was a strong alliance between religious tenets and intuitional philosophy. Even though the first articles he published were written in the intuitionalist style, Dewey said that

the only lasting influence that this religious-intuitional learning had was ultimately negative.¹

Dewey recognized the personal crisis that resulted from the religious beliefs that he had been taught and the opinions that he was developing for himself while his intellectual transformation. Dewey characterized himself as "unstable, chameleon-like, yielding one after another to many diverse and incompatible influences; struggling to assimilate something from each and yet striving to carry it forward in a way that is logically consistent with what has been learned from its predecessors."² Dewey noted among these predecessors, the general philosophic views of William James whose most distinctive factors were, he said, "pluralism, novelty, freedom, individuality . . . all connected with his feelings for the qualities and traits of that which lives."³

For Dewey security and protection are prerequisites for freedom. Security and protection are available through "association with others--and then the organization these associations take on, as a measure of securing their efficiency, limits the freedom of those who have entered into them."⁴ Organization ultimately replaces association and becomes a source of dogma, controlling the activities of its members. Organizations provide competing dogmas expressing different ideas about the good in society resulting in social conflict. "The problem of freedom and of democratic institutions," Dewey wrote, "is tied up with the question of what kind of culture exists. . . ."⁵

Dewey believed that the "search for a single, inclusive good is doomed to failure . . . There are," he said, "many meanings and purposes in the situations with which we are confronted . . . If the idea of a plurality of interconnected meanings and purposes replaced that of *the* meaning and purpose . . . the joy of constant discovery and of constant growing (would be possible)."⁶ Dewey knew that "democratic ends demand democratic methods for their realization. Authoritarian methods now offer themselves in new guises. They come to us claiming to serve the ultimate ends of freedom and equity. . . ."⁷ Democracy, however, only functions through the day-to-day practice of democracy. These are the lessons we are still struggling to put into practice since security and protection have become more valuable than freedom itself.

Dewey feared the power of the wealthiest class. He

knew that the workings of democracy would allow for the possibility that the wealthy class would dominate. He wrote, "Those who have power, rule. This is a necessity, not something to complain of. Democracy was born of the idea that political institution of the ballot and officials elected for a term would give the people power, the people and not a class."⁸ He thought that the people could only rule when they regained the power, but that power relates to how much control they had over the "land, banks, the producing and distributing agencies of the nation."⁹ Dewey wanted "to see politics used to forward the formation of a genuinely cooperative society, where workers are in control of industry and finance as directly as possible through the economic organization of society itself rather than through any form of superimposed state socialism, and where work ensures not only security, leisure and opportunity for cultural development, but also such a share in control as will contribute directly to intellectual and moral realization of personality."¹⁰

Dewey noticed the tendency toward regimentation in society. He thought the dominance of the wealthy gave them the advantage of controlling the rights of all and that ". . . those who cry "liberty" with the greatest vehemence are representatives of the class that is more responsible than any other for the loss of actual liberty by the mass of our citizens. . . . They loudly profess adherence to the glory of the Constitution as the protector of human liberties. . . ."¹¹ Those who oppose the ideals of the ruling class have their loyalty or patriotism questioned. Those in the ruling class ". . . devote themselves to asserting that the Civil Liberties Union and others interested in maintaining the civil rights guaranteed by the Constitution are subversive of Americanism. . . ."¹² Dewey felt that loyalty oaths and other devices were simply means "to produce regimentation of opinion and its expression through producing an atmosphere of intimidation."¹³ He said that "regimentation, goes by the euphemistic name of loyalty."¹⁴

Dewey realized that the plurality of classes and social groupings was an integral part of the democratic state and the democratic state accommodates the pluralistic society as some work-in-progress. The democratic state mediates the differences between the various associations, religious, secular, economic, and ethnic and between its own various social institutions, which at times find themselves at cross purposes in determining the proper course of action for the democratic state.¹⁵

On the other hand, "society is many associations not a single organization."¹⁶ The differences of goals,

beliefs, and attitudes of these associations and their conception of the good, affects, in various ways, the operation of the democratic state. So pluralistic society and state affect each other. The role of the individual in association with others is critical.

Dewey said,

The best guarantee of collective efficiency and power is liberation and use of the diversity of individual capacities in initiative, planning, foresight, vigor and endurance. Personality must be educated, and personality cannot be educated by confining its operations to technical and specialized things, or to the less important relationships of life. Full education comes only when there is a responsible share on the part of each person, in proportion to capacity, in shaping the aims and policies of the social groups to which he belongs. This fact fixes the significance of democracy. It cannot be conceived as a sectarian or racial thing nor as a consecration of some form of government which has already attained constitutional sanction. It is but a name for the fact that human nature is developed only when its elements take part in directing things which are common, things for the sake of which men and women for groups--families, industrial companies, governments, churches, scientific associations and so on.¹⁷

So for Dewey the pluralistic state and the democratic state affect each other. Pluralism requires a great deal of tolerance for the way people form their basic belief and a certain amount of intolerance for beliefs that do not fit into the modern democratic system of government. Pluralism, through the workings of its various associations and organizations, offers a variety of activities, goals, and feelings that are available to individual members of the group. The Democratic state provides a political structure in which the various associations may exist so long as they adhere to the basic ideals of the political structure. The fact that individuals might belong to a number of associations requires the associations to "interact flexibly and fully in connection with other groups."¹⁸

BERLIN

The fragment from the Greek poet Archilochus, "The fox knows many things, but the hedgehog knows one big thing." served as the basis for one of Isaiah Berlin's most enduring analyses. Here he was analyzing the view of history of the Russian novelist Lev Nicholaevich Tolstoy.

Berlin suggested a great chasm exists, between those on one side, who relate everything to a single central vision, one system, less or more

coherent or articulate, in terms of which they understand, think and feel – a single, universal, organizing principle in terms of which alone all that they are and say has significance – and, on the other side, those who pursue many ends, often unrelated and even contradictory, connected, if at all, only in some *defacto* way, for some psychological or physiological cause, related to no moral or aesthetic principle. These last lead lives, perform acts and entertain ideas that are centrifugal rather than centripetal ... without ... seeking to fit them into or exclude them from any unitary vision.¹⁹

Berlin warns us that “the dichotomy becomes, if pressed artificial, scholastic and ultimately absurd.”²⁰

In Tolstoy, Berlin found a sharp-eyed fox whose desire it was to be a hedgehog, to find the single great vision.²¹ In Berlin, and most assuredly in Dewey, I think, we find the same. Berlin, who “gave up his chair in political theory partly because he felt he had none to purvey.”²² He gave up pure philosophy rejecting much of what was fashionable in contemporary English philosophy and instead revisited the ideas of the German philosophers of the eighteenth and nineteenth centuries who were revolting against the “soulless, mechanical ideas of the French enlightenment.”²³ Berlin used the thought of long-dead philosophers and others with great ideas to “evoke their vision of life and contrast it with the other visions of life. Berlin in this way turned to the history of ideas which allowed him to pursue his interests in “history, literature and the arts, in literature and social life – in every expression of human existence and behavior. . . .”²⁴

Within this intellectual process Berlin developed his ideas of pluralism, but a pluralism that is more than just a recognition of the fact that many groups make up a society; that many interests compete for existence, recognition and the value of the society. Berlin’s pluralism is more than a politically pragmatic compromise. Berlin recognizes that the goals of society often conflict. Liberty is important in modern societies; equality is also a modern value and security is receiving increasing attention as one of the basic needs of society. Inherent in these social goals are tensions with which the state must contend. Minority rights and views can often be overwhelmed by the hegemonic functions of the modern state. The liberties of the powerful and wealthy need to be controlled in the interests of equality for the poor and weak. The need for security cannot be allowed to unduly limit the basic liberties of citizens and to restrict the open marketplace of ideas.

Berlin recognizes the need for pluralism in the form of a “vast variety of values systems within a shared

human horizon.”²⁵ These value systems may be religious or secular, dogmatic or free thinking, political or personal, inclusive or exclusive, but as long as they adhere to basic, agreed upon concepts of social behavior they should be allowed to coexist with all the other value systems of the society. Such “objective pluralism” makes utopia inconceivable.

This all becomes a part of Berlin’s philosophy of history which does not accept the conception of history as a science.²⁶ Historical generalizations and scientific generalizations differ greatly. While scientific method is indispensable in the social sciences upon which historians depend for certain data, it “can never suffice to constitute a historical narrative.”²⁷ In this view of history he agrees, at least in part, with Tolstoy that “history, as it is written by historians, makes claims which it cannot satisfy, because like metaphysical philosophy it pretends to be something it is not – namely a science capable of arriving at conclusions which are certain. Since men cannot solve philosophical questions by the principles of reason they try to do so historically.”²⁸ Berlin reminds us that “there is no sharp break between history and mythology; or history and metaphysics; and that in the same sense there is no sharp line between ‘facts’ and theories. . . .”²⁹

“One of the deepest of human desires,” writes Berlin,

is to find a unitary pattern in which the whole of experience, past, present and future, actual, possible, and unfulfilled, is systematically ordered.... that once upon a time there was a harmonious unity – ‘the unmediated whole of feeling and thought’, ‘the unity of the knower and the known’, of ‘the outer and the inner’, of the subject and the object,’ form and matter, self and not-self; that this was somehow broken; and that the whole of human experience has consisted in an endless effort to reassemble the fragments, to restore the unity, and to escape or ‘transcend’ categories – ways of thinking – which split and isolate and ‘kill’ the living reality, and ‘diremt’ us from it. We are told of an endless quest to find an answer to the puzzle, to return to the seamless whole, to the paradise whence we were expelled, or to inherit one which we have still not done enough to earn.³⁰

The search for such a unitary pattern proceeds along many paths. These paths form the content of Berlin’s objective pluralism. Many of the paths lead in the same direction or toward the same end, but some may diverge toward contradictory patterns or doctrines of life.

Berlin identifies the two powerful doctrines at large in contemporary thought to be relativism and

determinism. In rejecting both as a suitable *modus vivendi*, he believes that neither view is supported by human experience. Relativism he finds “founded on a fallacious interpretation of experience”³¹ and that determinism “represents the universe as a prison.”³²

Berlin’s ‘objective pluralism’ is tied to his concept of negative liberty, which is the ability of a person to act unobstructed by others. The freedom to choose what one values and the degree to which they are valued, to choose one’s moral, religious, or political beliefs, to determine without coercion the course of one’s life are all aspects of liberties conditioned by the society in which one lives. Such freedom is conditioned in society by: a. the number of possibilities actually open, b. the difficulty with which possibilities may be actualized, c. how important these possibilities are in relation to each other and to the circumstance and character of the one choosing, d. how open or closed each possibility is by deliberate human acts, e. what value not merely the chooser, but also the society places upon the various possibilities.³³

Positive freedom, on the other hand, refers to the desire of the “individual to be his own master . . . to be a subject, not an object; to be moved by reasons, by conscious purposes . . . not by causes which affect me . . . from outside.”³⁴ Positive freedom, in Berlin’s view, allows one’s life and decisions to depend on oneself not on external forces and the instrument of one’s own will, not the will of others.

“For if the essence of men,” he writes, . . . is that they are autonomous beings – authors of values, of ends in themselves, the ultimate authority of which consists precisely in the fact that they are willed freely – then nothing is worse than treat them as if they were not autonomous, but natural objects played on by causal influences, creatures at the mercy of external stimuli whose choices can be manipulated by their rulers, whether by threats of force or offers of rewards. To treat men in this way is to treat them as if they were not self-determined.”³⁵

Berlin says, “Negative liberty, the ability to do what one wishes, will not do. Individuals exist in environments of obstacles and impediments. Those whose notion of freedom is negative freedom may deny themselves the impeded goals or behaviors or remove them through physical action or by force, coercion, or persuasion as “when I induce somebody to make room for me . . . or conquer a country which threatens the interests of my own.”³⁶ You may replace the word conquer with the word liberate if you choose. Even modern democracies can and do suppress freedom.

Competing with the human need for liberty is the

need for association. Individuals do not live in isolation but as a part of a larger group. Through association with the group comes status and recognition and “the craving for status is, in certain respects, very close to the desire to be an independent agent.”³⁷ Extreme demands for individual liberty have, historically, been sacrificed to “other goals: security, status, prosperity, power, virtue, rewards in the next world; or justice, equality, fraternity, and many other values which appear wholly, or in part, incompatible with the attainment of the greatest degree of individual liberty, and certainly do not need it as a precondition for their own realization.”³⁸

Pluralism, for Berlin, then recognizes the conflict between freedom, both negative and positive, and the need for association. What results from this conflict is the recognition that “human goals are many, not all of them commensurable, and in perpetual rivalry with one another.”³⁹ “If, as I believe,” said Berlin, “the ends of men are many, and not all of them are in principle compatible with each other, then the possibility of conflict – and of tragedy – can never be wholly eliminated from human life, either personal or social.”⁴⁰ “Pluralism, with the measure of ‘negative’ liberty that it entails, seems to me a truer and more humane ideal than the goals of those who seek in the great disciplined authoritarian structures the ideal of positive self-mastery by classes, or peoples, or the whole of mankind.”⁴¹

RAWLS

Many considered John Rawls to be the most important political philosopher of the 20th century. His work has been placed alongside Hobbes, Locke, Rousseau, and Kant as a part of the canon of political and moral philosophy. Isaiah Berlin’s comment that beneath most great philosophical systems lie some pretty ideas is true of none more than Rawls. If Berlin and Dewey were foxes, even though they desired to be hedgehogs, Rawls was certainly a hedgehog who never thought for an instant of becoming a fox. He spent his entire intellectual career propounding and elucidating ideas that appeared in his doctoral dissertation and his first scholarly publications. These ideas were fleshed out and presented in a 1958 paper, “Justice as Fairness,” and the concept ‘justice as fairness’ became the central feature of Rawls’ books, *A Theory of Justice*, *Political Liberalism*, *The Law of Peoples*, and others as well as his many published articles.

When we think about systems of philosophy, we are able to identify unifying ideas that cause them to hold together. Kant’s categories, Comte’s positivism, Hegel’s dialectic, Marx’s dialectical materialism, Locke’s empiricism, and maybe even Dewey’s functionalism. The degree to which the internal structure of the

philosophy is dependent on these ideas indicates how open or closed we consider the system to be.

Rawls' system has little to offer in the way of epistemology, metaphysics, or aesthetics. It has to do with the application of moral and ethical concepts to the functioning of society. Structuring this philosophical system required Rawls to create a comprehensive set of supporting mechanisms.

In *A Theory of Justice* Rawls expanded his concept to justice as fairness as a "political conception of justice rather than as a comprehensive moral doctrine."⁴² With this expansion, Rawls leaves moral philosophy and enters into the arena of political philosophy. He separates political philosophy into four roles, the practical role, the role of orientation, the role of reconciliation, and the realistically utopian role. Rawls said

... one role of political philosophy – its practical role, lets say – is to focus on deeply disputed questions and to see whether, despite appearances, some underlying basis of philosophical and moral agreement can be uncovered. . . . (C)onsider the conflict between the claims of liberty and the claims of equality in the tradition of democratic thought. . . . This conflict is rooted not only in differences of social and economic interests but also in differences between general political, economic, and social theories about how institutions work, as well as in different views about the probable consequences of public policies.⁴³

"Political philosophy," says Rawls, "may contribute to how a people think about their political and social institutions as a whole, and their basic aims and purposes as a society with a history – a nation as opposed to their aims and purposes as individuals, or as members of families and associations."⁴⁴ So a second role of political philosophy is the role of orientation which provides "reason and reflection (both theoretical and practical) to orient us in the (conceptual space . . . of all possible ends, individual and associational, political and social."⁴⁵

Through the role of reconciliation, political philosophy is involved in "showing us the way in which . . . institutions, when properly understood from a philosophical point of view, are rational, and developed over time as they did to attain their present, rational form."⁴⁶

Since, says Rawls "political society is not, and cannot be, an association. We do not enter it voluntarily. . . . We view political philosophy as realistically utopian: that is, as probing the limits of practicable political possibility. . . . the social world allows at least

a decent political order, so that a reasonably just, though not perfect, democratic regime is possible."⁴⁷

In his conception of a theory of justice Rawls views "the idea of society as a fair system of social cooperation, . . . the idea of citizens . . . as free and equal persons; and the idea of a well-ordered society . . . a society effectively regulated by a public conception of justice."⁴⁸

The way that social and political institutions articulate and assign basic rights and responsibilities forms the basic structure of a society. The key to an equitable basic structure is the proper functioning of justice as fairness, "the fair terms of social cooperation . . . given by an agreement entered into by those engaged in it."⁴⁹

Citizens of a well-ordered society adhere to its constitution, they do not look to any other moral authority as a society though they may freely espouse a variety of religious and moral beliefs. The concept of reasonable pluralism does not require citizens to "agree about a moral order of values or the dictates of what some view as natural law."⁵⁰

Rawls, in fact, conceives of a society as if its citizens were behind what he called a veil of ignorance having no knowledge of their relative power, status, wealth or native endowments. This is the original position. "We are to think of it," he said, "as modeling two things: First . . . fair conditions under which representatives of citizens, viewed solely as free and equal persons, are to agree to the fair terms of cooperation whereby the basic structure is to be regulated. Second, . . . acceptable restrictions on the reasons on the basis of which the parties, situated in fair conditions, may properly put forward certain principles of political justice and reject others."⁵¹

For Rawls citizens engaged in social cooperation have two moral powers. First they have the "capacity for a sense of justice. The second is the capacity for a conception of the good, . . . an ordered family of final ends and aims which specifies a person's conception of what is of value in human life or, alternatively, of what is regarded as a fully worthwhile life."⁵² Citizens are regarded as free insofar as they have the two moral powers, are able to revise and change their conception of the good, and view themselves as having the power to effect change based on their conception of the good.

Rawls concept of reasonable pluralism conceives of a well-ordered society "effectively regulated by a publicly recognized conception of justice."⁵³ This conception of justice relates to the basic structure of democratic society not directly to associations and groups. "Accepting this conception," says Rawls, "does

not presuppose accepting any particular comprehensive doctrine."⁵⁴

Political liberalism depends on reasonable pluralism "affirmed by . . . a reasonable overlapping consensus."⁵⁵ Such pluralism has a diversity of reasonable comprehensive doctrines as a permanent feature and is based on the political power of free and equal citizens in a society ruled by a legitimate government. Such a government includes a loyal opposition. "The government and its legal opposition," says Rawls, "agree on . . . constitutional essentials. Their so agreeing makes the government legitimate in intention and opposition loyal in its opposition."⁵⁶ Basic social institutions are required to educate citizens to the inequalities in their life prospects. Inequalities like social class, native endowment, and the particular life experiences serve to influence the individual citizen's life. Rawls' principle of reciprocity holds that inequalities are tolerable only to the extent that they allow for the increased benefit to both the advantaged and disadvantaged citizens; "those who gain more are to do so on terms acceptable to those who gain less, and in particular to those who gain the least."⁵⁷

Rawls identifies what he calls primary goods, "various social conditions and all-purpose means that are generally necessary to enable citizens adequately to develop and fully exercise their two moral powers."⁵⁸ Rawls distinguishes "five kinds of such goods: i. The basic rights and liberties. . . ii. Freedom of movement and free choice of occupation. . . iii. Powers and prerogatives of offices and positions of authority and responsibility. iv. Income and wealth . . . to achieve a

wide range of ends. . . v. The social bases of self-respect . . . a lively sense of their worth as persons and . . . to be able to advance their ends with self-confidence."⁵⁹ These liberties, political, civil, status, economic, and personal, "suitably express and protect the higher-order interests of citizens as free and equal."⁶⁰

"History," says Rawls, "tells of a plurality of not unreasonable comprehensive doctrines and this makes an overlapping consensus possible"⁶¹ He said, ". . . we view democratic citizens not only as free and equal but as reasonable and rational, all having an equal share in the corporate political power of society, and all equally subject to the burdens of judgment. There is, therefore, no reason why any citizen, or association of citizens, should have the right to use the state's power to favor a comprehensive doctrine, or to impose its implications on the rest."⁶²

The lesson Rawls delivers is that social unity is only achieved through reasonable pluralism. A general and comprehensive religious, philosophical or moral doctrine is not necessarily required. In fact societies based on comprehensive religious, philosophical or moral doctrines do so only through the coercive power of the state which favors one doctrine over all others. "Precisely because it is not general and comprehensive," says Rawls, "a political conception of justice (taking justice as fairness as an example) may encourage the eventual development of a mere *modus vivendi* into an overlapping consensus,"⁶³ the success of the truly pluralistic state.

ENDNOTES

1. John Dewey, "From Absolutism to Experimentalism," in *The Collected Works of John Dewey, the Later Works*, pp. 149-150.
2. *Ibid.*, p. 155.
3. *Ibid.*, pp. 157-158.
4. John Dewey, *Freedom and Culture*, p. 166.
5. *Ibid.*, p. 13.
6. John Dewey, "What I Believe," LW, p. 272.
7. Dewey, *Freedom and Culture*, p. 175.
8. "Imperative Need: A New Radical Party" LW V 9, p. 76.
9. *Ibid.*
10. "Unity and Progress," LW V 9, p. 72.
11. "American Ideals (I) The Theory of Liberty vs. the Fact of Regimentation," LW V 9, p. 87.

12. Ibid.
13. Ibid.
14. Ibid.
15. John Dewey, *The Public and Its Problems*, pp. 71-73.
16. John Dewey, *Reconstruction in Philosophy*, p. 205.
17. Ibid. p. 209.
18. Dewey, *The Public and its Problems*, p. 147.
19. Isaiah Berlin, "The Hedgehog and the Fox," in Henry Hardy and Roger Hausheer, eds. *The Proper Study of Mankind: an Anthology of Essays*, New York: Farrar Strauss Giroux, 1998, p. 437.
20. Ibid.
21. Ibid., p. 439.
22. Ibid., p. xxxiv.
23. Ibid., p. xi.
24. Ibid., p. xxv
25. Ibid. p. xxxi.
26. Berlin, "Historical Inevitability," *Proper Study of Mankind*, p. 164.
27. Ibid., p. 168.
28. "The Hedgehog and the Fox," *Proper Study of Mankind*, p. 445.
29. "Historical Inevitability," *Proper Study of Mankind*, p. 182.
30. Ibid., p. 180.
31. Ibid., p. 179
32. Ibid.
33. "Two Concepts of Liberty," *Proper Study of Mankind*, p. 202n.
34. Ibid., p. 203.
35. Ibid., p. 208.
36. Ibid., p. 212.
37. Ibid., p. 230.
38. Ibid., p. 232.
39. Ibid., p. 241.
40. Ibid., p. 239.
41. Ibid., p. 241.
42. John Rawls, *A Theory of Justice*, p. xvi.
43. Ibid., p. 2.
44. Ibid., p. 3.
45. Ibid.

46. Ibid.
47. Ibid., p. 4
48. Ibid., p. 5.
49. Ibid., p. 13.
50. Ibid., p. 15.
51. Ibid., p. 17.
52. Ibid., pp. 18-19.
53. Ibid., p. 26.
54. Ibid., p. 27.
55. Ibid., p. 32.
56. Ibid., p. 49.
57. Ibid., p. 123.
58. Ibid., p. 57.
59. Ibid., p. 58.
60. Ibid., p. 177.
61. Ibid., p. 190.
62. Ibid., p. 191.
63. Ibid., pp. 197-198.

EDUCATING OUR CHILDREN: WHAT DO CALVIN AND HOBBS SAY?

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Not long ago I went to pick up my young son at his elementary school, a Kindergarten to third grade school in professional middle class community. Because I am an educator I do not live in that community, but just beyond the boundary, in a former industrial town where the real estate is cheaper. As part of my daily ritual and obligation I pick up my son, a third grader around 3:10 in the afternoon. I'd better be there on time for by 3:30 P.M. the school is locked tighter than a drum and no one dare enter it. One afternoon I noticed a police officer talking to the principal shortly before school dismissal. When the dismissal bell rang I asked my little boy why the policeman was at his school. Without hesitation, he responded, "I think a little boy escaped." As an educator who is fairly well-versed in the social and cultural foundations of education, I was both amused and annoyed by his comment. He was telling me more about his school than I could have imagined. No report card or standardized-test score could have conveyed more, but in a few simple words my son described his perception of formal schooling. He and the escapee apparently see it as a prison, a place where they do their time and escape around 3PM. Webster's defines a prison as a state of confinement or captivity. It can also be a building in which people are confined for safe custody until they are brought to trial. Fortunately the escapee in this incidence made it only a few yards outside the school's grounds, calmly sat down and was thus easily apprehended. Perhaps just a few minutes outside the fence was comforting enough.

Like most elementary schools across the nation these kids burst forth through the door as they are dismissed, most with a smile on their face as they exercise their new found freedom. A teacher is usually there to tell them not to run. They have no power to question us as to why they are "locked up" for eight hours a day, but like most parents I have often been asked "why do I have to go to school?" Like most I have responded, "it's the law, you must go." I am reminded of the show *The Little Rascals* as I mention this for they too were always running from the truant officer. I suppose I could say to my son, "you have to go to school to learn," but I fear his interpretation of what it means to learn. You and I are here because we find joy and satisfaction in learning, intellectual engagement, and reflection. Perhaps our greatest sin in education is to kill this joy of learning in our children. My students at WVU are overwhelmingly teachers or those who wish to become teachers. The

experienced teachers in the elementary grades respond that they see this joy of learning squelched out of children by the fifth or sixth grade. They are not sure why, but sometimes suggest the gradual move to more traditional subject matter might be part of the problem. This seems to be only a small part of the problem. We are all responsible for this often uncaring institution we have created.

Why have we created an institution that fosters a climate where learning is associated with drudgery, pain and suffering, following orders, not asking questions, boredom, docility, passivity and is equivalent to making a high test score on some form of external assessment? Learning becomes something that can be boxed and bracketed.¹ We expose students to information that will help them do well on the test. To me this is a type of cognitive "binging," the information is not in long enough to be "nutritional" or nurtured, but vomited upon demand. Someone, somewhere as expert in some state department of education has decided what our children need to know. Of course this assumption conveys an ignorance of the growing diversity of American society and the belief that knowledge tends to be static.

Bill Watterson and his characters Calvin and Hobbes with commentary by Eric Nash can help us sort better sort through this dilemma. Unfortunately Bill Watterson, the author of the strip has decided not to continue to publish the strip at great concern from his readers. Watterson named Calvin for the 16th century theologian who Watterson says "believed in predestination."² "Many of Calvin's struggles are metaphors for my own," Watterson writes, "I suspect that most of us got old without growing up, and that inside every adult [sometimes not very far inside] is a bratty kid who wants everything his own way. I use Calvin as an outlet for my immaturity, as a way to keep myself curious about the material world, as a way to ridicule my own obsessions, and as a way to comment on human nature. I wouldn't want Calvin in my house, but on paper, he helps me sort through my life and understand it."³ Hobbes was named for the 17th century philosopher who believed we were born rascals. "Hobbes has the patient dignity and common sense of most animals I've met," writes Watterson. "Hobbes was very much inspired by one of our cats, a gray tabby name Sprite . . . she was good-natured, intelligent, friendly, and enthusiastic in a sneaking-up-and-pouncing-sort of way. I show two versions of reality,

and each makes complete sense to the participant who sees it I think that's how life works. None of us sees the world in exactly the same way, and I just draw that literally in the strip."⁴

In the cartoon, Calvin's teacher Miss Wormwood, is depicted as a proponent of Mortimer Adler's Paidea Proposal believing that the Great Books should be introduced in the elementary grades. You already know that E.D. Hirsch, the guru of Cultural Literacy has also developed curriculum for this age group. Marva Collins might also be included in this group. Miss Wormwood is named after the devil in the Christian apologist C. S. Lewis' *The Screwtape Letters*. "I have a lot of sympathy for Miss Wormwood," Watterson writes. "We see hints that she's waiting to retire, that she smokes too much, and that she takes a lot of medication. I think she seriously believes in the value of education, so needless to say, she's an unhappy person." In the cartoon the teacher and the text take center stage with no concern for what might have meaning for the children. As the cartoon conveys, while Calvin is a reader, he prefers to read a comic book about Captain Napalm's Thermonuclear League of Liberty than the trials of Lewis and Clark. Of course he is chastised by Miss Wormwood and must stay after school because he failed to properly answer Miss Wormwood's question on what Lewis and Clark did. Like Calvin, my son and his colleagues are also punished when they forget an assignment, a book, or fail to complete homework. He and his classmates receive an SR [translated student reminder] when they mess up. Although not designed by the teacher to be so, it is reminiscent of Hester Prynne's Scarlet Letter worn on her chest. While the teachers see it as a reminder, the students perceive it quite differently. They see it as a demerit, something that must be removed before they can have recess. Many skip recess and go to the workroom to rid themselves of this badge of dishonor. But let's get back to the cartoon. Calvin may not know what Lewis and Clark did, but he does know the secret origin of each member of Captain Napalm's Thermonuclear League of Liberty. Not surprisingly, Miss Wormwood is not amused.⁵

Captain Napalm as Nash notes is not on Hirsch's list of what is the cultural literate. In reading Captain Napalm Calvin is involved, concentrating and is absorbed, yet Calvin experiences a lack of self-esteem for his failure.⁶ "I'm not dumb," he says, "I just have a command of thoroughly useless information." When it's time to take the test, typically how we assess learning, Calvin does poorly and is called an "absolute disgrace" by Miss Wormwood because he has not read any of the material. Why Calvin may be at fault to a degree, it is

also Miss Wormwood who has failed to entice Calvin enough to read the material. She has failed to link to Calvin's world, as strangely as that might be, to the early history of our republic. Nash notes that Miss Wormwood "takes the neo-conservative approach with Adler, Bloom, Hirsch and may we say the not so virtuous William Bennett, "who hunger for a capacious store of common knowledge and skills." One of the test questions asked "who was the first president?" Calvin responded Chef- Boy-ar-Dee. "You ought to be ashamed to have turned in such preposterous answers," Miss Wormwood exclaims. According to Nash, Miss Wormwood, Bloom, Hirsch etc., perceive Calvin as just plain dumb, his knowledge is useless and even bad.⁷ This leads us to a discussion of what constitutes valid knowledge. From a basic philosophical point of view we need to ask what knowledge is most valuable and necessary to be taught. Perhaps it is not the knowing but the search, the journey that is most important? Maybe Dewey and Plato can agree here. But is it more important what Lewis and Clark did than who they were, why they did what they did, and what were the ramifications of their actions? How can we link Lewis and Clark's journey to the journey of Captain Napalm, their struggles and their triumphs? These types of questions require reflection, creativity, critique and even imagination. No doubt Calvin has an imagination, but Miss Wormwood certainly has no idea of how to nurture or capture it. I have argued in other work that imagination serves as the starting point for intelligent problem solving, but one must have a degree of intellectual freedom to imagine.⁸ Imagination allows us to try out, to test ideas in the realm of human experience, yet we often chastise children for expressing their imagination and one wonders what place it has in the high stakes testing arena so prevalent in American educational reform. Calvin is far from illiterate, regardless of the assessment of the white male cultural elites who seem to pride themselves in the fact that "I know more than you." Literacy seems more related to what I know than what I understand. What did Calvin learn when he read, or at least he started to read Robert Fulgrum's *Everything I Needed to Know I Learned in Kindergarten?*⁹

Calvin finally comes to the conclusion that he just doesn't test well which may be the case based on this type of banking education.¹⁰ The facts that must be learned, or should we say acquired for regurgitation, seem to have little significance or meaning for Calvin. He does find meaning in Captain Napalm, perhaps unknowingly agreeing with Dewey that the school needs to envision a more "noble educational vision."¹¹

There is no question that education needs to embody a more compassionate and nurturing approach. This does not mean falling under the spell of a child centered approach, but in contrast we must create a climate beyond the confinement of a penal institution. Since the early 1980s to the present both Republicans and Democrats have supported an educational reform agenda based on false premises. The major guiding false premise is that by raising academic standards and increasing teacher and school accountability that there is a linear connection to a rising gross domestic product. This shows a lack of educational understanding, but also a naive grasp of economics and the changing nature of the global marketplace. The current emphasis in *No Child Left Behind* will only create a less caring and compassionate environment with more testing that will hurt the rural/urban poor.

Returning to my son's experience, the curriculum from September to early April was guided by the statewide testing program, the Scholastic Achievement Test, 9th edition which was taken by students in early April. Regardless of the rhetoric, this test is used to compare schools and teacher performance. Schools that do poorly can be taken over by the state until they improve performance. In my state the counties performing poorly tend to be rural with depressed economies due to the decline of the coal industry. Employment in some counties can reach 12%. Nearing the end of the school year, my son's teachers, freed from their own epistemological shackles began to explore a unit on art. The focus was on the impressionists which included Van Gogh, Monet, Degas, Mary Cassells and others. He learned about technique, the use of oils and watercolors and created his own paintings. He learned to express himself beyond the constraints of language even though he probably did not realize it. Nothing excited him more or the entire third grade that entire year than the study of this unit. On a recent trip to the Metropolitan Museum of Art my son was able to recognize and discuss the works of the impressionists. Not only can he recognize, he seems to have an understanding of why they painted. I suppose Hirsch and his culturally elite corps would find merit in this type of activity, but not for the right reason. There is more to this than merely knowing about the impressionists. My son accumulated a great deal of information, but he was also able to craft his own understanding of impressionist art, to create a self

portrait, to look at the world of nature, people and their interactions and I hope to find his own place in that world. He did voice concern about why so many of them painted naked babies. There is no question that he learned much from this unit and what he learned he will most likely never forget. The teachers were finally able to make a connection, to make learning fun and to nurture his and the other students' imagination and creativity. Unfortunately after the unit was completed they reverted to a more traditional form of teaching and he could not wait for the school year to end. He waited out the last two weeks of his sentence looking forward to the three months probation before another school year began. Why does formal schooling have to be so suffocating and confining, so many children need to be heard, listened to, nurtured and cared for.

It seems like the marketing gurus at Disney, MTV, VH1, the Gap and Abercrombie and Fitch know more about educating our children that we do as professional educators. They seem to grasp what our children want, or perhaps nurture a desire to want related to some form of consumerist behavior.¹² We are all told to spend to protect jobs and the American economy. There has been a good bit written within social and cultural foundations about the "corporate construction of childhood," but the formal school just keeps plodding along and students continue to do their time. I often ponder how much influence we as social and cultural foundation scholars have on the American school. Academically and perhaps intellectually I could probably find contentment in writing books and papers and presenting papers far remote from the life of the everyday school. But ethically and with a critical pragmatist bent, I find myself more drawn to act, to challenge the inhumanity of the American school and its failure to prepare citizens for participatory democracy, away from the apathy and cynicism that characterizes so much of American society. Cornel West suggests that our greatest enemies might not be Saddam or Osama but our own cynicism.¹³ Cynicism portrays a distrustful view of life, a disbelief in sincerity or integrity, a gloomy pessimism. I believe West sees this as defeatist, but how often do we see this attitude among teachers and faculty who are too much like Calvin's Miss Wormwood, just doing their time as well. A challenge is before us, before me to begin one "loving" step at a time to reform American education, to work to develop a more humane, compassionate and caring environment.

ENDNOTES

1. Sam Stack, Frankenstein, "Heidegger, and Questions of Technology," *Journal of Philosophy and History of Education* 50, pp. 197-200. Paper presented at the annual meeting of the Society of Philosophy and History of Education.
- 2.. See www.ucomics.com/calvinandhobbes/characters. The internet serves as a good source to see discussions surrounding Watterson's decision not to continue the strip.
- 3.. Ibid.
- 4.. Ibid.
- 5.. See Mortimer Adler, *The Paidea Proposal: An Educational Manifesto* (New York: Macmillan, 1982), E.D. Hirsch, *Cultural Literacy: What Every American Needs to Know* (Boston: Houghton-Mifflin, 1987). Marva Collins can also fit into this "great books" approach. See Marva Collins, *My Way* (Los Angeles: Houghton-Mifflin, 1982). William Bennett, *The Book of Virtues* (New York: Simon and Shuster, 1993). All these works were published during an era of educational reform in the United States beginning with *A Nation at Risk* which develops the economic thesis which currently drives reform.
6. According to the cartoon Michael Csikszentmihalyi, *The Evolving Self: A Psychology for the Third Millennium* (New York: Harper and Collins, 1993).
- 7.. See Paul Fussel, *BAD or the Dumbing Down of America* (New York: Summit Press, 1991).
- 8.. Sam Stack, "Charles Dickens and John Dewey: Nurturing the Imagination," *Journal of Thought* (Fall 2002), pp. 7-21. Within this context see John Dewey, *How We Think* (Boston: Houghton-Mifflin, 1988), p. 104. See also page vii., and Maxine's Greene's foreword to the 1988 edition. See Maxine Greene's *Releasing the Imagination: Essays on Education, the Arts and Social Change* (San Francisco: Jossey Bass, 1995), p. 3. Also see John Dewey, *Democracy and Education* (New York: Free Press, 1966), pp. 236-237. Dewey stresses the imagination is a normal part of human activity.
- 9.. Robert Fulghum, *Everything I Needed to Know I Learned in Kindergarten* (New York: Villard Books, 1988).
- 10.. See Paulo Freire, *Pedagogy of the Oppressed* (Seabury: New York, 1967), p. 58.
- 11.. John Dewey, *Experience and Education* (Kappa Delta, New York, 1971), pp. 89-90. Originally published in 1938.
- 12.. See Shirley Steinberg and Joe Kinchloe, Editors, *Kinderculture: The Corporate Construction of Childhood* (Colorado: Westview Press, 1997). This book addresses popular culture and critiques the role of power and capital in educating our children. A new publication, Kenneth Saltman and David Gabbard, *Education as Enforcement: The Militarization and Corporatization of Schools* (New York: Routledge, 2003) may also be of interest.
- 13.. The word cynic is related literally to the Greek word kynikos meaning dog.

DEVELOPING A CULTURE OF PROFESSIONAL GROWTH THAT IMPROVES STUDENT ACHIEVEMENT AND TEACHER EFFECTIVENESS

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Introduction

A typical high school teacher's perception regarding student achievement is: "The opportunity to learn within my class is afforded to all students and if they have the necessary prerequisite habits and attitudes, they can achieve all that is expected of them. If they need help, they can ask, but the responsibility to learn is left to the students." Implicit in the teacher's statement is a complex and not often understood process of learning. The prerequisite habits of learning are more comprehensive than teachers realize, so that a curt yet sweeping statement about the opportunity to learn in a class may functionally discount large numbers of students, when neither the teacher nor the students understand why learning is not taking place. The United States Supreme Court held in *Lau v. Nichols* (see Cambron-McCabe, McCarthy, and Thomas 2004, 164) that: "basic English skills are at the very core of what these public schools teach . . . and students who do not understand English are effectively foreclosed from any meaningful education." Perhaps just as effectively, students who do not understand how to learn are "foreclosed from any meaningful education." Further, teachers who do not understand the learning process cannot maximize its effectiveness to help students learn and are guilty of presenting materials as alien as a foreign language to students. Such students are at varying levels of risk in not receiving a complete and comprehensive high school education and it behooves educators to understand what the prerequisite habits are so that all students have access to all the classes.

No Child Left Behind (2002) has, in many ways imposed the *Lau* ruling upon all of public education, without knowing it, when it required all students to not only have access to learning, but to be successful in learning. How can one be successful? According to the teacher above, success is obtained by having the prerequisite habits and attitudes. We know that success can breed a positive attitude toward learning, but how can we promote that success and what are the habits needed?

The thesis of this paper will be that the processes of learning, those prerequisite habits, when properly understood, can be used to promote efficient and effective instruction, effective self learning, and effective professional development for teachers. It is similar to the answer that the old woman gave about

what holds up the earth: "a turtle." And what holds up the turtle? "It is turtles all the way down." It is a process, the same process, all the way down, from professional development to classroom instruction, to individual student accountability for personal learning. Specifically, to be examined, will be:

The process that defines human learning

Teaching the process of learning to the student to transfer responsibility of learning to the student

Using the process to improve the effectiveness of instruction

Using the process for effective professional development

Given No Child Left Behind, the questions in education, particularly for curriculum supervisors, as well as principals, are driven by the issue of how do we assist teachers in their professional growth, so that students are provided with successes in scholastic achievement that produce higher test scores. This paper will examine what research suggests about improving student achievement (those strategies and skills that may well be requisite to learning in a high school science classroom) and what is known about adult learning and how professional growth for teachers might be enhanced to improve classroom strategies for students.

Beginning with student learning and combing the research on improving student achievement, the questions might be:

1. What requisite skills are needed to learn science (or any subject) effectively and efficiently?
2. What processes are involved in student learning?
3. Can the teacher easily employ strategies that will produce significant gains in student comprehension?
4. How can those strategies be employed for all students?

Improving student achievement requires changes in teacher attitudes, classroom behaviors, and classroom organizations to maximize the effectiveness of strategies to be employed. Changing high school students' habits is difficult at best, but effectively changing adult habits is a daunting task. Another set of questions focuses staff development concerns in order to promote professional growth in teachers; they are:

1. How do adults learn that is different from adolescents?
2. How can teachers be motivated to learn new habits for their classrooms?

3. How can effective habits be sustained within the teaching community?

Finally, with this paper's focus on improving science education, how are any of the above questions or issues related specifically to science and science education, and what specific sort of plan can most effectively improve teacher effectiveness in improving student achievement and comprehension of science? Further, as Brown and Rutherford (1998) have argued, it is the role of middle management in education to understand the issues in school reform and to take a major leadership role in promoting change. They offer that while middle management is "preoccupied with routine administration and crisis management and had little time for strategic thinking," they need to be the organizational architects for effecting positive change. What follows will be the structural building blocks for an architecture of effective change.

What requisite skills are needed for learning high school science?

The nature of science and learning

While mathematics and reading come immediately to mind in thinking about high school success in science, attitude and study skills are not far behind. The issue, particularly for science education, however, is more than just what effects learning, it includes the very heart of human biological, neurological, and psychological development and the essence of the nature of science. Both suggest an epistemology based squarely within science research. The thesis to be argued, herein, rests upon the notion that the process of science (and the knowledge base such a process provides to science education) is defined by the same human bio-neurological structure as the learning of that knowledge. Such a thesis provides a contextual framework for the discussion concerning classroom strategies and professional growth opportunities for teachers that follows.

Perhaps the first articulation of the science process in any systematic fashion occurred late in the Nineteenth Century by Charles S. Peirce, and was later expanded by his student, John Dewey, in *How We Think*. According to Peirce in "The Fixation of Belief," published in *Popular Science Monthly* in November 1877, there are four ways of knowing: tenacity, authority, *a priori*, and the pragmatic method, which he calls the method of science. Tenacity is reiterating an answer so that one "turns with contempt and hatred from anything which might disturb it" (Peirce 1986, 249 and also in 1992, 115). The next two types of knowing are explicated in Stickel (2003):

Authority is the belief system of a group; it is better than individual tenacity and has served to create

great cultures, but it also makes people slaves to a system. Moving beyond authority, people can develop beliefs that are "in harmony with natural causes," and seem "agreeable to reason." Such belief systems "have not usually rested upon any observed facts, at least not in any great degree." This "a priori" way of knowing is the most reasonable of the three and is used in philosophy, but doubts can still arise in regard to such knowledge (242).

Peirce is making an argument that there is consistently a better method for knowing and that method most sure under all circumstances for all people. He wrote:

the method must be such that the ultimate conclusion of every [one] shall be the same. Such is the method of science. Its fundamental hypothesis, related in more familiar language, is this: There are real things, whose characters are entirely independent of our opinions about them; those realities affect our senses according to regular laws, and, through our sensations are as different as our relations to the objects, yet, by taking advantage of the laws of perception, we can ascertain by reasoning how things really are, and any [one], if he [or she] have sufficient experience and reason enough about it, will be led to the one true conclusion. (Peirce 1986, 254 and 1992, 120)

Peirce understood that truth does not always come with the first hypothesis or first trial. He wrote in an October 1908 letter to Columbia University professor Cassius J. Keyser (Peirce 1976): "To say 'we don't know,' is sloth! *The business of a [person] of science is to guess*, and disprove guess after guess, being guided by the particular way the last guess failed in forming the next one. A scientific genius has seldom had to guess as many times as Keppler[sic] did." (893)

Peirce's pragmatic method, or the method of science is what has come to be known in science education literature as inquiry science, or merely the inquiry approach to learning and it maximizes the effectiveness of the competition for attention and memory, and systematically sustains a focus (consciousness to task), when complemented with a comprehensive approach to questioning. Science is inquiry and means a process (act) of knowing (etymologically as well as epistemologically).

The stages of inquiry have variously been delineated, but are succinctly presented in the social philosophy of George Herbert Mead (1938) as a four-stage process that assumes constant feedback loops between each of the stages, as follows:

1. impulse: something provokes the emotions (see

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Searle 2000, or LeDoux 1996 for their importance in learning) and awakens consciousness—could be called immediate consciousness (from Charles S. Peirce)

2. perception: the impulse focuses sensory organs (e.g., salient visual anomalies, see above) and focuses those parts of the brain that have or can have bearing on the situation (memory, fear, etc.)—it could be called polar consciousness, since it separates the individual from and positions the individual against whatever it is that provokes the impulse
3. synthetic consciousness: the constant feedback loops culminating from the impulse and perception call forth problem solving mechanisms within the cerebral cortex. These mechanisms, unless incapacitated (say by overwhelming fear or even habits of indecisiveness) are what we call thought, but occur at both conscious and subconscious levels. The synthesis of these higher order mechanisms yields the following: 1. further impulses; and/or 2. some action; and/or 3. some complex thought, such as a plan, an idea, etc. This synthetic consciousness stage also operates in a feedback loop and defines the nature of the learner or learning styles of the learner (whether Jungian or Gardnerian).
4. action: the individual acts in a way that removes the impulse, solves the problem, answers the question, etc. Charles S. Peirce wrote (1989, 42): “The irritation of the brain, . . . appears as the uneasy sense of doubt; and the end of all thinking is the removal of doubt, just as the end of all nervous action is the removal of the source of irritation.”

It is interesting to note (see Shepherd 1990, 404) that all cortical areas are wired for sensory input (the first two stages above) and wired to the motor cortex for physical response—action—the fourth stage. Thus, the third stage is effectively enhanced by the whole of the neurobiological person.

Repetition through these stages is the logical development of habit formation within the muscles and nerves of the individual, while the above process itself follows a systematic logic and the execution of any habit is also logical. The above process has been called abduction, by Peirce, while he considered habit formation as induction, and habit response as deduction.

The viability of a lesson for students and of professional growth for teachers rests upon personal focus and desire of each, which can be manipulated by the teacher or the staff development leader. The following, from the field of neuroscience is productive, given the process of inquiry. Sabine Kastner and Leslie G. Ungerleider wrote in an article, “Mechanisms of Visual Attention in the Human Cortex,” in the *Annual*

Review of Neuroscience, Vol. 23, 2000:

In everyday life, the scenes we view are typically cluttered with many different objects. . . . [B]ecause of limited processing resources, multiple objects present at the same time in the visual field compete for neural representation. . . . [Research (see page 316)] suggests that spatially directed attention enhances information processing at the attended location. In effect, attention operates to filter out irrelevant information from nearby distracters. [Pp. 315-316]

They argue that visual attention is resolved in the visual cortex from two separate modalities. The bottoms-up mechanism is sensory driven and defined by various visual clues or salient anomalies in the visual field, e.g., divergent patterns in an otherwise uniform field, or striking colors, or, in the extreme, any intense or traumatic visualization. These visual clues bias the visual input and focus attention, and can be as subtle as something curious or as blatant as fireworks.

Kastner and Ungerleider continue that a top-down mechanism can also bias the visual stimuli, even overriding the sensory mechanism (bottoms-up). The top-down mechanism includes a feedback mechanism from the frontal lobe and parietal lobe “attention network.” The competition between the two mechanisms is resolved in the visual cortex (occipital lobe), with output to memory and motor systems. The authors’ Summary and Conclusions has implications for education from both the two modalities discussed. The bottom-up, sensory driven mechanism reinforces the educational notion of a “hook,” particularly a visual hook, that focuses attention. The top-down mechanism could include any educational hook from other senses to questions that focus vision.

In the same volume of *Annual Review of Neuroscience*, John Searle (2000) outlines potential for neurobiological studies, suggesting that “one of the chief functions of the brain is to cause and sustain conscious states” (557). The mechanisms discussed by Kastner and Ungerleider focus visual attention, and from the stages of the act, above, call to consciousness a particular problem or question for the learner. The chief function of the teacher, then, is to cause and sustain consciousness in learners. So, as the sense organs focus attention and the brain causes and sustains a conscious state for the organism, so the teacher can bias the students’ attentions and cause and sustain a conscious state for the class.

Student achievement and classroom strategies

Diane Berk (1996) reviews a book, *Improving*

Teaching & Learning in Science & Mathematics (Treagust, Duit, and Fraser 1996) that begins with a constructivist philosophy (whose antecedents are found in Dewey and Peirce) and a foundation of the process of learning, not dissimilar to what was presented above, and then moves to examine ways of improving instruction. The techniques use holistic and analytic approaches to the subjects, metacognitive strategies, and other appropriate means to improve science and mathematics education. Berk concludes her review:

Using students' understanding as a guide to learner-appropriate instruction and curriculum development will acquire insights into the analysis process of assessment. Mathematics and science researchers concerned with how students' understanding of ideas can inform instruction and curriculum development and its application to teacher education may generate other provocative questions to consider for future research.

This edited book represents a clear and concise picture of a content-specific relationship among assessment, reflection, and action, where teachers develop as both facilitators and learners and the students' ways of knowing become the focus. The thought-provoking discourse imparts practical strategies for improving teaching and learning in science and mathematics. (157)

In the same vein, Gollub, Bertenthal, Labov, and Curtis (2002), writing for the national academies, in *Learning and Understanding: Improved Advanced Study of Mathematics and Science in U.S. High Schools*, begin with a sense of how learning happens and suggest that schools and teachers should design instruction based upon research on learning and pedagogy. They offer seven principles of human learning that should drive school and classroom procedures, which are consistent with the above discussion. They are:

1. Principled conceptual knowledge: Learning with understanding is facilitated when knowledge is related to and structured around major concepts and principles of the discipline.
2. Prior knowledge: Learners use what they already know to construct new understandings.
3. Metacognition: Learning is facilitated through the use of metacognitive strategies that identify, monitor, and regulate cognitive processes.
4. Differences among learners: Learners have different strategies, approaches, patterns of abilities, and learning styles that are a function of the interaction between their heredity and their prior experiences.
5. Motivation: A learner's motivation to learn and sense of self affect what is learned, how much is learned, and

how much effort will be put into the learning process.

6. Situated learning: The practices and activities in which people engage while learning . . . shape[s] what is learned [and is integral to the knowledge learned].

7. Learning communities: Learning is enhanced through socially supported interactions. (6-7, 118-ff)

The essence of principled conceptual knowledge (#1), prior knowledge (#2), motivation (#5) and situated learning (#6) are all components in the process of learning and the process of science discussed above, and are consistent with the rationale for using constructivist educational practices. Further, the first principle is considered the factor "having the most impact on student achievement," according to Marzano's *What Works in Schools: Translating Research into Action* (2003, 22), which he defines as a "guaranteed and viable curriculum." The principled conceptual knowledge or viable curriculum becomes the process of science in the national science standards as a case is made for why inquiry needs to be central to a science curriculum (see *Inquiry and the National Science Education Standards: A Guide for Teaching and Learning* 2000).

Additionally, the situated learning (#6), above, unites the situation of the process with the knowledge acquired. For example, simplistically, learning about temperature is not separated from the process of using a thermometer.

Marzano's second school factor that works to improve student achievement is what he calls challenging goals and effective feedback. Now while there is an expectation for teacher-student feedback, what is clear from neurological research is that there are numerous feedback loops within the various neural systems central to learning. The process of learning (and the process of science inquiry) is replete with constant feedback loops, at least when attention is focused upon the problem or question at hand.

Bransford, Brown, and Cocking, (2000) offer the following on learning and transfer, that ties time on task with the feedback offered above:

While time on task is necessary for learning, it is not sufficient for effective learning. Time spent learning for understanding has different consequences for transfer [application and usefulness] than time spent simply memorizing facts or procedures from textbooks or lectures. In order for learners to gain insight into their learning and their understanding, frequent feedback is crucial: students need to monitor their learning and actively evaluate their strategies and the current levels of understanding. (77-78)

The learner's insight into personal learning and

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understanding, which is to be internally monitored continually, is metacognition. Metacognition at a subconscious level is the process of sensory information being continually processed and evaluated and applied to the process of solving a particular problem or answering a question, the process of what Peirce called synthetic consciousness. The formal process in which a scientist engages, however, is consciously understood as the scientist moves through a series of guesses, just as the teacher's process is conscious. The students are only conscious of the process if they have been taught the metacognitive skills in order to monitor their own learning processes.

The requisite knowledge that students may lack and which may curtail their science education in the classroom is the knowledge about the process of science and its similarity to human learning. That is, students may lack those aspects about the process that can be honed for improving the effectiveness of learning—a metacognition. If students are taught about metacognitive strategies, they can not only improve their personal achievement within the school setting, but also gain an independence as a learner.

What is interesting about metacognitive strategies is that they are very similar to what Marzano, Pickering, and Pollock (2001) offer for teachers as strategies that can improve student achievement in the classroom. They are, in effect, the nature of the process of science itself. Science is a conscious practice and the teacher can employ the strategies consciously to the classroom. An effective way to improve student learning is to make the student aware (conscious) of the strategies, and to help the student develop these as personal habits. Then, the teacher has assisted the students in understanding the value of the metacognitive process.

Marzano, Pickering, and Pollock (2001) show that the following strategies can effectively improve student achievement:

- Identifying similarities and differences
- Summarizing and note taking
- Reinforcing effort and providing recognition
- Homework and practice
- Nonlinguistic representation
- Cooperative learning
- Setting objectives and providing feedback
- Generating and testing hypotheses
- Using cues, questions, and advanced organizers

Many of these are recognizable as aspects of the science process, including using questions and testing hypotheses. Others like identifying similarities and differences or nonlinguistic representations may not

appear as obviously part of the process of inquiry, however, they are the techniques used even within the sense organs and some of the recording techniques used by scientists in organizing observations. When I asked Marzano about the similarities between what was written in his book and the process of science, he articulated that indeed the processes were one and the same and that if any teacher of any subject were to use the inquiry approach, an improvement in student achievement would be witnessed.

Max Thompson shared a perspective of improved student achievement from the same research that Marzano used and came up with five ways to improve student achievement, which are in essence similar strategies that require students to be engaged in higher order thinking skills. Thompson's list is as follows:

1. Extending thinking skills (including things like finding similarities and differences)
2. Summarizing
3. Vocabulary in context
4. Advanced organizers
5. Non-verbal representations

There is a consistency in what these educational leaders are suggesting as valuable for promoting student achievement and understanding, and there is a consistency with the processes discussed above as an inquiry approach to learning.

Professional development, a model for the classroom

The method of learning is integrated with the knowledge acquired in the process of learning ("situated learning" from Gollub, Bertehtal, Labov, and Curtis 2002, above). For that reason, Gibbs (1999) has argued that improved teaching should mirror good research practice, from the collegial interaction and peer review to the essence of the process of research itself. In a sense, he is arguing that the process of research should define the process of teaching and the opening paragraphs on inquiry suggest that there is more similarity than difference, since it is a human process of questioning and discovery. Intrinsic to the process is the social and individual dynamics and dialog of engaging in the process, rather than the exposition of information derived from the process. Teachers, then, need to engage in the dialog, but more than that, they should engage in the experimentation of teaching, according to an article in *Journal of Developmental Education* (Fall 2000), by National Center for Developmental Education. The role of the teacher is like Peirce's scientist. The teacher would be in a process of guessing continually, with each guess being informed by the last. In a more formal sense, the teacher (one could conclude

from the *Journal of Developmental Education*) would be engaged in constant research, perhaps formal and informal, to improve personal approaches to student comprehension and achievement.

The process on guessing is obviously more than the application of random notions to the classroom, as seen from Marzano's work. There is a body of research that is the starting place, but the honing of those strategies into the personality and repertoire of a teacher is the "situated learning" of the professional. Le Tendre (1995) suggests that the process of the teacher engaged in the science of pedagogy is the essence of any professional development plan and "should be a product of ongoing dialogue between teachers, parents, and administrators." Such a dialog is the beginning of learning communities, seen above as the seventh principle for human learning.

The next problem in professional development is beyond the individual habit forming and even beyond dialog. It is the concern for a culture of such learning that reinforces the processes discussed above, and while certainly beginning with dialog, must necessarily go far beyond even in-depth discussions suggested in dialoging. Sergiovanni (1992), for example, argues that there needs to be a normative power established by a culture where the following are found: "professional socialization" (having a common knowledge base for professional obligations), "purposing and shared values" (a professional and cultural glue), collegiality (commonality of work values, also seen above in Marzano 2003), and "natural interdependence" (cooperative nature of teachers working collectively) (95-96). Looking at complex systems, Michael Fullan (1993) comes to largely the same conclusion about shared values and collegial relations in moving the school to a new cultural level of purposeful reform. While every individual is a change agent, there must be, according to Fullan, a balance between individualism and collectivism (33-36), and a connection to the wider environment (38-39). So too, does Linda Darling-Hammond (1997) claim that effective reform is based upon shared visions, goals, and values (150).

So, while professional development necessarily focuses upon the individual teacher's professional growth, it also moves beyond to define the culture of the

school or district. The culture is built within and between teachers, with individual accountability and collective responsibility. That same individual accountability and centrality to professional growth, that was seen for students above is reiterated by Marczely (1996, 9) as he suggests that adults learn best (based upon the work of Knowles) when:

Planning and conducting their own learning experiences

Learning leads to self-actualization

Teachers need to know coincides with professional development [which is what the accountability of NCLB has induced]

Teachers apply and test that they have learned

There is some independent structured options

In other words, adult learners, like students, need to have some personal control. From a human perspective, one also sees the importance for the dialogical aspect of learning. Such dialog provides a social feedback loop, which is also contained in the fourth factor of Marzano's *What Works in Schools* (2003), what he calls collegiality and professionalism (60-ff). Further, the plan of developing teacher-leaders by Katzenmeyer and Moller (2001) is the plan for guiding individual professional growth in teachers and expanding to broader circles of influence to effect positive change and to produce a culture of learning (see in particular 73-ff and 88-ff).

Concluding Plan for Professional Growth

In conclusion, in order to grow professionally and to produce a culture of learning, teachers need to have opportunities to engage in:

Action research about their own teaching approaches (doubts, questions, and curiosities)

Dialog with other professionals, observing other classes and having their classes observed by peers

Planning of professional growth and staff development opportunities

Personal metacognitive processes. Like students, teachers need to be shown how consciously to:

Apply metacognitive processes to the classroom lesson; and 2. to articulate them to the students.

Such individual activity can begin to improve both the professionalism of the teacher and the comprehension of the student.

**STICKEL: DEVELOPING A CULTURE OF PROFESSIONAL GROWTH THAT IMPROVES STUDENT ACHIEVEMENT
AND TEACHER EFFECTIVENESS**

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**DEWEY'S IDEA OF THE ROLE OF LIBERAL ARTS IN BUILDING
THE SCHOOL OF EDUCATION AS A "GREAT COMMUNITY"**

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In 1927, John Dewey finalized his concept of "community" in the book *The Public and its Problems* when he developed the idea of the Great Community(ies).¹ To that end, he proposed that the second industrial revolution had made the American Republic an industrial giant with almost unimaginable potential to those living even a generation earlier. We had, he said, become the Great Society. But, he went on to say, we must not think that we had reached the pinnacle. There was much more to be done. He proposed that the next step should be to move the Great Society into the Great Community(ies),² a society, or more accurately, societies of peaceful, ethical, social democracies at all strata of the social order. Dewey was convinced that Americans had the potential to build an almost perfect ethical society if we would only agree to marshal our forces to do it. Education and journalism, he thought, should take the lead to move the American Republic in that direction.³ Then, two years later, fate seemed to have stepped in and provided the opportunity to bring about the realization of his dream.

When the stock market crashed in the autumn of 1929, which in turn, led to the Great Depression of the 1930s, Dewey and other like-minded liberals believed that economic conditions had given Americans the opportunity to build a new, democratic, ethical, collective social order---the Great Community. The great second industrial revolution had crashed and it did not seem that capitalism could recover. While fascism and communism were engulfing Europe and Asia, Dewey and his comrades were convinced that a new democratic, American collective Republic was on the verge of emerging. It did not happen, of course. Yet, we can ponder. Had World War II not occurred, they may have been right. But, with the coming of the war, Americans were fighting for their lives and for their democracy. Giant American corporations that were depressed only a year earlier were now called upon to build the war material to defeat the fascists, and then after the war, they were called on again to build a defense program that would thwart the global designs of Stalin's Soviet Union. The great second industrial revolution emerged stronger than ever and with it came the salvation of capitalism. Dewey's dream for a collective republic was all but destroyed. Yet, his dream for a Great Community was a good dream, one that is

worth thinking about. I will focus here on building such a community in only one organization, a school of education.

Dewey envisioned the governments of the United States--national, state, and local--operating as Great Communities. His concept of the Great Community also included civic clubs, churches, schools, universities, and even what he termed "associated communities." The latter amounted to people who belong to organizations that never actually meet in one place but who communicate by telephone or letter but who, nevertheless, work together toward some common end. Insurance companies, for example, might have boards who never meet in person but who visit by telephone or by letter. Such organizations, he said, actually have members who sometimes know each other more intimately than people living in the same neighborhood.⁴

Dewey thought Schools of Education, too, ought to become Great Communities. Faculty could organize and run them as peaceful, ethical, social democracies where all are working together to resolve common problems in a civil manner. There is evidence, too, that he believed a liberal education was necessary for all or for at least a majority of participants if his hope were to be realized. For that reason, I plan to propose in this paper that John Dewey believed an undergraduate liberal arts education is a necessary foundation for faculty in schools of education if they are to understand and implement the principles of his Great Community in a school of education. The paper will begin with an explanation of Dewey's concept of liberal arts and then move to an explanation of how he seems to envision liberal arts working to build the school of education into a Great Community. I turn first to his concept of liberal arts.

John Dewey's Concept of Liberal Arts

The idea that John Dewey envisioned liberally educated men and women as teachers of the people may be particularly surprising to some because Dewey is normally not associated with those who argue for a liberal arts education. Rather, he is often viewed as someone who rejected the liberal arts for the more experiential-based curricula of the progressive educators. While that statement is true, it is at the same time misleading. What Dewey did was to reject the educational value of *traditional* liberal arts and instead gave the term "liberal education" his own meaning.

Once done, he then assigned real educational value to the term “liberal arts” and strongly recommended that all students, including teacher education students, have a liberal education with an interest in one academic discipline.⁵ He writes:

...the teacher should combine an active and keen interest in some one branch of knowledge with interest and skill in following the reactions of the minds of others. I would go on to say that a teacher ought not to strive to be a high-class scholar in all the subjects he or she has to teach. But I would say that a teacher ought to have an unusual love and aptitude in some one subject; history, mathematics, literature, science, a fine art, or whatever. The teacher will then have the feel for genuine information and insight in all subjects; will not sink down to the level of the conventional and perfunctory teacher who merely “hears” recitations, and will communicate by unconscious contagion love of learning to others.⁶

Clearly, Dewey is arguing in the above passage that teachers should have a liberal education, including an interest in some liberal arts discipline. That idea, though, of the importance of liberal education is not clearly defined in his educational thought from 1900 through 1920, the period when he wrote his most profound works on the subject. To understand that requires going beyond some of his most well known educational publications such as *School and Society*,⁷ *Democracy and Education*⁸ and *Experience and Education*⁹ (even though the latter was published in 1938) to mention only a few. For that one must turn instead to two of his most important works on liberal education that were published in 1944 when he was eighty-five years old. Those two articles refined his concept of liberal education, and consequently, are particularly relevant to this discussion.

In “Challenge to Liberal Thought”¹⁰ and “The Problem of the Liberal Arts College,”¹¹ Dewey rejects *traditional* liberal arts *alone* as providing a proper education in the industrial age. But, he said, when humane literature of the liberal arts is joined with science, then we have the proper education for humankind to resolve human problems in the best and most humane manner. Traditional liberal arts education, he argued, creates a separation between the “intellectual” and “practical,” the liberal and servile arts, a principle he said that marked the feudal age, not the modern democratic age. The modern age, the age of science, he thought, demands no separation be made between the “intellectual” and the “vocational” arts since both come together in the resolution of life’s

problems. Dewey writes:

The present function of the liberal arts college, in my belief, is to use the resources put at our disposal alike by humane literature, by science, by subjects that have a vocational bearing, so as to secure ability to appraise the needs and issues of the world in which we live. Such an education would be liberating not in spite of the fact that it departs widely from the seven liberal arts of the medieval period, but just because it would do for the contemporary world what those arts tried to do for the world in which they took form.¹²

On the other hand, he points out his concern with the vocational or technical side of liberal education in that same article. He was concerned, he said, about the very strong possibility for technical programs to encroach upon “intelligent acquaintance with and use of the great humanistic products of the past...” He goes on to say:

It is possible to freeze existing illiberal tendencies and to intensify existing undesirable splits and divisions. At a time when technical education is encroaching in many cases upon intelligent acquaintance with and use of the great humanistic products of the past, we find that reading and study of ‘classics’ are being isolated and placed in sharp opposition to everything else. *The problem of securing to the liberal arts college its due function in democratic society is that of seeing to it that the technical subjects which are now socially necessary acquire a humane direction.* There is nothing in them which is ‘inherently’ exclusive; but they cannot be liberating if they are cut off from their humane sources and inspiration. On the other hand, books which are cut off from vital relations with the needs and issues of contemporary life themselves become ultra-technical.¹³

If we apply his words to a school of education, it seems to me that Dewey is arguing for a strong liberal arts component in teacher education programs, particularly at the undergraduate level, while simultaneously arguing against teacher education programs that are predominately methods centered. The case seems even more solid when one adds his statement that teachers should have an interest in one liberal arts discipline. But, there is more.

Dewey was not only concerned that public school teachers have a solid liberal education but he was further concerned that the children they teach have such an education as well. Consider what he said about children’s literature. In a 16 November 1929 article in *Saturday Review of Literature*, he wrote, “Were it not for one consideration, I should reach the conclusion that

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with the exception of very small children, the books written for adults, especially those which have attained the rank of classics, are the best reading for children." He went on to say,

It is probably useless, in the flood of books for children and youth that pour from the press and that have such commercial pressure behind them, to urge for children of an older age the reading of classics, like the *Illiad* and *Odyssey*, Plutarch, and adaptations of them, like the Lambs' *Tales from Shakespeare*. Yet if a movement in that direction could be started, I think it would do more than anything else to improve the standards of the reading of youth. In any case, I think good adult literature is better, with few exceptions, than that especially prepared for the young. The latter is too often written down to the supposed intellectual level of the young, is sentimental and falsely romantic to say nothing of inferiority of style.¹⁴

All of this, it seems to me, makes an important point for undergraduate schools of education. Dewey is saying that liberal arts coursework and education programs should not be completely separated one from the other and that the technical, practical courses in Education programs should not overshadow the more theoretical liberal arts courses. It seems to me, too, that we have done in schools of education exactly what Dewey warns against. Too often, we have separated Education programs away from the arts and sciences into separate "professional" or "vocational" studies and we have replaced liberal education with "technical" methods courses all too much. Let me return now to Dewey's argument on the liberal arts college.

Dewey argues that the liberal arts will provide human kind with deeper insights into what might be called, humane nature, an idea he posits would, in turn, allow the race to better temper its troublesome, problematic propositions humanely, and consequently, resolve life's problems more peacefully. To say it another way, *such literature provides us with the kinds of ethical and humane concepts that will, in turn, help temper our propositions that are acting as instruments to resolve present problems*. Dewey means, I think, that literature found in *classical* education has the potential of synthesizing knowledge into different concepts that will *help* us understand "human nature." I must emphasize the word, "help" because he did not mean to suggest, as Robert M. Hutchins and the perennialists do, that human nature can be defined by *absolute* truths in the form of concepts arrived at through a study of the classics *only*. Dewey's definition of "concept" is

different, and consequently, is critical to his epistemological thought, particularly as it relates to forming new concepts from current humane and scientific literature. For that reason, it is necessary to stop for a moment and examine what Dewey means by "concept."

In *How We Think*, Dewey carefully explained the term "concept" as follows: (1) Concepts establish meanings. They are standards of reference or standardized meanings; (2) Concepts allow us to generalize. They allow us to know what kind of thing a particular object is. (3) Concepts standardize our knowledge; (4) Concepts help identify the unknown and supplement the sensibly present. They "are instruments of (a) identification, (b) supplementation, and (c) placing an object in a system."¹⁵

He might say, for example, that medical doctors must learn the conceptual structure, "pneumonia," so they, in turn, can make judgments or proposals to treat medical problems involving "pneumonia." Once a diagnosis is made that a patient has pneumonia, then the physician, knowing the events that occur in the concept, pneumonia, can order medication to return the patient to good health. Dewey says that, similarly, educators must be equipped with conceptual structures of human nature so they, in turn, can make proposals to resolve educational problems that will help students work toward, among other things, building the Great Community(ies).

The argument that I want to make here centers on how Dewey suggests reliable concepts are formed, a process he best describes in the 1933 edition of *How We Think*. The process of concept formation is crucial to my proposition that Dewey's refinement of the term, "concept," in 1933 shows us how he came to believe that scientific knowledge and humane literature could be brought together into various, particular conceptual meanings. To do that, let me use Dewey's own words that explain how concepts are formed, and then using that information, demonstrate how he believes scientific knowledge and humane literature can be brought together to form new concepts necessary for the development of the Great Community.

The quote I have chosen from Dewey is long but it needs to be laid out to make my point. After taking some time to explain how a child formulates concepts, he goes on to write the following:

If a child identifies a dog seen at a distance by the way in which the animal wags its tail, then that particular trait, which may never have been *consciously* singled out before, becomes distinct—it

is analyzed out of its vague submergence in the animal as a whole. The only difference between such a case and the analysis effected by a scientific inquirer in chemistry or botany is that the latter is alert for clues that will serve for the purpose of sure identification in the *widest possible area* of cases; he wants to find the signs by which he can identify an object as one of a definite kind or class even should it present itself under very unusual circumstances and in an obscure and disguised form. The idea that the selected trait is already plain to the mind and then is merely isolated from other traits equally definite puts the cart before the horse. It is selection as evidence or as a clue that gives a trait distinctness it did not possess before.

Synthesis is the operation that gives extension and generality to an idea, as analysis makes the meaning distinct. Synthesis is correlative to analysis. As soon as any quality is definitely discriminated and given a special meaning of its own, the mind at once looks around for other cases to which that meaning may be applied. As it is applied, cases that were previously separated in meaning become assimilated, identified, in their significance. They now belong to the same kind of thing.¹⁶

The process Dewey describes above can be easily applied to the concepts in scientific and humane literature. Those concepts currently are taken to be completely separate. Dewey, however, would argue that humane literature and scientific knowledge should not exist side-by-side in the liberal arts as separate entities of study. That idea would mean that they are separate bodies of knowledge. On the contrary, he would argue that they are not. Knowledge, he pointed out, is a seamless web, not individual disciplines in and of themselves. To that end, Dewey would say that we need to examine current concepts in humane literature and current concepts in scientific literature in such a way as to be “alert for clues that will serve for the purpose of sure identification in the *widest possible area* of cases.” We would want “to find the signs by which (we) can identify an object as one of a definite kind or class even should it present itself under very unusual circumstances and in an obscure and disguised form.” Therefore, when we examine existing concepts in humane literature and existing concepts in scientific literature to form new, integrated concepts it will, in turn, allow ideas to emerge as possibilities to resolve human problems in a much more humane way. I am convinced that Dewey’s proposal for the Great Community rests on the process just described, a process he refined about the same time as he published *The Public and Its Problems*.

The problem for undergraduate schools of education, then, is to develop an administrative and curricular structure that will encourage the coming together of humane literature and scientific literature, including professional educational literature, into conceptual structures so all of us, in turn, might grapple with those concepts or “standards” for ideas that will not only help properly resolve particular problems that are troubling us but for ideas that we can use to build the school of education as a Great Community. To that end, I turn to the first term, “community,” and in particular, to the school of education as a Great Community. Within that discussion, I will consider the terms democracy and freedom because he referred to both when he spoke about his recommendations for improving schools of education and because both are at the heart of the concept, Great Community.

The Role of Liberal Arts in Building the School of Education as a Great Community

John Dewey received his liberal arts education in the classics. Not only had he studied the great books but he could read Greek, Latin, German and French. Clearly, when Dewey wrote about the liberal arts he was generally referring to the classical liberal arts curriculum, not the contemporary liberal arts curriculum that followed from the work of Charles Eliot and the Committee of Ten in the early years of the 20th century.

It is common knowledge that Dewey was dramatically influenced by the rise of science, particularly the method of science, during the last quarter of the 19th century, that continued until his death in 1952. It is accurate to say, too, that Dewey, educated as a classical scholar, was very much influenced by the method of science. While the method of science became his method of intelligence, method of history, method of inquiry, method of teaching and method of learning, he, nevertheless, often formed his *concepts* from the classics. His idea of the Great Community, for example, emerged from classical thought. Classical scholars in the Enlightenment, including the American Enlightenment, believed that human kind was automatically moving toward a perfect society. Dewey molded the concept of the Great Community into a model that met muster in the minds of modern liberals by emphasizing that the Great Community process was not axiomatic; that we could not create a perfect society fixed and unchangeable. He emphasized, instead, that it would require both a collective effort to build the Great Community and a proper educational system to keep it running and growing from generation to generation.

One might expect to ask Dewey what examples of “concepts” or “standards” could he put forward as

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having their roots in liberal education that are necessary to construct a school of education as a Great Community? Undoubtedly such terms come to mind as justice, honor, integrity, community, democracy, and freedom to mention only a few. In the interest of time, let me focus only on three, namely, community, democracy and freedom. I begin with community.

School of Education as Community

For Dewey, the acid test of community is whether all persons within any given group are willing to regulate their specific activity with a view of achieving a common end. If they do, then a community exists. Once that happens then members can begin to resolve their communities' problems together ethically, and, accordingly begin to send their future(s) off in the direction they want to go. As the community becomes more and more ethical in its behavior, then it is approaching the status of a Great Community.

The School of Education should become a Great Community for two principal reasons. First, all members will have a much better professional life if they operate ethically. I shall not take the time to make that argument here. Suffice it to say he would argue that administrators, faculty and staff all need to understand the significance of creating and living in a humane, moral community, not only for their own good, but because of their influence on the moral development of their students. Second, teacher education students, who are learning to become the teachers of the people, must understand what is meant by the Great Community, and then, be committed to building such communities when they become teachers in their places of employment. When that happens, then, like the parable of the mustard seed, they help the idea of the Great Community emerge across the social order.

Let me quickly add that Dewey recognized teacher education students, as well as all members of the School of Education, must understand that the task is never ending since the social order is always in process. That is to say, during any given day, some people die while others are being born. We lose those who understand their roles while we gain those who understand nothing. Thus, it becomes important for all educational agencies in the society to understand their educational roles and to be committed to them.

Dewey's Concept of Democracy in his idea of a School of Education as a Great Community

The Great Community is built on the principle of democracy. He writes in the chapter entitled, "Search for the Great Community," in his book, *The Public and Its Problems*, the following: "Regarded as an idea,

democracy is not an alternative to other principles of associated life. It is the idea of community life itself. It is an ideal in the only intelligible sense of an ideal: namely, the tendency and movement of some thing which exists carried to its final limit, viewed as completed, perfected."¹⁷ Dewey is talking about majority/minority decision making. He pointed out that any issue has a majority and a minority or minorities points of view and that any two issues will not have the same majorities nor the same minorities. Those who vote with the majority on one issue may be voting with the minority on another issue and vice versa. The majority will decide the issue in a social democracy but that is not the end of it. The role of the minority or minorities is to change the minds of the majority through peaceful, rational arguments, not through violence.

Dewey did not simply dream the idea of democracy. If one investigates it, one is struck by the fact that he refers to writings of Plato, Aristotle, Locke, Mill, and a host of other writers on democracy. There were agreements and disagreements among those scholars on the concept democracy. One of those areas of disagreement was who should be allowed to participate in public decision making. Some thought that only the brightest and most virtuous white males should be allowed at the table and that women and all minorities should not be allowed. Dewey, however, came to the conclusion that all must be allowed to participate. Where did he get such an idea? From scientific inquiry or from the classics? Likely the concept, democracy, came from both. I have already noted the classical writers, but Dykhuizen¹⁸ and Westbrook¹⁹ cite a list of distinguished social scientists at Columbia who influenced Dewey's thinking, including such scholars as Franz Boas and Ruth Benedict in anthropology and James Robinson who founded the New School for Social Research. Dewey's *concept* of democracy was being molded and shaped by both the classical scholars and the new social scientists, a concept that was entirely consistent with his Great Community.

Dewey also spoke of the importance of "freedom" in a school of education. He gave the term a particularly interesting definition, one that would also make it consistent with the great community concept. I turn next to his concept of freedom, particularly as it applies to the building of the Great Community.

Dewey's Concept of Freedom in the School of Education as a Great Community

Dewey thought that Western society has long been preoccupied with an exaggerated emphasis on the

individual rather than on society. He believed that a natural individual isolated from his fellows but equipped with natural wants and desires is just fictional. Once again we see him turning to the classics. As he analyzed the classical writers' concept of freedom we find that he rejected the bourgeois theory of Locke, Ricardo, Hume, and Mill who agreed the individual mind was separate and complete in each person. Dewey, instead, sought his concept of freedom in the organic community of shared human experience. He realized that humans could and did make choices that hurt their fellows and even themselves. It is not that Americans are not free to make such choices. On the contrary, we are free to make such choices. What we must realize, thought Dewey, is to consider the *consequences* of our choices before we make them and to resolve not to make choices that are injurious to our community(ies). And, as we move from one community to another throughout the day, we make ethical choices. When each member of any given community has such a resolve and acts on it, we are thinking of our fellow humans building the Great Community(ies).

For Dewey, freedom, then, is an intellectual matter. Certainly, freedom is about making and acting on choices but we must recognize that choices should not be made without thought driving them. To make a choice without thinking about what that choice is and what its consequences are would be to act mindlessly. Human kind would not have advanced beyond living as animals in the forest if we could have survived even in that state had our history been random choice making. Certainly, human kind does have the intellect to make good choices and to act on them individually and collectively but we need to examine more fully what freedom so defined is all about. Freedom, then, means that we are free to maximize choices but that those choices are tempered by their consequences on others. The Great Community agrees to abide by that concept of freedom.

To move toward his concept of freedom, however, will require a great deal of thought and understanding of culture. He tells us in *Freedom and Culture* the

following:

The problem of freedom of cooperative individualities is then a problem to be viewed in the context of culture. The state of culture is a state of interaction of many factors, the chief of which are law and politics, industry and commerce, science and technology, the arts of expression and communication, and of morals, or the values men prize and the ways in which they evaluate them; and finally, though indirectly, the system of general ideas used by men to justify and to criticize the fundamental conditions under which they live their social philosophy.²⁰

Certainly, if we are to properly analyze the concept, freedom, and that if it must be done within the concept of culture, then it seems Dewey is arguing the significance of a liberal education. The factors he mentions in the above quote are, in fact, at the heart of liberal arts education.

His analysis of the concepts, democracy and freedom, clearly shows that he believed we make choices to live the good life intelligently, deliberately, and purposefully when we construct ethical, social democracies—systems committed to the resolution of social problems in a peaceful, just, humane, and rational manner. To that end, a School of Education as a Great Community is the place where students who are to become teachers of the people learn to practice such civil conduct in a community of liberally educated men and women who resolve their problems in a humane manner. As they do, then they disseminate that knowledge to their students, and like the parable of the mustard seed, the concept spreads across the society and across generations. The key to that success, however, requires that the majority in any school of education understand, accept, and implement a body of knowledge that amounts to conceptual structures of integrated scientific and humane literature so common problems, in turn, can be resolved in a humane manner. As that begins to occur, then we are beginning to build Dewey's Great Community.

ENDNOTES

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2. Dewey credited the term "The Great Community" to Josiah Royce in "Greetings to the Urbana Conference" in *John Dewey: The Later Works Essays, Reviews, Miscellany, and The Public and Its Problems*, Vol 2, 1925-1927, ed. Jo Ann Boydston (Carbondale: Southern Illinois University Press: 89.
3. Dewey, *The Public and Its Problems*, in Boydston, *The Later Works*: 325-350. Also see, Westbrook, Robert B.

John Dewey and American Democracy (Ithaca, New York: Cornell University Press, 1991), particularly Part Three “Toward the Great Community (1918-1929),” pp. 231-373. Westbrook does a fine job developing the history surrounding Dewey’s concept of the Great Community. Also see, Ryan, Alan, *John Dewey and the High Tide of American Liberalism*, (New York: W. W. Norton & Company, 1995), pp. 219-220. Ryan suggests that Dewey may have simply been asking too much of the American democracy when he proposed that the people should move the Great Society to the Great Community. I agree and disagree with Ryan. I believe on one hand that the Great Community is idealistic and likely practically impossible to achieve. On the other hand, I believe Dewey was simply saying that humankind has it in its power to bring about the Great Community---if it so chooses. He seemed to have an undying faith in humankind to move society toward that ideal. Perhaps our cynical age prevents us from joining Dewey’s bandwagon.

4. Ibid.

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10. Dewey, John. “Challenge to Liberal Thought” in *John Dewey: The Later Works: Essays, Reviews, and Miscellany*, Vol 15, 1942-1948, ed Jo Ann Boydston (Carbondale: Southern Illinois University Press: 261-275.

11. Ibid. “The Problem of the Liberal Arts College,” 276-280.

12. Ibid., 280.

13. Dewey, “The Problem of the Liberal Arts College,” in Boydston, *The Later Works*, 279.

14. Dewey, John. “Juvenile Reading,” in *John Dewey: The Later Works: Essays, The Sources of a Science of Education, Individualism, Old and New, and Construction and Criticism*, Vol 5, 1929-1930, ed Jo Ann Boydston (Carbondale: Southern Illinois University Press: 394-395.

15. Dewey, John. *How We Think*. (Boston: D. C. Heath and Company, 1933), pp. 149-164. Also see, Dewey, John. *How We Think*, in *John Dewey: The Middle Works: How We Think and Selected Essays*, Vol 6, 1910-1911, ed Jo Ann Boydston (Carbondale: Southern Illinois University Press: 278-279. Dewey refines the meaning of “concept” much more fully in the 1933 edition over the original 1910 edition. I believe that the refinement of “concept” is an important rethinking of a key principle in his logic that must be fully understood if we, in turn, are to gain important insights into his mature social thought.

16. Dewey, John. *How We Think*. (Boston: D. C. Heath and Company, 1933), pp. 157-158.

17. Dewey, *The Public and Its Problems*, in Boydston: *The Later Works*: 328.

18. Dykhuizen, George. *The Life and Mind of John Dewey*. Carbondale: Southern Illinois University Press, 1973: 123.

19. Westbrook, Robert B. *John Dewey and American Democracy*. (Ithaca: Cornell University Press, 1991: 119.

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VIGNETTES IN THE LIFE OF GEORGE I. SANCHEZ

Martha May Tevis, University of Texas Pan American

George I. Sanchez was the pioneer in the fight for Mexican American rights, especially equity in the public schools. He was raised in New Mexico and Arizona, worked during the 1930s in New Mexico, and came to the University of Texas in Austin where he remained until his death. He was a complex man of many interests and talents who accomplished many initial victories in the fight for equal treatment of Mexican Americans in public schools. His master's thesis concerned the inequity of using I.Q. tests developed for English-speaking children for placement of Spanish-speaking children and served as the basis for his recognition in the courts as an expert witness with regard to discrimination.

In New Mexico he was one of the leaders in the school equalization movement in the 1930s. Also during the 1930s he had conducted research for the Carnegie Foundation, the Julius Rosenwald Fund, and the General Education Board (A Rockefeller foundation) as well as serving as the Director of a secondary teachers college in Venezuela in 1937 after schools were reopened following a brutal dictatorship. In Texas Sanchez was cited as one of two persons responsible for the first Texas State Board of Education policy against the discrimination of Mexican Americans on the basis of a Spanish surname as a result of an agreed judgment on the Delgado suit, founded the American Association of Spanish-speaking People which combated discrimination in many school districts of South Texas. As a result of his activities, he was named to serve on several prestigious national committees and councils, including John F. Kennedy's Committee of Fifty on New Frontier Policy in the Americas, National Advisory Committee for the Peace Corps, Latin American Consultant to the US Office of Civil Defense as well as to US Office of Indian Affairs, US Office of Education on Migrants, US Office of Interior, and Navajo Tribal Council. ¹ The previous information about him describes what he did, not what he was as a person, a personality, so Sanchez the man will be viewed through vignettes of Sanchez as seen through the eyes of family and friends.

Students and Teaching

Sanchez began as an educator at a very young age. His accepted first position as a principal teacher in a small rancheria about 45 miles from Albuquerque just before his seventeenth birthday. His next positions also were at rural schools with the distance becoming closer to Albuquerque as he gained more college hours toward

his bachelor's degree. One story that he tells involves his use of psychology with some parents who were concerned about his method of teaching reading:

It was a week or so after I took on the Yrrisarri position (job, that is) that a small committee of parents (fathers) waited on me after school. They were distressed over the fact that I was not teaching the A, B, C's. My predecessor had been a bear for the A, B, C's -- and here I was in the third week of school and no A, B, Cs. "*Maestrito. Hay que tener razo'n.*" ("Little teacher, let us be reasonable.") Well, somewhere I had heard of teaching reading by the "whole" method -- words, phrases, sentences (a radical innovation, probably started by Marx, or Lenin, or Trotsky!). The yokels at Yrrisarri had not, of course, heard of the socialist-communists, but ding my dingies, they knew that reading had to be based on the A, B, C's. How can you argue against that logic? The alphabet was duly inscribed, in capital and small letters, across the top of the blackboard, for all the world to see. I continued, nonetheless, to try to teach by the "whole" method (I still do not know what that method is!).²

When he went to a small community to teach, he quickly found that it was important to become a part of the community. His endeavors in this direction led to some amusing situations. He tells about on such situation as follows:

At Yrrisarri I had rented a room at a ranch house owned by a well-known bootlegger (Don Cayetano Alderete). He distilled "white lightning" in the hills, and peddled it here and there, consuming a goodly percentage of his product. He liked me, and, of course, I had to share his elixir from time to time. And, to my mental discomfort, he found it to be a good "cover" to use my jalopy to transport his very illegal "mountain dew," But, he was an influential man—of course! How can you perform as a one-room school teacher in a community where the power structure manufactures and consumes "white mule" without regard to the law or to their intestinal linings? The community power structure is bootleg-based. What does one do? I'll tell you what I did. When I went rabbit hunting after school, and I happened to run into a "cooker" (a still in operation), I would whistle loudly some tuneless tune as I approached and then, graciously, I accepted a taste of the warm distillate. The afternoon hunt was

always rosier after that, rabbits or no rabbits!

Community relations in action.³

Carlos Cadena who was a lead attorney in the first case to go before the U.S. Supreme Court concerning Mexican American rights, *Hernandez v. Texas*, and later Chief Justice of the 4th Court of Appeals in Texas, said that when he was working on his masters of law, he spent about four evenings a week at Sanchez's home discussing the need for a good case on the exclusion of Mexican Americans on juries. Sanchez treated him as an equal and together they developed the ideas for the brief which was written before they found a case. Cadena gave full credit to Sanchez for Sanchez's "class apart" theory." He was adamant that Sanchez was the person predominately responsible for the successful brief. Over the years the two men became friends and shared confidences. Sanchez told Cadena that before WWII Sanchez was in Mexico City doing research, and he would demonstrate during the day, then go back to his apartment and write a report for the F.B.I.⁴

Another story involved a speech Jaqueline Kennedy gave in Mexico City in Spanish. Cadena remarked to Sanchez, "She gave a good speech. She said all the things the Mexicans wanted to hear." Sanchez replied, "Of course, I wrote it."⁵

Sanchez told Cadena that in a conversation with the Superintendent of Schools in San Marcos, the Superintendent said, "We don't discriminate; we love all the students. We try to educate so the students will be best at what ever they do. For example we educate so that the son of a shoemaker can become a shoemaker." Sanchez's retort was, "It's a good thing you weren't superintendent when I was in school because my father was a sheepherder, and I wanted to be a college professor."⁶

Sanchez was never one to conform to illogical rules. The University of Texas had a faculty dress code requiring that faculty wear a suit and tie—even in the summer. This was in the days before air-conditioning. When Sanchez returned from a trip to Hawaii his suitcase was filled with Hawaiian shirts which he comfortably wore during the hot weather season.⁷

Donna Younker, Billy Cowart, James VanPatten, and Jack Willers were graduate students of Dr. Sanchez in the early 1960s. He and his wife, Luisa, often had them over to the house and they were very close to these students. Sanchez was especially proud of his first boat and would take them out on it when they visited him at his little second house, his hacienda, on the Pedernales River. One day they asked if they could borrow it to take out by themselves. They were having a wonderful time when they hit something and damaged the boat.

They were horrified. It was a Saturday and all of the places to have it repaired seemed to be closed. They did not want to take it back damaged because it was so loved by Dr. Sanchez. Finally they found a man who repaired it for a steep price, and then they returned it. When Jim Van Patten told Dr. Sanchez what had happened, he was not at all concerned. Here is a man who was raised in near poverty, who had spent eight years working his way through school and who had worked hard for his possessions and that boat was his prize possession; yet he was delighted to loan it to the students, completely unfazed by the damage to it, and gracious in allaying the students' anxiety.⁸

Alan DePagter was a doctoral student of Sanchez's, and he and his wife, Alicia, were on a very limited income, especially since they had expected her to qualify for a teaching position in the public schools which had not materialized. Alicia had a degree and teaching certificate from Texas Women's College and was teaching in a parochial school which paid considerably less than the public schools and without the same level of benefits. Alicia had been to see the personnel director or, possibly an assistant superintendent of Austin I.S.D., and his comment on her wanting to teach in the public schools was, "Well, [the pay in the parochial school] isn't much, but it'll keep you in beans and rice." Alice said, "Well that's true if you like beans and rice, but I don't happen to like beans and rice that much." Later they were at the hacienda with the Sanchez's and talking about the recent passage of the Civil Rights Act of 1964 and Alan told Alicia she should tell her story to Sanchez. Alan said he was "just livid" and said, "Well we are going to do something about this." Shortly after, Alicia was offered a teaching position at Wooten Elementary in Austin I.S.D. where she was the only Hispanic teacher. The DePagters are certain that George Sanchez was responsible for her appointment.

Family

Connie Sanchez Sprague, Sanchez's daughter from his first marriage, and several other interviewees told about Sanchez and his second wife, Louisa, moving into the Scenic Drive neighborhood in Austin. That some were prejudiced was evident when a bomb was set off in their mail box and about two months later a brick was thrown through the front window.⁹

One of Sanchez's best friends, possibly his best friend, was a sharp-tongued and spicy neighbor, Loren Moseley, who was an artist. They both had agile minds and loved to debate. Often in the middle of a debate, they would switch side. Although they never were mad at each other they would get so agitated that Louisa

would say, "If you can't get together without arguing, you can't get together!" Sanchez and Moseley loved the intellectual stimulation.¹⁰

George Sprague, grandson of Sanchez, spent many weekends at his grandparents' hacienda on the Pedernales River and many happy hours at their house on Scenic drive in Austin. His grandfather, or "Ta-Ta" as his grandchildren all affectionately called him, was the first to awake, and he would wake up George and his older brother Mark, affectionately, by poking them with a cane.¹¹

When the grandchildren were settling down for the night, Sanchez would tell them stories. He would tell a tall tale about a man being buried in the fireplace. Then, as the evening progressed and it became darker and the fire popped, he would say, "That's the man!" or "Man at the window!" and time after time they would all look fearfully for the specter that never appeared.¹²

Discrimination

The Navajo are people ---Americans worthy of a dignified, American way of life. Circumstances beyond their control have made them, for the time being, a submerged people who live at a level of existence which self-respecting Americans elsewhere would feel intolerable. These circumstances are, in large part, attributable to the oversight of a neglectful nation. This oversight is not malicious or planned. Rather it is the product of thoughtlessness and a lack of awareness of the grim facts facing this sector of the American people.¹³ Sanchez considered it his duty to fight the "thoughtlessness and lack of awareness" of the American people in general and in school leaders and

teachers in particular. In fighting for the rights of the undereducated and "submerged people," he became a leading strategist in the legal battle for equality.

In 1948 his talent as a strategist who could accomplish goals without spending money unnecessarily were illustrated when he, Gus Garcia, and James DeAnda filed suit in the Delgado case citing discrimination against Mexican American children in schools of Texas based on their surnames. The case ended in an agreed judgment when Sanchez recommended naming the members of the State Board of Education and the Commissioner of Education arguing that local education was a creation of the state and therefore they were responsible. In a trade-off they agreed to pass a formal policy against discrimination against Mexican Americans.¹⁴

After the Delgado case he advised 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. In vivid prose 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 evaluation, the Mexican school and segregated Mexican classes are still unconstitutional."¹⁵

In viewing the remembrances of those who knew him, George I. Sanchez's personality emerges: a good sense of humor, a love of children, a man of principle, a man who understood compromise, and a man who was devoted consistently to right principles—a legacy of commitment and honor and caring.

ENDNOTES

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4. Carlos Cadena, interview by Martha Tevis, August 6, 1991, San Antonio, TX.
5. Ibid.
6. Ibid.
7. Ibid.
8. Martha Tevis, Billy Cowart, and James Van Patten, "George I. Sanchez: A Reminiscence," panel at the Society of the Philosophy and History of Education, Austin, TX, September 23, 1995.
9. Consuela Sanchez Sprague, discussion with the author, n.d.

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11. George Nelson Sprague, interview by Martha Tevis, October 1, 1997, Dallas, TX.
12. Ibid.
13. George I. Sanchez, *The People: A Study of the Navajo* (Washington D.C.: U.S. Indian Service, 1948), 89.
14. Minerva Delgado et al, vs. Bastrop Independent School District of Bastrop County, et al, no. 388 Civil, District Court of the United States, Western District of Texas, Final Judgment.; "Illegality of Segregation of Spanish-Speaking Children Recognized by Texas State Board of Education," Benson Latin American Collection, University of Texas at Austin.
15. George I. Sanchez to James De Anda, 28 October 1955.

THE INCLUSIVE COLLEGE CAMPUS

Cornell Thomas, Texas Christian University

I Pledge Allegiance to the flag of the United States of America and to the Republic for which it stands, one Nation under God, indivisible, with liberty and justice for all.

Very few of us see life as it actually is. Most of us see it from where we are.

Stephen Covey

Most, perhaps all, of us want to feel good about ourselves. We also want to be part of a society that values, respects and includes us. Most of us want to feel as though there are opportunities to effect positive change in our society. We want to be able to have voice in the decision making process and be afforded opportunities to work towards desired life goals. In other words, we want equal access to quality education, housing, governance, leadership, safety, career options, technology, and so on. To be sure, most of us desire to be part of a society that values our presence and actively seeks to include us in the daily and long-term activities that support and direct our lives. To be included as valuable members of our society is something most of us covet. Most, perhaps all, of us want to help create an even better society for children.

However, while some members of our society are afforded these and other opportunities for full membership, other people are not. This begs the question, why? Why in a country claiming to be built on the premise of equality and freedom would there be socially constructed doors that open for some, but not for all? To bring clarity to this question, I want to briefly review four concepts: assimilation, tolerance, multiculturalism and inclusiveness. I will then explain what I mean by the **Inclusive College Campus**.

“They came for religious freedom, and they came to make their fortunes. They came willingly, and they came in chains. They came as aristocrats, as adventures, and as indentured servants. And when they arrived, the “new world” was already populated by a widely diverse indigenous population. Diversity has always been a part of this nation, even before the United States was defined as a nation. We proudly claim it as our strength and etched our past and future national character with the phrase whose vision of unity challenges us today: *e pluribus unum*, out of many, one.” (Musil, Garcia, Hudgins, Nettles, Sedlacek, and Smith, 1999. p. vii).

We are, for the most part, a nation of immigrants. Our history speaks to the immigration, freely and by force, of peoples to this land even before it became a

country. However, the welcoming door for some has historically ranged from being wide open, merely being cracked for a few and, at times, slammed shut for others. Levels of acceptance have been based on socially constructed notions of differences that have created levels of worth regarding, for example, religion, race, gender, language, ethnicity, economic status, sexual orientation and physical abilities.

While there are numerous ways to frame this discussion, I want to suggest a path using the results of four concepts as major themes.

“In the past we have tried to transform immigrant newcomers and other ‘outsiders’ into individuals who matched their idealized image of what an ‘American’ should be. . .” (Tyack and Cuban, 1995, pg. 2)

The first concept is assimilation and the melting pot ideology. There are individuals in our country who strongly believe in one American way of life. Certain traditional values are verbally embraced by many of these individuals that define what is good, right and true. Those supporting the concept of assimilation and the melting pot ideology suggest that immigrants must reframe their identities to accept and embrace this American way of life. When they do, the welcoming door opens, a little more. The welcoming door opens even wider as new generations of these immigrants become *true* Americans. Your perceived value in our society, it seems, is based on the degree of assimilating you do. How much you turn away from your identity and take on the identity associated with this American way of life greatly impacts your level of acceptance into this society.

Words associated with assimilation, for me, are “standardized” (to make, cause, or adapt to fit a standard – a degree or level of requirement, excellence, or attainment – some predetermined moral standard), “traditional values” (time-honored practices, a set of highly valued customs passed on from one generation to another), “control” (to direct, regulate, verify, determine value), “conservative” (the preservation of the existing order, to resist or oppose change or innovation), and “myopic” (shortsightedness, lack of discernment in

THOMAS: THE INCLUSIVE COLLEGE CAMPUS

thinking or looking towards the future).

On the surface one might sense levels of positive agreement with some of the words I have associated with assimilation. After all, a society would experience total chaos without some standardization and time-honored practices or customs help to provide grounding, providing us with a better sense of who we are and from which we came. The key for us is to question why certain rules, “traditional” values, and so on are treasured and supported while others are not. What foundation supports the decisions made by assimilationists that result in, for example, the higher proportions of people of color in our state and federal prisons, deplorable inner city public schools, the lower percentage of women representation in the ruling circles of major corporations, and double digit unemployment among people of color? When looking closely at our history, the results of these decisions, racism, sexism, prejudice, homophobia, and so on, have been devastating.

. . . promising the ‘other’ a dose of tolerance so we can get along, not only eclipses real opportunities for the development of mutual respect and cultural solidarity but also hides the privilege and paternalism inscribed in the proposition I will tolerate you even though your culture is repugnant. (pg. 35).

The second concept is tolerance. People who embrace this concept tend to work towards tolerating those things considered different. One person described tolerance this way, “When I go for my annual physical, my doctor orders a series of blood tests. I don’t like needles being stuck in my arm, but I tolerate it.” Another person stated, “I don’t believe that non-Christians embrace any type of real religion. I am very polite, though, in my required World Religion class.”

These two examples help us to see how many individuals perceive tolerance. It seems that acceptance or tolerance of differences are often merely external actions and/or reactions. Any internalized understanding and/or valuing of differences is not included. “Can we all just get along?” seems to be the philosophical premise guiding this ideology.

Words associated with this way of looking at and responding to differences, for me, are “impersonal” (to be distant, disconnected, remote, uncommitted), “political correctness” (to be polite, courteous, civil, deferential, well-mannered), “acquiesce” (to go along with but not to necessarily agree or value). Again one will sense levels of positive agreement with some of the words I have associated with tolerance. However, much of the demonstrated work using tolerance as the goal has

not helped individuals value differences. It has produced, for the most part, low levels of acceptance and engagement.

The third concept is multiculturalism: the practice of acknowledging and respecting the various cultures, religions, races, ethnicities, attitudes, opinions, and so on, within a community.

. . . “there is a preponderance in the field of multicultural education to teach tolerance. This posture is not only paternalistic but it also fails to critique its underlying assumptions so as to understand the power asymmetry that characterizes the constellation of cultures within which we live, particularly in the age of globalization” (1999, pg. 35).

I am not sure that there is a preponderance in the field of multicultural education to teach tolerance. I do, however, believe that the results of teaching multicultural education have generally led to actions supporting political correctness. Words associated with multiculturalism, for me, are “group representation” (people are understood using group identifiers, it is a form of dehumanization because the individual is ignored); “enable” (to permit, help but not empower); “stereotype” (to reinforce existing generalizations about groups of people); “respect” (to relate and/or acknowledge concern for groups [not individuals] of people). These words demonstrate and support the often generalized, paternalistic approach taken by those who embrace a multicultural philosophy.

As I think back on these three components, I realize that there is indeed a need for individuals to conform in some ways, to become more accepting of differences, and to become more knowledgeable about groups of people. However, true assimilation would require all members of the community to make these kinds of adjustments. I realize that tolerance must become a pathway that helps some individuals not only accept differences but also value other’s perspectives as a way of broadening their own viewpoints. I also realize that multiculturalism must become a foundational pillar as we move from group identifiers to individual relationships. In other words we can all identify at some level with a group. Family, gender, religious, socioeconomic, level of education, race and so on are group identifiers that we often associate ourselves with. **But individually we are so much more!** The fourth concept, inclusiveness, helps all of us to see just how wonderfully diverse each of us are. This process of inclusiveness is what Butler and Thomas (2000) describe as, the practice of emphasizing our uniqueness in promoting the reality that each voice, when valued,

respected and expected to, will provide positive contributions to the community.

Words associated with inclusiveness are, for me, “identity,” (exploring the filters through which we view life and critically exploring the experiences that lead to a deeper understanding of who we are, how we think, and what we believe to be right and good), “presence” (a willingness to both declare presence and *an openness to receive the presence of others*, which leads to better communication, understanding and valuing), “intentionality” (to actively work with a rich variety of individuals to create a new community, responsive to the needs and changing resources of the people who form the vitality of who we are becoming). The premise of inclusiveness presented here helps to empower each of us to understand that difference does not automatically mean *less than*, but just that - different. These differences, in an inclusive environment, bring a variety of concepts, ideals and often fascinating options worthy of serious consideration when making decisions about how we pattern our lives. This concept provides a pathway that actively engages individuals to imagine the possibilities of what we can become. Inclusiveness, I believe, will lead to the creation of new pathways of understanding, develop more productive and real relationships, and empower individuals to become active contributors towards the betterment of the community.

How do we empower individuals to broaden their perspectives regarding notions of assimilation, tolerance, multiculturalism and inclusiveness? More specifically, how do we create a college campus environment that prepares a community of learners to become successful members of a more global society? The journey begins with an earnest exploration of self. Faculty and campus leadership can help clear a pathway leading to a more comprehensive exploration of self, an insightful broadening of perspectives and thus a college community of learners actively including individuals who will share diverse perspectives. Following are some of the initiatives needed to support this type of environment.

Leadership

The President/Chancellor publicly states that a diverse student body, faculty, and staff are very important components of the mission, vision and core values of the university. Trustees/Regents support the president/chancellor in this area by allocating funds and securing public and private support for diversity and inclusiveness initiatives. The president and other university leaders incorporate strategies to address diversity and inclusiveness in both short and long-range

plans. These strategies include measurable goals, engaged pedagogical practices, experiential learning opportunities and assessment processes. Goals include increasing the number of students and faculty of color on campus; increasing the number of students, staff and faculty from different parts of the country, social economic status and the globe; and an increase of staff in supervisory and administrative oversight positions that bring other life experiences to the organization. There exists within departments/units a climate that actively solicits the thoughts and opinions of all its members. Individuals actually have a voice in the direction the department/units decides to take. This type of collaborative process helps to demystify hidden agendas and creates a more open, honest, fair and transparent working environment. For example, a clearer pathway leading to tenure and/or promotion for faculty is developed, communicated, evaluated and appropriately adjusted when needed. Accommodations, half truths, and tiered acceptance practices are diminished. The field is leveled for all individuals with the indicators for success within particular departments/units being clearly defined and disseminated. An atmosphere of collegiality is real. And the entire university community works to broaden their perspectives regarding differences in various ways.

Quotas are not employed. Instead, the use of proven hiring practices that promote the creation of the types of applicant pools desired become standard operating practices. This process includes advertising positions in a diverse set of media outlets, personal calls to colleagues to identify potential candidates and making use of a program that connects the university to pools of new graduates entering the field. This work is monitored both by human resource personnel, their supervisors and a human relations officer.

We know that the development of students who can think critically, understand the dynamics that both impede and open doors to success in our global society, and are equipped with the skills and heart to create more inclusive communities are all a part of every university’s core business. Therefore diversity and inclusiveness must be embedded within every course offering. Every course must strive to broaden the perspectives of students in ways that prepare them to work with others from a variety of backgrounds. The Center for Teaching Excellence supports the work of faculty and staff as they develop courses and broaden pedagogical practices in ways that engage the learner and empower all students for active participation in a more global society. University leaders, vice presidents, deans and others with supervisory and budgetary

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oversight give priority to notions of diversity and inclusiveness when monitoring and assessing the work of faculty and staff. They are dedicated to improving notions of diversity and inclusiveness on campus. Evaluative processes are developed to measure (1) student perceptions and actions regarding the value of diversity and inclusiveness, (2) the overall campus environment (3) the efforts to recruit, retain, and graduate a diverse student population prepared for life in a more global society (4) the efforts to recruit, retain and promote a more diverse and inclusive faculty and staff and (5) the activities towards the goal of creating a more diverse and inclusive society by alumni.

Funds are directed in ways that demonstrate the high priority placed on these initiatives. Allocations include the establishment of a senior level administrative position (vice president/chancellor) that reports directly to the president and is a voting member of the president's executive team. This administrator will have had the types of experiences and credentials required that are worthy of respect from all sectors of the university. This administrator will be charged with *guiding* the diversity and inclusiveness initiatives. Funds will be allocated to adequately manage the office, support initiatives and assess and share results of the work in local, state, regional, national and international settings. This Vice President/Chancellor will have, at minimum, a staff that includes a human relations officer, administrative assistant and funding for several graduate assistants. Linkages between administrators from all units are strong, seamless in many instances, and jointly focused on the attainment of desired goals.

Campus Life

Demystifying stereotypes regarding race, ethnicity, gender, religion, economics and other differences will be integrated within both curricular and co-curricular classes and activities. Developing a better sense of self (identity), expressing and embracing that sense of self personally and from others (presence), and actively working to create a more inclusive community of

learners (intentionality) will also become important aspects within discipline-specific coursework, campus programming and other events.

Campus visitors will see students from varying backgrounds working together, studying together, walking, playing and eating with one another. Course requirements, speakers' forums, organizational meetings and other similar activities will integrate notions of diversity and inclusiveness. Community service programs will provide experiences for students to develop friendships and quality working relationships with individuals from all parts of the world who bring a variety of gifts. In other words, we will not simply provide experiences to work with those in need. We will also work to obliterate stereotypes by providing experiences, for example, in companies owned by persons of color and women who are quite successful. Additionally, students will have the opportunity to work with individuals in leadership positions as well as those working in what some of us would consider 'non-traditional' roles for those people in fields such as technology, physics, engineering, bio-chemical, entrepreneurship, politics, and so on. Our work will focus on who we are and most importantly who we all are becoming.

The question for many of us becomes "Can this type of campus initiative ever exist?" A better question is "Do we want to do all that we can to provide the kind of educational opportunities that prepare students to live productive and fulfilling lives in our global society?"

This type of campus initiative will eliminate many of the barriers that currently impede our work to create new pathways of understanding, develop more productive and real relationships, and empower individuals to become active contributors towards the betterment of communities and our global society. In other words, the answer is "yes!" It is imperative that all of us take ownership of these types of initiatives. We must all become actively engaged in this work.

.....*one Nation under God, indivisible, with liberty and justice for all*.....

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ERASMUS AND MACHIAVELLI: THE TWO "PRINCES" REVISITED

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With the coming of each new season, one can scarcely avoid being aware of the fact of changes that constantly occur in the world of fashions; some rather dramatic, others less noticeable except to the designer's expert eye. Those who are historically sensitive recognize that a similar phenomenon is likely to prevail in the world of ideas and opinions. Our intellectual apparel as well as our outer garb is subject to the whims of fads and fashions over the course of time. In many instances it is as difficult to "make sense of" or to account for changes in the one realm as the other. If one's closet is large enough, it often pays to save the out-of-date apparel on the off chance that it may come back into fashion one of these years. One might advise (not entirely with tongue in cheek) that if your mental closet is capacious enough, that you might not be too quick to discard seemingly outmoded ideas or opinions either. It is perhaps quite appropriate at times that we sort through these conceptual storehouses to see whether there are some insights that are not yet out of date, that might still prove to be durable and wearable for our own times.

In the long tradition of works (as far back as Plato) dealing with the "education" deemed appropriate for princes, that is, those who would be rulers of the state, and the delineation of the particular set of qualities that they should possess to be successful in the realms which they rule, two works written toward the end of the Renaissance period offer some interesting contrasts. The differences in the works are matched by equally startling differences in their authors. The curious thing is that the relative standing of the two individuals in the intellectual universe of the West has undergone a dramatic transformation in the nearly half millennium since the composition of the works. As the title suggests these works were authored by Niccolo Machiavelli and Desiderius Erasmus. The reputation of Erasmus, one of the best known and most highly respected figures of the period, perhaps the apotheosis of the Renaissance humanist (at least in the north), has diminished greatly as his "worth" is measured by the intellectual tradition in the west. Though he composed the work in question when he was about fifty years of age, and might be claimed to be one of the intellectual leaders of Europe at that time, he is likely to rate merely a few footnotes in contemporary accounts of political theory. Often, however, he does get more coverage in histories of Western education. Machiavelli, on the other hand, who

was hardly a household word during the period (a second level secretary in the "state" department of Florence), eventually attained a standing as one of the most influential figures in the development of western political thought.

This short paper will consist of two major sections. First, a comparative examination of selected components of the works, *The Education of a Christian Prince* and *The Prince*, will be conducted, stressing the characteristics desired in the prince as well as the means used to encourage their development in the ruler. Another theme of the paper will be to suggest that it may be time for a new estimate of their significance or worth in the light of contemporary events (European Union) as well as emerging trends in the political, social, and economic dimensions of European life. Finally, as partial development of this theme, the paper will address briefly the question of which of the two models is more worthy of emulation by contemporary princes (of the political or corporate varieties). It should be noted that its purpose is not to offer a detailed analysis of either of these works. Rather it is to direct attention to the works conjointly.

The works were composed during an era of dramatic change for Europe and the people of the world with whom the Europeans increasingly came into contact. Only a decade ago, we were pondering the events associated with the voyages of Columbus and other explorations of European nations, and wrestling with the problems that stemmed from these actions. [It is interesting to note that we are and likely will continue to wrestle with the disputes between the haves and have not nations illustrated recently by the WTO conference in Cancun. Perhaps we might envision the multinationals and the investment bankers of the developed nations as the "explorers" of the current age striving to open up not new worlds yet to be explored, but rather new markets, yet to be exploited.] As a result of these activities, trade among the nations of Europe and other areas of the world markedly increased. This was also a period marked by the rise and development of the modern "nation state", and indeed this phenomenon may have served as a significant stimulus for Machiavelli's efforts. In addition, these works were composed only about two decades after the Moors were finally driven from the mainland of Western Europe, and large numbers of Jews were expelled from Spain and Portugal. Intellectual and political ferment were

influential environmental elements for both Erasmus and Machiavelli.

While the main thrust of this paper is to highlight the differences in the views expressed by Erasmus and Machiavelli, there are several areas of commonality between the two. Both authors were composing their thoughts on how rulers should be educated in order to perform their duties during the second decade of the 16th century, though apparently they were unfamiliar with each other's efforts. This is probably just as well, for though it makes for exciting speculation about what debates they might have had with each other, they likely would have had so little in common (on any significant level), that they would have had scant little to say to each other.

Each of them addressed his work to a specific ruler with the expressed hope that the prince for whom it was written would study and adopt the precepts and views expressed in the respective works. In this regard, it seems that both were subject to disappointment. In neither case did the intended recipients of their wisdom seem to hold these suggestions in high regard.

Another fact of interest is that they composed the works at about the same age. Both were about fifty years of age, intellectually mature and each possessed a rich range of experiences from which to draw. Their relative positions while they were composing these works, however, were markedly different. Erasmus, as has been mentioned was highly regarded by his contemporaries, and sought after by those in places of power and influence. Machiavelli, on the other hand, was at this time fretting under the burden of rural exile, reduced to dressing in his formal robes after dinner so that he might at least commune with the classical authors. He would evidently much have preferred the intellectual ferment and vitality of his native Florence.

It was a period of intellectual fecundity for both. During his exile, Machiavelli completed not only *The Prince*, but also his *Discourses and the History of Florence* as well, though they were not published until years later (for example, *The Prince* would not be published for almost two decades, 1532). In Erasmus' case, he had published his most noted work, *Praise of Folly* a few years before along with several other works. Indeed, much of the material contained in the *Institutio* had been included in other works dealing with political themes. The difference is that in this work, his purpose is that of dealing specifically with the educational development of those who would be rulers. Thus, he had to emphasize, not only the characteristics that such an individual should possess, but also the process of how the young prince might be influenced along the proper

path of development in this regard. Among the works in which he addressed political issues were the *Colloquies*, the *Adages*, *Complaint of Peace*, and the *Praise of Folly*. Each serves as an additional opportunity for Erasmus to address points that he believes to be crucial for human betterment.

While Erasmus was concerned with specifying the education appropriate for a Christian prince, Machiavelli was sketching out the plan for producing a secular counterpart. A greater contrast between proposed curricula for schooling princes can hardly be imagined, that of Erasmus oriented toward using the arts of peace (indeed peace at almost any price) while Machiavelli's seems directed to obtaining and maintaining power of a secular kind. It is difficult to divorce Erasmus' views on politics from his ethical beliefs. Indeed, as seems to be the case with Aristotle, the political views are formulated in a manner so as to encourage the establishment of institutions that will be consistent with and even promote the good life for the citizens of the state.

There is even a similarity in the manner in which they approach the field of study and the way in which they conduct their inquiries. Upon a closer examination of their work, however, some significant differences in their methodology come to light. While both appealed to examples from history to support the views expressed in their works, Machiavelli seems to match more closely the method that we associate with modern science in his investigations. The bulk of Erasmus' evidence consisted of citations from ancient sources and the views expressed by the classic authors as well as his analysis and comments on these views. Indeed, this is only to be expected of one who is wedded to the traditional humanistic approach to learning and scholarship.

On the other hand, Machiavelli, while he may not have interpreted them with a completely unbiased perspective, usually cited examples of real events both ancient and contemporary to substantiate his position. Even though much of his evidence was anecdotal in character (and even this is at worst a venial and not a mortal sin for some investigators today), his approach seems similar to the contemporary social scientist. He first attempts to delineate the particular question that is of import for his inquires, attempting to increase its precision and clarity. Next he articulates his particular view (hypothesis) on the question at issue, being careful not to contaminate his work with any moral elements. After all, he is careful to note that he is concerned with what is the case and not what he or others might believe it ought to be. He seems to be living up to the expected view of the social scientist as an objective investigator

pursuing a "value-free" kind of inquiry that came to be associated with some views of "modern" science. He then cites, and analyses, historic exemplars (both ancient and contemporary) that may be taken as data to validate or test his hypothesis. Finally, he attempts to organize these validated assertions into a reasonably inter-related and coherent system of principles. These serve to describe (even predict if so used) social and political phenomena, and may be used as a practical guide by the ruler who wishes to gain and maintain political power.

Perhaps the chief difference between the two is the different ethical or value starting points or "axiom" upon which their inquiries are grounded. Another way of expressing this is to examine the ends that are to be sought. For Erasmus, the end is not for the ruler or prince to ascend the throne and maintain it at whatever cost. Rather the end to be achieved is the continued betterment of the commonwealth, the duty of the prince is to work to bring this about. The ultimate touchstone is the good of the citizens of the commonwealth. The personal needs, desires, or ambitions of the prince himself are less important than the needs and welfare of his subjects. The prince really is only a political means to this end or an instrument so that this desired state may be attained. Erasmus even suggests (rather cheeky of him in an age of absolute monarchy) that the prince should give up his exalted position in the state if he is not successful in these efforts. So much for the charge that Erasmus is a bit of a flatterer.

Machiavelli's axiom is diametrically opposed to that of Erasmus. Maintaining the ruler's power and position is the end and goal of his game. The attainment of and maintaining political power seems to be of intrinsic worth to Machiavelli. The prince's primary duty is to himself and not his people. In one sense, this is only to be expected on the ruler's part, for from Machiavelli's perspective, all men, and a fortiori all rulers, seek wealth and power. [Prince, p. 118] Little wonder then that the views expressed in these works diverge so significantly.

It should be admitted that in one sense we are comparing apples and oranges, for the scope of the works are different, and the author's intentions in writing them differ as well. For Erasmus, a chief concern is that the prince (who is truly Christian) should really possess certain ethical beliefs, and that the prince's actions should be consistent with and grounded in these beliefs. Ethical integrity was a key aspect of the prince's character.

However, from Machiavelli's perspective it is not important what the ruler really believes about morals, human nature, the proper role of the prince vis a vis his

subjects, his relations with other political entities and their rulers, or even what ethical or moral inclinations he may possess. He is willing to admit that it would be desirable for the ruler to possess all these qualities that were "held in esteem", but this is too much to expect of human nature. Thus, the prince should act so as to "avoid a reputation for the faults which might cost him his position." [Prince, p. 84] Where Erasmus would probably desire the prince to view the ethical principles as Kantian categorical imperatives, Machiavelli would assert that their status should rather be thought of as hypothetical imperatives. That is, it was imperative that if one wanted to gain and remain in power given certain conditions, then one should act in certain ways.

The major intent of the *Institutio* was to provide a plan for the guidance and direction of the educational development of the young man who would one day occupy the throne. For Machiavelli, the process of instilling a particular set of beliefs about the ethics of political activity is of little consequence. Whether the ruler, as a matter of fact, does develop into a wise, good man is not significant. What is of crucial importance, however, is that his subjects (and those with whom he deals) believe that he is noble, good, etc. There are indeed certain skills and personality characteristics that the prince should try to develop. He must be able to appear to be honest, noble, or whatever characteristic he wishes to persuade others that he possesses. He also must be able to actually be cruel or cunning when circumstances demand it. One wonders whether having the reputation for these less noble or less esteemed characteristics would be sufficient. In addition, to be successful, the ruler must be able to know when the situation requires a particular course of action.

The question might be raised as to why Machiavelli was not more concerned with educational matters. It should appear evident that these traits of the successful ruler were not innate in humans since there was such a dearth of successful princes (from his perspective) to be found at any period in human history, and particularly so in his native land. If these characteristics had to be acquired, then if some thought was not given to their development in potential rulers, the guidebook or handbook that Machiavelli formulated might be considered to be relatively worthless. Perhaps if his exile (or life) had been longer, he may have come to address these educational questions.

Among the views that they share are those related to the following: (1) the value of mercenary soldiers; both hold them in little regard and indeed even view them as a potential danger to the well being of the state; (2) both would tend to be considered "fiscal conservatives" in

contemporary parlance; both believe that the ruler should develop a "reputation" (Machiavelli) and a disposition (Erasmus) for frugality; [Machiavelli would allow the ruler and his minions to be profligate with the wealth of the stranger (or one who has been overcome in conflict).] (3) related to this view, it should be noted that both recognize that the prince's subjects will not appreciate the confiscation or excessive taxation of their goods or property; [apparently few members of contemporary legislative bodies have studied either of these works very diligently.] (4) both tended to ascribe little value to treaties or alliances among states, though their reasons for so doing are variant; (5) both also warned the prince against the dangers of flattery and suggested ways in which he might supplement his own wisdom with that of appropriate counselors or advisors. These areas of agreement are rather minor when one takes account of the significant differences in approach and fundamental disagreements with regard to the positions they hold concerning what values are of intrinsic and extrinsic worth.

One criticism that could be brought against the *Institutio* as a potential guide for the modern world leader is that it is directed to the education of princes of only a single religious perspective. Though nominally Erasmus is addressing his treatise to a Christian prince, and thus it seems to be of rather limited usefulness in a world in which Christians are in the minority, it is evident that his work is not subject to this particular limitation. If one examines how he chooses to define the Christian or the set of criteria that he suggests for use in judging whether one is a Christian (at least in this political context), his view is quite universal. It is not a matter of one's particular beliefs with respect to the doctrines and creeds traditionally associated with Christianity, for even practicing members of other religions might qualify as "Christian" princes under his criteria. In the *Institutio*, he states that one who is "truly Christian" is "not he who is baptised . . . or who attends church." It is the individual " . . . who emulates Him by his pious deeds." [Born, p.154] Thus, the emphasis is on consistent patterns of behavior and overt actions consistent with "Christian" values, and not on the espousal of creeds or claims to believe a particular theological viewpoint.

It is tempting to speculate about the effect that their relative positions had on even their starting points. One does not have to be too discerning to discover the concern that Machiavelli seems to have for Italy's predicament. No one could utter a more scathing assessment of the military capabilities of his countrymen. He seems to be crying out for his people to

be delivered from the status as doormat for the neighboring rulers. While Erasmus tends to seek peace at any price, Machiavelli seems willing to pay whatever it takes (and for his countrymen to bear the costs) to have a stable and enduring unified Italy.

Certainly, Machiavelli, though he may have some claim to the originality of specific analyses of events, was not the first to have asserted that what was crucial in human affairs was appearance and not substance. That the aim of the successful ruler was to be one who appeared to be virtuous or to possess the other desirable properties that Machiavelli alludes to was a view of which previous political realists had been aware. This was essentially the position that served as the selling point for the sophist in Periclean Athens that served as the ground for their claim that they could teach "wisdom," and that this wisdom would open the path and hasten the young Athenian along this route to fame and fortune within the *polis*, at least for the son of a parent who could afford the hefty price of tuition.

If one were to choose between Machiavelli's position and that of Erasmus, there certainly seems to be ample evidence that one could adduce that Machiavelli was correct in his assertion that those who talked of ideals and utopias were not those that provided an accurate view of what was in fact the case, but merely of what they would like the world to be. Even Professor A.H. T. Levi, in his introduction to the *Institutio*, asserts that "Erasmus' view of the duties of princes at this date takes so little account of drives for power, political realities, and patterns of human behavior as to read more like the euphoric projection of a dream than a serious program for political education." [Collected Works, xxvii] Even in our contemporary world, we decry constantly the fact that contemporary political campaigns are waged (and unfortunately won) on the basis of what a candidate's image is, and not on some more substantial idea of what he or she really is. We may grow so cynical that those of us who can remember him may even come to wonder whether Adlai was for real, or only a carefully managed and fabricated idea of an egghead.

One is tempted to dismiss Erasmus as an "unworldly," armchair theorist, cut off from a real world of political affairs. On the contrary, the evidence indicates that he had correspondence with and was respected by the leading monarchical lights of the day. Indeed, the *Institutio principis Christiani* [*Institutio*], published in 1516, was dedicated to the future Emperor Charles V; a year later he sent a copy of the work to Henry VIII, of England, and a year after that he sent a revised work to Ferdinand of Spain. In addition, he was the friend of Thomas More, as well as other noted

humanists of the day who were politically astute. He was not unaware of the value of networking long before the term itself came into vogue.

This choice between the Erasmian (idealistic—perhaps “naive idealism”) and Machiavellian (realistic) perspectives on the nature of things (regardless of the particular phenomenal field in question) has confronted the human species since individuals began to be conscious enough to analyze human social behavior and seek to explain it and then to proffer advice to those who would win friends and influence people. Are these positions (and the claims explicit or implicit in them) methodological postulates that serve as assumptions that we use as we reason or deliberate about the course of human affairs? Or are they conclusions arrived at after the careful assessment of relevant and accurate data?

There have been idealists such as Erasmus at various

crossroads of human history who have urged societies but particularly their leaders that the time had come to work for peace, harmony, and the enrichment of those whom they lead; that conflicts as they arise (even the “idealist” is not so naive as to believe that they will not) should be resolved not through a force of arms, but should be subject to reasoned arbitration. Perhaps, finally at this juncture in its history, Europe, as it seeks to create a framework of unity, may have reached the stage for which Erasmus and other such idealists have so long yearned. Indeed, even the world may be approaching it. As these leaders deliberate on the issues with which they are confronted and the decisions that must be made, it might be worth their while to consult Erasmus' *Institutio* as a source of wise counsel.

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AFFIRMATIVE ACTION REVISITED

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The Role of Law

Over 2,000 years ago philosophers wrestled with principles of justice. In 1896 the Supreme Court in *Plessy v. Ferguson* set forth the doctrine of “separate but equal.” Prior to *Plessy* in 1868 the Fourteenth Constitutional amendment assured that all persons born or naturalized in the United States were citizens of the country and state where they resided. No state could make or enforce any law which abridged the privileges or immunity of citizens. No state could deprive any person of life, liberty, or property without due process of law, no deny any persons within the states equal protection of the laws. In *Brown v. Board of Education of Topeka* (1954) Thurgood Marshall, an NAACP lawyer, claimed prestige, teaching standards, academic surroundings, and the inference of inferiority were important in educational equality. The court agreed that segregation was in conflict with the 14th amendment’s equal protection clause and ordered involuntary segregation to end within a reasonable time. *Brown II* (1955) held that school authorities have the primary responsibility to implement *Brown I* and ordered desegregation of schools to take place “with all deliberate speed.” (U.S. Supreme Court Cases, 2002; Pulliam and Van Patten, 2003; Hofstadter, 1982). Hofstadter also noted that the *Brown* Cases led to a striking innovation in legal history, during the Chief Justice Earl Warren court, by using psychological knowledge to indicate the detrimental effect on Black children of segregated schools. It signaled a new influence of the social sciences on government (Hofstadter: 442).

Dale (2001) finds the origin of affirmative action may be traced to the early 1960s as the Warren and Burger Supreme Courts grappled with the challenge of racial segregation in America’s public schools. Judicial rulings during this period focused on an “affirmative duty” for school boards to adhere to the “equal protection clause” of the constitution to desegregate “dual school” systems to eliminate “root and branch,” the last vestige of state enforced segregation (Green, 1968; Swann, 1971; Keyes, 1973).

Americans including the four dissenting justices, continue to struggle with justice regardless of the University of Michigan 2003 Supreme Court (*Grutter v. Bollinger* and *Gratz v. Bollinger*) decision in support of the role of race to achieve diversity in higher education admissions policies. The recent high court’s ruling reached back to the *Bakke* (1978) convoluted decision.

In *Bakke* Justices Brennan, White, Marshall and Blackmun concluded that Title VI proscribes only those racial classifications that would violate the Equal Protection Clause if employed by the state or its agencies. Racial classification calls for strict judicial scrutiny but to overcome chronic underrepresentation of minorities in the medical profession justify the use of race in admissions. Powell writing for the majority with Brennan, White, Marshall and Blackmun with various concurrence and dissent about specific issues called for use of race to achieve diversity but not quotas. White, Marshall, Blackmun filed separate opinions. Stevens joined by Burger, Stewart and Rehnquist filed a separate concurrence and dissent in part. Powell writing for the majority in *Bakke* emphasized the importance of a diverse student body to further the 1st amendments focus on academic freedom. Race, therefore, could be considered by the university as a plus or one of a range of factors, even if it tipped the balance among qualified individuals as long as it did not insulate the individual from comparison with all other candidates for available seats (Dale, 2001). Until the high court ruled in favor of the use of race to achieve diversity in higher education in June, 2003, several major cases federal courts had ruled the use of race to achieve diversity as unconstitutional, that affirmative action should be narrowly focused and subject to strict scrutiny, granting scholarships on the basis of race was unconstitutional; race based layoffs were subject to strict scrutiny and in some cases were unconstitutional (*Wygant v. Jackson Board of Education*, 1986; *Adarand*, 1995; *Podbersesky v. Kirwan* 1995; *Hopwood*, 1996; *Piscataway v. Taxman*, 1997). Justices Thomas, Kennedy, Rehnquist, and Scalia’s dissent was pungent, critical, and scathing. Thomas wrote that “I believe that blacks can achieve in every avenue of American life with the meddling of university administrators.”

Justice as Fairness

Aristotle believed that the actual course a person takes, the combination of activities he finds most appealing, is decided by his inclinations and talents and by his social circumstances. Thus natural assets and social opportunities obviously influence the pursuits that individuals eventually follow (Rawls, 1971). Rawls find justice as fairness to ensure that individuals receive the maximum of the good including respect and human dignity. Justice as fairness grows out of the requirement that all inequalities be justified to the least advantaged, and the priority of liberty. These two concepts are

different from intuitionism and teleological theories. Rawls who recently (2002) died at 81 has influenced educators and political policy through the years with his fundamental analysis of fairness based on his critical analysis of Aristotle and Kant. His first principle is that 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. Emerging from the principle is that principles of justice are to be ranked in lexical order and liberty can be restricted only for the sake of liberty. Two cases evolve: a) a less extensive liberty must strengthen the total system of liberty shared by all, and b) a less than equal liberty must be acceptable to those citizens with lesser liberty (Rawls: 250).

If one were to function from a veil of ignorance of race and class distinctions, there would be a blank sheet upon which we could draw a model for a just society. Unequal distribution of resources are due to fortuitous circumstances, political machinations, an inherent human competitive drive of any means to an end. Rawls calls for strategies to level the playing field between haves and have nots through taxation and legislation not based on a contest between interests, but as an attempt to find the best policy based on a principle of justice (357). Charles Frankel (1962) in *Democratic Prospect* notes that the American government is influenced by lobbyists each seeking legislation for their particularly interests. Rawls refers to his second priority rule that an inequality of opportunity must enhance the opportunities of those with the lesser opportunity and an excessive rate of saving which must on balance mitigate the burden of those with fewer opportunities. Rawls continues by noting that 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 the total income (earnings plus transfers) to which he or she is entitled under the public system of rules, upon which a legitimate expectation is 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 disturbed equally unless an unequal distribution of any or all of these goods is to the advantage of the least favored. Hattersley (2002) writing in the UK *Guardian Unlimited* believes Rawls "relevant representative person" who might "prefer his prospects with inequality to his prospects without it" may be viewed in terms of a practical egalitarianism.

Distributive justice as well as procedural justice assures that social institutions administer impartially and fairly in a just system (Van Patten, 2000). History reveals that "laissez-faire," or "less government the better," popular themes of capitalism has proven ineffective in meeting the needs of citizens for a social contract that provides a security network essential for a stable society. Rawls (198-200) path to justice as fairness includes: 1) A constitutional commitment to a political process as a just procedure include fundamental protection of principles of liberty of conscience and freedom of thought. The constitution establishes a secure status of equal citizenship and political justice. 2) A legislative commitment which dictates that social and economic policies be aimed at maximizing the long-term expectations of the least advantaged under conditions of fair equality of opportunity, subject to the maintenance of equal liberties 3) A commitment to social cooperation through distinctions and hierarchies of political, economic, and social forms 4) A judicial and administrative application of rules to particular cases such as civil disobedience and conscientious refusal. Rawls (199) was a realist in his view that often the best that we can say of a law or policy is that it is at last not clearly unjust." Democracy remains a great social democratic experiment and a work in progress. Under its system of checks and balances a golden mean of balance is achieved whenever the fulcrum moves too far to the left or right.

Rawls in his campus addresses notes that we must walk before we can advance, and indicates his theory is essentially reflecting American and European efforts to provide affirmative policies to assure primary goods to all citizens. Third world countries often have yet to move beyond a system of unequal distribution of goods and wealth.

In the *Law of Peoples* (1999) Rawls discusses a reasonable utopia emerging from a liberal or decent domestic society. In this book Rawls expands his analysis of justice as fairness by tackling universal challenges to an ordered society such as religious and international conflicts. Affirming fairness in a constitutional democratic polity, Rawls view qualities of reasonable persons. First, they stand ready to offer fair terms of social cooperation between equals, and they abide by these terms if others do also, even should it be to their advantage not to. Secondly, reasonable persons recognize and accept the consequences of the burdens of judgment, which leads to the idea of reasonable toleration in a democratic society.

History of Equity and Access

From the early days of our Republic efforts have

been made to expand access and equity to ever more of the nations citizens. Each of us can identify efforts to remove boundaries, restrictions, limitations on citizens. Women's rights to vote, to equal pay, to ownership of property, to divorce, to enter leadership positions, to dress without restriction, to be free from sexual harassment have erased boundaries, expanded rights, and fomented social and cultural change. As Rudolph (1962) noted before the civil war college was not considered an appropriate place for most American young men, and there seemed no compelling reason to educate women any more than the Greek, Latin, and mathematics they learned in the academy, for after all God had intended them for marriage and motherhood. By 1872, the board of visitors of the University of Wisconsin proclaimed: "It is not too late, amid the noontide splendours of the nineteenth century, to ignore the claims of women to higher education... Whatever shall make her wiser and better, that she may learn; whatever knowledge she may be able to use, either in adding to her own happiness, or in promoting the happiness of others—that knowledge she may rightfully acquire." We have come a long way since officials at private girls colleges were afraid any building over two stories high would be too much for delicate women to climb. It was believed it would completely unsex them, to the full participation of women in all aspects and in all social, economic, military and political aspects of society. Affirmative action programs have benefited women at all levels of society. Women's political actions groups are in the forefront of supporters of affirmative action.

Provisions for exceptionality have been made in employment, education and society through legal and extralegal efforts to expand opportunities and access. Special education facilities and opportunities have been expanded and enlarged through affirmative action.

African Americans as other minorities have expanded opportunities and access through an expanded society consciousness. Laws passed by Congress and Supreme Court rulings have been instrumental in a ceaseless effort to expand rights and opportunities for ever more of the population. While Sandra Day O'Connor writing for the majority in *Grutter v. Michigan*

(2003) inserted a statement that affirmative action might be phased out in 25 years, the concept of tolerance, civility, and comity will continue to be a challenge in the years ahead.

Reaching the hearts and minds of individuals is a formidable task. America through its legal, economic and political institutions remains a beacon of guiding light throughout the world for those nations yet to come to grips with individual rights and dignity. In our era, democratic values of fairness, equity and access may be threatened at home and abroad by religious fundamentalism. As Rawls noted there are limits to his realistic utopia of fairness, equity, access and affirmative justice. These limits Rawls refers to as fundamentalists of various religious or secular doctrines which have been historically dominant and who could not be reconciled to a social world of affirmative justice. "For them the social world envisaged by political liberalism is a nightmare of social fragmentation and false doctrines, if not positively evil." (Law of Peoples:126-127).

The issues of reverse discrimination raised in *Bakke* (1978) and revisited a quarter of a century later in *Grutter and Gratz* (2003) will be revisited in future litigation. The reasoning of the dissenting judges in *Grutter and Gratz* may become the basis for future litigation in affirmative action, although much depends on the composition of the Supreme Court. *Bakke* resulted in a rejection of quotas but acceptance of race to achieve diversity in admissions which was reaffirmed in the recent *Michigan* cases. Affirmative action represents an evolution of historical consciousness raising to assure all citizens have equity and access. As the nation moves toward a multiracial, multicultural society, demographics will make current affirmative action policy either irrelevant or modified to meet the challenges and opportunities in a new generation. Affirmative action remains a work in progress.

Women and minorities will comprise a larger portion of the workforce in the future. Together with an affirmative commitment to assure diversity in higher education, there will be continuing analysis of how to maintain full employment in a cycle economy.

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**PLACE, ITS PEDAGOGY, AND THE PLACE-TEACHING PARTNERSHIP:
MÉTISSAGE AS PLACE OF EDUCATION**

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Introduction

Although the principal asked numerous questions about cultural pluralism and teaching in a multicultural, urban school during my interview and although she insisted that employees in our building had to be open-minded and culturally sensitive, when I asked for the key to my room, I was told to look for a “little black man with an accent.” Once in my room, I didn’t know what to do. There were mouse droppings, pop cans, candy wrappers, spilled pop, and dust balls around the room. The old metal desks, each with an enclosed metal book compartment under the seat, were no better, for they perfectly lodged candy wrappers, soft drink cans, gum, and mouse droppings away from immediate view. I was sweating in the over one-hundred-degree heat, drifting into a feeling of helplessness when the German teacher nudged me to explain that I would have to do my own cleaning, buy my own cleaning supplies, and generally make the best out of the situation. She lent me rags and cleaner, suggested I keep the rocks lined up on my desk for paper weights--in case a breeze came my way--and left the room with a sarcastic, “Oh, by the way, you know only the principals and secretaries deserve air conditioning around here, right?” I looked toward the closed windows seeking an opening but could barely see out since they had probably never been cleaned, had long, dirt-filled cracks in them, missing glass, and pink, green, and yellow gems of gum studding them. The walls, at one time blue, were dirty and, like the windows, were decorated with balls of already chewed gum while the shelves at the side of the room were bent, jagged, and generally a safety hazard. Roaches came out from the corners and from under the shelves, clearly afraid neither of me nor the cleaning solution. That first day, the resident mouse, a bold and brazen critter, aggressively ran up to me, seemed to chastise me for intruding upon its territory, turned around, and began its search through the desks. Two years later, it or one of its relatives scurries across the floor of the room full of students at times darting into the middle of our circle to look around at everybody before scooting past some hysterical student to commence scavenging in the unused desks. Students repeatedly say, “This school is ghetto!” and more quietly, “So are we; we ain’t neva gonna do nothin’ no way.” Students and teachers alike come to feel that “we don’t count; we don’t matter.” Would one tolerate having white middle-class children in such a place of education, a place that says to students “you can’t learn;

you won’t learn; you shouldn’t learn?”

I intend this personal story to make real to those who may not know through experience that it is real and pose practical questions I and other educators might need to face squarely. I do not focus on questions about teaching, learning, or curriculum, not because they are unimportant but because many have already examined the parts and the whole of this conceptual triptych of education and because these three often eclipse or at least obscure other issues. Instead, I wish to add a necessary element to the teaching-learning-curriculum cluster: place. I propose that place has the power to influence people, that changing places means changing its influence, and that consciously constructing the place of education for educative means and ends and partnering that place and its pedagogy with teaching magnify the influence of both place and teaching. What would happen if teachers recognized that place is not neutral, that it has a pedagogy that can be harnessed for educative means and ends or left to chance? One would hope that teachers would create a place that shelters and nurtures, a rejuvenating place, a place where people become strong because of their diversity, a place whose pedagogy is humanizing, transformative, emancipatory, and strength building. I conceptualize such a classroom place as *métissage*. After defining *métissage*, I examine it as a place of education with its own pedagogy whose influence increases when partnered with teaching, offer an example of *métissage* and its partnership with teaching in one urban school, and finally draw conclusions about the relation between place and the conceptual triptych teaching, learning, and curriculum.

Métissage

The word *métissage* comes from the root word *métis* which has both Latin and Greek origins. Its Latin origin, *mixtus*, means “mixed” and primarily refers to a cloth of two different fibers. Probably resulting from this Latin origin, *mixtus*, *métis* in the French colonial context varies according to geography, is therefore culturally specific, and is an unstable racial category which and has no English counterpart.¹ In Canada *métis* means a person half French and Native American; in Senegal, St.-Louis, *métis* generally means French and African; inhabitants in New Orleans and the Indian Ocean’s island colonies also name *métis*, *créole*, *mulatre*, *caffre*, and *cafrine*.² Whatever the geographical, cultural, French colonial context, *métis* is a neutral term meaning hybrid and connotes no animal or sexual values, no biological misnomers, and no moral judgments: it

evacuates connotations of “pedigreed” ascendance.³

In ancient Greek, *mētis* is an allegorical figure of a function or power;⁴ a cunning intelligence like that of Odysseus; a technique, *savoir faire*, or art, and a reality that a single system of diametric dichotomies cannot subsume because it is the power to undo the logic and clarity of concepts.⁵ This art of *mētis* rejoins the signifying practices the oppressed and especially enslaved or formerly enslaved peoples have learned in order to survive in hostile environments where they lived subjugated and relegated to the margins.⁶ This cunning technique that is *mētis* may manifest itself through duplicitous means of escape, escape often achieved through language or gesture.⁷ In Maya Angelou’s *I Know Why the Caged Bird Sings*, for example, the narrator reveals a saying among African Americans:

If you ask a Negro where he’s been, he’ll tell you where he’s going. ... If an unaware person is told a part of the truth (it is imperative that the answer embody truth), he is satisfied that his query has been answered. If an aware person (one who himself uses the stratagem) is given an answer which is truthful but bears only slightly if at all on the question, he knows that the information he seeks is of a private nature and will not be handed to him willingly.⁸

Thus, one may avoid “direct denial, lying and the revelation of personal matters,” escape the moment by communicating one thing to those in the dominant culture and something else to those within one’s own.⁹ Moreover, Marcel Détiénne and Jean Pierre Vernant specifically reveal the Greek art of *mētis* as an aesthetics of the ruse, an art of transformation and transmutation which the weak use to survive the power systems destroying them and which therefore resists symbolization within coherent or homogeneous conceptual systems.¹⁰ In Maya Angelou’s *Gather Together in My Name*, the character Maya exemplifies this aesthetic, learns that the safest strategy when moving among white society is to wear masks: “Never let white folks know what you really think. If you’re sad, laugh. If you’re bleeding inside, dance.”¹¹ In defining *mētis* and tracing its etymology, Détiénne and Vernant also highlight *mētis*’ transformative powers in mythology, for Zeus swallows his wife *Mētis* when she is about to give birth to Athena.¹² By swallowing her, Zeus subjugates *Mētis* and appropriates her power of transformation, which manifests itself first when Athena springs from his head, and thereby eternally guarantees his paternal authority.

Darwin’s philosophy of science also contributes to contemporary conceptualizations of *mētissage*, for re-

reading and re-interpreting his texts has illuminated *mētissage* in connection with place and has illuminated *mētissage* as a scientific, historical, and philosophical concept that society has systematically hidden, disguised, and minimized.¹³ Although many only associate Darwin with natural selection and the survival of the fittest, Darwin emphasized that a given place supports more life the more diverse its inhabitants while those inhabitants lead rich, fulfilling lives in that place as a result of their diversity.¹⁴ Darwin gives scientific validity to heterogeneity exposing those who seek to legitimize racist behaviors through science for who and what they are—racist. Using Darwinian divergence, one may dispel the still lingering 19th century fears that human hybridity or racial impurity yields “degeneration.”

Finally, drawing upon the Spanish word for *mētissage*, *mestizaje*, and its significance in Cuba, *mētissage* is an interaction, a reciprocal influence “between two or more cultural components with the unconscious goal of creating a third cultural entity ... that is new and independent even though rooted in the preceding elements.”¹⁵ It is emancipatory, an enhancer of solidarity among different ethnic groups and has revolutionary potential. While highlighting *mētissage* as emancipatory, its significance in Cuba also underscores the emancipatory implications of its ancient Greek, French colonial, and Darwinian contexts, for in each case, *mētissage* emerges as something freeing, sheltering, and strong; in each case *mētissage* also becomes a freeing, sheltering place where people become strong together because of the diversity of and within people there.

***Mētissage* as Place of Education**

Since in the U.S. grass-roots politics and culture often reveal Darwinian heterogeneity, since many believe that teachers in the U.S. educate students for freedom, and since many believe this place of *mētissage* where all kinds of people come together without a hierarchy of their human value accurately reflects U.S. society and public schools, proposing *mētissage* as an ideal place of education may appear strange, for many believe U.S. public schools to be such a place. In fact, one may wonder why a teacher or student would need an Odysseus-like cunning to maneuver in U.S. public schools, might wonder what kind of system, order, authority, or *status quo* one would undermine there and from whom one might need to escape. Educators know, nevertheless, that racism, bigotry, and sexism, deeply imbedded in U.S. culture, emerge shamelessly in U.S. classrooms and know from experience that school and classroom places have become more prison-like than the

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home-like places schools' and teachers' *in loco parentis* moral and legal charges would imply.

Similar to the home place, a place of *métissage* embodies strength from diversity and newness as a result of its hybridity.¹⁶ The classroom place of *métissage* is a physically, emotionally, and intellectually safe place for all, a shelter, a place where one renews oneself while protected from outside forces. Creating a classroom place of *métissage* means more than providing a clean, comfortable place of education, more than filling the walls with posters, more than bringing in texts by authors of diverse backgrounds, and more than making a place where students learn the art of *métis*. It means fostering solidarity by talking with students; knowing what's happening to them; keeping them in high school so their presents and futures open infinite possibilities for them; helping students identify who is and who is not working for social justice, and elucidating the meaning and value of doing such work. Such actions undermine the current systems, orders, and powers that try to swallow them, to appropriate their potential transformative powers to the dominant culture, and to keep them down ensuring that no shift in power occurs and that the *status quo* remains in tact.

To perpetuate the *status quo*, our African American principal encouraged African American students who wanted to become doctors, lawyers, and teachers to spend their last two high school years attending the local votech school. When questioned about her actions, she stated simply, "I have an agreement with the vocational school to send them our best students." Although vocational counselors did not recruit advanced placement (AP) white students for vocational school, with the principal's blessing, they actively recruited ambitious black students, told them that spending the last two years of high school taking vocational courses would enhance their chances to pursue their career dreams, and finally reeled them in by reminding them that they would have an open lunch before going to a clean, air-conditioned, beautiful building. "They said I only need two years of math to get in pre-med. If I learn to do nails at votech, I can do nails to pay for medical school," students told me, year after year. Although students refused to believe that two years of math wouldn't get them into a pre-med program, telling them the truth begins the transformation the goddess *Métis* embodied, even if the truth of a clean, air-conditioned, beautiful building lures them to believe the lies and half truths of principals and counselors. In a place of *métissage*, students begin to learn to question the information they receive, to seek information from

many sources so they might ultimately become their own experts. When administrators use such language as "sweeping" to mean clearing the halls of students, "sweep" students for Saturday school, and tell teachers, "Let students pee on the floor if they have to go; they can't leave your room!" one becomes an outlaw; one takes greater personal risks and puts students in situations of greater personal risk. One explores the cage for openings through which one may escape when the keepers turn their backs.

As an outlaw and teacher of outlaws, one also uses cunning, deceit, and the ruse to survive. I told my students, "Go to the bathroom at your own risk. Watch yourself in the halls." They in turn would ask, "May I go to the bathroom if I go at my own risk?" Relating a conversation with her chemistry teacher, one student stated, "I stood up for myself just like you taught us, but that white man didn't pay attention. You told us to save all our work as proof, but he wouldn't even look at it! He knew he was wrong 'cause he wouldn't look at me neither." Students return to the place of *métissage* for comfort, nurturing, support, and strength; they return to get help critically reflecting upon what is happening in the world outside so they may reenter that world revitalized and ready to act in light of their reflections. In places of education, teachers who consciously and continuously partner teaching with place and its pedagogy teach students how to emerge from within layers of patriarchal scarring. As students emerge, they require new and different strategies, new survival tactics, and new paths through the dominant culture as they taste the power they have to control their lives and become strong, bold, and brave. Helping students as they emerge means teaching them creative ways to vent their anger into artistic expression and/or theory building, to refortify themselves for the next step towards self and community transformation without putting others at risk, and to build an internal place of strength that they may call upon at a moment's notice. Just as for centuries colonized and enslaved peoples taught their children the art of rusing so their descendents continue to survive in the dominant culture through the technique, *savoir faire*, and art of *métis*.

As place of education, *métissage* has a pedagogy of strength in diversity, of mutual support and safety, of self and community transformation, and of solidarity. It is place-teaching. The teacher partners with this place of solidarity, mutual support, change, and rejuvenation and its pedagogy to facilitate transformation towards social justice by calling attention to the school's hierarchical structure, to the meaning and value of the hierarchy, to

whom the school's hierarchical structure is of value, and to what it might mean to act against hegemony. Partnering teaching with this place of *métissage* and its pedagogy means students learn to create themselves as strong people who know how to survive within U.S. schools, means their own powers to transform themselves strengthens, and means as they grow older and grow in strength they work to transform society into a socially just one for all.

Métissage and an Urban School

Those, in what was my school district, at once ignored and recognized the power of place. At one time, most considered my school to be the best school in the city probably because it is located in an elite neighborhood. Now, people in that state believe it to be one of the worst schools in the worst district. Many parents have taken their children out of the school, putting them in private schools, or have never permitted them to attend. These children are in private schools, not because they are geniuses who require special training, but because their parents do not want them to attend school with the diversity of students who go there. Thus, when bond issues come to a vote, these parents don't vote for improvements because their children do not attend those schools. The parents whose children do attend are no better, for they ignore the building's disrepair and lack of air-conditioning and functional heating units because "I went to school there, and we didn't have air-conditioning." The community's ignoring the power of physical place leaves students and teachers feeling oppressed in an oppressive building, sometimes oppressed from the heat alone. In a nation of people who proclaim to value equal access to resources, knowledge, education, wealth, and power, community members and district and school administrators fail to realize or realize too well that they accept and continue such violence against children only because those children are primarily children of color. Are educators and society at large willing to leave the influential powers of place and its pedagogy to chance? Might one create educational places of *métissage* at any school, even at a moment's notice, or is such a place at risk even in its infancy?

During my first five years of teaching in this urban school, I felt I could shut the door, that inside my room, I could create a place of *métissage*. An interesting and powerful dynamic emerged, for the place-teaching partnership came to mean teaching in partnership with the classroom I created as a sheltering, nurturing, creating place and in partnership with the place of the text. It came to mean harnessing the negative place of the school "outside" the classroom, its task, its

achievement, and its curriculum as objects of critical reflection and comparison to textual places. Relief fell over the room when my sophomores, reading *Antigone*, discovered that the law at our school in contrast to what seemed right, was similar to the law of Creon in contrast to what seemed right for Antigone, a higher law for burying the dead. Attempting to solve our problems with the space outside our classroom, we interacted with the place of the text, the space outside, in the place of *métissage*.

Although the outside space of the school coming into the classroom place of *métissage* does not have to be negative, especially if it comes in as part of the place-teaching partnership, what happens when shutting the classroom door does not mean shutting out the space outside in order to have the sheltering, nurturing, revitalizing place of diversity, *métissage*? Is the place-teaching partnership at risk; can teachers and students working together be prevented from creating *métissage*, prevented from coming together in a place "in between," prevented from resisting and subverting traditional receptacle-like places of education?¹⁷ I thought not. During my last year in this urban school, however, school administrators and district supervisors were, more than ever before, policing students and teachers alike. Freedom to be human, to use one's own judgment and good sense, and to use one's expertise in the subject matter one was hired to teach disappeared. The outside, the school place, came into the classroom uninvited. When I asked one of my students why she was in *Inhouse Suspension*, she said that she went to the bathroom, was caught in the *Hallsweep*, wouldn't "tell on the teacher," so got *Inhouse* for three days. Colonized peoples have used the ruse for centuries to maneuver their way through established power structures. We, at what was my school, continued. "May I go to the bathroom if I go at my own risk?"

One can see that there may not be limits to the pedagogical power of place itself, though it may not be especially educative, but that there are limits to the place-teaching partnership within prison-like places of education. When someone interferes with the place-teaching partnership, the pedagogy of place itself remains, and the power people have to influence place remains in reciprocal relation to it. Because one is the inmost doll inside the nesting *Matrushka* dolls, one must emerge in the place-teaching partnership from within layers of patriarchal dolls, layers of patriarchal scarring. One may still have moments of *métissage*, moments of place-teaching. During these moments, one might focus upon helping students find their own places anywhere and anytime of day as Maya Angelou suggests: "...one

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ought to be able to make a place one's own at a moment's notice," she says, "because you may not be able to have a room of your own, may not be able to have a cottage but at some point in the day, every person alive should be able to sit and be in a place to make it [his/her] own for that moment. . . ."¹⁸

Conclusion

Once aware of the power of place, which has its own pedagogy that may be harnessed for educative means or left to work as it will; once aware that partnering teaching with place and its pedagogy magnifies the influential power of both place and teaching, one sees first that the place of school is not neutral.¹⁹ To treat it as neutral means to ignore its power to influence students and means to ignore that it has a teaching task, achievement, and curriculum, though all three may be hidden. Second, once aware of the power of place, one comes to understand that passivity concerning place--leaving place's pedagogy to chance--is action. To do nothing because it is not one's job, one doesn't have any money, "what difference does it make anyway?" and "the kids will only tear everything up" are active decisions to leave the pedagogy of place to chance, to act upon students as it will. Third, once one becomes aware of the power of place, when seeing a school that is dirty and in disrepair, the task may appear overwhelming. Jane Roland Martin suggests that one begin by asking what one can change and over which places one has some control.²⁰ In public schools that place is usually one's own classroom. Finally, the place of education that is clean, well-maintained, and full of middle-class white students has a pedagogy that may also say "You can't learn; you won't learn; you shouldn't learn," at least to some of its students. Teaching in an urban setting revealed how much I had missed when I taught in a suburban school. In the urban setting, place and its pedagogy seemed to attack me; in the suburban school, its pedagogy of silence, of hierarchical power, of privileging some while marginalizing others lurked quietly beneath the surface. The educational place of *métissage* has no formula, no template, and no grid for one to replicate, for it must

spring from the place itself, from the circumstances and context of the place's location, and from the teacher and students within. Each place of *métissage* will uniquely spin its pedagogy of transformation, humanization, and social justice.

When the place of education itself teaches children that they have no value, that we as a society have no hope for them, and that they can't learn, won't learn, and shouldn't learn, the teaching, learning, and curriculum the teacher plans and attempts to implement or facilitate are for naught. The power of place—its pedagogy of hopelessness—wins out. I ask again, what would happen if teachers recognized that place is not neutral, that changing place means changing its influence, and that harnessing place for educational means and ends and then partnering their own teaching to place and its pedagogy would magnify the educative power of place and teaching? What would happen if teachers acted based upon their recognition and knowledge of the potential educative power of place and the place-teaching partnership? Through my twofold pedagogy of place—the pedagogy of place and the place-teaching partnership—teachers and students learn to survive, resist, and subvert confining, excluding, and/or exclusive constructions of place. Their coming together without a hierarchy of human value, their coming together in solidarity to know and transform themselves and their community helps create an educational place of *métissage*, a place where they realize more than mere escape from constricting school structures.²¹ *Métissage* is at once place and anything that might be called didactic acts in confluence. It therefore transforms the activities of teaching into revolutionary didactic acts and into didactic acts of revolution toward students and teachers coming together to claim and value themselves, their educations, and their futures. Significantly, this place of coming together is a public place that, once transformed, has the power to transform society, especially when in partnership with teaching. *Métissage* therefore embodies didactic acts as *place-dependent*, making the triptych of teaching, learning, and curriculum insufficient without place.

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