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DEVELOPING A VISION STATEMENT: A FORMAT FOR PRINCIPAL PREPARATION PROGRAMS TO TRANSFER THEORY TO PRACTICE

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Introduction

A movement in recent years has propelled preservice educational administrative programs to rethink their delivery structure in efforts to produce well-prepared school leaders who are not only grounded in cognitive-based content, but who are also grounded in the practical applications of performance-based content in real-world settings. Criticisms that have been voiced concerning the delivery of traditional cognitive-based leadership preparation programs were that the training "does not reflect the realities of the workplace" (Murphy, 1992, p. 88), that traditional administration training programs did not "provide the kind of experiences or knowledge that practitioners feel they need" (Muth, 1989, p. 5), and that they may even have been "dysfunctional in the actual world of practice" (Serviovanni, 1989, p. 18). As a result of the apparent disconnect between cognitive-based programs and real-world application, administrative preparation programs have begun to develop performance-based delivery models in efforts to provide tomorrow's leaders with necessary tools to meet the real-life, real-people challenges found in today's schools.

With the immediate and pressing needs of today's schools, the new school leader is no longer afforded the luxury of on-the-job training. The most persistent expectation of a newly-hired principal is for the new school leader to hit the ground running and to immediately effect improvements. The preparation and training of competent leaders, therefore, fall upon preservice educational administrative programs. The goal of such programs is to provide students with experiences that allows students to "grapple with a select number of authentic and significant *educational* [author's emphasis] problems" (Murphy, 1992, p. 152). Murphy outlined seven instructional principles that provide the framework for delivering performance-based models in preservice administrative programs:

    Learning is student-centered
    Active learning is stressed
    Personalized learning is emphasized
    Instructional approaches are balanced
    Cooperative learning is accentuated
    Outcome-based learning is the focus

    Delivery structure is closely tied to local schools
(pp. 158-9)

An effective strategy for incorporating these seven principles in performance-based models is with the use of problem-based learning through case studies and simulations. Such tools can provide students of leadership with authentic and significant opportunities to "meld theory and practice and to prepare practitioners to effectively use the process of reflection," (Kowalski, 1995, p. 2) both essential skills for today's leaders. Incorporating cognitive-based learning with performance-based case studies provides leadership students an integrated approach to learning that is more in sync with the context that students will find on the job (Bridges & Hallinger, 1991). Problem-based learning exposes students to real-world circumstances and provides preservice educators the means to "to teach students new information, concepts, and theories," and extend the learning to "serve as a vehicle for applying the acquired knowledge and skills in specific situations" (Kowalski, 1995, p. 5). With decision-making in today's schools more complex than ever, the leader is responsible for an array of intricate decisions dealing with legal, curricular, and financial issues on a daily basis. One benefit of using problem-based learning is that this methodology provides preservice students the opportunity to learn proactive strategies and solutions in a relatively risk-free environment (Klotz, Marshak, Maulding, & Roberson, 2003, p. 4).

Leadership and Organizational Vision Development

In the 1990s, developing vision/mission statements burned bright in leadership and school reform efforts advocating that leaders of schools facilitate the development of an organizational vision of what the ideal school should look like in order to focus and motivate stakeholders in achieving desired educational goals (Kotter & Cohen, 2002; Owens, 2004). Initially, visionary leadership was met with excitement, and few would argue against the benefits of schools developing vision statements. However, after the first glow of developing visions to rally the troops around a common cause, the process of actually developing an organizational vision statement began to dim when many schools were mandated to create such statements and to post them in the school halls for all to see. Consider the following scenario of a typical vision/mission development process that has been repeated in more than a few of today's schools: The creation of an organizational vision statement is seen as

another piece of busy work that an already too-busy administrator must get out of the way, and as such, has become just another item to check off the "to-do list." So, sitting alone in an office making a few phone calls to several districts two or three counties away to find out what they have in their vision statement, the administrator borrows some of the words, ideas, or phrases, then inserts others that sound good, and the school's vision statement has been drafted. The final product of the expedited process is then presented to the school board for approval, and finally, hung on the walls throughout the district. With that checked off the list, it's time to move on to the more important work facing the busy school administrator, and the vision statement hangs on the wall gathering dust. Consequently, as a result, many stakeholders, if asked, are unable to repeat the school's vision statement with any accuracy. If most people connected with the school do not engage in continual dialogue that "unites them in common cause," (Owens, 2004, p. 272) with what the vision statement contains, then the school does not really have an organizational vision. The concern becomes, then, "whose vision is it, anyway?" (p. 272); where is the common cause or the focus for action?

To better prepare today's leaders in facilitating the development of an organizational vision and to lead from this shared vision, a visioning process based upon Scott, Jaffe, and Tobe's (1993) process for developing an organizational vision can be conducted as a simulation activity within a preservice educational administrative program. Following is a presentation of a model simulation process that has been employed successfully within a preservice administrative leadership program.

The Simulation Activity

Students each assume various roles that represent the school's community, i.e., teachers, administrators, students, community members, parents, and staff members and stay in these roles throughout the simulation activity. Data from a mock school district is created by using publicly accessed data from an actual school district whose identity is protected by eliminating the district's name from all data sources and reassigning the name of the mock district to Cohort County School District. Time is invested initially in conveying how all members are to work as a collaborative team, how to resolve conflict, and how to employ consensus-making skills prior to the actual task of developing the district's vision. The team decides who will serve as facilitator, recorder, and reporter and other roles as they occur throughout the process. Group norms are brain stormed

and established providing clear guidelines for expected behaviors throughout the process. A Visioning Work Packet is provided for each of the members of the team that serves as a detailed agenda for the process. Following is a synopsis of the steps employed in the Visioning Work Packet:

1. Dream sharing: All members of the team share stories of their dreams and hopes for the district and how they believe an ideal school should look.
2. Rationale: Discussions are conducted as to the importance of having a vision statement. General answers are recorded to the following questions with a focus on *effort*. Questions that guide this discussion are:
   1. Why is it important to have a vision statement?
   2. Have any of you worked in organizations where a vision statement was used effectively? Ineffectively?
   3. How was it used? Or not used?
   4. What was its impact?
3. The team addresses skepticism about whether a vision statement is useful (a few team members should be instructed to play the devil's advocate during this step).
4. Clarify values: Each team member is provided with a stack of cards with value statements written on them, and working individually, team members prioritize their ten top values. Using nominal group techniques, the team then reaches a consensus on the top five values will become the organization's key values and develops five Key Values statements that become the team's value credo which guide the remainder of the visioning process.
5. Scan the district: The team then examines the data provided to gain a "picture" of the organization. A SWOT, or generating a list of the strengths, weaknesses, opportunities, and threats contained in the organization's "picture," is conducted to discuss critical issues of the organization's future.
6. Brainstorming/prewriting: The team forms subgroups of two to three members. In these subgroups the team's identified values continue to undergo refinement or clarification as the following questions are addressed:
   1. What contribution is our school making to the community?
   2. What contribution is our school making to the society as a whole?
   3. If we could be what we wanted in five years, what would we be?
   4. How would we know we were there?
   5. What would be a stretch for ourselves?
   6. What kind of organization do we want to be?
   7. What do we really want to do or create?
   8. What would be worth committing to over the next

10 years?

9. How do we differentiate ourselves from our competition?

10. What are the right things to do?

7. First draft vision statements: remaining in subgroups of two to three members, each subgroup synthesizes the packet's information completed thus far and writes a draft of a vision statement.

8. Consensus: Subgroups come together as a whole team to arrive at a consensus on the content of the vision statement. All subgroup statements are placed on the wall. Similarities are identified and these are grouped together. At this point the team reviews its efforts and looks for acceptance of the grouped pieces. Once a consensus is achieved on what the vision statement should contain, the team chooses its wordsmiths to craft the statement.

9. Confirmation and commitment: The team decides to celebrate both the completion of the statement and their individual commitment to it. One effective way to do this is for each member of the team to stand and comment on the vision statement, culminating with his or her approval. The ceremony should be enjoyable!

10. The product: The written statement should be creatively presented in a fashion that is visually appealing with an eye on its being displayed in various places throughout the organization.

11. Cascade the news: The team plans for sharing the vision statement with every person who is important to the organization with an understanding that every person must know it and understand it, including how it was developed. Additionally, at this point, the team determines which community groups should be contacted by each individual team member and how the constructed vision will be communicated to those respective groups. The team also plans for celebrations.

12. Review the statement: The team develops a time line to review the statement and to outline what the organization's improvement plans would need to contain in order for it to keep the vision statement a living, breathing document and for developing the organization's mission for achieving the vision.

After the Simulation Activity

Reflecting on the process is crucial for students to continue to develop their leadership skills after the final step of the visioning process is complete. Questions that can guide this reflective portion of the simulation activity can include the following:

1. What will the planning and preparation process look like before the team begins?

2. Who needs to support the initial planning effort? How do you get them to buy in to the need?

3. Will the process require materials, refreshments, training, facilitator(s), and/or travel cost money? From where will you secure the funds?

4. Will this process be conducted on campus or off campus? What facilities will be needed?

5. Who are the groups who will be represented in the process? What represents true representation, i.e., can one or two parents represent all parents?

6. What is the time frame from start to finish? How much reflection time is needed between sessions?

7. Being especially careful to be considerate of time demands, when will time be afforded for team members to meet? Who will create the schedule for team meetings?

8. After the vision is developed, what actions should a leader take to continue the momentum of the vision?

9. How and by whom will the vision initially be communicated to all stakeholders.

10. How will the vision be used for school decisions and actions beyond the team's work?

11. What would make the overall process better?

Testimonials from Preservice Educational Administrative Students

Following are a few written observations and reflections from preservice educational administrative students who have been involved in this vision development process simulation activity:

There comes a time in every organization when a new direction or redirection is needed. The first step is a new vision, a shaking of the foundation to get everyone involved to realize a change is needed and on the way. (Waters, 2004, p. 1)

This visioning process brings together a variety of people from different backgrounds to come together and brainstorm ways they can ensure a successful future in their school. Through careful planning and collaboration, schools will have a vision that exhibits a successful future. (Stone, 2004, p. 4)

Creating the vision is not a task that should be taken lightly. If done properly it is a complex process that examines the school culture as a whole. (Mitchell, 2004, p. 3)

To create and implement a shared vision is not enough to guarantee success. With guidance from the leader, all stakeholders should be involved in communicating and articulating the vision regularly and consistently. (Napier, 2004, p. 11)

Shared vision results in program coherence. Dialogue should center around the question, "How does this instructional practice connect to the vision?" (Smith, 2004, p. 8)

The vision statement establishes an unambiguous

goal for every stakeholder in the school community. The statement itself is not the objective; the unending desire to obtain the vision is the ultimate aim. All stakeholders must be committed to vision attainment every day, in every decision. (Wright, 2004, p. 2)

Final Thoughts

The process of developing an organizational vision statement takes a considerable investment of time. However, for the vision statement to truly serve as the guiding principle for all organizational activities and decisions, the time invested is essential for a true vision to be fully cemented among all stakeholders. One way to keep the vision statement a living and breathing document after students complete this simulation activity, is to thread the vision throughout other performance-based activities in which students engage. By modeling how the vision guides decisions and actions in other problem-based activities, such as future simulation activities in which students develop instructional maps, budgets, employment selections, and even employee assessments, students are able to see the connection of the vision to their emerging leadership knowledge, dispositions, and practice skills.

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REVEALING NEW WORLDS: ARTS AND THE IMAGINATION IN EDUCATION

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Contemporary literature textbooks used in public schools now include works of fine art as part of their magazine type format. In addition to showcasing painters one would expect to see such as Cézanne, Picasso, and Matisse, textbook editors, paying attention to the diverse experiences of students, now include artists of color such as the Harlem Renaissance painter, Aaron Douglas. While I am encouraged to see that editors are considering the need to incorporate artists from diverse backgrounds as part of their textbooks and developing questions that direct students' attentions to them, I find that most of the activities which accompany Douglas' work are not geared toward thoughtful encounters. Instead seem to value his work only for its contribution to the Harlem Renaissance or as an aide to encourage students to answer simple questions based on their knowledge of art history. In this presentation, I argue that educators need to (re)visit Maxine Greene's theories of how to create meaningful experiences with art for our students and that Aaron Douglas' works provide more points of entry for experiencing art rather than just representing the Harlem Renaissance. One way to awaken the possible ways a student can interact with Douglas' work is by creating situations in which students participate or see themselves as part of a painting as opposed to someone just outside of the painting looking at the piece of art.

While new editions of textbooks and Internet-based teaching resources provide numerous activities for incorporating fine art into a teacher's curriculum, these activities seldom occupy more than one page of a text in which the editors pair a painting with a series of questions. Few of those questions go beyond the traditional ones of interpretation and appreciation of art. Students' answers to these questions which ask them to *interpret* various aspects of the work are deemed "right" or "wrong" depending on what evidence they use to support their answers and the possible responses that the teacher's answer key identifies. Furthermore, activities dealing with the concept of art appreciation inform or point out to students what is notable in a painting and then gauge whether or not they can pick out similar elements in other works. Activities such as these leave students treating a work of art as if it were the same as a math problem or a spelling test. In other words, instead of relying on their own experiences or encounters with a work of art, students learn to approach art with the intention to "figure it out" or identify why this is a "good" piece of artwork. These exercises are "achievement –oriented" positioning the arts as a tool to further skills related to assessment—rather than art for art's sake. Also, students need "cultural capital" in order to have the background knowledge necessary to point out certain techniques or allusions.[1] When textbook editors design activities dealing with art which move beyond just "interpreting" and "appreciating" paintings to encouraging students awaken their imaginations, then experience between a piece of art and the viewer becomes meaningful.

In her 1975 *Landscapes of Learning*, Maxine Greene, discusses the terms "participate" and "interpret" while avoiding the need to argue for one over the other, as part of her argument of why the arts in education are an important part of schooling. The arts provide a way, teaches Greene, for preventing schools from remaining positivist machines and can emancipate students from the ordinary (p. 189)

> I want to argue that encounters with the arts can lessen the immersion we see around us today and that they may do so by enabling people to break through the horrors of the ordinary, of the taken-for-granted, to visions of the possible, of what is not (1975, p. 175).

Greene's discussions on the possibility of the arts to transform are familiar to most of us in education. Yet, nearly 25 years later, Greene is still calling for the meaningful integration of arts into the curriculum. As part of a recently published collection of letters on education to the next President of the United States, Maxine Greene explains the importance of incorporating the arts in education (2004). She suggests encouraging students to use their imaginations when they encounter art. When students begin to imagine, she contends, "the mind [is set] in motion" and "in a quest for understanding, it reaches out toward what might be" (2004). Greene also acknowledges the need for educators to choose art which deals with "various disciplines, diverse human beings, and one's [own] life experiences (2004). In much of her work, however, when Greene applies her theories to paintings, she often refers to the works of Picasso, Cézanne, and Cassatt. While these artists created memorable, sometimes provocative paintings, I contend that educators should seek a variety of art which represents a wider range of perspectives to reflect the evolving composition of today's classrooms. One artist whom I feel deserves

more attention in our classrooms is Aaron Douglas, whose work I used to hang on my classroom walls. I find that his work is more accessible to the high school student, potentially offering students more possibilities for participatory experiences than some of the works by Impressionist painters. Douglas' work, with its simple, recognizable objects and storylines and references to the African American experience, invites students to experience a set of perspectives other than those standard works of art featured in many textbooks. Aaron Douglas' works offer a fresh way to "participate" in art, and when educators apply Maxine Greene's suggestions to his work, students may perceive the different perspectives contained in his paintings as they cast themselves as someone else. Isn't this exchange exactly what Greene suggests?

Appreciating the Arts

Contemporary textbooks acknowledge the importance of Aaron Douglas, a painter from Kansas and Nebraska who earned the title of "*the* black artist" of the Harlem Renaissance (Beardon and Henderson, 1993) by including his artwork as part of their anthologies and in the form of classroom posters which accompany them (i.e., Prentice Hall and Holt, Reinhart, and Winston). However, what textbook editors offer students in the way of art appreciation is merely treating his work as a representation of the Harlem Renaissance rather than art created by an African American during the Harlem Renaissance. This treatment narrows the approaches editors employ when creating activities to accompany his work. For example, in a 2000 edition of an American literature anthology, Aaron Douglas' mural *Song of the Towers* functions as a springboard for traditional activities in the English classroom such as identifying the major artists during a historical period and summarizing their points of view about culture and society (although these activities could easily take place in an American history class). According to art scholars Beardon and Hernderson, the silhouette at the bottom right in this painting migrates from the South into the "urban and industrial life of America . . . just after World War I"; the figure in the center, who holds a saxophone, signifies African Americans' contributions to the arts during the Harlem Renaissance; and the figure at the bottom left, who wears a hard hat, represents "the confusion, the dejection and frustration resulting from the Depression of the 1930s" (1993). Although this painting certainly offers students the opportunity to apply Greene's ideas of looking through a number of perspectives as they begin to "participate" in this mural, instead, the textbook's activities accompanying the painting do not even require the

students to examine the painting, let alone begin to question what occurs in it. Some alternative activities might improve the experience.

Activity One: Internet Project

Use a search engine to find writings and artwork from the Harlem Renaissance. Be sure to look for some of the authors or works from this theme.

Activity One and Two: Listening and Speaking

With a partner, research two Harlem Renaissance writers who held different beliefs about what their work should represent. Find examples of their writing that reflect these beliefs.

Take the role of one of these people while your partner takes the other, and stage a formal debate for your class on the purpose of African American literature during the Harlem Renaissance. Keep in mind the social and economic climate of the 1920s as you shape your arguments (2000).

PBS activity: Critical Thinking

Referring to the same work, students look at Douglas' painting to see if they can pinpoint influences from African art and sculpture.

While I commend these publishers and writers for their attention to diversity and the number of thinkers who played a role in shaping our country, I have to ask, Why bother having a painting accompany these questions at all? In fact, just change Harlem Renaissance to Romanticism and one could have two sets of activities. And the designers of the PBS activity simply ask a question with measurable answers. The questions these writers pose are not about art, artistic impression, imagination, or the aesthetic encounter. The idea that one cannot discuss art in English or history class in terms of reaction and personal experience is lamentable especially since many students might not ever take an art class in high school. Simply pasting a painting on a textbook page does not necessarily initiate an aesthetic encounter, which for Greene involves moving beyond the simple answering of questions to the asking of questions. She writes:

> I am convinced that through reflection and impassioned teaching we can do far more to excite and stimulate many sorts of young persons to reach beyond themselves, to create meanings, to look through wider and more informed perspectives at the actualities of their lived lives.

For Greene, an important aspect of schooling is moving students away from apathetic, passive responses to their education, by calling for students to develop a cadre of artistic knowledge and history of experiences with which to discuss the arts. This "gaining of knowledge" does provide students with ways of talking

about and "appreciating" art even more, but participating allows even the novice to "create meanings" (Greene, 2004).

Interpreting the Arts

In a literature textbook for an African-American literature course, I did find a Douglas painting with activities which incorporate the idea of participating in a painting rather than using it just as a springboard for generic activities or merely interpreting the symbols within the work. In this text, the editors pair part of James Weldon Johnson's sermon *God's Trombones* with one of Douglas' illustrations for that piece, *The Creation*. In the illustration, a solitary figure looks up toward God's hand which is reaching for him. He stands next to what appears to be a bush, and Douglas' trademark concentric circles fill the night sky. God's hand is purple, while the rest of the colors in the illustration are muted yellows, blues, and browns. At the end of Johnson's piece, the editors ask students to consider

1. What elements in the story [they] can identify in the painting?
2. How has Douglas represented the heavens and the earth?
3. Why [is] the hand of God stretched out toward man? (1998).

I consider the first two questions examples of interpretation questions as they rely on measurable answers. Students answer these questions with similar answers, and those answers are found in the teacher's manual. Like Greene, I do not deny the value of asking students to interpret symbols or depictions. (I taught high school English, after all). It is the third question, however, that begins to require students to "see" and "hear" from the figure in the painting's point of view. When students begin to insert themselves mentally in the painting and attempt to answer the third question, they rely on their experiences, not what they have "learned" about the conventions of art. Then students can awaken to their own experiences and those of others.

Participating in the Arts

This insertion of their conscious selves into the work begins their participation in art. Participating in works of art requires students to step outside their own realities and into someone else's. Yet students take their realities with them into that other person's reality thus shaping their reactions. In fact, this interaction positions students to examine their own experiences in different ways than before. I suggest that once they've inserted themselves into the painting they in fact look out of the painting at themselves—their experiences, their realities. Greene

defines the art of "participating" in paintings in *Releasing the Imagination*. When "participatory involvement" occurs we [the viewer] "can *see* more in our experience," "*hear* more on normally unheard frequencies," "*become conscious* of what daily routines have obscured," "what habit and convention have suppressed" (Greene 1995). Interpretations are "manageable, predictable, and measurable" three areas Greene accuses educational programs, Goals 2000 for example, of prizing above other objectives. She's troubled by the fact that "the sense of self as participant, as inquirer, as creator of meanings, has been obliterated" caused by positivism, scientism, the subject-object split and technological controls (1978, p. 12). For example, if the third question in the aforementioned activity asked "To what work of art might Douglas be alluding by including God's hand stretching toward man?" the answer is probably not one of Jackson Pollock's paintings. On the other hand, with participation, the viewer works with the artist to create meaning and to perceive the world from someone else's perspective, in such a way that reading about that experience cannot.

Educators armed with Douglas' light can help students find those unknown worlds. One of Douglas' murals, which can be found on the walls of the Fisk University Library in Nashville, Tennessee, seems to capture the moment in time Greene describes in her letter as when one "become[s] alive as never before to visions of what might be and of what is forever not yet" (2004). In this mural titled *Science*, a male silhouette kneels in front of a tower-like column and behind a microscope. In his hand, he holds a torch, maybe a test tube, and a ray of light shines down upon him. The past, possibly interpreted as symbolized by the column coexists with the microscope or the now, yet the figure's slightly upturned face with his hands on both the past and present might indicate science's fate. How can educators use this mural to elicit an aesthetic encounter? One way is to incite students to question who decides what is important for them to learn and how they learn it. That resolution is possible, for Greene, with good teaching, reflection, and of course, the imagination.

The figure in *Science* seems to be beckoning students to do just that. He is stuck between worlds: one of the past, a prescriptive curriculum, passed down as part of tradition and the present one. Yet, the figure seems to be standing and about to walk away from the column and the microscope. In his own writings on this mural, Douglas expressed his disagreement with Greek attitudes toward science. His distrust of the "penny in the slot" approach suggests that he is aware of the bits and pieces fed to students by teachers following

tradition (Kirschke, 1995). He is preparing to move his examination beyond his world into a microscopic one. While this world may not be technically wider, it is another world with its own set of rules and characteristics. Participation on this level causes students to surmise the way Douglas' figure views his reality and the way they perceive this discipline called science.

To begin participating in Douglas' mural, one must ask questions beyond the predictable, measurable ones and ones that depend on artistic knowledge and history: What branch of science does the microscope represent? Why a torch? In order to widen a student's version of her own world, one might ask what areas of science does she study that might be represented in this mural? Then who decides what one should study? Asking students to consider the areas of science they study encourages them to seek beyond the disciplines which are "useful." Instead, questions inspired by Douglas' *Science* should awaken them to the possibilities of science and the role of art in generating new ways of viewing their lives and how they live them. The arts, according to Greene, can help in this endeavor:

> The arts, as you may recall from your own experience, provide moments of freedom and presence that bring together not only the past and the present, but also the inside and the outside as people begin to realize that education and schooling are human creations that are always in the making.

Douglas' work can open up these types of discussions not only about various disciplines but also, as Greene suggests in her letter to the next President, the "perspectives of diverse human beings they are bound to meet in the course of their lives" (Greene 2004). These are the perspectives I believe Greene wishes students to consider when participating in a piece of art. Using art to encourage students to reflect on what they know and what they have experienced is a subtle and effective way to open them to new life experiences.

Interpretation, appreciation, and participation are just three words associated with the teaching of art. For Greene, it is imagination that seems to be the quality that causes students to awaken to their education and that comes from participation. This awakening can be not only transformative but emancipatory as well. But the power of imagination is not just limited to the arts, as Greene writes to the next President of the United States:

> Just as imagination plays a pivotal role in the arts so too does it in the sciences. However, teachers who communicate a sense of open possibility are often able to make their feelings contagious and to enlist their students in the pursuit of meanings that belong to the realm of possibility. When this happens, apathy as well as passivity are overcome. (Greene 2004)

When textbook editors and other educators "integrate" the arts into their materials, they must consider the ways in which they present their lessons. Interpretation and appreciation do not necessarily translate into the making of an aesthetic encounter which is an integral part of creating meaningful ways to engage students in the world around them.

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1. Maxine Greene is not against students learning these pieces of knowledge. In fact, she contends that they are necessary to the aesthetic encounter. However, I believe that she would agree questions based merely on technique or interpretation do not initiate a meaningful encounter.

CLASSROOM CONFESSIONS: SELF-REVELATION AS SOCIAL HABIT

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In the third century A.D., Origen described the goal of confession:
There were evil thoughts in men, and they were revealed for this reason, that being brought into the open they might be destroyed, slain, and put to death, and cease to be …. For while these thoughts were hidden and not brought into the open they could not be utterly done to death.[1]

Martin L. Smith has described confession as the process involved in taking responsibility, letting go of excuses and self exoneration; it is sorrow over wrongdoing, a desire to change one's life.[2] According to William James' exploration of the varieties of religious experience, confession means that shams are over and realities have begun. Having exteriorized his rottenness, James says, if he has not actually got rid of it, he at least no longer smears it over with a hypocritical show of virtue.[3]

Many social scientists and psychotherapists have similarly assumed that secrets in themselves are discreditable, that what people conceal is what they regard as shameful or undesirable. Jung wrote that the keeping of secrets acts like a psychic poison, alienating their possessor from the community. Like other poisons, he wrote, it may be beneficial in small doses, but its destructive power is otherwise great.[4]

Adrienne Rich maintains that sharing confidences with people we love, even those truths about ourselves that are most difficult to tell, is integral to forming honorable human relationships. "Confessing the truths about ourselves," Rich says, "breaks down human self-delusion and isolation."[5]

But, what do we do when confessions invade the classroom? "I'm gay"; "I was raped"; "I was an incest victim"; "I lost my teaching position because I was wrongly accused of child molestation." Revealing personal secrets is becoming increasingly commonplace in courses that incorporate discussions of values, ethics, diversity, and pedagogy. And while most teachers I know, I include myself, have no interest in having classes turn into group therapy sessions, when we ask students to examine that which was previously unexamined—unearthing assumptions, questioning values, analyzing meanings, and challenging entrenched prejudices and biases—it is not unusual for a student to share personal secrets in the classroom—secrets, which, at times, leave the teacher scrambling for appropriate responses.

Classroom confessions such as those I cited above have left me with a host of questions:
If we are responsible for the development of whole human beings then does it also stand to reason that we should support, perhaps even encourage, classroom confessions that appear to be cathartic for the confessor-student? What are we to do when one student's cathartic confession seriously disrupts the class environment? Shared intimacies *may* draw the class community closer together, but there is just as great a possibility for self-revelations to erode trust, eliciting stony silence or angry outbursts from fellow students. Is there an approach that can help teachers deal with this conundrum?

This paper is my way of beginning to sort through the thorny issue of classroom confessions. To start, however, perhaps it is important to acknowledge that I am keenly aware that confessions of the sort that I have described are not limited to the classroom. On the contrary, one has only to turn on the television to see celebrities coming out of the closet, people discussing their recovery as an incest survivor, the accused defending themselves against rape charges by admitting to extramarital sex.

Given the plethora of confessional practices with which modernity is faced, gives credence to Michel Foucault's assessment: "We have . . . become a singularly confessing society. . . . One goes about telling, with the greatest precision, whatever is most difficult to tell. One confesses in public and in private, to one's parents, one's educators, one's doctor, to those one loves. . . ."[6] Foucault charges that individuals' "felt" need to confess, or the "felt" benefits from having done so have been ingrained in us as members of Western societies beginning with the Christian confessional and continuing through the rise of nineteenth and twentieth century psychiatry, and even in today's pop culture. We Westerners, according to Foucault, have come to believe that truth is lodged in our most secret nature and that our truths demand to surface. We believe that articulating the secrets of our innermost natures produces freedom. And, of course, since sex has been a privileged theme of both the Christian and psychiatric confessional, revealing sexual matters has come to be seen as that which will most completely allow one's secret nature to surface.[7]

Furthermore, we no longer perceive the obligation to confess as a power that constrains us. On the contrary, it seems to us that our secrets' demand to surface provides a kind of liberation. As a society, according to Foucault, we have come to believe that "Confession frees, but power reduces one to silence; truth does not belong to the order of power, but shares an original affinity with freedom. . . ."[8]

Foucault charges that one has to be completely taken in by this ruse—this inverted image of power—to believe that all these voices that urge us to tell what one is, what one does, what one thinks, what one recollects or has forgotten, are speaking to us of freedom.[9] Confession, he claims, is not only a ritual of discourse, it is discourse that unfolds within a power relationship. One does not confess, after all, without the presence (or virtual presence) of a partner who is not simply the interlocutor but the authority who requires the confession, prescribes and appreciates it, and intervenes in order to judge, punish, forgive, console, or reconcile.

Foucault describes a web of power relations that circle around the ritual of confession as a multiplicity of force relations immanent in the sphere in which they operate. These power relations constitute their own organization through a process of ceaseless struggles and confrontations, finding support in one another, and thus forming a chain or a system. The power relations are crystallized in institutions: embodied in the state apparatus, formulated in law, and embodied in various social hegemonies.[10]

Foucault says that these power relations are a moving substrate which, by virtue of their inequality, constantly engenders states of power that are always local and unstable. Power is then omnipresent, not because it consolidates everything, not because it is invincible, but because it is produced from one moment to the next, in every relation from one point to another. Power is everywhere; not because it embraces everything, but because it comes from everywhere. And "Power," insofar as it is permanent, repetitious, inert, and self-reproducing, is simply the overall effect that emerges from this moving substrate of forces.[11]

These power relations, then, are not exterior to knowledge relationships, sexual relations and so forth, but are internal conditions. Furthermore, rather than simply repressing action, they have a productive role wherever they come into play. They are both intentional and calculated, for there is no exercise of power without a series of aims and objectives.[12] The tactics of these power relations become connected one to another at a local level and begin to form a comprehensive system. And these systems of power relations actually create the

individual, the subjectified subject.

Finally, where there is power there is resistance. Pluralities of resistance play the role of adversary, target, support, or handle in power relations.[13] These resistances—possible, necessary, improbable, spontaneous, savage, solitary, concerted, rampant, or violent—can exist, by definition, only in the strategic field of power relations.

Reading Power Relations through a Deweyan lens

What, then, are we classroom teachers to do with Foucault's insights about modern confessional practices and the power relations that surround them? In spite of my interest in his analysis, Foucault leaves us holding the bag, so to speak. We cannot approach the issue of confession *outside* of power relations, for power relations are everywhere. He advises us that resistance is always *inside* power relations, so we might resist confessing as individuals, but where does that leave us as teachers? Are we to exert our influence in the classroom to keep our students from confessing? Furthermore, how are we to deal with the "felt" need to reveal secrets, even if we believe with Foucault that this perceived need is a completely conditioned response?

It seems to me that there *is* a way not *out*, but *through,* the issue of the confessional if we turn to the philosopher, who by now has become a familiar lens for reading Foucault: John Dewey. In particular, it seems to me that Foucault's power relations share more than a passing resemblance to Dewey's notion of environing forces and that Dewey's analysis of these environing forces can begin to build a bridge through the notion of the constructed confessional.

At first blush, Dewey's term "environing forces" may appear to be a far more benign notion than the Foucauldian term "power relations." A closer reading demonstrates that this is not the case, for these environing forces subjectify the individual in just the same sorts of ways that Foucault suggests is the case with power relations. Dewey explains that from an infant's first breath he is subject to the attentions and demands of others: others with habits, who, upon the whole, esteem the habits they have, if for no other reason than that, having them, their imagination is thereby limited; others who give meaning to the native activities of the infant by attributing values and motives.[14] In fact, according to Dewey, education, one of those environing forces, becomes the art of taking advantage of the helplessness of the young; the formation of habits in the young becomes a guarantee for the maintenance of hedges of custom.

As a result of adults' interpretation of the actions of the young, the *meaning* of native activities is not native;

it is acquired. Dewey says:

> Some activity proceeds from a man; then it sets up reactions in the surroundings. Other approve, disapprove, protest, encourage, share and resist. Even leaving a man alone is a definite response. Envy, admiration and imitation are complicities. Neutrality is non-existent. Conduct is always shared; this is the difference between it and physiological process. It is not an ethical "ought" that conduct *should* be social. It *is* social, whether bad or good.[15]

And customs, which are nothing more than collective habit, supply the pattern into which individual activity must weave itself.[16] Thus, native activities often do not *feel* primary. Rather, the acquired activities *feel* primary for they have defined and given meaning to that which was native.

Thus, given that Foucault's power relations equate with Dewey's environing forces, by enlisting Dewey's help we gain some wiggle room by thinking about the power relations surrounding the confessional. That is, while Foucault is explicit that resistances are always interior to power relations, he gives us little clue about how the individual, who is already always subjectified *by* power relations is to resist by working *within* power relations to change either the self or the environment. On the other hand, Dewey gives us "habit."

Dewey defines "habit" as "working adaptations of personal capacities with environing forces."[17] Dewey says that the social environment acts *through* native impulses and speech and moral habits manifest themselves. Habits, as Dewey defines them, are acquired, involving skill of sensory and motor organs, cunning or craft, and objective materials. Habit, then, requires the cooperation of both the organism and environment. What is patently clear in Dewey's definition of habit is that, just as Foucault asserted that the subjectified Subject is created by power relations working *through* the individual person, so Dewey maintains that "environing forces" work *through* the native impulses of individuals to create habit.

That is, Foucault makes explicit that one is already subjectified by power relations, that there is no true, natural, or prediscursive self to which one may return. Dewey agrees. He states explicitly that habits, the "working adaptations of personal capacities with environing forces,"[18] are outgrowths of unlearned activities which are part of man's endowment at birth. In addition, Dewey tells us that in conduct the acquired is the primitive. Native impulses, although manifested first in time, are never primary in fact; they are secondary and dependent.[19] Both are saying that there can be no prediscursive self, no inner truth to be discovered. One's

truths, one's needs, one's felt benefits are all acquired, not native, but the acquired functions as one's primary nature. Thus, one's habits *may* render the individual a mere conduit for environing forces.

Dewey further explicates the power of habits by suggesting that understanding bad habits can give us a good idea about habits as a whole. That is, a bad habit suggests both an inherent tendency to action and also a hold, a command over us. It makes us do things we are ashamed of, things which we tell ourselves we prefer not to do. It overrides our resolutions, our conscious decisions. Dewey says, "It has a hold upon us because *we are the habit*."[my emphasis][20]

Understanding the traits of bad habits teaches us that all habits have projectile power, and that predispositions formed by habits are more intimately a part of our selves than conscious choices. It also reminds us that habits are demands for certain kinds of activity; they not only constitute the self, they *are* our will. They form our desires and provide us with our capacity to act.

Viewing confessional practices through the lens provided by Dewey's notions of habit reinforces Foucault's analysis. Endowed at birth with a social habit that places enormous value on self-revelation and on searching for our true selves within those revelations, this acquired conduct operates in us as a primitive nature. Not only does the social value placed on confession have a hold over us, when we search for our true selves through that self-revelation, we are searching our *acquired* conduct. That *acquired* conduct is so intimately a part of our selves, however, that it seems like we are searching the primitive, the native, self, the self *before* it was socialized by environing forces.

However, as Dewey so rightly pointed out, we *are* our habits. So, there is no way to get to a true self that is before socialization. Consequently, like the society around us, we feel compelled to root out our innermost thoughts, submerged feelings, forgotten desires, hoping to learn who we are and to share the person we find with those around us.

Dewey explains that the essence of a habit is a predisposition to *ways* or modes of response. It means will.[21] Now if the concrete meaning of will is habits, as Dewey indicates, and habits incorporate an environment within themselves, then habits are adjustments not merely *to* an environment, but *of* an environment. Clearly then, an individual has the potential of being more than a conduit for environing forces. An individual has the possibility of affecting change in ones' self and in one's environment, just as the environment affects that individual.

Dewey says that to believe one can change a habit

directly is to believe in magic. Yet, habit, and through habit, the environment, can be changed by modifying conditions, by an intelligent selecting and weighting of the objects which engage attention and which influence the fulfillment of desires. Dewey gives this example:

> We may desire abolition of war, industrial justice, greater equality of opportunity for all. But no amount of preaching good will or the golden rule or cultivation of sentiments of love and equity will accomplish the results. There must be change in objective arrangements and institutions. We must work on the environment, not merely the hearts of men.[22]

So, to accomplish changes in the environment, we must attend not to the desired end, but to the means, which in actuality are ends, when a series of actions is viewed distributively instead of collectively.

Habit is an ability, an art, formed through past experience. But whether that ability, that habit, is limited to repetition of past acts, adapted to past conditions, or is available for new emergencies, depends wholly upon what kind of habit exists. Therefore, according to Dewey, there is no opposition between reason and habit. The opposition is between routine, unintelligent habit, and intelligent habit or art.[23]

Finally, because the environing forces that affect habit are many, conflicts in those environments, and hence conflicts in habits arise. These are the times when the individual releases impulsive activities which require a modification of habit, of custom and convention. And the changes, says Dewey, are of this sort:

> Native human nature supplies the raw materials, but custom furnishes the machinery and the designs. War would not be possible without anger, pugnacity, rivalry, self-display, and such like native tendencies. Activity inheres in them and will persist under every condition of life. To imagine they can be eradicated is like supposing that society can go on without eating and without union of the sexes. But to fancy that they must eventuate in war is as if a savage were to believe that because he uses fibres having fixed natural properties in order to weave baskets, therefore his immemorial tribal patterns are also natural necessities and immutable forms.[24]

Hence, with habit alone there is machine-like repetition, a duplicating recurrence of old acts. With conflict of habits and release of impulse there is conscious search.[25]

Self-Revelation as Habit

What then does this all mean for the question of classroom confessions? Perhaps first of all, we should ask what it doesn't mean. Both Dewey and Foucault established that simply repressing a habit—setting up a rule against confessing in the classroom, for instance—only has the effect of having the action come out in some other way. Instead, since we know that habit is both insistent and productive, we can begin to ask students to make intelligent use of the habit of confession by exploring the concept itself: How has confession changed over the centuries? How has confession been used and misused in contemporary media? Thinking about this question, students should be able to generate many examples, including: instances in which one person's unburdening serves to hurt others unnecessarily; instances in which so-called confession is a mask for stating opinions or prejudices; instances in which confession is needed, but the time or place is inappropriate. It is then only a short step to discussing how similar situations could arise in a classroom setting. The habit of confession is not thwarted, but students have the opportunity to see that all confession may not be equally useful, even when exploring values, assumptions, and meanings.

Teachers may want to explore the role of secrets. Using an assertion like Woodrow Wilson's "secrecy means impropriety"[26] teachers can question whether there are instances in which people might want to maintain secrets that are not improper. This can lead to discussions of the overlaps between privacy and secrecy, the differences and similarities between secrecy and lying, and even secrecy and discretion. Allowing the students to develop and consider distinctions can lead them into a valuable philosophical discussion in and of itself, but these definitions can easily be turned into the class's ground rules for discussion.

These suggestions are just some of the ways that I have begun to explore the habit of confession in my classroom, with the hope that I can in Dewey's words create a "flank movement" to the issue of classroom confessions while still allowing students the freedom to explore their own thinking and the freedom to say that which is crucial for them to say and for others to hear.

ENDNOTES

1. *Homiliae in Lucam,* in *The Early Christian Fathers,* ed. and trans. Henry Bettenson (Oxford: Oxford University Press, 1956), 253, as quoted in Sissela Bok, *Secrets: On the Ethics of Concealment and Revelation,* (New York: Vintage Books, 1989, 8-9.

2. Martin L. Smith, SSJE, *Reconciliation: Preparing for Confession in the Episcopal Church,* (Boston: Cowley Publications, 1985), 27.

3. William James, *Varieties of Religious Experience,* (London and New York: Routledge, 1902), 357.

4. Carl Gustav Jung, *Modern Man in Search of a Soul,* (New York: Harcourt, Brace, & Co., 1933), as quoted in Bok, *Secrets,* 8.

5. Adrienne Rich, "Women and Honor: Some Notes on Lying," in *On Lies, Secrets, and Silence, Selected Prose 1966-1978,* (New York and London: W.W. Norton & Company, 1979), 187.

6. Michel Foucault, *The History of Sexuality: An Introduction,* vol. 1, Robert Hurley, trans., (New York: Vintage Books, 1990), 59.

7. Ibid., 63.

8. Ibid., 59-60.

9. Ibid., 60.

10. Ibid., 92-93.

11. Ibid., 93-94.

12. Ibid., 95.

13. Ibid., 96.

14. John Dewey, *Human Nature and Conduct,* (Carbondale and Edwardsville, IL: Southern Illinois University Press, 1988, original 1922), 43, 47.

15. Ibid., 16.

16. Ibid., 54.

17. Ibid., 16.

18. Ibid.

19. Ibid., 65.

20. Ibid., 21.

21. Ibid., 32.

22. Ibid., 19-20.

23. Ibid., 55.

24. Ibid., 78.

25. Ibid., 126.

25. Woodrow Wilson, *The New Freedom,* (New York: Doubleday, Page, & Co., 1913), 114, as quoted in Bok, 8.

COALITION-ENGENDERED EDUCATION: CONCEPTUALIZING PEER TEACHING IN ACTIVIST ADULT ASSOCIATIONS

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Activists have long claimed that the associations in which they work for social justice are important to their own learning and development as people. Yet, educational theorists and philosophers have often summarily dismissed these groups as non educational. In this paper I suggest that ignoring the educational potential of activist groups misses an important opportunity to understand more about how adults approach voluntary educational activities, that some of these activist groups constitute a sort of emancipatory project that is not uncommon in North America, and serves as an equivalent to Paulo Freire's celebrated literacy work in South America.

Why have activist associations been overlooked so frequently by educational theorists? I believe the reason is simple. The foundational concepts of education include; teaching, learning, curriculum, and social context. Learners gain information, knowledge, or skill by engaging in activities designed and facilitated by a teacher for that context. A cursory look at many activist endeavors suggests that the teaching function is missing entirely. Without a teacher, it is reasoned, learning may take place, but it is not education.

I submit that many of these projects dismissed as non educational are, in fact, instances of what I am conceptualizing as "coalition-engendered" education. In these projects the teaching role is very diffuse. In fact, it sometimes requires careful examination to grasp how the teaching function works. Coalition-engendered education challenges some of our customary notions about the role of the teacher.

How might a coalition-engendered educational project come into existence? What would it look like? Who would be part of it? Consider for a moment a group of adults who are on the margins of an institution and who, for some reason, find it necessary to learn things that the dominant social or professional culture has withheld from them. If the dominant culture has withheld, silenced, denigrated, or trivialized information, there will be no ready-made curriculum. Furthermore, it is entirely likely that there may be no educator with either the expertise or interest to fill the role of leader, teacher, or facilitator. In such social contexts, if the learners are going to learn they must investigate and compile their own curriculum, develop their own activities, and become one another's teachers. If the learners learn as a result of their efforts, does such learning "count" as education?

To put a face on coalition-engendered education and to demonstrate how such education has and could operate, I will focus on one example of coalition-engendered education, that of the Boston Women's Health Book Collective (hereafter called the Collective). Within women's healthcare reform, widely considered having been the most effective area of the "second wave" women's movement in the U.S., the work of the Boston Women's Health Book Collective has been praised as the single most important project in the last half of the twentieth century.[1] The high regard accorded the Collective is well deserved, for this group's work has directly and indirectly changed the lives of millions of North American women. The Collective is best known for the publication of *Our Bodies, Ourselves,* which provided information for women about their bodies that was unavailable anywhere else. Thirty plus years later, when the evening news runs features on mammograms and women give birth on the Discovery Channel, it is easy to forget how radical *Our Bodies, Ourselves* was three decades ago. But, when the Collective wrote frankly about sexual intercourse, pregnancy, childbirth, and even lesbianism in 1970 it revolutionized women's feelings about their bodies, their sexuality, and their relationships with the men and women in their lives. The Collective's influential book has provided educational opportunities for millions of women. Their work for social, political, and administrative changes in healthcare has touched the lives of countless more. From the standpoint of emancipatory education, however, it is their own coalition-engendered education that is the most compelling.

The Social Context

The healthcare "system" in the 1960s was a purely euphemistic term. It was actually a sprawling array of disconnected hospitals, clinics, health plans, and insurance companies. Yet, this industry was experiencing unparalleled growth, fueled by skyrocketing patient costs, rapid proliferation of health insurance, and, in 1965, the passage of the Medicaid and Medicare Acts.[2]

Despite the billions of dollars streaming into healthcare, the U.S. compared poorly with many other Western nations in basic health statistics.[3] Women's professional presence was felt little in medicine because,

as a group, women were limited almost exclusively to nursing and relatively low level positions. Medical doctors were overwhelmingly male and White.[4]

Abuses were rampant, affecting women in disproportionately high numbers. One study found that less than one-third of the hysterectomies performed in a community hospital were medically justified. Journalists reported that operations resulting in sterility were performed routinely on African American and Hispanic women unbeknownst to them. There were multiple instances in which people of color were chosen as experimental populations without their knowledge, including a graphic situation in Texas in which 78 Chicano women were given birth control pill placebos.[5]

Huge state and community-funded programs promoted birth control in U.S. ghettos, but such information was extremely restricted in White communities. Although *married* White women across the country did receive prescriptions for birth control, many left their doctors' offices with methods of birth control they had not chosen and that they were not absolutely sure how to use. All too frequently, the net effect was unwanted pregnancy.[6]

During this period, U.S. physicians claimed unusually broad powers for themselves. Physicians were the sole authority in deciding which patients were treated and where, the cost of the treatment, who would be admitted to which hospital, what treatment was given for how long, which drugs were administered and in what quantities, and what surgeries would be performed. The American Medical Association, into which physicians poured money, jealously guarded the physician's role as the exclusive access route for healthcare services.[7]

The Learners

The women of the Collective had attended college, but they were not doctors, nurses, scholars, researchers, or activists. Most of them had abandoned careers to become wives and mothers. The conflation of the sexual revolution, with its expectation of sex on demand, the media's romance with romance, and the numerous institutions eager to define the "ideal woman," had left them feeling alienated and ashamed of their own bodies. Some of them did not even know the names of the parts of their anatomy.[8]

Throughout their lives, they had been taught that their needs and desires were dependent upon, and secondary to, those of the men in their lives. Having been well-schooled in the notion that "biology is destiny," a sense of inferiority was universal among them. They acted, and were treated, as objects.[9]

The members of the Collective met each other at a women's conference in Boston in the spring of 1969 in a small group discussion on "women and their bodies." They revealed to one another their frustration and anger about the paternalistic, condescending, and uninformative attitudes of their physicians. In the discussion that followed, they realized just how deficient they were in understanding basic physiology and medical terminology.[10]

Several of the women agreed to work on a summer project: they would research topics particularly pertinent to learning about their bodies and share in the group what they learned. They wanted to become familiar with some medical terms and the functioning of the female body. The women agreed to write papers individually or in small groups, then present the results in the fall to other women.[11]

The stage was set to begin their coalition-engendered education.

The Adult Curriculum

When Paulo Freire and his compatriots taught reading and writing to illiterate peasants in Brazil, they developed learning activities based on a combination of codification, or authentic abstraction, and generative words. With *inauthentic* abstraction, learners learn syllables, words, and phrases that are either meaningless or insignificant, having nothing to do with the learners' life experiences. Other times there may be some relationship between the words and the learners' experiences, but the expression of it is contrived and paternalistic.[12] Instead, Freire chose an *authentic* abstraction, using what he called "generative words."[13] These words were chosen for their syllabic richness, as well as their thematic and emotional connection to the peasants' lives.

In the classes, Freire used photographs and sketches of the learners' actual surroundings, which Freire called "codifications," or representations of typical existential situations of the group with which one is working.[14] These codifications depicted peasants plowing fields, the shacks in which they lived, and grandiose homes of the estates' masters. Codifications allowed the learners to gain enough distance from their daily lives to be able to critically reflect on their real life situations and to compare their reality with that of the landed master.

The Collective's curriculum shares many similarities with that developed by Freire, while also diverging in significant ways. Perhaps most obviously, the women had no educator in charge of selecting the topic of study or developing the learning activities. They made these decisions collaboratively. Furthermore, the women of the Collective gathered their own curricular content.

The members of the Collective began their curriculum development by researching medical

terminology and physiology from a wide variety of professional sources, especially medical and nursing journals and textbooks. They wrote reports from their research and shared with one another the information they had learned, accompanied by pictures and diagrams from medical texts. Then, they discussed their personal experiences and perceptions about what was presented in the professional materials.[15]

Just as Freire used generative words laden with emotional significance for the peasants, the women of the Collective began with two of their own emotionally laden generative words: sexuality and pregnancy. Tied into a cycle of pregnancy, birth, lactation, and child rearing, they knew that freedom of choice in this aspect of their lives was crucial.[16] They soon discovered that this was also the sort of information that was the most difficult to come by. Taboos were still strong. The medical culture held a tight rein on knowledge. Thus, much of the information that the women believed was in their best interest to know was systematically withheld.

From the outset, the Collective learned from texts never intended for them, using methods of their own design. They privileged their personal experiences and perceptions equally with the scientific facts they learned from the medical literature.[17] The medical texts, then, became a vehicle for dialogue, an opportunity to compare and contrast their collective experience with published information. In this respect, each group member's personal experience actually became part of the Collective's curriculum and they developed a foundation of collective experience upon which to base future assessments. That is, their discussions illuminated experiential "facts" that the medical texts had failed to mention, or that were trivialized, or denigrated. Their dialogue elicited experiential knowledge that affected the meaning of medical "facts." In this "body education,"[18] as they called it, just as with Freire's literacy project, intellectualized content became contextualized through dialogue, making their learning grounded, specific, and concrete.

The Teaching/ Learning and Learning/Teaching

It is in the Collective's teaching and learning that their coalition-engendered education diverges most sharply from familiar Freirean pedagogy. The substantive differences relate primarily to the diffusion of the teaching function in the coalition-engendered education in which the whole group is the peer-teacher of the individual within the group. On the other hand, the striking similarities between the two types involve three well-known Freirean values: dialogical creation, conscientization, and *praxis*.

Freirean Teaching-Learning

Freire believed that only a curriculum based on a dialogic approach could possibly interweave content and process in a way that would release the learners into creative acts of learning. He wanted to teach reading in such a way that students would develop the impatience and vivacity that characterize search and invention. Therefore, Freire argued that creation must take place at two levels. First, emancipatory pedagogy must be re-created again and again, not transplanted.[19] Freire claimed that it made little difference whether an educator was transplanting one of his methods or a method developed by the bourgeois establishment; both kinds of superimposed solutions would be doomed to failure because of their inauthenticity. Second, Freire reasoned that learners must assume the role of creative subjects from the very beginning.[20] Using generative words, the learners immediately began to combine syllables to create their own words.[21]

However, Freire was adamant that reading and writing alone would not create liberation. Understanding the written words must be achieved not prior to, but simultaneously with, "conscientization." Conscientization, Freire defined as developmental process by which people move out of naiveté into critical consciousness.[22] It means that individuals who have been submerged in their realities, merely *feeling* their needs, are able to step back and look objectively at the structures and processes that are the *causes* of their needs. Without conscientization people are carried along by change that is initiated by more powerful others. They are dominated by the forces of myths and traditions and manipulated by organized advertising and ideology. An emancipatory pedagogy, then, requires that the teaching encourage the learners' ability to perceive the structural significance of the changes that, up to this point, they have felt, rather than understood. Grasping the structural realities in which they are immersed, they must begin to understand themselves as part of an oppressed group, the first step toward working toward emancipation.[23]

Finally, Freire was clear that critical consciousness cannot be attained via intellectual effort alone. Freirean pedagogy always emphasizes *praxis:* free, creative engagement in the world, whereby the individual both changes the world and is likewise changed through the experience of working for change.[24] He espoused a crucial dialectic between coming to know an unjust reality and transforming that reality. Simply unveiling injustice does not guarantee its transformation. Emancipatory pedagogy's intent, then, is at once practical and theoretical: people understand in order to intervene and by intervening they understand

differently.[25]

The Collective's Teaching-Learning

When the women of the Collective began their coalition-engendered education, Freire's work had not yet been translated into English. The women did not have an articulated theoretical approach for which they would seek a correspondent teaching/learning practice because they were learners as well as their own teachers. For example, their choice of dialogical learning was not based on a theoretical position, but an aversion to what they called "rote memorization."[26] They landed upon dialogical learning because it corresponded to their needs for intimacy with one another and with the content of their learning.

Moreover, Freirean emphasis on creativity of teachers and learners was evident in the Collective's coalition-engendered education from the beginning. The Collective's creativity was not an educational design choice; it was based on necessity. The information they needed was not available unless they were willing and able to investigate unfamiliar texts, compile content, and create learning activities.

The Collective's dialogical approach to learning scientific information emboldened them. They gained faith in their abilities to learn, to understand complex information. More crucial, however, their dialogical method provided a mechanism for moving from a riveted and non-critical fixation upon their problems with physicians, to an understanding of how that personal experience was situated within their collective experience. Their decision to privilege collective experience along with scientific facts led the women to an increasingly critical attitude toward what they were learning. They began to doubt the veracity of some medical "facts" that were at odds with their collective experience.[27] They were moving into conscientization.

They found reams of moralistic counsel that was being taught as science. Some medical school textbooks suggested that physicians assess the female patient as to her "femininity quotient."[28] Obstetrics textbooks counseled that women's "strong need" for emotional dependency on her obstetrician is "healthy and therapeutically useful."[29] As the Collective began the process of distinguishing between scientific evidence and professional opinions presented as fact, they discerned that such counsel was designed for physician comfort and convenience and disguised as therapy. Adequate healthcare, the Collective surmised, meant both access *to* healthcare, and protection *from* healthcare.

As long as the women remained riveted on individual frustrations and problems, they were victims. Situated in the group, however, they were able to see emerging patterns. That is, they began to recognize their oppression *as* oppression. Marilyn Frye argues that oppressed people's lives are confined and shaped by forces and barriers which are not accidental or occasional and hence avoidable, but are systematically related to each other in such a way as to catch one between and among them and restrict or penalize motion in any direction.[30] The oppressed are caged in. Using Frye's analogy, if one myopically focuses on just one wire in a bird cage, the other wires are not visible. It is only when one steps back, stops looking at the wires one by one, microscopically, and takes a macroscopic view of the whole cage, that one can see that the bird is surrounded by a network of systematically related barriers.[31]

When the women of the Collective began to see themselves as part of a group systematically controlled by complex power structures, they had moved from an individual perspective, to a group perspective, to a macroscopic perspective, or what Freire would have called a structural perspective. Furthermore, they began to understand how *their* actions helped re-create and sustain this systemic oppression. They reasoned that taking different actions would change their situations. Thus, they began the development of *praxis.*

A summer's learning project that began with such modest aims ended with a radical change in perspective that reads like a conversion experience. They exclaimed that their body education had been "liberating," "life-changing," and that their new knowledge had overflowed into every area of their lives.[32] When they began their research, they merely wanted to do something about their personal interactions with their physicians. By the end of the summer, they wanted to change their worlds.

Theorizing a Coalition-Engendered Emancipatory Education

For education to be emancipatory, Freire contended that it must: 1) seek to understand epochal societal changes, 2) authentically abstract the structural realities in which persons are immersed; 3) critically reflect on real life situations; 4) provide a non-mechanistic approach to learning that allows for creativity of learners and teachers; 5) work toward conscientization; and 6) develop a *praxis* by which learners will seek to transform the world, even as they are changed by the transformation process. As has been shown in the foregoing discussion, the Boston Women's Health Book Collective's coalition-engendered project meets Freire's own criteria for emancipatory education.

That said, however, coalition-engendered education

is also quite distinct from Freire's critical pedagogy. First, Freire was adamant that "conscientization" must be achieved simultaneously with understanding the written word.[33] Obviously, the Collective's previous literacy was a basic skill upon which their ability to engender their own education depended. The fact that their earlier learning had not been liberatory did not rule out the possibility that their ability to read could enable them to engage in emancipatory educative activities. The Collective's coalition-engendered experience suggests that literacy may often be basic to later emancipatory learning. The logic of the Collective's case offers a conceptually crucial insight for educators of literate adults who are nonetheless oppressed.

Second, the engendering process that occurs during coalition-engendered educational builds into the learning complex skills not necessarily needed in Freirean critical pedagogy. Since there was no designated adult educator, the group as a whole was responsible for cultivating the climate, developing the methods, shaping the dialogical process, fostering intimacy and connection, and nurturing a sense of belonging. Therefore, the coalition that engenders its own learning must become adept at collaboratively listening, drawing out, affirming, explaining, comparing, contrasting, corroborating, and elaborating. The coalition, then, not only appreciates, but appropriates and is enlarged by the experiential base of the collective as a whole.

It is this diffusion of the teaching function in coalition-engendered education that most distinguishes it from Freirean emancipatory pedagogy. The teacher, who on first glance appears to be missing, is present as the whole group guides, facilitates, and acts as teacher-learner to the individuals of the group. That perceived "lack" becomes the strength of coalition-engendered education. Coalition members that are responsible for their own teaching, learning, and curriculum development, become different people than when much of that work is the responsibility of a single educator. Indeed, as the term suggests, a coalition that engenders its own education births, creates, brings into being its own education that was in them, of them, and for them in a way that could only be possible in the intense collaboration of coalition-engendered education. Utilizing an educator who does part of this work for a group would necessarily distance the coalition from the engendering process, diluting the creative process, and hence, the embodiment of learning.

As a result, coalition-engendered education is of necessity a radically democratic project. When learners must be co-creators of their education in such voluntary associations all learners must be taken seriously or they will leave. The content, approach, and subject matter can vary, but coalition-engendered projects must find a way to value inventiveness and democracy and to concretize both through content and method.

It is important to recognize that while one criterion for coalition-engendered education is its members' praxis. It may be the case more often than not that the learners first come together lacking this aim. Certainly that was the case with the Boston Women's Health Book Collective members. Nor did Freire expect the peasants to arrive in his classroom prepared for *praxis.* Rather, it is the dialogical creation and conscientization that fuels *praxis,* not the coming together. That said, because no educator sets an emancipatory agenda for learning in coalition-engendered projects, they may sometimes be recognizable as such only retrospectively.

Another potential element that distinguishes coalition-engendered education from Freirean critical pedagogy is Freire's contention that only the oppressed can work for their own freedom. However, coalition-engendered projects like PFLAG (Parents and Friends of Lesbians and Gays) are generally formed by parents in school districts where their gay and lesbian children have suffered discrimination or harassment. It is most often not the gay and lesbian children, but their parents and friends who work against discriminatory policies and attitudes in their school districts on behalf of their children and friends.

Finally, one might ask whether a group like a book club would be considered an example of coalition-engendered education. Such a case could only be determined retrospectively. If in the book club's dialogues the members seek to understand epochal societal changes around an issue like homelessness, for example, critically reflect on real life situations, strive for conscientization, and develop a *praxis* for social intervention, then certainly it meets the criteria for a coalition-engendered educational project. Merely reading a series of books together would not be indicative of a coalition-engendered educational project.

Are there, then, other examples of emancipatory education that fit this coalition-engendered model? They abound. In addition to the Boston Women's Health Book Collective and PFLAG groups, there were the educational projects in the settlement house movement of the late nineteenth and early twentieth centuries; Ella Flagg Young's teacher education circles in Chicago, Myles Horton and the Highlander Center's many offspring, and the Listening Partners Project that Belenky describes in *A Tradition that Has No Name,* to mention just a few. Other examples in my community

are the Coalition for Racial Justice and Equality, labor groups, and anti-subordination coalitions. All of these groups are committed to both engendering their own educations and making a difference in the communities in which they live and work.

Implications for Educators

Theorizing a sort of education that diffuses the teaching function of education is a radical conceptual move. Moreover, coalition-engendered education is not appropriate for all learning situations. When adults require knowledge of a particular subject and curriculum exists and/or a subject matter expert can guide the group through the learning process, the traditional educational approach to learning would be more expedient. Furthermore, coalition-engendered emancipatory education almost certainly requires that the learners already be functionally literate and capable of accessing necessary research.

This said, why should educators be interested in education that dispenses with their traditional role? There are several reasons. First, studying coalition-engendered projects provides a perspective on adult learning in voluntary associations that is different from those gained in institutional settings. Understanding how learning can take place using the whole group as peer teacher for the individuals within the group may enrich our understanding of group process. It may deepen our knowledge of what it means to put learning, not teaching, at the center of the educational process. Second, understanding the strengths developed by coalition members during the process of engendering their own education is an opportunity to help educators understand and encourage supportive, nurturing, and challenging groups of more traditional learners.

Finally, coalition-engendered education suggests that those of us who are educators might raise important professional and ethical questions about our own emancipation and *praxes*: What might it mean for academics to foster connections with one another to resist our own corporatization? What is the value of fostering connections with non academic education leaders in coalition-engendered educational projects? Would encouraging voluntary collaborative work among learners in more traditional settings benefit from knowledge of engendering their own education? And finally, can educators afford *not* to consider the value of coalition-engendered projects within the intransigent and shifting injustices in North America society?

ENDNOTES

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7. See Paul Starr, *The Social Transformation of American Medicine: The Rise of a Sovereign Profession and the Making of a Vast Industry,* (New York: Basic Books, 1982), 79-144; 379-405.

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18. Ibid., 3.

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JOSE VASCONCELOS, THE COSMIC RACE, AND EDUCATION IN MEXICO

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Jose Vasconcelos (1882-1959) enjoyed a long and active career as a politician, educator, and author. During his lifetime Vasconcelos was an active participant in the Mexican Revolution, a cabinet member in two presidential administrations, Acting Rector of the *Universidad Nacionale Autonoma de Mexico,* (UNAM) and creator and first Minister of Mexico's *Secretaria Educacion Publica*. Vasconcelos ran unsuccessfully for public office twice, for the governorship of the state of Oaxaca in 1924 and for the presidency of Mexico in 1929. He also spent several periods of exile in the United States, Puerto Rico, and Spain as a result of his political activities. But Vasconcelos is best known in the Spanish-speaking world as the architect of Mexico's public education system and as an imaginative and sophisticated philosopher (Haddox, 1964; Haddox, 1967).

Over his lifetime, Vasconcelos developed a comprehensive philosophical system that he called "aesthetic monism." Vasconcelos' philosophy is an attempt to construct a comprehensive explanation of the universe and the method he devises to achieve this comprehensive view of reality is aesthetic-emotive. His approach to understanding reality is supra-rational, rather than rational. While Vasconcelos does not reject rationality as it is expressed in logic and science, he considers them limited tools for understanding the universe (Haddox, 1964; Jaen, 1979). In his thought, Vasconcelos "…carefully distinguishes between knowing by way of reason and knowing by the method of emotion, writing that the first separates and analyzes while the second tends to unite and synthesize" (Haddox, 1964, 285-86). The ultimate path to understanding reality is through aesthetics and emotion, whose power transcends the limitations of mere rationality.

In Vasconcelos' view, humanity was progressing inevitably toward a Spiritual or Aesthetic Era in which the rule of reason will be replaced by the rule of creative imagination and fantasy. In the Aesthetic Era, human actions will be based on feelings and aesthetic emotions. Human beings will act as directed by taste, rather than necessity, appetite or reason. It is not clear whether the coming Aesthetic Era will produce the cosmic race or vice versa. But what Vasconcelos envisioned was a time when "Ethnic barriers will lose their force, and the mixture of races … will increase to the point that a new, fully mixed race will emerge" (Jaen, 1979, x). It is this new race, guided by the power of imagination over reason, that Vasconcelos calls "The Cosmic Race."

Vasconcelos' philosophy is subtle and complex, with overtones of Eastern mysticism. In his struggle to replace the Comptean Positivism that had dominated Mexican intellectual life during the last half of the nineteenth century, Vasconcelos read widely in Hindu classics and had even been influenced by Theosophy (Marentes, 2000; Jaen, 1979; Haddox, 1967). In the end he came to believe that his aesthetic philosophy was best attuned to the Hispanic temperament and sought to have it embedded in the newly forming educational, social, and political institutions of post-revolutionary Mexico.

Vasconcelos essay, formally entitled *La raza cosmica: Mision de la raza iberamerica* (*The cosmic race: The mission of the Ibero American Race*) was published in Barcelona in 1925 and reissued with a new introduction by the author in 1948. The text used for this paper is a bilingual edition of the 1948 version edited by Didier. T. Jaen and published by Johns Hopkins University Press in 1979. The essay itself is not long, taking up thirty-seven pages of English text and thirty-three of Spanish. Although traditionally interpreted as a racist theory designed to encourage a people with deep feelings of racial inferiority, *La raza cosmica* is far more. Not strictly utopian, it is, as Enrique Kreuze notes "…in the biblical sense, a *vision*: an absolute and irresistible canvass of the future" (Quoted in Marantes, 2000, 84. Italics in the original). Vasconcelos believed in the essential equality of all human beings that transcended existing racial and geographic boundaries. In his philosophy Vasconcelos projected a time when human beings of all races would combine their unique characteristics to form a higher, more aesthetic human type. It was diversity, not homogeneity, that had created and sustained the great civilizations of the past and Vasconcelos believed that humanity was poised to create a new race and a new civilization.

The theory of the *cosmic race*

The central thesis of Vasconcelos' essay is that the various races of the world "tend to intermix at a gradually increasing pace and [will] eventually give rise to a new human type" (Vasconcelos, 1979, 3). Vasconcelos called the new type of humanity "the cosmic race" (*la raza cosmica*) and believed that Latin America was destined to be the land of its origins. Over time Vasconcelos would change his belief that the

intermingling of races in Latin America would inevitably lead to a superior version of the human strain. Yet he never retreated from his belief that the mixing of even the most seemingly incompatible racial strains could have beneficial effects for humanity. However, there was a caveat. The intermixing of races could not reach its potential without taking into account important spiritual factors. For Vasconcelos the highest expression of these spiritual factors is to be found in the Catholic tradition and Spanish culture. To his consternation many of his colleagues and contemporaries rejected Vasconcelos reverence for both, choosing instead to celebrate the indigenous roots of the mestizo people of the continent. Yet the concept of the cosmic race became, and continues to be, a powerful image for Latin Americans everywhere (Marentes, 2000; Dworkin, 1972; Grebler, Moore, & Guzman, 1970.)

Vasconcelos believed that the cosmic race was the inevitable next step in an evolutionary process reaching back through Egypt, India, Greece, and even to legendary Atlantis, which according to Theosophist cosmology, had been located in South America (Jaen, 1979). Eons of evolution had left humanity divided into four primary races: the Black race, the Indian race, the Mongol race, and the White race. Vasconcelos paid particular attention to the White race which, after organizing itself in Europe, spread through the whole world to dominate it. The "mission" of the White race was to bring the world into a stage of technological and political development where the emergence of the cosmic race was possible. The ultimate character of the cosmic race was to be determined by the outcome of the centuries-old conflict between two branches of the White race, the English or Anglo-Saxon and the Spanish or Latin.

The conflict between the Anglo-Saxon and Latin cultures was essentially a conflict of institutions, aims, and values. Beginning in the Old World, where Vasconcelos says bluntly "we lost" (Vasconcelos, 1979, 12) the conflict spread to the New, where a fragmented and disoriented Latin culture confronted a unified and expansive Anglo-Saxon culture. In Vasconcelos' view, what hampered the chances of the Latin culture in this conflict with its ancient competitors was Latin America's preoccupation with petty national jealousies and the rejection of its common Spanish heritage. Unlike the Anglo-Saxons, who retained their English heritage after their revolution, Latin Americans repudiated Spanish culture at the time of their own independence. Only by reconnecting with their Spanish roots could the nations of Latin America confront the challenges of the North American Protestants. "We shall

not be great," Vasoncelos wrote, "as long as the Spaniard from America does not feel as much a Spaniard as the sons of Spain …." (Vasconcelos, 1979, 11)

The need to affirm a common Spanish heritage applied to the indigenous peoples of Latin America as well. For Vasconcelos, indigenous peoples had no other entry into the modern world than what was provided by Spanish culture. The indigenous peoples of Latin America live their lives in a thoroughly Latinized environment and there could be no realistic returning to the cultures of the Maya and the Aztec. Only by becoming as Hispanic as the descendants of their conquerors could Latin America's indigenous people enter fully into the modern world. But members of the White race would have to give something up as well. The White will have to "… dispose his pride and look for progress and ulterior redemption in the soul of his brothers from other castes." (Vasconcelos, 1979, 16) Creating the cosmic race would require sacrifices of all its contributors.

One of the comparisons Vasconcelos draws between the Latin and Anglo-Saxon races was the way each treated the indigenous peoples they encountered as they spread across the New World. Unlike the Anglo-Saxons who, in Vasconcelos' view, isolated and destroyed indigenous peoples, Latins assimilated them. This practice of assimilation gave Latin civilization a distinct advantage in the emergence of the cosmic race:

> This implies that our civilization, with all its defects, may be the chosen one to assimilate and transform mankind into a new type; that within our civilization, the warp, the multiple and rich plasma of future humanity is thus being prepared …. Spanish colonization created mixed races, this signals its character, fixes its responsibility, and defines its future. (Vasconcelos, 1979, 17-18)

Vasconcelos' image of the relationship between Spanish colonialists and the indigenous peoples of Ibero-America is more romantic than realistic. Yet he stoutly contended that Ibero-American and its Latin culture were positioned to fulfill the mandate of history and to become the locale where the next step in human evolution---the cosmic race--- is to emerge.

Vasconcelos believed that the emergence of the cosmic race would be facilitated by what he called the law of personal taste. This law would govern all human relations in the future. The law of personal taste dictated that the mixing of the races would cease to be dictated by simple proximity, violence, or necessity. Rather, personal taste, driven by the mutual attraction of that which is best in each race, will guide the selection of

one particular mate out of the universe of possible partners.

In reaching toward the future, mankind has passed through three stages, in each of which the law of personal taste manifests itself differently. For Vasconcelos, each of the three stages represents an evolutionary process that is gradually liberating mankind from the domination of necessity and leading it to a place where all choices in life are guided by the "superior norms" of feeling and fantasy (Vasconcelos, 1979, 28). The three stages of evolutionary development are, 1. the material or warlike stage, 2. the intellectual or political stage, and 3. the spiritual or aesthetic stage. In the material stage, mankind lives in a state where social groups confront each other and fight or join each other as convenience or necessity dictate. In this stage, interbreeding is dictated by material power and the strong accept or reject mates according to their needs.

In the intellectual stage reason emerges. Boundaries between groups are defined by treaties and social customs are governed by mutual convenience and logical thinking. Rigorous behavioral norms govern race mixing. Strict matrimonial ties are defined, internal and external liberties are restricted, and dogmas imposed. "The main characteristics of the second period," says Vasconcelos, "is faith in the formula." (Vasconcelos, 1979, 29.)

In the third stage, whose advent Vasconcelos believed is imminent, all conduct will be governed by "creative feeling and convincing beauty." Vasconcelos gave the word beauty a special meaning. The enjoyment of beauty is the result of an "internal disposition, a spiritual sensibility, adjusted to the organic flow of a beautiful object …." (Haddox, 1964, 282). He believed that this particular quality resided especially in the Latin American people.

Life in the Aesthetic Era will be without externally imposed norms and "…everything that is born from feeling: Instead of rules, constant inspiration." The good of any action, including sexual relations, will be judged by beauty and joy. "…to do our whim, not our duty; to follow the path of taste, not of appetite or syllogism; to live joy grounded on love---such is the third stage." (Vasconcelos, 1979, 29) With the coming of the third stage of human development, the laws of emotion, beauty, and happiness will guide the selection of a marriage partner and the results will be infinitely superior to the progeny of marriages in the first two stages. "Where enlightened passion rules, … the ugly will not procreate." (Vasconcelos, 1979, 30) Moreover, social evils such as poverty, deficient education, misery, and ugliness will vanish from the scene and marriage will transform itself from a "consolation of misfortune" into a "work of art."

> Sincerely passionate unions …will produce bright and handsome off springs. The entire species will change its physical makeup and temperament. Superior instincts will prevail and, in a happy synthesis, the elements of beauty apportioned today among different races will endure. (Vasconcelos, 1979, 31)

The laws of social well being, sympathy, and beauty will lead inevitably to a humanity that is superior in every way to all races that have previously existed.

Vasconcelos presents the cosmic race as the exemplar of Mendel's laws of heredity in which the genetic combination of opposites produces a new type that combines the best elements of each contributor. If the human species has not really improved in the past the fault lies in the random and bestial manner in which reproduction has been accomplished. There has been neither any limit on the quantity of offspring, nor any aspiration for improving the quality of the species. But when sexual unions are based on intelligence and beauty, the possibilities of producing superior individuals multiply. Driven by the search for improvement "recessive off springs" will voluntarily relinquish all desire to reproduce (Vasconcelos, 1979, 32). Within a few generations human "monstrosities" will disappear and lower types of human species will be absorbed by superior types. What Vasconcelos calls an "astute Mentalism" (Vasconcelos, 1979, 32) will govern the progress of the human species.

The benefits of interbreeding will not be equally distributed across the four existing racial strands. The indigenous branch will take "…the jump of millions of years," and the Black may totally disappear. After being educated, the "inferior races" will become less prolific and their "better specimens [will] go on ascending a scale of ethnic improvement" whose end is the new race, to which even the White will have to aspire. Thus the dictates of personal taste would replace a "brutal Darwinist selection" which will no longer govern mankind. (Vasconcelos, 1979, 32).

Vasconcelos maintains that no current race resembles the finished product of evolution. All races, including the Mestizo, the Indian, the Black, and the Yellow are superior in some spiritual qualities to the White. Therefore, no single race can create and sustain civilization by itself. The most noted epochs of history have been times in which different races have mixed together. "Only a geographic and ethnic universality is capable of [producing] the fruits of civilization." (Vasconcelos, 1979, 32). It is diversity, not

homogeneity that enriches humanity and leads to its greatest accomplishments.

Finally, Vasconcelos turns to the question of why the peoples of the Ibero-American continent are destined to provide the matrix out of which the new race will come. This fortuitous circumstance arises because, of all the other races, the mestizo people alone posses the innate qualities required for the cosmic race. Only they have the aesthetic sensitivity and love of beauty that will be the hallmarks of the new race. Moreover, only the Ibero-American continent offers the combination of spiritual factors, race, and territory needed for the birthplace of a new humanity. "We have all the races and all the aptitudes" claims Vasconcelos. "The only thing that is lacking is for true love to organize and set in [motion] the law of history." (Vasconcelos, 1979, 39) To set this process in motion is Vasconcelos' challenge to fellow Latin Americans.

Education for the *cosmic race*

The theoretical seeds of the cosmic race were in place by 1920 when Vasconcelos began his Herculean efforts to create a national education system for Mexico. Working first as Rector of the National University and then as Minister of Public Education, Vasconcelos began laying the ground work for an educational system for all Mexicans wherever they lived or whatever their ethnic background. His goal was no less than the creation of a new and modern Mexico which looked confidently to the future but which was grounded firmly in its Catholic and Spanish cultural past.

Vasconcelos understood the difference between schooling and education. Thus, as he began the task of educating his fellow citizens, he utilized three related institutions: the common schools, public libraries, and the arts. In creating and expanding these institutions as methods of creating a unified Mexican nation, he made significant progress.

Vasconcelos was a lifelong denizen of public libraries, beginning with his first acquaintance with the public library in Eagle Pass, Texas, where he attended elementary school, and continuing through the hours spent in public and university libraries across the United States, and Spain where he waited out several periods of exile. Vasconcelos was determined to give Mexico the same cultural resource. The libraries that Vasconcelos created fell into one of six categories: (1) mobile libraries which supplied books to the most remote parts of the country, usually by mule or horseback; (2) permanent libraries in rural villages, often housed in new primary schools; (3) school libraries stocked with books for young children; (4) urban libraries, created in population centers of 5,000 or more; (5) specialized

libraries for secondary schools; and (6) branch libraries in major urban centers, stocked with an eclectic variety of materials. Vasconcelos could well boast that "…every school has at least one room reserved for public library services, for adult and student use by the whole neighborhood. " (Vasconcelos, 1963, 158). By December, 1923, over 1,976 new libraries facilities had been established in all corners of the country.

Expanding access to the fine arts was the second prong of Vasconcelos' campaign to extend and democratize education in Mexico. Using the *Secretaria's* Department of Fine Arts, Vasconcelos funneled money to several of Mexico's most noted artists and muralists, including Diego Rivera and Jose Clement Orozco. Soon the walls of Mexico began to glow with images of the post-revolutionary Mexican nation. Vasconelos' support of Mexican artists would continue throughout his tenure as Minister of Education, even though he strongly disapproved of many of the artists' political views. On a more mundane level, Vasconcelos saw to it that traditional forms of Mexican art---drawing, singing and dance---were taught in primary schools. The *Secretaria* also exercised authority over the National Academy of Fine Arts, the National Museum, and the National Conservatory of Music, which were enlisted in the campaign for a Mexican identity in art and music. As with the expansion of public libraries, Vasconcelos would use every possible institution to create a truly Mexican culture that could serve as a strong bulwark to cultural incursions from the north (Vasconcelos, 1963).

But the major thrust of Vasconcelos' efforts to create a common national identity went into the expansion and institutionalization of the common school. Vasconcelos was not the first to attempt this task. In 1910 the Mexican government attempted to establish basic schools (*escuelas rudimentarias)* in rural areas to teach basic Spanish literacy, arithmetic, and citizenship, but a lack of financial and political support and the outbreak of the revolution doomed the effort (Marentes, 2000). Vasconcelos' work enjoyed a higher degree of financial and political support and was consequently more successful.

The scope of Vasconcelos' achievement is remarkable. Between 1921 and 1924 over 1000 new primary schools were built in areas where none had previously existed. A common curriculum emphasizing basic Spanish literacy was instituted and thousands of enthusiastic teachers were recruited, trained, and dispatched to staff schools. New commercial and vocational schools were opened, and the number of teachers and students multiplied. When he resigned as

Minister of Education to become a candidate for governor of Oaxaca in 1924, Vasconcelos had achieved the institutionalization of compulsory primary schooling and had earned the appellation *Maestro de la Juvendad* (Teacher of Youth) (Marentos, 2000; Vaughn, 2000; Young, 1962).

Vasconcelos' chosen instrument for the spread of common schools and his real contribution to the reform of schooling throughout Latin America was the Cultural Mission. These were modeled after the Spanish religious missions of the sixteenth century that Vasconcelos particularly admired. But where the purpose of the sixteenth century mission was to bring the benefits of Christian civilization and Spanish culture to the Indians, Vasconcelos' modern counterpart was primarily secular in purpose. But the modern missions did share one characteristic with their earlier counterparts: to bring rural peoples, both Indian and non-Indian, into the mainstream of the modern state. To accomplish this, the twentieth century missionaries concentrated on developing Spanish literacy, citizenship training, and community development (Marentes, 2000; de Beer, 1966; Vasconcelos, 1963).

The scope of the cultural mission's work went far beyond establishing common schools. *Missionarios* worked with both children and adults, teaching basic literacy to children and adults, helping local farmers plant new crops, developing local industries, improving sanitation and public health, and trying to improve the lives of rural women (Marentes, 2000). To achieve their aims, cultural missions were composed of people with a wide variety of skills. A typical mission might include

A Mission Director, who was in charge of overall mission operation.
A medical doctor who was in charge of the missionary's health, improving public health, and teaching physical education and sports. The doctor was also responsible for an anthropological survey of the area in which the mission worked.
An agronomist who worked with the local farmers.
A teacher of "aesthetic culture."
A teacher of industrial arts.
A carpenter.
A blacksmith.
A construction expert.
A soap maker.
A gardener.
A female teacher who work on improving "female labors," e.g. use of weaving looms and sewing machines.

A cook.

In keeping with the goal of spreading basic Spanish literacy, Vasconcelos insisted that *missionarios* conduct all instruction in Spanish.

The missions were also required to supply the *Secreatria* with detailed geographic and metrological data, an analysis of the local social structure, a vocabulary list of the local dialect, and as much information as possible on the indigenous people encountered. *Misionarios* also engaged in community development activities by organizing public events such as the celebration of national holidays, teaching adults how to vote, and encouraging local entrepreneurship where possible (Marentes, 2000).

The cultural missions were reasonably successful in spreading basic Spanish literacy and in establishing a national identity in the wake of the disruption of the Mexican Revolution. There were, however, some unanticipated results. As Rockwell (1994) points out in her study of the development of public education in Tlaxala during this period, Vasconcelos' reforms had two unforeseen results. First, they formed the catalyst for community activism, especially in rural areas and, second, they helped to empower local authorities against authority of the state. On balance, the cultural missions achieved many of their primary goals and constituted Vasconcelos' major contribution to state building in Mexico.

An assessment

Race is the central concept in Vasconcelos' writing. There is some speculation that his preoccupation with this issue came from his personal experiences while a student in the public schools of Eagle Pass, Texas across the Mexican border from his home in Piedras Negras, Mexico. It was here that Vasconcelos first encountered the economic, social, cultural, and political differences between Anglo-Americans and his own people (Marentes, 2000; de Beer, 1966; Vasconcelos, 1963). The concepts contained in the theory of the cosmic race are both a celebration of the unique cultural and racial mixture peculiar to Latin America which Vssconcelos called *"mestizaje"* and a counterpoint to Anglo theories of racial superiority.

Vasconcelos' concept of *mestizaje* is broad enough to support a variety of interpretations. Vasconcelos himself emphasized the primacy of Hispanic elements of the cosmic race and saw the new race as the culmination of the age-old conflict between the Latin and Saxon peoples. Many of his contemporaries and later interpreters would instead celebrate the indigenous elements of the cosmic race,

using it to symbolize the emerging *criollo* societies in the newly developing Latin American states. The concept would also become a powerful symbol for the chicanco movement in the southwest United States in the 1960's and 1970's, even though Vasconcelos disdained the movement, believing it incorporated too many aspects of Anglo culture and language (Marentes, 2000).

Vasconcelos insisted that his theory of the cosmic race was simple and self-evident (de Beer, 1966). In fact, it is neither. Nor was it strictly original. Vasconcelos' theory owes much to European scholars such as Montesquieu, Arthur de Gobineau, and Herbert Spencer. Although he was scathing in his condemnation of Nazi theories, he in fact relied on many of the same intellectual sources who provided their ideological support (Marentes, Grebler, Moore & Guzman, 1970). Nor is his theory as scientifically grounded as he presents, despite references to Charles Darwin and Gregor Mendel, among others. Vasconcelos is in fact venturing into areas for which he has little preparation (de Beer, 1966). Even with the understanding that the field of genetics was far less developed in the 1920's that it is today, Vasconcelos' makes assumptions about its content that flatly contradict what was known about the science in his own time. Vasconcelos was wrong when he assumes that genetic traits are simply dominant and recessive and compounds his error further by apparently believing that dominant traits are "good" and recessive traits "bad." He ignores the operation of mutations. Further, assuming that human beings will select breeding partners and perpetuate only dominant traits is naïve in the extreme. Nor is Vasconcelos on firmer ground when he assumes that social ills such as poverty, poor education, and misery will disappear as a result of selective breeding. The role of aesthetics in the creation of the new race is also unclear. Who is to say what is "beautiful" or what is "ugly?" But as de Beer (1966) notes, Vasconcelos' greatest fallacy is his assumption that the laws of evolution will cease to operate at the creation of the cosmic race. As sincere and well intentioned as Vasconcelos may have been, he allowed his philosophy and his desire that the mestizo peoples of Latin America receive the respect due them as human beings to lead him into subjects that were foreign to him.

The theory of the cosmic race is in fact Vasconcelos' answer to Anglo-American theories of racial superiority. It is also his indictment of a North American culture which Vasconcelos condemns for first conquering and then rejecting himself and his fellow Mexicans as culturally inferior and which continued to threaten Latin peoples culturally, economically, and politically. Yet Vasconcelos' own brand of racism is imbedded in the theory of the cosmic race. "While *la raza cosmica* attacks what Vasconcelos identifies as the Saxon racist project, he has too large an investment in the role of the Spanish … people for his theory to be a truly cosmic one" (Marentes, 2000, 83).

Vasconcelos' insistence on the primacy of the Spanish culture in making up the cosmic race reflects his own Eurocentric and colonialist orientation (de Beer, 1966). While Vasconcelos acknowledges and celebrates the cosmic race's Indian past, he keeps it subordinate to the Spanish strain. In this Vasconcelos is out of step with other post revolutionary efforts to create a unique Mexican national identity. As Brading (1991) notes, this process of creating a national identity had three characteristics: a denigration of Spaniards and the Spanish conquest, an exaltation of Mexico's Indian past, and a spirit of unity grounded in the Roman Catholic Church. Vasconcelos' recognition of the cosmic race's Indian past and his reverence for its Catholic tradition fits well within this pattern. His reverence for the Spanish cultural heritage does not.

Vasconcelos essay on the cosmic race and its companion work *Indologia: una interpretacion de la cultura ibero-americana*, written in 1926, cannot be divorced from the sociopolitical context in which they were created. The books are a call to political unity among Latin American nations and a reaction to the region's post independence rejection of all things Spanish. (Marentes, 2000; de Beer, 1966). Vasconcelos held that Latin America's Spanish heritage was an antidote to the petty nationalisms griping the region since independence from Spain in the nineteenth century. In his mind the rejection of Spanish culture represented an abandonment of Latin America's history, culture, and tradition and opened the continent to intervention and manipulation by Anglo-Saxon peoples (Marentes, 2000). It was his bitterest disappointment that his admonitions were ignored.

By the late 1930's, Vasconcelos' thoughts on the subject of race mixing had changed. In his later writings, the image of the cosmic race lost some of its idealistic luster. The cosmic race became less of an inevitable and mystic final step in the evolution of mankind and became more of a vehicle by which Vasconcelos could express his resentment of North

American Protestant imperialism (De Beers, 1966). Moreover, Vasconcelos treated with contempt any effort to revitalize Latin America's Indian past and would continue to insist that the only path into the modern world for the continent's millions of indigenous peoples was to "…continue fussing the Indian stock with the criollo, the descendant of the Spaniard" (de Beer, 1966, 310). Vasconcelos' opinion of the value of Latin America's Indian past was "completely negative" and he considered any effort to return to the civilization of the Mays, the Aztec, or the Inca to be "suicidal" (de Beer, 1966, 310).

In his later writings Vasconcelos would suggest that his vision of a cosmic race emerging in Latin America was perhaps overly optimistic. As he would write in the introduction to the 1948 reissue of *La Raza Cosmica:*

Thus it can be readily stated that the mixture of similar races is productive, while the mixture of very distant types, as in the case of Spanish and American Indians, has questionable results …. Among us, due to the exclusion of Spaniards decreed after Independence, the mixing of races was interrupted before the racial type was completely finished….the most optimistic conclusion that can be drawn … is that even the most contradictory racial mixtures can have beneficial results ….(Vasconcelos, 1979, 5)

Nonetheless, the vision of the cosmic race shone brightly in Vasconcelos' mind during the time he undertook to build a national educational system for Mexico in the 1920's. Perhaps nothing better symbolizes the connection between education and the coming of the cosmic race in Vasconcelos' thought than his plans for the new Palace of Public Education he intended to build for his Ministry in Mexico City. Although he had to settle for a typical Spanish renaissance building with two courtyards, he planned carefully for its decoration:

On the panels at the four corners of the first patio, I had them carve allegories representing Spain, Mexico, Greece, and India, the four particular civilizations that have most to contribute to the formation of Latin America. Immediately below these four allegories, four stone statues [would] have been raised representing the four great contemporary races: The white, the red, the black, and the yellow, to indicate that America is home to all and needs all of them. Finally, in the center, a monument [would] have been raised that …would symbolize the law of the three states: the material, the intellectual, and the aesthetic. All this [is] to indicate that …we in America shall arrive, before any other part of the world, at the creation of a new race fashioned out of the treasures of all previous races: The final race, the cosmic race. (Vasconcelos, 1979, p. 39-40).

Ultimately Vasconcelos would neither construct his monument nor see the emergence of the cosmic race.

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LEARNING MORE WALKING BETWEEN CLASSES

Keith Carreiro,

Wisdom and knowledge, as well as virtue, diffused generally among the body of the people being necessary for the preservation of their rights and liberties; and as these depend on spreading the opportunities and advantages of education in various parts of the country, and among the different orders of the people, it shall be the duty of legislators and magistrates in all future periods of this commonwealth to cherish the interests of literature and the sciences, and all seminaries of them, especially the university of Cambridge, public schools, and grammar schools in the towns; to encourage private societies and public institutions, rewards and immunities, for the promotion of agriculture, arts, sciences, commerce, trades, manufacturers, and a natural history of the country; to countenance and inculcate the principles of humanity and general benevolence, public and private charity, industry and frugality, honesty and punctuality in their dealings, sincerity, good humor, and all social affections, and generous sentiments among the people.
—John Adams (October 30, 1779)
—A Constitution or Form of Government for
the Commonwealth of Massachusetts
—*The Encouragement of Literature, Etc.*
—Section II, Ch. 5[1]
[I]t takes three generations to make a lady or a gentleman.
— Madeleine Vinton Dahlgren
— *Etiquette of Social Life in Washington [D.C.]* (1881, p. 3)

Caveat:

This paper chronicles a story such that the author never would have believed to be possible. It is neither a story that hypes the American dream, touting serendipity and the power of Everyman, nor a polemic against a class system reifying itself more and more into place in our society. It is a story about individuals practicing education in such a way that gates[3] were made to open under seemingly impossible odds. My educational experiences simply were not possibly attainable under my own power. Individuals, not institutions, made intention, dream, hope and promise true in my life. Otherwise, the intellectual wealth I experienced never would have happened. This paper, to the best of this writer's ability, is a thank you to all those who have helped, and are still helping, me along the journey. It is a testimony about the primacy of the educator in taking on the full complement of one's professional and personal skills in the development of human potential.[4] Further, in applying these understandings to the author's educational journey, it took friendship, caring, tough advice, and—above all—failure to make academic success happen.

Background:

One of the most lasting memories about what it means to be a citizen of the United States that I have from my father and his father is that my grandparents cherished the hope that once their lives took hold of the material benefits they could gain from sheer determination and hard physical labor from being here, their grandchildren then would have access to the great cultural and educational opportunities this nation had to offer all individuals. Subsistence leading to earning a livelihood, through the choice of an avocation attaining a more secure financial footing, would turn into an experience wherein the third generation would be following their interests and passions for learning. A three–generational odyssey[5] needed to occur in order that a family could begin to approach the Dahlgren's (1881, p. 3) statement—also iterated by the John Adams quote mentioned at the beginning of the Education at Harvard section of this paper—shown at the head of this paper. Affluence only then could be experienced, such that our family could enter the realm of our potential being realized, in contrast to the brutal reality of living only to survive.

When my grandparents left the Açores,[6] they left behind a life where they lived as peons. Dwelling in absolute servility to the landed gentry there, they were considered as mere chattel to the aristocracy's whim. They suffered the plight and tribulation of being in absolute penury, with no hope of a better life on the not–to–be tasted beauty on the island of São Miguel where my family lived for generations there in abject poverty. My grandfather, Jose Carreiro (1880–1952), arrived in the United States, first, because there was only enough money for one steerage pass to New York

City. He initially arrived at Ellis Island, from which he made his way east to southeastern Massachusetts, where he learned about the existence of a burgeoning Portuguese–American community in Fall River that was located there. His first job, which he was fortunate to obtain because of his arriving in Fall River during the middle of a depression, was working as a mason's helper. For 12 hours a day, six days a week he pushed a wheelbarrow around the Kerr Thread Mills complex,[7] as well as doing odd and sundry other tasks, for the weekly, and princely, sum of four American dollars. In 1905, after a sufficient amount of money was saved for purchasing two steerage passes, he brought my grandmother, Ermelinda Carreiro (1883–1977) and their first son, Manuel (1902–1964), over the Atlantic Ocean to be with him. Once on board ship, my grandmother said, "Don't ever look back," notwithstanding the fact that she, alongside many other steerage passengers, was sick for the whole length of the 17 to 18–day journey it took for the passenger ship to steam its way to America. With that forward–looking statement becoming a well known saying in our family, my grandparents soon scraped, carved out and created a new life in southeastern Massachusetts, for they seriously and joyously took on the hope and the promise, of the American dream.

My first awareness of this dream being stated was given to me when I was a child, with the understanding implicitly made in the following statement representing this insight, which was profoundly treasured by my family:

> There is every reason in the world for my grandchildren to have the opportunity to go to college and get an education. There is no reason why they cannot go even to Harvard itself.

In other words, implicit in that hope for them, as, I am sure, such similar thoughts were in many other immigrant families, was the realization that it is not for us that books, teachers, and schools are here in this country; it is for our children's children. There is every reason in the world for our grandsons and granddaughters to be educated. Our lot in life is to toil for that dream to be true—for they will be the ones in our family to realize the greatness that is available to them—that is one of the main reasons we left the land in which we lived. It is the task of the first two generations, who will fight for this dream, to take care that this promise occurs.

My parents were the hardest working people I have ever known. My father worked all of the time, with a work ethic still driving him to be constantly in motion at the age of 86. Born in Fall River, Massachusetts in 1918, and the youngest of four children, he was expected (as were his brother and two sisters) as a young child to be working with the men and women in the fields.[8] In the potato fields, my father's job was to help spread fertilizer along the rows of the potato plants. He devised an ingenious method. In order not to burn the plants from the severity of the fertilizer applied around them, he obtained one 100–pound burlap bag, found a round, oblong granite rock and placed it in the bag, so that the arrangement was heavy enough to spread the fertilizer amongst the soil while not damaging the plants. With the intention of dragging the bag along the rows throughout the day, as well as to save energy in keeping at this task, he made a harness from horse reins for his dog Teddy to pull. With a light golden brown coat, and four white "socks," and diamond white patch in his chest, the 90–pound Teddy easily and joyfully followed Dad through the field rows. The job was not only successfully accomplished; it was done with lightheartedness and panache. Neighbors would stop by wanting to watch my father and his dog work in the fields together.

My grandfather and father sometimes would work together as a team, especially when it came to the onerous task of weeding, which in itself was no mean feat because they had crops covering acres of fields. My father was expected to get his hands dirty by working close to the soil by holding his hoe close to the blade. Being close to the ground through the force of gravity, and the necessity of having to grow excellent crops to sell in the Boston market, was not just the main reason for such close scrutiny but it was one of pride and real joy in being with the land. When my father grew too tired, my grandfather would do half Dad's work as well. But my grandfather was a stern taskmaster and made sure that my dad was thoroughly taking care of the weeds properly. The rows were cleaned, young plants were culled for the others to grow more strongly, and those remaining were taken care of by seeing that a small moat was made around them in which water could collect and be retained for their benefit. My father worked in these fields, starting at the ages of ten to twelve. He worked with the help of horses, as well as with tractors. He reminisces still about the McCormick–Deering tractor they used. This particular machine had steel wheels, with steel spikes on the rear wheels to help provide traction in the fields, and a magneto starter that could easily take a man's arm off if he was not careful in starting the engine. The tractor, not having lightweight oil, often, especially on

cold mornings in winter, could only be cranked—much to my grandfather's dismay—after lighting a fire underneath it with kindling in order to heat the oil. In clearing the fields from the stones that seemed to self–generate there, my father worked with hand tools and dynamite by himself, he took care of the horses and their respective tack on his own, and when the machines did not work he had to repair them as well, also maintaining them when they functioned well.

Some of my happiest childhood memories are of my father telling me about his life on our family's farm. Through his stories, I gained access to a world I never saw physically, but which I entered when he regaled me of such tales. I recall that he himself, in the very telling of these times when he was young, would figuratively disappear from me. He became a young person again. As a child, I thought he even shone and looked younger from the telling. He truly personified the gift of nature that the land gives to its stewards. I never fully appreciated, until now, what wealthy people we were. Thus, from midway into the second decade of the twentieth century, and through the 30s, and into the 40s, the family's farm protected them from the turbulent times the nation faced. Even counting the time before acquiring the farm, they held on to one another in the so–called Edwardian Era, then through all of World War I, and through the ravaging of the great influenza pandemic. They worked with great grit as the post–World War I experiences and the Jazz Age roared by. Working with seemingly inhuman energy, they barely survived the ravages of the Great Depression. They saw the dirt roads around them become tarred. They went from the horse age into the age of the automobile. For 10 dollars, from Cohen's Junk Yard in Fall River, my father purchased his first automobile at the age of 14. It was a broken down 1931 Model A Ford, which he repaired and got into running condition on his own, driving it around on the farm before he received his driver's license at 16. With the young men growing up around him, they still managed to find some pleasure in being children. But such largesse was not theirs. On occasion, my grandfather would let my father go to see the cinema. On Sunday at noontime (after getting up at five in the morning to get a truck ready to go to the market) Dad walked 12 miles to the city, where he went to the movies at The Plaza. As he received a 25–cent weekly allowance, he spent 10 of those cents on the movies, where he saw the cinematic future attractions, a double feature, a short series, such as a Buck Rogers episode, and cartoons.

Afterwards, he went to the Mark Hu Restaurant where he spent the rest of his money, 10 cents for a Chow Mein sandwich and 5 cents for a soda. Feeling great about what his U.S. silver quarter could purchase at that time, he then walked back, to the farm, also feeling lucky because the Almeida boys, who usually went with him, had another three miles to return to their farm in Rehoboth.

My mother was enduring similar realities of harsh living as my father.[9] She was born at home in Rehoboth, Massachusetts on November 2, 1923. She endured very rough and tragic times. My mother was 14–years old when her mother died in 1938. Despite being the second youngest of four children, she took on the majority of housekeeping and child rearing tasks. Her father was not the best of his generation. Abuse occurred, then abandonment as he left one day, unannounced, for a new life in Jacksonville, Florida. My mother was as poor as one could get back then. Yet, she, as my father, would often hearken back to those days with fondness. For example, I remember her telling me about all the Ralston Cereal box tops her brother James Robert de Sousa collected in the mid–30's. He went around the neighborhood to collect these box tops and had everyone, especially my mother and her two sisters, Ellie and Etheline, in the family eating as much of the cereal as possible. These box tops were mailed to the Ralston Purina Company in St. Louis, Missouri. Uncle Bob was one of 100 contestants[10] to win the *Tom Mix Straight Shooter Show* radio contest.[11] The prize was a retired rodeo horse, a female pinto, whom they promptly renamed Pal, which they rode every day.

During World War II, my father served in the United States Army, being eventually stationed at Camp Edwards, then an active United States Army military base located in the Falmouth, Massachusetts area.[12] As a buck sergeant, he served under Colonel Shoba [sic], who in civilian life formerly was from Sandstone, Minnesota and worked for the Great Northern Railroad. Under the First Service Command out of Boston, Dad helped with administrative tasks. On occasion, he would go to The Convalescent Hospital, which was established at Camp Edwards in 1942.[13] The Convalescent Hospital took care of the wounded returning from the European and the Pacific theaters of war. This facility became quite famous at the time for its convalescent trains, which traveled throughout the United States. Going between the rows of wounded soldiers at the hospital, he never forgot the stench emanating from their injuries. He told me that their casts were dated from where they were last

bandaged, and when they first arrived at Camp Edwards, they would have maggots crawling out of their dressings.

In July of 1943, while my mother was a year into her studying nursing at Truesdale Hospital (graduating as valedictorian of her class in 1945) in Fall River, she entered the Army Nurse Cadet Corps.[14] Her sister, my Aunt Ellie, also enrolled at Truesdale for training, where she joined the Corps in the fall of 1943, while graduating from Truesdale in 1946. Both my parents, as was my aunt, were fortunate in being kept stateside during the war years. My parents met one another toward the end of the war, and after the war was over and my father's enlistment was up, my parents married in November of 1947. I was born the following August. While growing up, I was inundated with stories of my parent's generation, with the particular recalling of their lives and those of their respective families, and with the memories of the Azores and the experience of assimilation they encountered in making a life for themselves in this country shared with me. Eventually, these stories formed a major ambition in me. I sought the best education I could obtain, especially when I became an adult, in order to honor the legacy left me by my grandparents and parents, and to complete the educational task set forth through my achieving the best educational experience I could attain.

Author's graduate educational setting prologue:
Hope is a waking dream.
—Aristotle (1925) *Book 5, Diogenes Laertius, Lives of Eminent Philosophers*
What is a friend? A single soul dwelling in two bodies.
—Aristotle (1925) *Book 5, Diogenes Laertius, Lives of Eminent Philosophers*
—Greek critic, philosopher, physicist, & zoologist (384–322 BCE)

My graduate student work occurred in Cambridge, Massachusetts. From 1981 to 1982, and from 1984 to 1992, I had the great pleasure of respectively completing my master's and doctoral degrees at Harvard University's Graduate School of Education [HGSE]. While there, I experienced the greatest moments of formal education I ever encountered. I make this assertion because one of the most freeing moments of my formal education occurred at Harvard when I was told that I could create my own program of studies. Not only could I take advantage of the great variety of courses offered throughout Harvard, I could enroll in other area colleges and universities having their reciprocal program of study agreements

with Harvard. The program I created followed basic core course outlines containing a minimum number of mandated, 4–credit course offerings, such as statistics, practitioner's seminar, and proseminar in teaching classes). My studies at HGSE were in the former Teaching, Curriculum and Learning Environments [TCLE] Department, which was affectionately, and often euphemistically, called "Tickle."

My graduate work centered itself around two seemingly contradictory notions: First, that one can be critical while being creative; Second that one can be creative while being critical. These two statements started a basis for a greater appreciation for the concept of praxis, and the consequent findings, initiated from speculative philosophy and a critical review of literature, focused on tentatively forming a new conception of pedagogy. Merged with this work, were my background, experience and professional work in being a solo, concert artist.

From the ages of four to 17 (1952–1969), I studied classical guitar with Maestro Joseph Raposo of Fall River, Massachusetts. From 1971–1973, I continued my studies with Maestro José da Costa of New Bedford (studying solfege, harmony, and composition), and with Mr. Robert Sullivan (classical guitar, fingerboard theory and applied concert performance) of the New England Conservatory of Music [NEC] in Boston, while also enrolling in evening classes at NEC. Held at Ithaca College in July of 1974, I was accepted to study at a master class given by Maestro Miguel Ablòniz[15] of Milan, Italy, and hosted by the college's music department in Ithaca, New York. After an intensively taught two–week series of classes, Ablòniz presented me with his guitar, which was made for him by the (at that time) West German master luthier, Ernest Köröskènyi. This presentation was a pivotal moment in my life, and I became a full time, solo–performing artist from 1974 until 1977, touring throughout North and South America.

In August 1974, Professor Robert Beckwith, a former chairperson of the Music Department at Bowdoin College, appointed me to the adjunct teaching staff where I remained until 1982, when I then resigned to enroll at Harvard for my master's degree work. On the boundaries of this music work, I taught a self–contained, sixth–grade classroom in Rehoboth, Massachusetts (1971–1972), and a high school English class in Bridgton, Maine (1981–1982). While professionally active as a concert artist, I started my own music studio, and guest taught classical guitar at two of the University of Maine

campuses—Orono and Augusta. My music received excellent support, I gained a wide variety of performance experience and I was quickly becoming a very well known guitarist, if not nationally, certainly on a northern New England footing.

My music career ground to a halt due to a severe, for a concert musician, medical malady that mushroomed into a debilitating liability in 1977. The physical tremor[16] I had from birth prevented me from exercising fine motor coordination, something which is critically necessary for not only practicing but also especially for the demands of concert performance work. I canceled a year's concert dates and three potentially lucrative studio recording contracts after breaking into the national entertaining spotlight when I won acclaim for what is now known as the National Association for Campus Activities [NACA]. From being one of 5,000 competitors from around the nation, I placed third in my class of performance, at the NACA's national conference held that year in San Antonio, Texas.

This hardship took four years from which to recover. A marriage, home, and a promising career in music were only some of the elements lost. Professor Beckwith at Bowdoin kept me on as an adjunct faculty member to the music department. If it had not been for him, at that point in time, I would have had no link to music. Most importantly, he told me about a well–known New York City violinist, who when taken sick under similar circumstances as mine, still stayed in music, turning to teaching the instrument instead. When I objected to the fact that I could not be a good teacher because I could not physically demonstrate correct, and accurately played, classical guitar technique, he responded by saying there were other ways to show students how such performance was accomplished. Basically, he shared with me the following insight: instead of an artistic career in music being my life, life itself, became my art. Further, I began to understand that it was not my music that was the basis of my art in my life, but it was my life that was the foundation of my art. With that dawning realization, I tried to recall all of the most unforgettable moments of learning I experienced, including the great teachers and performers I had known, and distill these artistic and aesthetical facets of performance into teaching students who now came to me at Bowdoin in order to study and to play classical guitar. These students were at all the various performance levels—from absolutely new to playing the guitar, to those already having substantial skill. I owe a great deal of credit to these students because,

once after explaining to them what had happened to me, they stayed with me. Thanks to their patience and understanding about my physical limitations, we were able to conquer my fears of teaching. Thus, the joy of music did not crystallize through my playing, but through my teaching others. Creativity and critical awareness started to merge into one multiple level of experience through the forms and vehicles of teaching.

At this point in this paper, kindly let me seemingly digress a bit, and return to the academic year of 1971–1972. While teaching sixth grade, I met Richard Lawson, who was a school psychologist and the program director for the autistic classroom program in the Dighton–Rehoboth School District. First, through our working collaboratively together to help the students at the middle school level, and then working together on various community projects, we became friends as well. Second, as a result of our educational experiences, Richard recommended that I study at Harvard. I spent the next nine years looking askance at this advice. Whenever I met with him, the quotidian mark of our conversations were based on this question, "So, Keith, when are you going to apply to Harvard?" Over time and with this recurring question, now a refrain, iterating in my mind, I started to recall how my family had such tremendous hopes in fulfilling, at least, part of the American dream. As stated earlier, there was a longstanding hope that someone in the family eventually would have the opportunity of obtaining an excellent education at a premier American university, and *Harvard* was its name.

How a blue–collar son could ever be accepted to Harvard, let alone matriculating there and walking together with the scions of powerful and wealthy families through Harvard's historic setting, seemed something straight out of the life of Horatio Alger, Jr.[17] I inherently believed, that contrary to prevailing idealized myths of success, the opportunity of the American dream being realized by me was an impossibility. My destiny was shaped by the caste system in which I was born. Social mobility for me was realized by my being the first of all of the men in my family not only to graduate from high school, but from college as well.[18] Success beyond those two educational feats was as unattainable as flying to the galaxy closest to the Milky Way, let alone becoming an astronaut and landing on Mars. Perhaps a rag–to–riches was one thing—offering its own scenario of Herculean success—but rags–to–reading at Harvard was definitely not pictured in my odyssey.

So my thinking went; and, an even further doubt, if accepted by a Harvard admission's board, how could I ever pay the price for such a distant family yearning? Being a prince of the realm was not my cachet into such a life.

Interestingly, and in conjunction with my writing here, an essay in *Time* by Emily Yellin (2005, February 28), profiles the recent controversy at Harvard stemming from President Larry Summers' remarks about genetics and gender. Yellin (p. 76) describes President Summers' apology to faculty members in his referring to the hardships and inequities women at Harvard experience on a daily basis. Yellin states,

> In one of his apologies last week to faculty members, Summers acknowledged what Chloe [Yellin's niece] and her female professors must experience every day. "Universities like ours," he said, "were originally designed by men and for men." He said he had come to see how that "sometimes hidden fact" shapes everything from career paths to the standards used to evaluate faculty and student performance. He even called for a rethinking of the assumptions that set that up.

I believe it is necessary to hone Summers remarks about the founding of Harvard "by men and for men" more clearly to the point made in this paper. Harvard was founded by rich and well established white men for other rich and well established white men. With such design intentions in mind, Harvard continued to exist, even flourished richly, for the education of the upper crust of society. At that time in my life when I was being urged to attend Harvard, an educational experience granted for nobility alone belonged to a very finite and closed circle of people. The cloisters of Harvard were beyond my grasp. I was not a gentleman of the landed American aristocracy; I was a farmer's son, and the grandson of immigrants. The socioeconomic [SEC] privileges belonging to the likes of Al Gore (Turque, 2000) were not at all in my realm. I felt as constrained in my SEC status as someone in France of the ancien régime before the revolution of 1789, knowing that rising from the third estate to the first was never going to happen. The toll received as a result of my family's punitive ascent from poverty to promise would continue in my not realizing the boon gained from attending an educational nirvana, such as offered at Harvard. So, I ignored my Richard's advice, even at times not wanting to see my friend, because this now set ritual in our conversation had become a given and dreaded occurrence.

In January of 1981, to comply finally with Richard's question about my having submitted an application for entrance into Harvard,[18] I waited until the deadline for acceptance into the 1981–1982 academic year was almost passed, then requested an application from HGSE. Working the "angles" this way, I figured I could still give him a satisfactory answer in that I had begun the process of applying, but it was too late, nevertheless, to complete the necessary paperwork.

To my surprise, once the application itself arrived at my address— it sat there on my desk unopened, yet seemingly and balefully staring at me whenever I went by—the palpable possibility, even a glimmer, of being considered a candidate to this university started to be entertained. Procrastinating almost beyond the last possible window of time before the application deadline closed, the following thought occurred, "If I cannot even fill out and complete the paperwork, then I definitely could not enter coursework at Harvard and complete a program of studies there." With this thought as a goad, maybe even as an invitation to a challenge, I completed all the application and financial aid documents, sending them off after the first deadline was posted. Time passed. No questions from Richard occurred. I forgot about it all in forceful, and time–proven, Scarlett O'Hara–fashion.

On one Friday morning in March (1981), a letter from the HGSE's Admissions Office arrived in my mail. It stayed unopened for three weeks. Upon its first arrival, I lifted the unopened envelope into the glare of my desk lamp to get a sense of what was in it and the letter inside seemed too thin. I decided from this cursory method of analysis that it was a letter informing me I had not been accepted. I hate rejection. So, there the matter stood, unopened, unknown and unresolved, just like my life at that moment in time. When the tension of having it remain unopened on my desk became so palpably ridiculous, I opened it in a fit of pique with myself for my ever attempting such a fool's errand. Opening it by cutting one thin piece off the end of the envelope with a pair of scissors, I slid the business letter out and spread its double fold into one readable, 8½–inch by 11–inch copy. I noticed there were three paragraphs. I only read the first one, and just the first two sentences, which basically stated, "Congratulations! You have been accepted for study at the Harvard University, Graduate School of Education for the 1981–82 academic year."

The letter was thrown onto my desk. I went out of my room and proceeded to organize a party. It lasted

three days. After the celebration was over, I was back in my room, and read the rest of the letter, with part of the remaining information informing me that I also was accepted for a full scholarship and work–study support. Another three–day party ensued.

Education at Harvard:

> The end of the institution, maintenance, and administration of government is to service the existence of the body politic; to protect it; and to furnish the individuals who compose it with the power of enjoying, in safety and tranquility, their natural rights and the blessings of life ….
> —John Adams (~October 30, 1779)
> —Preamble, A Constitution or Form of Government for the Commonwealth of Massachusetts20

When September arrived and I found myself truly at Harvard, one of the aphorisms I heard was the following one, "There are only two difficult challenges people face at Harvard, first being admitted, and, second, getting out—successfully." This statement, in part, is reflected by some of the subsequent facts about Harvard discussed in these next paragraphs.[21] The resources available to those in the Harvard community are vast. The Harvard library system, containing more than fifteen million volumes, is one of the finest, as well as the largest academic one, in the world. It is the oldest library in the United States. The technology used to access the depth and diversity of its collections is a wonder to behold. It has 4,862 acres of real estate holdings. Its 2004 endowment stood at 22.6 billion dollars. It has an annual operating budget of about 2.6 billion dollars. Around 12,000 regular staff members manage the day–to–day operations of the University. Its total annual local payroll (for residents of Cambridge and Boston) was 255 million dollars in 2000.

The historical setting in which the university resides has a distinctive patina upon Harvard's atmosphere. Everywhere you walk, you trace the steps of American history. Harvard College was founded in 1636—only 16 years after the Pilgrims alighted at Plymouth— by vote of the Great and General Court of the Massachusetts Bay Colony. One hundred thirty–nine years afterwards, the American Revolution is triggered on April 14, 1775 when Governor Gage is ordered secretly by the British to enforce the Coercive Acts with any and all necessary force, as well as dampen any subversive acts conducted by the colonists.[22] Four days later, on April 18th, 700 British soldiers march to Concord on the orders of General Gage for the purpose of destroying a cache of stored

munitions there. The oldest standing building at Harvard is Massachusetts Hall, located in the "Yard". Built in 1720, soldiers of the Continental Army used it for shelter. George Washington, soon after taking command of the American army, set up headquarters in 1775 at the nearby Wadsworth House, which itself was built in 1726, with his New England headquarters established at the Longfellow (also called Vassal) House on Brattle Street. These troops encamped not only at Harvard College, but also on the nearby Cambridge Commons. Cambridge Common was also the place where Washington took command of the Continental Army. It is right next to HGSE, and I frequently took walks there between classes. I also often visited Christ Church on 1 Garden Street when it was open to visitors. Christ Church is within the same block as where HGSE is located.[23] At the request of Martha Washington, the Church opened for a service on New Year's Eve in 1775 for her, General Washington, his aides and staff. During the Revolution, it was not used as a church. Its affiliation was to the Church of England, with quite a few of its members loyal to the crown. Many, along with quite a few others, especially on Brattle (Tory) Street, which parallels Garden, fled to Canada in 1775 and 1776. The building is relatively unchanged, on the outside and its interior, from its original appearance. Almost as an aside, seven United States Presidents studied at Harvard, starting with John, then John Quincy, Adams to George W. Bush.

The cultural wealth and legacy bestowed upon the institution by former, and present–day, members of Harvard, starting in the mid–1630's, rivals—perhaps even crushes—most of its contemporary sister institutions around the world.[24] For example, 41 former, and current, faculty members are Nobel Laureates. Since 1919, faculty members have been awarded the Pulitzer Prize 44 times, with some professors being multiple honorees. The research being conducted today constitutes a massive explorative undertaking rivaling the European Renaissance. Of Harvard's ten principal academic units, nine respective faculties oversee eleven schools and colleges. Currently, there are about 2,000 non–medical faculty, and approximately 9,000 medical school faculty working at Harvard.

Once immersed in Harvard's culture, one quickly obtains a sense of the pecking orders, or hierarchal rankings, between Harvard's individual "schools." Not including the undergraduate school at Harvard, there are ten other major schools there: one also soon discovers that the total institution is multilayered and

interacts with one another in a synergistic manner. It can easily be compared to a corporate entity with separate functioning divisions; or, a major city divided into distinct, yet mutually aligned, precincts or boroughs. Another operating level, even a nuance, can be added when one considers that Harvard is one of the many colleges and universities in the Boston/Cambridge area with a reciprocal attendance agreement. The consortium thus established creates learning scenarios with endless permutations. Learning is an infinite phenomenon, indeed.

Being in the Graduate School of Education, I soon learned that those of us in this area of the University were in the "ghetto" of Harvard. Our endowment was among the lowest in comparison with the schools, our faculty not as distinguished (or, at least as renowned), and our fellow students were the poorest. At least in this last regard, I felt quite comfortable. Yet, it must be made clear that Harvard created as level a playing field as it was possible to create. I could not compete with most of my other peers financially, economically, politically and socially. I learned, however, that given enough persistence, massive effort and single–minded dedication to my studies, I intellectually could satisfactorily compete with my peers. Yet, I was humbled by the quality of those students around me.[25] Their intelligence, life experiences and accomplishments represented some of the finest examples of human character and endeavor among those of my age I had known at that point in my life.

The academic culture around me, and in which I was immersed, was one that motivated you to reach toward a perfectibility of erudition. Competition was understated, but very ostensibly present between everyone.[26] As students, we were expected by our professors—who also were held to the same standards, conditions and expectations—to perform at the top of our cognitive and conceptual levels because we were held accountable to creating research work that was original, unique and of the same outstanding quality as the body of scholarship that preceded us at Harvard. Our contributions to the domains and fields of learning, perhaps arrogantly[27]—"After all," so the refrain went, "this is Harvard."—were expected to be the best in the world. Consequently, as the adage implies at the beginning of this paper's section, matriculating in this academic world was only the first of two Herculean challenges over which one needed to triumph. In between those two feats of academic legerdemain, were the *lesser* ones: these consisted, in part, those tasks of philosophical investigation

involving such questions as who am I, what can I do, what can I hope for[28] in organizing, implementing and successfully passing an approved program of studies. To actively engage and participate in such a journey required that one's quality of character, experience, work ethic and percipience were in top condition because you had to analyze, select, adjudicate and negotiate your way into the program you wanted to study. A daunting hurdle was set before you because, for example, you had to find the courses of study, and those professors, that could fit well into your program selection. Sifting through the Harvard/Boston resources for your ideal study plan was a daunting task. One did not always get the courses and professors one first expected. Contingency plans had to be made. Persistence toward your goal and advocating your ideas well to others were absolutely required to obtain what you wanted.

I needed to get over the fact of my being amazed that such freedom of choice existed, as well as the fact that I actually was experiencing such wealth, and then get down to the serious play of learning. While textual learning and listening carefully to lectures transpired, I had to do research work in getting to those professors and course I wanted; or even create them with the help of key professors who were sympathetic and interested in mentoring my ideas. This second process took time. I found it necessary to talk with other students about those courses and teachers they respected and admired, audit these respective classes, if possible, and talk with individual professors, graduate teaching fellows and alumnae. I was able to talk, for instance, with (and sometimes at length and in recurring conversations) Harvard Professors Lawrence Kohlberg (1984), David Perkins (2003, 2000, 1995, 1994, 1981), Eleanor Duckworth (2001, 1997, 1982), Robert Kegan (1994, 1982), Ted Sizer (2004, 1996, 1992), Jerome Murphy (1980), Donald Oliver (1976; Oliver & Waldron, 1989; Oliver & Newmann, 1976), Jerome Kagan (2004, 2002, 1994/1984), Erik Erikson (1985/1963, 1997/1982), Martha Montero-Sieburth (1998), Karen Ann Watson–Gegeo (1972), and Vernon Howard (1987). Further, I was able to take advantage of on–campus visits from Paulo Friere and John Holt, and spoke with them on a couple of delightful occasions. In addition, at MIT, where I took a course entitled, "The Artists Speak on Light", I was able to meet and speak with Dr. Harold E. Edgerton[29] in his laboratory.

I was blessed with being accepted into two programs of graduate study at Harvard, the first being my master's degree program (1981–82) and the

second one was my doctoral studies (1984–92). My master's degree work saw me taking five, four–credit courses in the fall semester and seven in the spring. I used my master's degree experiences as a springboard into orienting my future intellectual work. Harvard let me experience fishing in its shallow waters of exploration. Then, for me, the "academic lottery" struck once more two years later; and, I was accepted into the doctoral program where I had the opportunity to do deep ocean exploration in the philosophical areas of education I had only briefly immersed myself into in my master's degree program. Given the circumstances and conditions of studying I encountered at Harvard, it is important to state that while it was the most amazing formal educational experience I have ever had, it was still one fraught with doubt, fear of failure, and awareness that I was not from the same upper class background compared to most of the people I met at Harvard. Throughout my life spent in this amazing bastion of learning, the drought and famine of insufficient funds were nagging and horrible reminders of my disadvantages. Basically, I was alone. I had to find and create my own network. There were no family members or family–affiliations I could access to help me flourish there. I had no advocates, and consequently spent many hours trying to find the best people I could discover who could help me with my studies. What was learned outside the classrooms provided the underpinnings for learning in them.

Case in Point:

I must study politics and war that my sons may have liberty to study mathematics and philosophy. My sons ought to study mathematics and philosophy, geography, natural history, naval architecture, navigation, commerce, and agriculture in order to give their children a right to study paintings, poetry, music, architecture, statuary, tapestry, and porcelain.

—John Adams (~July, 1780)
 —Letter to his wife Abigail (2004)

It was during my master's degree program that I first encountered Professor Israel Scheffler. Professor Scheffler is a world-renowned philosopher of education. When I met him at Harvard in 1982, he was at the full height of his very mature powers in teaching and writing. He received his AB and AM from Brooklyn College and his PhD from the University of Pennsylvania. He has written over 17 books and 100 articles.[30] His publications include *The Language of Education* (1960), *The Anatomy of Inquiry* (1981/1963), *Conditions of Knowledge*

(1983/1965), *Reason and Teaching* (1973), *Four Pragmatists* (1986/1974), *Beyond the Letter* (1979), *Science and Subjectivity* (1982), *Of Human Potential* (1985), *In Praise of the Cognitive Emotions* (1991), *Teachers of my youth: An American Jewish experience* (1995), *Symbolic Worlds* (1997), *Visions of Jewish Education* [co-editor] (2003), and *Gallery of Scholars* (2004). He is a past president of The Philosophy of Science Association (1973–75), a recipient of the Distinguished Service Medal from Columbia Teachers College (1980), and the 1998 president of the Charles S. Peirce Society (1998). Presently, he is Victor S. Thomas Professor of Education and Philosophy emeritus at Harvard University. He continues his work today as a Scholar–in–Residence at the Mandel Center for Studies in Jewish Education at Brandeis University. His teaching experience is outlined below:

Assistant, Associate Professor at Harvard University, 1952-1961
Professor of Education at Harvard University, 1961-62
Professor of Education and Philosophy at Harvard University, 1962-64
Victor S. Thomas Professor of Education and Philosophy at Harvard University, 1964-92
Professor Emeritus, 1992-present

In reference to the last entry above, I was one of his last two advisees at Harvard in 1992, when I graduated from the doctoral program. I have always mused about whether or not my advisement from him precipitated his retirement. I do know that he provided me with an unerring sense of what was needed in my work, especially from a philosophical point of view. But it was not always that way, especially at the beginning of my graduate studies.

I first heard about Scheffler in my master's degree program. After learning about the quality of his scholarship, the esteem in which he was held by one and all at Harvard and in the international philosophical communities, and the direction of his research, I knew that I wanted to enroll in one of his proseminar philosophy of education courses. Thus, in the spring semester "shopping" period for classes, I attended his first lecture and was completely impressed with his professional demeanor, the depth of his knowledge, and the ease in which he shared his understanding with the people in the classroom. Fortunately, I arrived very early to the classroom where he was conducting this class. There was standing room only by the time he entered the room, with many other students and guests standing out in

the hallway trying to obtain a glimpse of him and to hear what he was discussing. At the end of the class, directions were given for those of us who wished to sign up for the course, including his office number and location.

Scheffler had two offices at Harvard. One was located in the western part of the Yard at Emerson Hall—a philosopher's stone–throw away from the magnificent Greek pillared Widener Library—while the other was in Larson Hall, near the Monroe C. Gutman Library in the Graduate School of Education area, which is also adjacent to Radcliffe Yard. It was to his office in Emerson (where the lecture also was held) that I directed my steps to see him. When I arrived, the corridor outside his office was packed with other students waiting to speak with him. Standing in the middle of a very long line of prospective acolytes, I listened very carefully to what the more experienced graduate students were saying about what one's chances were for getting successfully into his class. He was only accepting a minimum of students, which number was, I think, 24 (including a smaller number of students who could audit the course). I rapidly measured the competition and soon found myself lacking the criteria in qualifying for his course admission. Supposedly, Scheffler was looking for those of us who were experienced—working and/or theoretical knowledge—in some combination of philosophy, science, and educational knowledge. I met some students who already had taken some of Scheffler's courses. While I was interviewing and eavesdropping on people, the line in back of me increased in size.

After standing in line for about 30 minutes, I decided to talk with the last student who left Scheffler's office. My conversation with him reinforced what I had heard in line because the student told me what Scheffler had shared with him. He had been accepted into the class and said, upon my briefly telling him my background, that I needed to gain more course experience and reading background in philosophy of education topics. In accordance with his advice, I shaped my spring semester coursework to center around philosophy of education studies. In order to satisfy the minimum number of course credits for program of study requirements, completion of year round courses and those related to philosophy, I had amassed a seven, four–credit course sequence of study for the 1982 spring semester. This program selection was three to four courses over the recommended amount advised by Harvard, but it was the one on which I settled and successfully completed

that May.

Two years later, after going through a similar amount of anxiety and stress concerning my being accepted into the doctoral program at HGSE, I was back at Harvard to engage more deeply in the studies I started with my master's degree work, particularly the use of philosophical speculation to examine the roles creativity and critical thinking had on the nature of teaching and learning. Although familiar with the Harvard culture, I nevertheless knew that I was at a disadvantage there because of the lack of a network and support system that many others students had in helping them survive and thrive at Harvard. I was fortunate to have two advisors at Harvard who helped usher me through the challenges of completing my studies, as well as providing a sounding board for the questions and concerns that arose in my work. The first was Professor Donald Oliver and the second was Professor Vernon Howard. Oliver (1976; Oliver & Waldron, 1989) was interested in a process–centered (via the philosophy of Alfred North Whitehead, 1861–1947)[31] and holistic approach to education, especially the fragmentation occurring in a modern society and its deleterious effect on how we relate—or do not relate—with one another in institutional settings such as formal education in public schools. Howard was a brilliant lecturer who combined historical, sociological and philosophical elements into examining teaching and learning. He was particularly interested in exploring the connections that aesthetics (axiological concerns) had on teaching and learning.

Both professors helped me broach, and wade more deeply into, the realms of philosophy. Without their invaluable patience, support and challenge I would not have had the wherewithal to be able to apply to Professor Scheffler's courses. With the background I was able to acquire in philosophy from them, I was able to proceed to the final levels of course work and dissertation writing. A day finally arrived when I walked into Professor Scheffler's office and had a successful interview with him in order for me to be a student in his seminar class. Perhaps, in retrospect, that acceptance was the opening salvo of a deeper challenge in negotiating through the second half of the saying I first learned about when I entered Harvard—getting through Harvard successfully, which was a supreme test of one's intellectual mettle in satisfying the requirements of a Harvard dissertation.

Scheffler's work was not just brilliant, it was contextually steeped in the framework of classical

philosophy, including the separate, yet related, fields of the philosophy of ideas and the philosophy of science. Thus, from an intellectual pragmatic view, his work did not hinge on abstraction alone, but was tied to the practical and theoretical work, and experience, of science. When assigned to write papers based on our readings of philosophers we were examining in our coursework with him, I felt totally intimidated because I thought my work would be a waste of time for him to read. I became mired in a self–defeating battle wherein I thought I was hopelessly over my head in trying to write at a level I could never reach. Adding to this difficulty was the understanding that I conjured to myself that I did not share his logical and positivistic perspective to the nature of theory. Thus a conundrum: the best professor at Harvard I could find was at odds with my own perspective and predilection toward reality. I felt that I was attuned to the arts from an artist's point of view, and now I was trying to study with someone who only viewed the arts from an extremely narrow scientific one.

This sense of tension gained an inordinate amount of conceptual mass, and I soon became completely blocked in my ability to think about my studies. The sense of being alone and separated from the academic realities confronting me further aggravated the lack of a support system and the dearth of having a mentor. Such thoughts and feelings propelled me into an unerring impression of loss. If my grandparents were new to this country when they first arrived here, I definitely felt like a newly arrived immigrant to Harvard now. On the outside, I went to my classes, and did the required work; yet on the inside, I was throttling myself with a form of intellectual suicide. I realized that to get through this block I needed to talk with Scheffler. However, because of the perceived differences in our philosophical outlooks, I did not think anything positive (for lack of a better term) could occur from such a discussion. Being on such an esteemed pedestal, where I placed him, and how our differences in opinion seemed so contradictory to one another, I did not see how I could even begin a conversation with him. I almost dropped out of the program.

One day, while walking to his class at Emerson Hall, I inadvertently came upon him walking in the same direction. As we kept apace with one another for five minutes, neither of us spoke. Taking the matter of being pleasant in his own hands, Scheffler said "Hello." He then started asking a series of questions about my work that eventually completely disarmed me. As we walked together into Emerson Hall, and before he preceded me toward his office in preparation for class, he invited me to contact his secretary in order to make an appointment to see him. Now, I was filled with a real sense of dread because I thought I was not making it in his class and that was the reason why he wanted to see me.

Doubt of oneself does serious harm, and I was a great victim of its inroads. I went to class, but cannot recall what was said, even though I attempted to take lecture notes. After a full week of placing myself through a draconian sense of torture, I decided I would go see his secretary. Scheffler's secretary was located in his luxurious Larson Hall office. I was unable to contact her, and thus thought it best to go see him personally. Fate often works in serendipitous ways. In my case and upon this occasion, it held true for me as well. I discovered Scheffler at his Emerson Hall office in an open–door meeting with one of my fellow classmates. Within earshot of their conversation I was able to hear what they were saying to one another. Before I realized I was truly eavesdropping, I became amazed at Scheffler's manner in making this student feel at ease and comfortable with herself in being with him. She was crying about a loss of focus in her research as well as expressing her loss of meaning in her work. He was wonderfully solicitous with her. I backed away from being able to hear them and waited some time for the meeting to end. Eventually, I heard her laughing with him; and presently, a very different young lady, who formerly felt crushed, walked out of Scheffler's office in a very upbeat manner at the end of her conversation with him. I learned something very important: Scheffler showed great empathy toward her. I did not see him at that time, and went away having a lot to think about concerning the fact that he was more approachable than I originally assumed. Soon afterwards, I spoke with his secretary and made an appointment to meet with him in his Emerson Hall office.

Learning More Between Classes:

> Foresight, vision and value constitute the major part of wisdom; the task of the educator is thus revealed as rooted neither in convention, nor in craft, nor in caprice, but in a wisdom that unites knowledge, imagination, and the good.
> —Israel Scheffler (1991, pp. 19, 20)

While learning in–class is invaluable and irreplaceable, more learning also occurs outside of class. This learning is invaluable to the success of the overall objective of mastering one's studies. First,

textual and lecture information are conjoined with knowledge about the culture of the school. Second, taking advantage of that information helps students in their networking with others toward putting together the best blend of professors, courses and members of one's doctoral committee. Third, outside conversations concerning program studies help orient one's research focus, provides evaluative feedback and sharpens the observation and evaluation abilities of master's and doctoral candidates in successfully completing their studies. Finally, without the manifest powers of a mentor's care and guidance, learning is crippled, for the wisdom of teaching and learning rests in a mutual collaboration between teacher and student that transcends the mere transaction of information (Buber, 1996/1970).

Scheffler soon became that magic spark helping to ignite transcendence beyond the test of surviving at Harvard (Whitehead, 1967/1929). He created an atmosphere for original thought to occur in line with the great work of other thinkers and educators that shapes the mission of a true academy. When I next met with him in his office, his conversation with me meant that he was concerned not only with my intellectual being, but also with my well–being. He took the time to sit with me, explore my thinking, listen to my arguments and to respond to me in such a way that I was able to see the bridge into "objective" thinking that I needed to incorporate into my work, as well as in complementarily blending my work into such philosophical realities and perspectives.

After I began studying with Scheffler, I understood that he was—and is—a founding member of the National Academy of Education, and a member of the American Academy of Arts and Sciences.[32] Today, I understand now that Scheffler took the notion of the academy and directly applied it to me. It was as though I were placed in a living rendition, or history, of the Academy itself in which the philosophic arts of exploration were practiced. Plato (427–347 BCE) established the *Hekademeia*, which was the first institutional school of philosophy just outside the walls of Athens, Greece in approximately 387 BCE.[33] It was an advanced school of education, taking its title from the olive grove in which it was located. This grove or public garden, in turn, was named for the legendary hero Akademos (originally Hekademos). In Greek mythology, Akademos was credited with revealing to the Divine Twins (Castor and Polydeukes) where Theseus had hidden Helen of Troy.[34] Certainly for me, being with Scheffler provided its own mythological magic, especially

when he took the lead weight of my work off my mind and turned it into a conceptual gold that could be richly mined.

Extending this sense of the Academy further, especially regarding our walking discussions to and from classes, we can turn to Aristotle's school.[35] Twelve years after the death of Plato, Aristotle (c.384–c.322 BCE) returned to Athens in 335 BCE and began his own style of the academy on a site called the Lyceum. Here, the school's colonnaded walk (*peripatos*), wherein many of the philosophical conversations and learning occurred, may have been the origination of the name of Aristotle's (and those studying with him) school. Also, the rubric of the Peripatetics might have become the titular derivation of Aristotle's endeavor because of the master's inclination and tendency to stroll about as he lectured. Enfolded within Hellenistic philosophy,[36] this school of thought had far reaching influence into Imperial Rome through the works, for example, of Seneca (c.1–65 AD) and Cicero (106–43 BCE), and from which significant understandings of Epicureanism and Stoicism[37] were adapted into the writings of Christian theologians.

Besides the etymological derivation of the term peripatetic being of significance to this paper's central idea, the unity of thoughtful concurrence between oppositional sides of philosophical argument as posed by differing schools of opinion is a basic premise held here as well. Platonic and Aristotelian understandings equally placed a supreme regard that wisdom is attained through the systematic study of philosophy, and that each school shares central philosophical tenets in their observations about the concept of nature. My walks with Scheffler taught me that seemingly irreconcilable poles of thought could be broached by spirited dialogue. A teacher, who originally seemed remote, became very human, and even more amazing because he became a companion one could speak with in those moments of time. Thus, while the meeting with him in his office was the first of many, what inspired me more were those many occasions he shared with me in walking to and from his lectures. It was at those times we would soar into the arts and discuss the philosophical ideas, insights and possible applications they might have in educational practice. These walking, peripatetic, conversations gave free range of the imagination to wonder, speculate and further question the infinite realm of creativity. They were connected to the soul and spirit of the great ancient Greek, Roman and European Renaissance dialogues in philosophical

inquiry. Above all, there was a deep joy in experiencing these moments with him. I owe him a profound debt of gratitude, which I hope I repay every time I am with my own students in the same way in, and between, classes. In conclusion, I wonder if my sons and daughters' children will now be able to have their turn in studying John Adams' equivalent of the fine arts and crafts of their time?[38]

ENDNOTES

1The source of this quote came from the Constitution of the Commonwealth of Massachusetts, a copy of which can be accessed at <http://www.mass.gov/legis/const.htm>.

2Vinton (1881, p. 3).

3Black's (1979) understanding of institutional gatekeepers is especially relevant to this statement, as according to him, there are *gate openers* and *gate closers*.

4The notion of human potential in this context is one based on the work of Scheffler (1985).

5A statement noted by Fowler (1908) traced to Bagehot when quoting British Prime Minister Peel (1788–1850): 'It takes', it is said that Sir Robert Peel observed, 'three generations to make a gentleman'.

A three–generational developmental time not only has been thought to make ladies and/or gentlemen, but to build wealth as well. In MAMMON AND THE ARCHER, O'Henry (2002/1906) states, "It takes three generations to make wealth." Axelrad (1978) shows that James Fennimore Cooper also was aware of this adage as noted in the quote below:

But both Mr. Hardinge and Miles Wallingford have overlooked an important distinction that the reader should not overlook. Wallingford is a gentleman and a member of the gentry class because he displays the refinement, education, and possesses the sanctifying lineage of Cooper's second estate. Character and breeding, *not money*. in Cooper's opinion, are the prerequisites of gentility.[37] This Wallingford does not {130} understand, even after his uncle, John Wallingford, lectures to him about the eminence and respectability of the Wallingfords of Clawbonny. Even the wise commoner, Moses Marble, cannot convince the stubborn gentleman of his gentility. Marble asks him, "how many generations have there been of you now at the place you call Clawbonny?" Wallingford answers, "Four, from father to son, and all of us Miles Wallingfords." "Well," returns Marble, "the old Spanish proverb says 'it takes three generations to make a gentleman'; and here you have four to start upon."[38] This material can be accessed, as well, from the following web site: <http://www.oneonta.edu/external/cooper/writings/utopia/chapfour.html>

6The Açores (also Azores) are situated in the Atlantic Ocean and located about 900 miles west of mainland Portugal. There are nine main islands that are divided into three districts named after their capitals. Although now considered a resort area, there is still present day volcanic activity, and a NATO base is maintained by the United States there. In 1445, colonization of the islands began under Diogo de Sevilha or Gonçalo Velho. See *The Columbia Electronic Encyclopedia (Sixth Ed.)* (2003) for more information < http://www.cc.columbia.edu/cu/cup/>. The Açores, thus, are an archipelago of Portuguese islands, yet constitute an autonomous region. It is rich with the naval history of great world powers.

7On January 12, 1987, a catastrophic fire totally destroyed this Martine Street site, making national news and reducing this historic building to rubble. Up to the time of this fire, 946 workers were employed there in a variety of manufacturing and commercial retail businesses. Not only a disaster of historic proportions, it was an economic one as well. Three major buildings were completely damaged: building No. 1, constructed in 1890, for the Kerr Thread Company, No. 2, built in 1897 at the time the American Thread Company bought the complex, and No. 3, being a 1907 addition that company made, were all lost. On November 14, 2001, a ribbon–cutting ceremony occurred in which a new complex arose from the ashes of the former Kerr Mills buildings. It is presently the home of the Advanced Technology & Manufacturing Center, which is operated by the University of Massachusetts Dartmouth. The preceding information was found on the following listed web site: <http://www.atmc.umassd.edu/about_us/history.cfm>

8Anecdotal information concerning my father, Alfred Carreiro (born in 1918) and the paternal side of my family, originated from him, and from his sister Rose Delaney (born in 1911), along with the help of his niece, Dr. Barbara Jarabek.

9The lore concerning my mother, Martha Louise Carreiro (1923–2000) and the maternal side of my family, originates from her sister, Frances Elizabeth Lawton (born 1925) and from her sister–in–law, Louise de Sousa (born 1923), formerly Ogden.

10Various sources of information were explored to see if my uncle was the only one in the United States to win this contest. According to my other Uncle Bob, Robert Lawton, in a family essay he wrote in the early 1950s, my mother's brother was the only winner. However, one family member, Louise de Sousa, recalls that he was one of a 100 winners. In checking with the Ralston Purina Company and its subsequent divestment businesses and mergers, this information could not be verified. Special Collections at St. Louis Public Library, in St. Louis, Missouri, where the Ralston Purina Company originally was located, was very helpful, particularly Jean E. Meeh Gosebrink, Katherine A. LaBarbera and Noel Holobeck. Ms. Gosebrink informed me.

11Reference material about this radio show can be found on the following listed web site: <http://www.yourradioshows.com/tom_mix.htm> "TheTom Mix Ralston Straight Shooters are on the air."

12Information about this point in my father's life originates from my father, and is also provided by Mr. Leonid E. Kondratiuk, Colonel, U.S. Army–Retired, Director, Historical Services, Office of the Adjutant General of Massachusetts. Dr. Susan Goodfellow, Cultural Resources Manager, Massachusetts Army National Guard, gave additional help in providing invaluable material to my knowledge about Camp Edwards, which is within the Massachusetts Military Reservation [MMR], Cape Cod. One of her endeavors, the Camp Edwards Oral History Project, can be accessed on the Internet at <http://www.eandrc.org/oralhistoryproject.htm>.

13The Convalescent Hospital at Camp Edwards was built in 1942. Information about it was gleaned from the Internet at < http://www.eandrc.org/mmrhistory1.htm>.

14The Army Cadet Nurse Corps (1943–1948), passed into law by the Bolton Act in 1943, was created as a result of the shortage of nurses the nation was experiencing due to the demands on the profession because of World War Two. Representative Frances Payne Bolton (1885–1977) of Ohio (Republican), a staunch and long time advocate of nursing education, advocated the bill in order to help encourage young women (at that time) to bolster the ranks of nurses. By the end of the program, 124,065 nurses graduated, causing this endeavor to be one of the most successful federal nursing programs in history. Information about this federal program can be accessed at the following sites: <http://lhncbc.nlm.nih.gov/apdb/phsHistory/resources/cadetnurse/nurse_text.html>, and <http://www.son.jhmi.edu/development/alumni/vigilando/Winter2000/features/cadet.htm>.

15Andrés Segovia (c. 1893–1987) was famous for single–handedly making the classical guitar an instrument for classical music (*The American Heritage® Dictionary of the English Language*, (Fourth Ed.) 2004). Segovia claimed that Ablòniz was one of the greatest classical guitar teachers of the 20th century.

16This physical tremor is generally termed medically as an essential tremor. See the International Essential Tremor Foundation's web site for further information: <http://www.essentialtremor.org/home_extras/essential_tremor.shtml >.

17Information about Horatio Alger, Jr. is available on the following listed web sites: <http://www.horatioalger.com/>, and <http://www.ihot.com/~has/>.

18Social mobility issues, within the context raised here in this paper, are well discussed by Brooks (2001), Ehrenreich (2002, 1990), Finn (1999), Krugman (2004), Linkon (1999), Lubrano (2004), Ryan & Sackrey (1996), as well as by Oliver & Newmann (1977), and Montero-Sieburth & Anderson (1998).

19By June 1981, Richard had obtained three of his four graduate college degrees. These degrees are listed below. His devotion to learning, educational and entrepreneurial élan, and his dedication to the well being of all those around him, were all elements that helped motivate—as well as defer—me from completing an application to Harvard.

    1971, M.A., Clinical School of Psychology, Rhode Island College
    1973 C.A.G.S., School of Psychology, Rhode Island College
    1981, Psy.D., Mass School of Professional Psychology
    1988, M.B.A., Providence College

20Same as indicated in note 1.

21The facts about Harvard itself (i.e., information about its size, operations, endowment, budget, staff, faculty, libraries, founding and General Washington's headquarters) originated from the Harvard web sites listed below: <http://www.news.harvard.edu/glance/>, and <http://www.hno.harvard.edu/guide/>.

22Historical aspects about the American Revolution's impact upon Harvard and the city of Cambridge came from the following web sites: <http://www.news.historyplace.com/unitedstates/revolution/revwar-75.htm/>, <http://www.cambridgema.gov/~Historic/revolutionarymap.html>, and <http://www.cambridgehistory.org/>.

23Information about the nearby Christ Church that adjoins the HGSE area is from, <http://www.cccambridge.org/History.html >.

24See note21 for the sources of the facts cited here referring to Harvard that are stated in this paragraph.

25I often wished that there were more occasions made possible for the graduate Harvard students to get together in order to learn more from them. For example, I distinctly remember when a professor could not schedule a regularly held class; some of the students in this course held formal lecture–discussions instead. Everyone agreed this particular class rivaled those given by the course professor.

26An interesting article on the effects of competition and stress, as well as coping with either one of them and/or both, upon undergraduate and graduate students is found in Whitman et al (1985).

27For an excellent, and scathing, critical appraisal of Harvard's arrogance and elite hierarchical culture, see Trumpbour (1989). Trumpbour provides a portrait of Harvard through a collection of essays written by either Harvard graduates or members of its faculty.

28Perhaps echoing Kant's (1724–1804) three postulates—the possible, the actual, and necessity—underpinning his Transcendental Analytic, which he created, in part, to help one understand the world in which we live. Kant (2000/1781) referred to his work in critical philosophy as transcendental idealism.

29Edgerton is famous for the invention and application of the modern stroboscope to science, industry and the arts. <http://www.edgerton.org/biography.html>.

30Information about Scheffler is from lecture notes, written communication (i.e., letters and e–mail correspondence) with him and from the following web site, <http://hugse9.harvard.edu/gsedata/resource_pkg.profile?vperson_id=43>.

31See Griffin & Sherburne (1978), as well as Whitehead (1968/1938, 1985/1933, 1967/1929).

32Same as in NOTE30.

33Information about Plato and the Academy he founded can be accessed at The Internet Encyclopedia of Philosophy <http://www.iep.utm.edu/a/academy.htm>, and <http://www.iep.utm.edu/p/plato.htm>.

34More mundane sources (other than, for instance <http://www.answers.com/academy>) of information claim Akademos originally owned this land and left it to the Athenians for gymnastics. See the following listed web site for more complete information:<http://www-groups.dcs.st-and.ac.uk/~history/Mathematicians/Plato.html>.

35Information about Aristotle originated from the following sites on the Internet: <http://www.iep.utm.edu/a/aristotl.htm>, and <http://www.iep.utm.edu/l/lyceum.htm>.

An historic irony exists here between the Lyceum and Harvard Yard. Both saw military troops on active duty serving to defend their respective areas from enemy activities and incursions.

36A period of time assigned by scholars beginning upon the death of Alexander the Great (who was also one of Aristotle's former students for

five years, studying with him at the age of 13 to 18) in 323 BCE, and lasting until the end of the Roman Republic in 31 BCE. Aristotle was one of Plato's most famous students who studied with him for 20 years, starting at the age of 17 in 367 BCE until the time of Plato's death in 347 BCE. <http://www.iep.utm.edu/a/aristotl.htm>

37Two schools of rationalism generally understood to be in opposition of one another, especially within the third category of Xenocrates' (in charge of Plato's Academy from 339 to 314 BC) division of Hellenistic philosophical writings into logic, physics, and ethics (Eleventh Edition of *The Encyclopædia Britannica*, 1911).

38As one of the premises of this paper concerns the individual struggle in dealing with social mobility, information and a more complete contextual understanding of this issue can be found in the same sources as listed in NOTE 18. See also Hooks (2003) for more related information on teaching through the pedagogy of hope (including Freire's, 2003/1994, work in this area, too); the work on the philosophy of caring by Noddings (1992); Matthews (1992) work on dialoguing with students; Buber's (1996/1970) philosophical work concerning the scope and implications about the manner in which people behave toward one another; and, Palmer's seminal work about courage and teaching (1998, and his related philosophical work of 2004, 1999).

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CRE-ACTIVITY IN LEARNING: THE MUSIC THAT IS HEARD BETWEEN THE NOTES

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This paper is a report on research in progress on my own study of the nature of creativity and the part of the individual self and the larger culture; it also considers the unique role that aural thinking ability plays in the determination of these characteristics.

A review of the literature concerning creativity awakens the realization that related studies are limited by too much focus on the issue of the individual and not enough attention on refining our understandings of what we mean by creativity. With the recognition that, of the 8000 total studies on creativity in the PsychINFO database from 1967 onward, 7700 focused on individuals, while only 300 (.0375%) involved environmental factors, comes an awareness of the interrelationship of notions of the self and notions of creativity. This focus of attention on the attributes and conditions of the creative "self" impedes an understanding of how creativity is fostered or limited in classrooms, in businesses, laboratories or studios; it marginalizes the role of outside influences, of interactivity, of authority and management, and the support or alienation of the larger culture. It presupposes as normal what Albert Einstein termed "the cult of the individual."[1]

While an inordinate amount of attention has been focused on the individual, little attention has been turned to the reality that the research encircling the study of creativity often crosses into areas that involve intelligence or ability (talent) more than creativity. So much of it is focused on how creative individuals are different from everyone else that the issue of the creative experience is often not fully explored.

Our notions of self superimpose themselves onto our notions of creativity; notions of reality interconnect, as well. Traditional symbols and metaphors sculpt our ways of conceptualizing self, creativity, and reality into modernist compartments of separate, isolated completeness. Plato's symbol and metaphor was a cave, for Holzer it was a box, "What I fear is in a box with fur to muffle it. Every day I do nothing important because I am scared blank and lazy"[2] For William Blake, it was the cavern--"doors of perception [which, if they] were cleansed everything would appear to man as it is, infinite. For man has closed himself up, till he sees all things through narrow chinks of his cavern."[3] The cave was symbol and metaphor for what John Locke called the "certainty and extent of human knowledge"[4]—it

influenced his image of the tabula rasa; it created Holzer's box and Blake's cavern.

All of these enclosures manipulate understandings of what observers see—of what is light and what is shadow; they are all prisons shaped within a modernist design. They "frame" our ways of thinking and are consistent with notions that fragment, compartmentalize, and "organize" domains, cultures, individuals and the arts; the frame of a painting becomes its own cave, box, and cavern. For that same painting, the vanishing point—the single point perspective—"shows" observers what is the focus of attention—determined by the artist. The true intent of art is expression and reflection of living—as Dewey believed education should be-- yet if we perpetuate the idea that there is a "single vision interpretation" of what we see in art, we have missed the point of Feliz Guattari's concept of the "intersection" of observer and work of art, at which he considered that "Rather than global and standard deficit alterations of normal subjectivity, we are actually dealing with modalities of autoalterity that are at once plural and singular. I is also an other, a multiplicity of others, embodied at the intersection of partial components of enunciation, breaching on all sides individuated identity and the organized body. The cursor of chaosmosis never stops oscillating between these diverse enunciative nuclei—not in order to totalize them-- synthesise them-- in a transcendent self, but in spite of everything, to make a world of them."[5]

Plato's metaphorical cave sculpted modernist thinking about reality, self and learning; Frederick Taylor's metaphor of the factory refined it. The metaphors that guide our thinking create convergence and resonance—consistently—among the arenas of self, community, living, learning, and art, embodying creativity in the process. Modernist notions of self have thus created modernist notions of the arts, which, in turn spill into the ways we approach creativity. These reflections of modernism require "perfection," "completeness" and one-at-a-time "individuation," three "shadows of reality" that effectively remove the everyday and the everyman (woman) from the arts, also removing the availability of participation in the arts as an active, dynamic, corporate, recreational and expressive endeavor.

Felix Guattari has advocated searching for new metaphors of self; Maxine Greene has suggested

searching for new metaphors for learning—both suggest looking for these metaphors within the artistic disciplines. With creative arts as the focus, Guattari asks, "How can a classroom become more like a work of art?"[6]

Problematizing this question invites employing the arts as model and metaphor and projecting the impact of arts models onto the activities of learning. Thinking beyond purely visual arts—into the spheres of dance, drama, and music—to their potential to create of classrooms interactive and collaborative works of art, we can question how such practices hold the prospective capability to become "improvisations" toward creative, adaptive, lifelong learning.

This may require thinking beyond Western-centric, Western-classic arts, framed by the structure of "seeing" art from a single "right" perspective, a single snapshot in time, with the observers outside of the action, absent options for interaction, the work complete, the canvas, filled.

Lakoff and Johnson have suggested that metaphors sculpt the ways we perceive reality.[7] They—along with the arts—"make meaning" of our shared understandings and carve out cultures in the process. They "frame" our images of ourselves—and of our world. If—as some have suggested—we are entering a new era, we may consider the possibility of changing our metaphors—and our "perspectives" on art, learning, creativity, and self. The "classical" arts of European and American culture embody and reflect the modernist notion of "self," as it is evidenced in the expressions of Western artists within the historic continuum of Western culture. Beginning with Fra Angelico, in the 15th century, and continuing until Picasso and Braque, in the 20th, the use of a single, privileged view—the vanishing point—pervades the rendering of visual images. This concept that confounds and confuses individuals from non-Western cultures who have not been taught to "see" the illusion of depth that we in Western cultures have been trained to believe is self-evident.[8] In the same way as the prisoners confined within Plato's allegorical cave[9] saw only the shadows of reality, so, too, the passive observer of historical arts often sees the shadows of someone else's perspective, unaware of the potential of multiple perspectives, movement, and interaction with the work.

In the twentieth century, art and science converged in ways reflecting changing perceptions of time, space and light, consistent with changing understandings of self, society and living. Education, however, was strangely "dissonant." As the arts and sciences

"stretched" outward toward creative connections and new visions, education closed in upon itself, becoming increasingly regimented, driven to conformity, "production" and efficiency.

Much of the study of creativity and learning is wrapped in a visual bias. What if we were to consider this arts metaphor from a musical perception? How would our classrooms sound? Would we devote our time to training soloists? Choirs? Orchestras? Conductors? Composers? Would we hear Western polyphonies, layered harmonies, and chordal structures OR Eastern harmonies, observable more as a balance between instruments (in classical Asian music, there is only one instrument playing at a time)—or maybe the intricate polyrhythms of African, Indonesian or Latin drumming? Perhaps the modal tonalities of Native American flutes? Would we find a way to include them all?

Dewey challenged us almost a century ago to open the doors between "school and society"[10] and also between the "philosophy and practice" of the "*poetike*" and the "*techne*"[11] of conceptualizing and actualizing. He argued for art as expression, theory and practice, and to the potential they have for providing conceptual symbols for our students to carry into their futures—as interdependent, collaborative ways to problematize issues—including those of learning and creating—and of "doing" art. But the question remains, "What kind of art?" If we look for a single perspective, completed "product," we have collapsed our future into our past-- yet there are alternatives.

Paul Cezanne painted Mont St. Victoire from 39 different perspectives, Pablo Picasso laid out all sides of the visual cube for observers to see simultaneously, Igor Stravinsky exploded the power of the *Firebird* on listeners; Aaron Schoenberg unfolded the relationships of the tone row. The 20th century evidenced a progressive emergence of influences that systematically attempted to awaken listeners and viewers to something beyond the "taken for granted" ways of thinking, seeing and hearing. These notions of simultaneity, plurality, and relationship resonate with similar ones voiced by Friedrich Nietzsche, as he questioned ways of seeing time and motion: "We would know nothing of time and motion if we did not, in a coarse fashion, believe we see what is at "rest" beside what is in motion. …. the principle of identity has behind it the "apparent fact" of things that are not the same. A world in a state of becoming could not, in a strict sense be "comprehended" or "known"; only to the extent that the "comprehending" and "knowing"

intellect encounters a coarse, already created world, fabricated out of mere appearances but become firm to the extent that this kind of appearance has preserved life—only to the extent is there anything like "knowledge"; i.e., a measuring of earlier and later errors by one another."[12] The philosopher Martin Heidegger also had concerns about our ways of seeing what is in a "state of becoming"; he problematized the ways we "see" motion, time, and the unfolding aspects of reality. He considered a way in which we are able to see what "is"—in comparison to what is "not"—as the "Da-sein":

Da-sein is like a space in which things let themselves be seen. If the phenomenal world is like a wood crowded with trees then Da-sein is the clearing in the forest, the space in which phenomena are made manifest.[13]

Composer, John Cage and painter, Robert Rauschenberg reflected these philosophical ideas-- of manifesting reality beyond the confines of the modernist space—in their art: they invited audiences and gallery-goers to participate. Cage's *8'33"* is an experiment with the unexpected; it isn't silence (although, originally, many perceived it to be only that)—it is an exercise in hearing the music that exists in everyday things. Rauschenberg's *White Painting* is a visual representation of the same thing; the museum-goer determines the color, shape, and form of the art—by reflection—onto the layers of white paint. The artist—who painted the canvas—and the viewer—who perceives and reacts to it—interact and co-create a dynamic, changing work. This perhaps "reflects" Maxine Greene's idea that "the ability to perceive oneself during the process of participation is an essential part of the aesthetic experience; the

observer finds himself in a strange, halfway position: he is involved, and he….watches himself being involved….the resultant restructuring or stored experiences makes the reader aware not only of the experience but also of the means by which it develops. Only the controlled observation of that which is instigated by the text makes it possible for the reader to formulate a reference for what he is restructuring. Herein lies the practical relevance of the aesthetic experience; it induces this observation, which takes the place of codes that otherwise would be essential for the success of communication."[14] This approach challenges subject-object separations.

Art that changes, reflects, and adapts; music that emerges from the "buzzing confusion" of learning and living—sculpture that can be viewed—not just from different perspectives but also from INSIDE—these are the arts that hold the potential to shape new metaphors for classrooms.

Creative learning considers—with Eastern artists—that the "void" of a painting is not "empty space" but the place from which new growth comes. That silence IS a sound. It places each "self" in the role of creator, observer and work of art, sculpting the art that is adaptive, creative, dynamic, and continuous. It reflects the notion of the work of art that does not end at the classroom door—or at the canvas' edge. It supports a belief that art works are not all the same (and neither are interpretations), that they are not singular nor are they one-dimensional but are, rather, plural and multi-layered, that they are not chosen by an authoritarian outside perspective and that they never finished, ideas that reflect the dynamic interaction of multiple perspectives … and the art in the everyday.

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REVOLUTION AND PROGRESSIVE EDUCATION: COMPARING THE EDUCATIONAL PHILSOPHIES OF MAO TSE TUNG, FIDEL CASTRO AND JOHN DEWEY

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This paper is derivative—grown from experiences and questions that emerge from within the activity of researching the processes of creativity and the reality that much of that research encircles the issue of the self—the individual—and attributes of the self that are considered creative. Considerations of the interplay of the self and the larger culture are minimal in research literature and, even when these considerations are voiced, they are often vague, inconclusive and conflicting. The questions which guide this discussion encircle this interplay. They problematize the roles of governance, autonomy, and resistance and how these work within the underlying philosophies of education. They recognize the historical reverberation of educational philosophies and those that affect the larger culture, and question, "How are these philosophies created?" and "How do educational philosophies interact with philosophies of governance and social conduct?" Put more simply, my research focus challenges the individual emphasis of creativity and questions ways in which groups can be creative.[1] It considers the possibility that cultures may be created that foster and encourage creativity. This paper investigates three cultures (Cuba, China, and the United States) and the philosophies of individuals that have guided those cultures' educational practices (Mao Tse Tung, Fidel Castro, and John Dewey).

In "Reading, Writing, and Revolution,[2] I shared a perspective on Mao Tse Tung, China's Cultural Revolution and the educational practices that were in evidence during the historical progression of this time period: literacy campaigns, propaganda, and the influence of Mao's Thoughts[3]. Subsequently I explored what was happening in the arts and arts education during that same time period, questioning, from my Westerner's perspective, the dialectic of the traditional or "national" school of painting (guohua) and the progressive Chinese art schools, the schism created by educational approaches and Mao's own interpretation of them. New questions presented themselves, encircling "resistance art," the manifestations of noncompliance with Cultural Revolution radicalism--the "secret, autonomous artistic endeavors"-- that some have called "painting by candlelight" (yihie denguang hua danqing).[4]

Concerns about resistance, revolution, repression, creativity and the arts (painting, poetry and music) in cultures and in education are ones I carry with me. I wonder about the creative abilities of individuals in cultures that are repressive and the possible ways such repression can be circumvented. These questions, as I investigate them, are always with me, emerging in different settings, in various places.[5] This last summer, I was afforded the opportunity to travel to Havana, Cuba, where, among other things, I had the opportunity to take lessons from a Cuban drum master. While I was there, involved in the music with other musicians—questions I carry with me about creativity continually emerged—questions similar to those that drove the study of Maoist China: How closely aligned are creativity and autonomy? How is creativity possible in repressive circumstances? When conformity is the goal, what role is possible for creative personalities? How do creativity, education and governance overlap?

Little research is available to address these questions, yet current literature in the American business sector questions the role of management in the creative process and even voices the question, "Think you manage creativity? Here's why you're wrong."[6] Notions of management—whether organizational or national—are driven by philosophical notions of the roles of order and chaos, workers and managers, consensus and conformity (and dissension), and the influences of bureaucracy, totalitarianism and democratic decision-making.

The place of self-as-autonomous-being is inherent in issues of creativity and governance (notions of self have been considered and disputed from Plato[7] to Nietzsche[8]) yet a single point continually emerges: the thoughts, lives and works of individuals affect history—and some individuals—more than others. It is through the influence of individuals whether creative artists, scientists, inventors or political military revolutionaries, that cultural change is enacted. They are those whose thoughts and ideas are "out of sync" with the status quo; they often consider themselves to be disconnected from the larger culture, yet, for change to be actualized, there is a required component of networking, coordinating and gaining acceptance of a larger group. On my continuing journey into creativity, the development of a culture in which creativity is encouraged, fostered, and even generated continues to be my primary focus. As a

teacher in an arts classroom, as I consider the place of leadership (control, power) and the group dynamic, questions and concerns continue to surface about how such factors in larger cultures limit or encourage autonomy and creativity.

When the cultural change is a creative design, the "field and the domain"[9] of the larger culture endow this acceptance and is understandably slow and gradual. When the change is cultural revolution, it may be very slow, involving the overcoming of resistance of those unwilling to change; it may also include education and persuasion. If the change involves military and political power issues, it, historically, involves the limited engagement of other disenfranchised individuals in a cataclysmic upheaval, preliminary to forced acceptance by the larger culture, often enacted "through the barrel of a gun."[10] Cultural revolution of any sort has many faces, often including a sense of cultural identity. In the mid-20th century the three countries considered here (Cuba, China, the United States) were engaged in binary/oppositional, either/or issues of identity. These issues defined "What does it mean to be Chinese (American, Cuban)?" and that definition was considered through the lens of "not" being. (To be Cuban is being "not'-Spanish; to be Chinese is to be "not"-Western; to be American is to be "not" European) Additionally, division incorporated an "either/or" way of thinking toward a blended political economy (being a democracy means being "not-totalitarian"; being communist means being "not capitalist"). Political terms became muddied: democracy and independence, communism and equality, capitalism and freedom were redefined through practical application and, although education held the potential for blending both the philosophical and the practical means to achieve it, without education toward philosophical/intellectual decision-making, it became a part of the schism between theory and practice, rather than a possible resolution to it.

Actions, ideas, and philosophies engage in a tenuous symbiosis; philosophies explore ways of making meaning of the actions and events of history. Conversely, events operate as reactions to the philosophies, theories and ideas that exist in the larger context. These philosophies, depending on what they are, function to either connect or fracture the progression of events and ways of thinking about living about culture and about how a culture's way of living is transmitted—via the educational process—to others. They often act to separate history into evolutionary eras and thinking into dichotomous

pieces, in an either/or binary/opposition that denies choice by forcing choice—precluding a multiplicity of alternatives by offering two, and using the act of choosing as a line of demarcation to create identity. I only know who I am by knowing who I am not AND I only know who I am in crisis.[11] Philosophies can also form fragmentation by being separated–in the minds of actors–from the activities they drive, causing a sense of cultural schizophrenia[12], and robotic enactments of "more of the same."

These notions, derived from historical eras, find themselves reflected in educational settings, stifling creativity by creating cultures of intolerance, forced identities, and compliance with authority, yet other, new theories have emerged that focus less on the "either/or"[13] and more on the "also/and."[14] Theories of synchronicity[15] convergence, consilience, and nexus[16] present the notions of interconnectedness, relationship, and ecology, and purport that the separations that exist between science and art, work and play, thinking and doing are culturally created[17]. Such notions create a context of thinking that holds the potential to embrace more alternatives than the either/or of the "binary/oppositional" way of thinking—it creates a kind of "perspectivism" that has also been explained as "the truth of the relative" (which differs from the idea of relative truth)[18] The point remains that without an awareness of the convergence and synchronicity between the "what" of how we live and the "why" of how we live, our individual lives and our larger cultures become the same robotic exercises of habits and routines that plagued Dewey--the taken for granted that plagues us all, as educators--- bounded by the limits of the either/or dialectic. Thinking beyond the "inertia of habit"[19] becomes a stretching toward complexity. Maxine Greene calls this an "attempt to break through the cotton wool of nondescript daily life—repetitious and banal—non-being, unquestioned—not lived consciously."[20] Such thinking holds the potential for adaptation—of creating new contexts and new contents of our lives. It is this kind of complexity that Dewey used to define democracy. More than a simplistic, disembodied "term," his definition encircled "the heart and final guarantee of democracy" that could be found

> in free gatherings of neighbors on the street corner to discuss back and forth …. and converse freely with one another …. for everything which bars freedom and fullness of communication sets up barriers that divide human beings into sets and cliques … and thereby undermines the democratic

ways of life.[21]

Many advocate that this complexity, this "thinking beyond," be the ultimate goal of education. These same individuals question the possible motives of redefining education as what Dewey called a "mere summarizing of what has been done in a more or less chance way in the past."[22]

The simplicity of Mao and Castro's singular visions resonates with the "unquestioned and not lived consciously."[23] It alters definitions of education and shapes them to be simplistic notions of literacy and computation, evoking compliance and "groupthink"[24] In contrast, Dewey's vision of education is complex in its pluralistic vision

If we train our children to take orders, to do things simply because we tell them to, and fail to give them confidence to act and think for themselves, we are putting an almost insurmountable obstacle in the way of overcoming the present defects of our system and of establishing the truth of democratic ideas. We must allow children in school freedom so that they will know what its use means when they become the controlling body, and we must allow them to develop active qualities of initiative, independence and resourcefulness, before the abuses and failures of democracy will disappear.[25]

Mao's "learning by practicing"[26], Castro's "work and study,"[27] and Dewey's "learning by doing"[28] evidence similar verbiage yet, in practice, they evidenced significant differences, although, to many "their views on the significant connections between school and society, the social role of education, the role of experience in learning and their stress on moral education overlap a great deal"[29] Additionally, each of them believed that education is and should reflect the larger system, that education was a way to effect cultural change, although their understandings of cultural change and how education would affect it were very different, in practice. In print, perhaps surprisingly, each of them also voiced a belief in "democracy" and in "open discourse" although, in practice, these last two we define differently in actuality than they are in language.[30] Although the rhetoric each one employs appears similar, it is evident that the operations of the larger culture each represents are not. It is possible that this disparity between philosophy and actuality is best revealed through considering the philosophies of these three viewpoints—and the cultures they represent—as systems. Dewey's ideas evidence an open, dynamic system—self-organizing and self-creative; Mao and Castro's ideas evidence a closed, hierarchical system, the order of which, in systems theory, predicts entropy and decay.

General systems theory[31] surfaced in the period of Mao's 1949 revolution and Castro's 1959 revolution. It purports the possibility that all things are connected and divides systems into two kinds: the open and the closed. Viewing the philosophies and actualities of practice of these three cultures through this lens, the system of education—and of living—that Dewey advocated was interconnected, dynamic, and open. The culture-systems of Mao and Castro, by contrast, were closed and isolated—not only from outside influences, but in large part, from their own historic past. As closed systems, they were ones whose "behaviors were entirely explainable from within; ones evidencing no interflow of energy, no interoperability or portability to another system."[32]

Systems theory holds the potential to create a nexus—a bridge capable of connecting domains to each other, and of connecting education to each, and to the larger culture. It begs the question. Can systems theory be applied to philosophy, education, creativity theory and political theory? Albert Einstein believed they could "It is a wonderful feeling to recognize the unity of complex of phenomena that to direct observation appear to be quite separate things"[33]

If we can apply systems theory, what will it tell us?

This question should lead us into a discussion about the nature of the closed system, from a cultural stance and from a psychological one. Howard Gardner's work with China[34] developing creativity in education gives us an idea of the issues involved. How will China's sense of repression of Mao's influence and its recent past affect its culture, as a system? Will China's increased acceptance of outside influences create of its culture a more open system, and remove the possibility of decay, entropy, and dysfunction that closed systems predicate? The relationship of culture, and educational philosophy, as these apply to each other and to creativity, is still a subject for continued discussion.

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AGAINST THE GRAIN: MICHAEL OAKESHOTT ON THE IDEA OF A LIBERAL EDUCATION

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In 1990 Noel Annan, the widely respected British educational and civic leader and a frequent contributor to the *New York Review of Books*, described the philosopher Michael Oakeshott as mischievous, one who delighted in skewering his intellectual opponents: "[H]is writing twinkled with mischief," wrote Annan, "and his good humour was imperturbable as he twitted and taunted his opponents." Annan paradoxically recognized the significance of Oakeshott's ideas for modern society, yet saw him as one of the "deviants" from the generation of intellectuals who came of age in the years between the world wars and then influenced British culture and politics from the 1940s through the 1970s.[1] This generation of intellectuals rejected the aristocratic tradition of the British past, emphasized the expansion of social justice and maintained the welfare state established after the Second World War until one of its youngest members, Margaret Thatcher, sought to dismantle it in the 1980s. In contrast, Oakeshott went against the grain of his "… countrymen [whom he thought] en masse were taking the wrong turning and marching to perdition." He despised what he called the rationalism that governed the politics and social engineering of both the Left and the Right. Whether he was writing about the politics of contemporary Britain or modern Europe, modern morality or the education of citizens, he rejected the notion that we could devise a plan, a technique–that is, apply reason unfettered by authority, custom, or tradition–to solve the problems of the modern world.[2]

Oakeshott earned a reputation in the Atlantic world as a political philosopher from the wide circulation of his most well-known book *Rationalism in Politics and Other Essays*, which first appeared in 1962.[3] Criticized as a Burkean conservative and a traditionalist in a time influenced by progressive ideas, his prominence rose as a conservative mood returned to Britain and overtook American society in the late seventies and early eighties. Oakeshott's popularity among conservatives, especially in the United States, however, has been based on a limited reading of his ideas, principally from *Rationalism in Politics*.[4] More recently, in a growing body of literature philosophers and political theorists have argued that Oakeshott ought to be seen as a philosopher whose corpus ranged from epistemology to political thought and one who, despite the implication of his essay "On Being Conservative,"[5]

offered the world a reformulated version of liberalism. Harwell Wells, for example, argued that Oakeshott was not only a political philosopher but a philosopher in the traditional sense of the word. In "The Philosophical Michael Oakeshott," which appeared in the *Journal of the History of Ideas*, Wells explored Oakeshott's conception of rationalism from his early philosophical treatise, *Experience and its Modes*, through *Rationalism in Politics and Other Essays* to his magnum opus, *On Human Conduct*. He contended that a common thread about human experience and the philosopher's role of seeking to explain the assumptions of the modes of experience runs through Oakeshott's writings.[6]

Among those who have characterized Oakeshott's thought as liberal are Paul Franco, Terry Nardin, and John Gray. In *The Political Philosophy of Michael Oakeshott*, Franco contends that Oakeshott's thought is complex and difficult to classify. Nevertheless, he identifies him as a liberal. Oakeshott's idea of civil association, writes Franco, rejects the atomistic individualism of the liberal tradition that arose with Hobbes, the economic and materialistic liberalism of Hayek and Friedman, as well as the emphasis on economic efficiency that the theories of Rawls and Nozick ultimately come to. "In short," writes Franco, "Oakeshott succeeds--as perhaps no other contemporary thinker has--in freeing liberalism from the utilitarianism, materialism, and economism which have haunted it since the seventeenth century." In *The Philosophy of Michael Oakeshott*, Nardin argues that like John Dewey, Martin Heidegger, Michel Foucault, Richard Rorty, and numerous other philosophers in the twentieth century, Oakeshott rejected the naturalistic claim that we experience a world of objects independent of us. Rather, Oakeshott engaged in a form of philosophical hermeneutics that had its roots in the ideas of nineteenth century historians Gustav Droysen and Wilhelm Dilthey. Especially in the human sciences, he [Oakeshott] posited two levels of meaning: that which the observer brings to the experience and that inherent in the observed experience, especially when it involves the act of an intelligent human being. Finally, the contemporary British philosopher John Gray portrayed Oakeshott as a classical liberal who likened political discourse and practice to a conversation and who, along with Isaiah Berlin, sought a *modus vivendi* for civil society.[7]

One of the earliest attempts to analyze Oakeshott's educational thought was a sympathetic yet critical

essay by the well-known British philosopher of education, Richard S. Peters. Writing in an era when ordinary language philosophy dominated virtually all branches of the discipline in the Anglo-American world, Peters noted Oakeshott's "impressionistic and rather literary" style of philosophical analysis leads to vagueness in some of his educational concepts. Although he was generally sympathetic to Oakeshott's educational thought and acknowledged his influence on him, Peters chided him for his elitist view of schooling, a problem that Oakeshott partially resolved in his later educational writings.[8]

Some historians have investigated Oakeshott's thought and have seen him as more than a political philosopher. Noel Annan, Robert Grant, David Boucher, and Gertrude Himmelfarb have written on his philosophy of history in the context of his political thought. Himmelfarb and Annan also have discussed Oakeshott's conservatism. Nevertheless, beyond passing references, only Annan has attempted to explain Oakeshott's ideas in the political and social context of post-World War II Britain. Although he saw him as a "deviant" from the intellectual trends of his generation, Annan did not explore Oakeshott's thoughts on the idea of a liberal education as a part of a larger project of criticizing the manifestation the modern technocratic mind in British society and education. This essay, therefore, is one attempt to further Annan's work and begin to fill that lacuna in the historical literature. It also is a part of the continuing debate among intellectual historians about the relationship between ideas and their intellectual and social context. It is intended as an example of William Bouwsma's notion of "cultural" history.[9] Thus this essay considers the intellectual and social context in which Michael Oakeshott expressed his thoughts about a liberal education. In it I argue that his educational thought was a part of his critique of the modern bureaucratic and technocratic mind and the dangers it posed to liberty and to an education that would enable one to become a free and active citizen in a modern democratic society and, ultimately, a participant in the conversation of humankind.

Michael Oakeshott wove his educational writings into the fabric of his political and social ideas through a series of essays produced between 1949 and 1975. The first part of the essay contains a brief summary of his ideas in the late 1940s and early 1950s in the context of his philosophical critique of modern bureaucratic thinking. The second part deals in more detail with his critique of the reform of British education in the post-World War II era, especially the

significant restructuring of higher education. This discussion also considers the place of a liberal education in modern democratic society by exploring the ideas of a philosopher who devoted his professional career to the study of the human condition and the formation of civil polity that promoted individual liberty by means of a liberal education under the circumstances of the decline of the British Empire, the threat of the cold war and the growth a domestic commitment to an advanced technological society. It is intended, therefore, as a contribution to the contemporary debate over the meaning and achievement of liberty in modern society represented by the work of philosophers and historians, such as Isaiah Berlin, John Rawls, Richard Rorty, Michael Sandel, Michael Walzer, Richard Bernstein, Alisdair MacIntyre, Christopher Lasch, Eric Foner, James Kloppenberg, Gertrude Himmelfarb, and others.

Following the Second World War, the United Kingdom instituted a planned economy and a welfare state, much to Oakeshott's chagrin. The kingdom struggled to rebuild its economy and institute the welfare state designed by the Labour Party under Clement Attlee. Enormous debt, a fuel shortage, and a financial crisis severely complicated the recovery effort. With the help of the Marshall Plan and specific economic controls, however, the British were able to end their dependence on the European recovery plan by 1950.[10]

Among the significant domestic reforms that occurred in the United Kingdom in the postwar era was the reorganization and expansion of education, mandated by law under the wartime coalition government and guided by reports from committees commissioned by Labour and Conservative governments in the late 1940s and early 1960s. The Butler Act of 1944 and the Barlow Committee Report of 1946 set forth plans for elementary and secondary schooling, and scientific and technological education in universities during the late 1940s and throughout the 1950s, respectively. In its principal thrust, the Butler Act called for the expansion of educational opportunity at the secondary-school level under the control of local educational authorities through three types of schools: grammar schools with a curriculum aimed at entry into higher education, technical schools providing vocational instruction, and secondary-modern schools. Indicative of the class-bias of British society, the reformers expected a division of 5:15:80 percent of the school-age population. What in fact occurred was a division of 25:5:70 percent as a result

of parents pressuring officials to provide schooling that would prepare their children to enter a university. Working-class parents, for example, recognized that secondary-modern schools, aimed at conditioning their children for working-class jobs, belied the government's claims of equal status among secondary schools. Thus with the support of the Labour government through the Department of Education and Science, led by Anthony Crosland, and continued under the conservative minister of education, Margaret Thatcher, the number of comprehensive schools grew to 2000 by 1974, serving 60 percent of the secondary-school pupils.[11]

Before, during, and after the war, political and intellectual leaders, including scientists, philosophers, and social scientists, as well as industrialists called for the institution of a technocratic society that involved planning and social engineering, which had considerable implications for education.[12] The first important response to the call for a scientifically planned society came in the Barlow Report of 1946. Herbert Morrison, lord president of the council and chief governmental official responsible for scientific research, had appointed a committee chaired by Sir Alan Barlow to deliberate on "…the use and development of our scientific manpower and resources during the next ten years." The Barlow Committee recommended doubling the production of graduates in science and technology from British universities during the succeeding decade. Generally well received, the Barlow Report, asserts Michael Shattock, "…cast a long shadow through the 1950s with the concern for a prolonged national investment in scientific and technological education at university level." Although the committee had called for the creation of a new university, however, most of the funds went to existing universities. At the same time, the effort to expand scientific and technological education became entangled in the debate over standards for admission and the status of colleges and universities amid the continuation of the class-oriented structure of British higher education dominated by Oxford and Cambridge.[13]

The proposal to expand scientific and technological education seemed reasonable to many at the time, particularly the emerging generation of intellectuals and leaders, in the face of the need to maintain and expand the economy following the war, the shift in international responsibilities of the emerging cold war, and the decline of the Empire. British corporations and industries needed a new generation of scientists and engineers for research on new products, machines, and other equipment to produce them. Scientists and engineers were also necessary if Britain were to remain a world power, albeit a second-rate power. The military occupation of part of West Germany and the cold war demanded that the armed forces not be reduced to the size of the prewar limited force, but be maintained at a level that would enable Britain to project its power as a partner in the Atlantic Alliance. This attitude was especially evident in the generation coming to power after the war that stubbornly refused to allow any hint of future appeasement as it became clear that the Soviet Union was a menacing totalitarian state that threatened world stability. In addition, the decision to pursue the development of nuclear power furthered the need for increases in the scientific and technological communities.[14]

The proposals for scientific planning to advance British society that were to be supported by reforms in education did not go unscathed, however. Opposition to these proposals came primarily from humanists, particularly in the religious community. Intellectuals such as C. S. Lewis, T. S. Eliot, and Sir Walter Moberly worried about the power over society that technocrats might acquire or the potential loss of a religious sense regarding society and its inhabitants as what one critic called "scientific humanism" came to dominate education. Eliot, in particular, doubted that scientific planning would advance society at all.[15] Michael Oakeshott joined these critics but took a different tack on the issue of scientific and technological planning and its concomitant proposals for educational reform. He attacked the thinking behind the social and educational planning, which he saw as dominating postwar politics in Britain. Having previously defined the philosopher's role as one who endeavors to examine the assumptions of the modes of human experience, Oakeshott sought to explain what he believed to be the epistemological assumptions of the modern bureaucratic mind and to warn those who would pay attention about the dangers of such thinking. In an essay entitled "Rationalism in Politics," which appeared in *The Cambridge Review* in 1947, he railed against a form of modern thinking, which he called "Rationalism"--that is, independence of thought free from any authority, except the authority of reason. The "Rationalist," according to Oakeshott, opposes authority, prejudice, and the "…merely traditional, customary or habitual." He is a modern "philosophe" whose

> …mental attitude is at once sceptical and
> optimistic: sceptical, because there is no opinion,

no habit, no belief, nothing so firmly rooted or so widely held that he hesitates to question it and to judge it by what he calls his 'reason'; optimistic, because the Rationalist never doubts the power of his 'reason' (when properly applied) to determine the worth of a thing, the truth of an opinion or the propriety of an action.[16]

The confidence of the Rationalist, he continued, rests in the Enlightenment belief that reason is common to all humans, that it serves as the foundation of argument, and that an honest and clear thinker will think as he does.[17]

Oakeshott contended that there are two forms of knowledge in every form of human activity that requires skill: technical and practical. In art, science, and practical activity there is a technique for engaging in such activity that comes from technical knowledge formulated into rules that can be learned from a book or correspondence course; it can be memorized and mechanically applied in practice. Practical knowledge, on the other hand, can only be found in the practice of the activity; it cannot be formulated into rules and procedures, but can only be "…imparted and acquired. It exists only in practice, and the only way to acquire it is by apprenticeship to a master.…"[18]

At the heart of Rationalism, asserted Oakeshott, is an epistemological fallacy. The Rationalist, believes only in technical knowledge. He denies the existence of practical knowledge or sees it as nonsense, accepts the doctrine that reason is supreme which makes technique supreme, and believes the illusion that technical knowledge begins in absolute ignorance and ends in certainty. What he fails to understand, he opined, is that the acquisition of any form of knowledge is the result of reconstructing that which is already in the mind. Thus the illusion that practical knowledge is complete ends in the illusion of certainty.[19]

To Oakeshott, the British welfare state was a clear manifestation of the mode of life in which the Rationalist has had the greatest apparent achievements: politics. Politics, he wrote, are amenable to the application of reason, which the Rationalist sees as "… an infallible guide in political activity." His technique is argument, and his goal is true opinion and the rationalization of institutions. "Consequently," he wrote, "much of his political activity consists in bringing the social, political, legal and institutional inheritance of his society before the tribunal of his intellect; and the rest is rational administration, 'reason' exercising an uncontrolled

jurisdiction over the circumstances of the case."[20] Such affairs thus are reduced to the solving of problems by one whose intellect is not hindered by habit or fogged up by the mists of tradition. The Rationalist cannot conceive that politics are anything other than problem solving or that there are problems that do not have a rational solution.[21]

In his criticism of the Rationalist as "modern philosophe" and his location of the origins of modern rationalism in the early modern era, Oakeshott was an early postwar critic of the universalism that had dominated modern thought. He thus anticipated the postmodern critique of the Enlightenment project. He also sought to deflate the overweening optimism that the age of scientism had produced. Oakeshott's critique of rationalism and modern politics also formed the epistemological context of his early educational writings.

In 1949 Oakeshott strongly disapproved of the calls for the reform of higher education that began to appear as part of the effort at the scientific planning of British society. In a lengthy essay entitled "The Universities," he objected to Sir Walter Moberly's analysis of the domestic and international crises facing Britain in the late 1940s and his claim that given the chaos, the universities needed to be reformed to better meet the immediate needs of the nation, which Moberly had made in *The Crisis in the Universities*.[22] Oakeshott dismissed the alleged crisis as alarmist: "The tone of this book," he wrote, "is one of desperate urgency; it has the hysterical atmosphere of a revivalist meeting." It was not that he thought European society was stable and that its people faced no real threats. Rather, he saw a more insidious threat coming from attempts to control human minds, such as in the Communist takeover of Eastern Europe, not from the threat of nuclear annihilation as Moberly had suggested. Oakeshott thought "…a powerful mass of deluded human beings is far more destructive than any bomb." He also objected to Moberly's recommendation that the universities should reflect present circumstances and concentrate on dealing with immediate social problems. Such recommendations, he insisted, carried the rhetoric of "--bigger, faster, more democratic, international, a freer kind of freedom …." Although he did not deny that a university cannot be protected from the vicissitudes of the world, Oakeshott left no doubt what he thought of these suggestions:

> The doctrine that the university should move step
> for step with the world, at the same speed and
> partaking in every eccentricity of the world's

fashion, refusing nothing that is offered, responsive to every suggestion, is a piece of progressive superstition and not to be followed by any sane man.

In his view, the contemporary world offered little or nothing that the university should emulate and that conformity to the world would be indiscriminant.[23]

Oakeshott answered Moberly and those who wanted to plan the society and its educational system by first describing his perception of the traditional practices of British universities. Universities, he said, were not designed for a ruling or leisured class, but instead for the type of student who could find something valuable in their offerings and by implication who was prepared to enter in a curriculum that offered a limited number of "recognized branches of learning" not intended to train students, but rather to initiate them into the traditions of knowledge. Alluding to what he would later argue was the aim of a liberal education, Oakeshott pointed out that these branches of learning were voices in a conversation, which the student came to know through listening and observing the scholars who practiced them. Universities in the United Kingdom also offered extracurricular activities representative of British life that were intended to appeal to the tastes and interests of undergraduates. They especially enabled students to enter what he called an "interval" in their lives, away from the immediate demands of living. Finally, universities also provided students an opportunity to suspend disbelief amid the inherited learning of the civilization combined with the study of a recognized discipline"…neither as a first step in education, for those wholly ignorant of how to behave or think, nor as a final education to fit a man for the day of judgment, but as a middle."[24]

Although there was an element of nostalgia in Oakeshott's characterization of a university, his practical experience as a Cambridge don and his reflection on the idea of a liberal education led him to argue against the grain of the technocratic trends in British society that he believed threatened to reduce higher education from an initiation in the tested traditions of the modes of human experience to the inculcation of technical knowledge. Oakeshott agreed with Moberly that the universities were being overloaded with specialties, which was causing the degeneration of the type of university education he envisioned. At the same time, he adumbrated what may have been his own class bias when he worried about the growing probability that the universities would be flooded with students who were unprepared

for a university education.[25]

In practical terms, however, it was not until the dramatic reforms of the schools, beginning in the late 1940s and early 1950s and the universities in the 1960s, that British universities become open to youths from the working class to the upper class. Prior to that time, most of the undergraduates were from the upper and upper-middle class, of which Oakeshott was a member. The entire system of higher education, moreover, was hierarchical, with a few universities, led by Oxford and Cambridge, and numerous colleges, teacher-training colleges, technical colleges and other further-educational institutions.[26]

What kind of university was Oakeshott thinking about? To begin with, he asserted that a university ought to be very selective in deciding what specialties to offer and to resist the increasing pressure to provide professional–that is, technical–training. It ought to ensure that these branches of learning maintain high standards and demonstrate their connection to the whole of experience. The aim of such a curriculum, he argued, was in part to teach knowledge of some branch of learning. For Oakeshott it also was intended "… to enable a man to make his own thought clear and to attend to what passes before him. Such an achievement is not a set of abstract skills, but, he wrote, "…is indistinguishable from participating in and handling the civilized inheritance of our society." In the end a university ought to provide an education in a recognized branch of learning, a *techne*, and undertake the difficult task of demonstrating how it is related to the other specialties, but not as a new "*techne*" of integrated studies, which he thought would be a phony specialty. Oakeshott reasoned:

Each "true" *techne* is, or involves, a particular manner of thinking, and the notion that you can think but without thinking in any particular manner, without reference to some definite universe of discourse, is a philosophical illusion. Every "true" *techne*, profoundly studied, knows something of its own limits, not because it possesses a comprehensive knowledge of its context and not because it knows everything or has some abstract scheme or key to everything (it cannot have these things while remaining a *techne*), but because it has some insight into its own presuppositions. And when to this is added, as it is added in a university, the presence of other special studies, unless somebody raises the dust, the invitation to conversation is compelling.[27]

A year after "The Universities" appeared in the *Cambridge Journal*, Oakeshott wrote a briefer version

of the essay for *The Listener* entitled "The Idea of a University." In this article he reiterated his vision of a university and added some new thoughts on the idea of learning in such a setting. A university, he said, offers a "special manner of engaging in the pursuit of learning" that is fostered by "a corporate body of scholars, each devoted to a particular branch of learning as a cooperative enterprise." It also preserves and extends "a tradition of learning" by providing the means for that activity to occur. Then in a statement that pointed to what he later asserted was most important activity for the people of a civil association to participate in, he said,

The pursuit of learning is not a race in which the competitors jockey for the best place. It is not even an argument or a symposium; it is a conversation. And the peculiar virtue of a university (as a place of many studies) is to exhibit it in this character, each study appearing as a voice whose tone is neither tyrannous nor plangent, but humble and conversable. A conversation does not need a chairman, it has no predetermined course, we do not ask what it is "for," and we do not judge its excellence by its conclusion; it has no conclusion, but is always put by for another day. Its integration is not superimposed but springs from the quality of the voices which speak, and its value lies in the relics it leaves behind in the minds of those who participate.

Oakeshott went on to lament the movement of university offerings away from the arts and sciences, as well as the deterioration of scholarship into research, teaching into "mere instruction," and the growing desire among students, unprepared for the conversation intended to liberate their minds, for vocational qualifications.[28]

In 1950 Michael Oakeshott became professor of political science at the London School of Economics and Political Science (LSE). Already unpopular because of his unrelenting criticisms of British society and politics, his appointment to replace the venerated socialist Harold Laski disturbed many people on the Left. Yet the leftist scholar and longtime member of the School's faculty, Ralf Dahrendorf, in his history of LSE, suggested that the appointment was in keeping with common practice to balance the faculty with scholars whose perspectives differed. Dahrendorf said of the faculty at LSE in general, "Every creed was held and taught by someone." Nevertheless, Oakeshott apparently sent a shiver through the audience with the thrust of his inaugural lecture in March of 1951.[29]

The lecture, entitled "Political Education,"

enabled Michael Oakeshott to link politics and education with tradition and offered him another opportunity to continue his unrelenting attack on the modern mind, its rejection of tradition and the corruption of politics and political education that had resulted from it. He defined politics as "…an activity of attending to the general arrangements of a set of people whom chance or choice have brought together." Although many social institutions have their "politics," he said, it was the communities with a long lineage and for which politics are the pre-eminent activity that attracted his interest. He explained that, "…as we have come to understand it, the activity [politics] is one in which every member of the group who is neither a child nor a lunatic has some part and some responsibility." These arrangements and how to take care of them, moreover, need to be learned.[30]

To set the stage for proposing his idea of political education, which paralleled his view of a liberal education, Oakeshott began by criticizing the common forms of politics of his day: the politics of empiricism and the politics of ideology. He criticized the former for reducing its concerns to immediate political circumstances. Regarding the politics of ideology, he objected to its foundational epistemology and the conservative and liberal politics derived from it. He remarked acerbically that this

… quasi-divine parent of political activity turns out to be its earthly stepchild. Instead of an independently premeditated scheme of ends to be pursued, it is a system of ideas abstracted from the manner in which people have been accustomed to go about the business of attending to the arrangements off their societies.

In other words, political activity actually precedes the formulation of a political ideology.[31]

Having demolished the politics of empiricism and ideology in the same way he had criticized Rationalism in politics, Oakeshott then expounded on the notion of the politics of tradition. He argued that in this form of politics, a group of people who attend to the arrangements of society and respect their common political practices form a community. Their political activities arise not from their passing desires or a set of abstract principles, but from "…the existing traditions of behaviour themselves…" that are amended through a sympathetic examination of the implications of those arrangements--that is, a conversation about political behavior.[32] To fend off criticism of promoting slavery to an unchanging tradition, Oakeshott carefully explained that "[a]

tradition of behaviour is not a fixed and inflexible manner of doing things; it is a flow of sympathy. It may be temporarily disrupted by the incursion of a foreign influence, it may be diverted, restricted, arrested, or become dried-up, and it may reveal so deep-seated an incoherence that (even without foreign assistance) a crisis appears." In order to ameliorate the crisis, he continued, we cannot look for a fixed guide, but must draw on the fragments of our political experience.[33] He said,

> In political activity, then, men sail a boundless and bottomless sea; there is neither harbour for shelter nor floor for anchorage, neither starting place nor appointed destination. The enterprise is to keep afloat on an even keel; the sea is both friend and enemy; and the seamanship consists in using the resources of a traditional manner of behaviour in order to make a friend of every hostile occasion.[34]

If politics ought to emerge from a tradition of experience, then according to Oakeshott, political education ought to come from "…knowledge, as profound as we can make it, or our tradition of political behaviour." He warned, however, that political tradition is "a tricky thing." It is not static; there is no overarching purpose to be pursued; there is no model or set of rules to guide our behavior. Nevertheless, a political tradition can be learned. Oakeshott suggested that like learning a language, political education begins in the cradle; we become immersed in it from our earliest years.[35] Although our political education should begin with immersion in the political tradition of our society, he continued, it must be deepened through academic study in three fields: the history of the society's political tradition, the political behavior of neighboring countries, and political philosophy. The first two parts of a political education have obvious implications for practice. In keeping with his claim that philosophy is not practical, he saw political philosophy as the "…range of reflection the object of which is to consider the place of political activity itself on the map of our total experience." Political philosophy would not tell us how to conduct the business of politics, but as a historical study, it would aid in our reflection on the thoughts and arguments conveyed in the conversation that would enable us to attend to the arrangements of our society.[36]

Oakeshott believed that the political education he proposed would enable citizens to guide the ship of society as it sailed the political seas. The deeper our understanding of our political tradition, the less likely we would be attracted to a false model of politics or

mesmerized by the illusions to which the ignorant succumb: the illusion that we can function without a tradition of political behavior, the illusion that an ideology will seem sufficient to guide our political activity, and the illusion that there is a safe harbor into which we can sail or at least some destination we can reach.[37]

Throughout most of the decade of the 1950s, Oakeshott limited his scholarship to book reviews, likely due to the demands of administration and teaching. As a teacher, Oakeshott practiced the art of conversation, which he obviously thought was the method of an education that liberated the mind. He thoroughly enjoyed engaging in conversation with students. Tutorials with those who were particularly receptive to philosophy of history sometimes went beyond the scheduled hour to two or three hours.[38] By 1958, Oakeshott was again producing essays. In that year a piece on the practice history appeared in *Historical Studies*, and in 1959 he published his famous statement on aesthetics, *The Voice of Poetry in the Conversation of Mankind*, in which he described poetry--that is, aesthetics--as a mode of human conduct like science, history, and practice. He also saw the "conversation of mankind" as a metaphor for civilized living toward which a liberal education ought to be aimed.[39]

Although his purpose in this essay was to explicate the place of poetry in the most human of activities, a conversation, it was that enterprise in general to which Oakeshott continually returned in his effort in his writings to resist the tide of Rationalism and technocracy through his writings. His later essays on education, moreover, make it clear that he saw participation in the human conversation as the ultimate goal of a liberal education. In other words, a liberal education initiated the citizen in the inherited traditions of the civilization and taught her how to find her own voice through an understanding of the voices of the modes of human experience. Before we explore his thoughts on education amid the reform of higher education in Britain, we ought to examine what Oakeshott meant by a conversation?

Going against the grain of contemporary Anglo-American philosophy in the late 1950s with its emphasis on logic and the clarification of ordinary language and, at the same time, anticipating the postmodern concern with discourse, Oakeshott proffered the idea of an activity in which participants exchange thoughts in a friendly atmosphere characterized by mutual respect. For him a conversation is not a debate; there was no search for

truth, attempt to prove a proposition, or effort to draw a conclusion. Participants do not seek to persuade or refute each other, and thus are able to speak in different idioms. There may be differences, but not disagreement. Although on occasion one may argue a point, reasoning in the sense of logical argumentation is not the dominant mode of discourse, or of the conversation itself. Furthermore, there are no qualifications for entering the conversation; anyone may participate in it. No one serves as an adjudicator, and there is no hierarchy of voices. "Conversation," wrote Oakeshott, "is not an enterprise designed to yield an extrinsic profit, a contest where a winner gets a prize, nor is it an activity of exegesis; it is an unrehearsed intellectual adventure." Alluding to one of his favorite pastimes, he explained that, "It is with conversation as with gambling, its significance lies neither in winning nor in losing, but in wagering." According to Oakeshott conversations cannot take place without a diversity of voices in which "… different universes of discourse meet, acknowledge each other and enjoy an oblique relationship which neither requires nor forecasts their being assimilated to one another." There are an unlimited number of voices that may participate in the conversation, he continued, but the most common voices heard in the conversation are those of the principal modes of human activity: practical activity, science, and poetry. Each mode has its own discourse, and as it becomes part of the conversation, the voice develops its own temper and form of expression. Ironically, philosophy is not a participant in the conversation. Instead, he argued that philosophy "… must be counted a parasitic activity. It springs from the conversation because this is what the philosopher reflects upon, but it makes no specific contribution to it."[40]

Oakeshott held that a conversation was "the appropriate image of human intercourse," and the conversation of mankind, which began in the mists of the past, is the inheritance of civilization. It occurs both in public and within ourselves. Again in contrast to the conventional wisdom, he claimed that civilized humans are distinguished from animals and barbarians by their ability to engage in this intercourse of voices, not by their capacity "… to reason cogently, to make discoveries about the world, or to contrive a better world …." The real world of human experience, he continued, is a world of self and not-self, of modes of activity that involve "'imagining': the self making and recognizing images, and moving about among them in manners appropriate to their characters and with various degrees of aptitude." Practical activity is the

mode in which we construct and reconstruct our world aimed at giving us pleasure. The world we construct is one of "desire and aversion" and "approval and disapproval," a world of pragmatic activity and moral judgment. Science, he explained, involves rational understanding of the natural world. In it we imagine rationally constructed, universally accepted images of the world in which we live. Poetry, on the other hand, is a mode of human activity different from practice and science. It is the contemplation of images that do not fall into the categories of fact or not-fact. It is the "making and entertaining" of mere images, or as Oakeshott remarked, it is delighting in mere images. For him, delight was simply another word for contemplation, and contemplative imagining was the voice of poetry. In a description that foreshadowed the work of Richard Rorty, he said poetry is a mode that "… begins and ends in language."[41]

In poetry words are themselves images and not signs for other images; imagining is itself utterance, and without utterance there is no image. It is a language without a vocabulary, and consequently one that cannot be learned by imitation. But if we were to call it (as I think it might properly be called) a metaphorical language we should at once go on to recognize the difference between metaphor in poetry and metaphor in symbolic language. In a symbolic language metaphor is and remains a symbol.… In the language of poetry, on the other hand, metaphors are themselves poetic images, and consequently they are fictions.[42]

Oakeshott believed that the proper context for considering the utterances of the voices of practice, science, and poetry, as well as all other the modes of human activity heard in the conversation was not a society of practical or scientific activity, but a society of conversationalists.[43] Thus, a proper education for such a society, he said, aimed at enabling one to participate in this conversation:

Education, properly speaking, is an initiation into the skill and partnership of this conversation in which we learn to recognize the voices, to distinguish the proper occasions of utterance, and in which we acquire the intellectual and moral habits appropriate to conversation.[44]

The metaphor of a conversation, however, was not what the British government and educational reformers had in mind in the 1960s. From the time of the Barlow Committee and Butler Reports near the end of the Second World War, the issue of higher education in the United Kingdom had been a topic of considerable discussion. By the 1960s, the Macmillan

government saw the need to examine the whole of post-secondary education as a basis for potential reform "…in light of national needs and resources." Consequently, early in 1961, the prime minister announced the appointment of a committee chaired by Lord Lionel Robbins, professor of economics at the London School of Economics, to advise the queen's government about the long-term development of higher education. The Robbins Report, as it was called, appeared in 1963 and set in motion a significant alteration of British higher education that included, among other things, elevating regional colleges and "Colleges of Technology" to university status and the establishment of "Special Institutions for Scientific and Technological Education and Research."[45] Such recommendations were consistent with the more than thirty-year discussion of the scientific and technological needs of the country paralleling those occurring in the United States. For Michael Oakeshott, however, these developments, especially the Robbins Report and its ramifications, were further manifestations of the influence of half-witted, rationalistic thinking and the concomitant growth of a planned technocratic society in the United Kingdom. Furthermore, the objections to the undermining of a liberal education he voiced were evidence that a philosopher who saw himself, and was widely recognized at the time, as a conservative thinker could not brook rationalistic thinking whether it came from Labour or Tory politicians, especially if such reasoning threatened the human condition.

In the decade and a half that followed the publication of *The Voice of Poetry in the Conversation of Mankind*, Oakeshott wrote three essays in which he eloquently explained his views on the issues of teaching, learning, schooling, and the idea of a liberal education. As one might expect, he included in his analyses criticisms of the British system of education, which he still thought was a victim of rationalism. Instead of limiting his critique to the technocratic society and its effects on higher education, however, he took on both the reforms in primary and secondary education that had begun in the late 1940s and the significant restructuring of higher education that had grown out of the Robbins Report of 1963.

The first essay, entitled "Learning and Teaching," appeared in 1967 in an anthology edited by R. S. Peters. Oakeshott began by defining learning as "… a comprehensive engagement in which we come to know ourselves and the world around us." It is an activity of an intelligent person who is capable of

making choices and directing his own desires in the world about him. A learner is not a mere recipient of information, one who reacts to circumstances, or a person who tries to do something he does not know how to do. Critical of both progressivism and behaviorism in education, he remarked that the "… analogies of clay and wax, of receptacles to be filled and empty rooms to be furnished, have nothing to do with learning and learners."[46]

What then is a teacher? A teacher, according to Oakeshott, is a learned person who communicates what is appropriate to his partner, his pupil. What is communicated, moreover, is that which the pupil may only receive by learning. Here he repeated a common theme of his ideas on a liberal education: That which is to be received is the inheritance into which the learner is born. As he put it,

> What every man is born to is an inheritance of human achievements; and inheritance of feelings, emotions, images, visions, thoughts, beliefs, ideas, understandings, intellectual and practical enterprises, languages, relationships, organizations, canons and maxims of conduct, procedures, rituals, skills, works of art, books, musical compositions, tools, artifacts, and utensils—in short what Dithey called *a geistige Welt*.[47]

Reflecting the hermeneutic nature of his philosophy and its roots in Hegelianism and British idealism, Oakeshott explained that one inherits a world of facts not objects, of human expressions that have meaning and must be understood because they are the achievements of human minds. The world itself has no meaning; rather it is the intertwined ideas of the *geistige Welt* that have meaning, and in order to become a human being, he opined, a child must be initiated into this web of meanings. Although the child begins at birth to initiate itself into the world of meanings, a teacher is responsible for "… deliberate and intentional initiation of a pupil into the world of human achievement, or into some part of it." Learning, however, does not cease with the initiation. Oakeshott saw it as more than the acquisition of the inheritance of human achievement; it involves expansion of the capacity to learn. Thus he described the task of a teacher as instructing a pupil "… to recognize himself in the mirror of this inheritance."[48]

Oakeshott's desire to see that the best of human achievement preserved and transmitted across the generations was not a reactionary call for a return to tradition. He denied the existence of a permanent foundation of knowledge upon which civilization had

been built and that could merely be transmitted to the young. Rather, he saw the world of human achievements as historically contingent. It was the result of human effort to take advantage of the opportunities fortune had presented to them, and it was constituted of tested standards of conduct, intellectual enterprises undertaken, "duties [humans] have imposed upon themselves, the activities they have delighted in, the hopes they have entertained and the disappointments they have suffered." This condition makes the task of initiation difficult, for inherited experience is a complicated web of meanings created by humans "who knew only dimly what they did" and that we see only through a glass darkly, as it were.[49]

Teaching then becomes more than passing on information to pupils and developing their skills. Like John Dewey, Oakeshott thought that "knowing *that*" and "knowing *how*" too easily could be separated. The teacher, therefore, must intertwine "knowing *that*" with "knowing *how*" into what he called "judgment": "Judgment," then, is that which, when united with information, generates knowledge or "ability" to do, to make or to understand and explain. It is being able to think—not to think in no manner in particular, to think with an appreciation of the considerations which belong to different modes of thought.

By suggesting that the pupil must learn to appreciate the "modes of thought," furthermore, Oakeshott was alluding to learning to hear the voices in the conversation of humankind. The pupil must not only learn to acquire information and exercise judgment, she must also learn to distinguish among the voices of the modes of thought by listening to the idioms in which they speak. Although these voices are never explicitly learned except in practice, they "…may be learned in everything that is learned, in the carpentry shop as well as in the Latin and chemistry lesson." Then echoing Michael Polyani's concept of "tacit knowledge," Oakeshott said the voices that are learned by listening to the utterances and observing the conduct of representatives of each mode cannot be forgotten; often they are what remain when all other knowledge is forgotten as "the shadow of lost knowledge."[50]

In 1972, R. F. Dearden, Paul Hirst, and R. S. Peters edited a book of essays offering readers several perspectives on the relationship between education and reason. Among the essays was one by Oakeshott entitled "Education: the Engagement and Its Frustration." Apparently, analytic philosophers, who

at the time were broadening the scope of their philosophical examinations of the language of education, had concluded that Oakeshott, who had never participated in the work of ordinary language philosophy, nevertheless had some ideas about education worth considering. This act of recognition by the leading British philosophers of education likely was a direct result of R. S. Peters' complimentary treatment of his educational thought nearly a decade earlier.

Oakeshott began this essay by describing the human condition and why we have to be educated to become fully human. Reiterating what he had said in 1967 about humans living in a world of ideas not objects, he reminded his readers that human life is composed of acts that reflect our convictions about ourselves and the world. Like the existentialists, he believed that there was not an essential human nature toward which we strive. Instead we have a history that "…is not an evolutionary process of a teleological engagement; there is not 'ultimate man' hidden in the womb of time or prefigured in the characters who now walk the world." We pursue our desires, and what satisfy those desires are the relationships we have with other human beings through meaningful linguistic interactions. We are not fully human at birth; we do not have a germ of humanness within us that emerges through a process of growth; and we are not an organism seeking conditions favorable to our continued existence. Instead we are "… a creature capable of learning to think, to understand and to enact himself in a world of human enactments and thus to acquire a human character. In other words, Oakeshott argued that in order to become fully human, we had to be educated—that is, the young person has to learn "… to look, to listen, to think, to feel, to imagine, to believe, to understand, to choose and to wish… [as well as to see] himself in the mirror of an inheritance of human understandings and activities …."[51]

The process of becoming human, according to Oakeshott, begins when the conditions of schooling are met. Young children learn to satisfy their immediate wants and ephemeral interests as an outgrowth of play. Education, on the other hand, occurs when a teacher deliberately begins the initiation of the child into the human heritage, which is to say when schooling occurs. The teacher schools the newcomer in that which is not immediately connected to his desires and interests. This distinction between learning, in general, and education, in particular, reveals Oakeskott's idea of school, which

he said is first "… a serious and orderly initiation into an intellectual, imaginative, moral and emotional inheritance; an initiation designed for children who are ready to embark upon it." The second characteristic of the idea of school is that it requires study, which entails "perseverance" to develop the "…habits of attention, concentration, patience, exactness, courage and intellectual honesty …." to ensure that what is learned is "understood and remembered by the learner." The third quality of the idea of school is its detachment from the immediate world of the pupil and its constant demands for attention. School is, fourth, a personal transaction between a teacher and a learner. Finally, it is a community of teachers and learners that is primarily concerned with initiating each successive generation into the human heritage. For the teacher, the initiation is part of her commitment to "being human," and for the pupil, it is the act of "becoming human."[52]

Unfortunately, thought Oakeshott, this effort at an education in what could be called *paideia* in the United Kingdom was being frustrated by attempts, first, to corrupt the idea of school and, second, to abolish it altogether. These frustrations for him were another manifestation of modern Rationalism. American educators at the time, however, would have recognized these efforts at reform of British schooling as "progressive education." Oakeshott complained about plans to indulge the whims of children, to put them on to individual projects of "discovery," to use the "discoveries" as the subject of "free" discussions or "creative" writings. He explained his objections by pointing out what he thought would be lost if a pupil were "progressively educated."

Fancy will have no encouragement to flower into imagination, or impulsive expression to acquire the intellectual virtue of grace, let alone exactness. Seeing and doing are preferred to speech and writing. Remembering, the nursing mother of learning, is despised as a relic of servility. Standards of understanding and conduct are not merely ignored; they are taboo. The so-called inner discipline of impulse, coupled with persuasion and physical intervention, takes the place of rules of conduct.

The second source of frustration of an Oakeshottian paideia was the numerous calls for the abolition of school: Some saw initiation into the human heritage as condemning them to the drudgery of learning things remote from their interests; others, ironically, viewed paideia as a rejection of "'life'": still others saw schooling as an invasion of childhood innocence. What particularly rankled Oakeshott were

proposals for experiments in learning or creative experimentation to solve technological problems.[53]

Like its ideological companion, the corruption of schooling, the attempt to eliminate schools, according to Oakeshott, was rooted in the educational theories of Francis Bacon, John Milton, and Jan Amos Comenius who thought learning ought to be about the world of things not words and about the self as a constituent part of that world. These thoughts, he continued, eventually became the foundation of the contemporary "progressive" attempt to abolish school by conflating it and the outside world into a "'community center'" where children and adults would go when the spirit moved them, as it were, to indulge in mutual learning about the adult world. Worse yet, some reformers wanted to create a home-based amusement arcade of electronic devices through which "education" would be transmitted from a central computer. Oakeshott's withering critique of contemporary educational thought reached a climax when he echoed C. S. Lewis by saying, "They [the reformers] design not merely the abolition of the child but the abolition of man."[54]

Despite critics' claims that Michael Oakeshott's educational ideas were elitist, he did not avoid adumbrating the need for social justice in education for the working class. Apparently, he had changed his attitude about the students from the lower class then attending British universities in increasing numbers whom he had previously thought would have been unprepared for higher education. Oakeshott saw the irony that in the eighteenth century, an age of "enlightenment," western European nations had created a class-biased educational system. The German states, France, and the British Empire had devised apprenticeships in adulthood for the poor masses that substituted social needs for educational needs. This "socialization" was not to be confused with an education to acquire a human character, the qualities of which often proved valuable in the performance of tasks for a society. More recently, European nations had made education an "… apprenticeship to domestic, industrial and commercial life in a 'modern' State." To make matters worse, at the behest of the government, British colleges and universities were attempting to further this apprenticeship in the mistaken belief that it was in the best interest of the nation. Oakeshott excoriated them for being mesmerized by the sirens of national self-interest into transforming their institutions "… into instruments of 'socialization,' hardly needing to be bribed to undertake this destruction of themselves."

He also recognized that the universities had received considerable encouragement from the Robbins Committee, which had recommended the formation of a system of higher education to prepare learners with the complex skills increasingly needed for national economic growth and competition with other developed countries in a time of rapid technological and social development. Finally, Oakeshott reminded his readers of the meaning of the idea of education as an initiation into the human heritage and warned them against confusing education with "…that accommodation to circumstances in which a newcomer learns the latest steps in the *danse macabre* of wants and satisfactions and thus acquires a 'current' value in the world."[55]

The final essay Oakeshott wrote that was expressly concerned with education was entitled "A Place of Learning." It was the one piece in which he explicitly discussed the idea of a liberal education. In September 1974, he presented his thoughts on the subject in the Abbot Memorial Lecture in the Social Sciences at Colorado College, a small liberal arts college in Colorado Springs, in conjunction with the its Centennial.[56] He devoted the first part of the lecture to an explanation of the human condition. Reflecting his debt to Hegel and the hermeneutic idea that human life is a historically contingent search for meaning, Oakeshott said, the human mind is the seat of "intelligent activity." It is composed of " … perceptions, recognitions, thoughts of all kinds, of emotions, sentiments, affections, deliberations and purposes, and of actions which are responses to what is understood to be going on." Because we are self-conscious, we are inherently free. This freedom is not free will, but the capacity to communicate what we understand about ourselves and the world, and in our understanding of who we are as human beings. We are distinguished by both these characteristics and the necessity of having to learn them. "The price of intelligent activity which constitutes being human is learning," he asserted. That learning is not acquisition of habits or tricks, but the acquisition of something useful because you understand it. Unlike Sartre, who thought we are condemned to choose in order to make a life, Oakeshott believed we are condemned to learn meanings. Through learning human beings produce their "'history'" as they respond to other humans and the mutable conditions of the world. Such learning occurs throughout life in the world in the family, school, and university, and it involves "… adventures in human self-understanding." In other words, the deliberate learning of meanings is what we

traditionally refer to as a liberal education–"liberal," he opined, "because it is liberated from the distracting business of satisfying contingent wants."[57]

Oakeshott thought liberal learning meant fulfilling the ancient maxim Know Thyself: *learning* to know oneself through an understanding of what humans have thought over time about the commitment of learning to be a human. Learning to know oneself also meant coming to understand and to participate in a culture. He was careful to distinguish culture from a set of doctrines or a finished body of knowledge to be learned as a subject of study. Rather, it is made up of competing "… feelings, perceptions, ideas, engagements, attitudes and so forth ... [in] "a conversational encounter." More specifically, he said,

> A culture comprises unfinished intellectual and emotional jouneyings, expeditions now abandoned but known to us in the tattered maps left behind by the explorers; it is composed of lighthearted adventures, of relationships invented and explored in fragments of human self-understanding, of gods worshipped, of responses to the mutability of the world and of encounters with death. In the end a human learns to become her culture.[58]

After locating the origin of liberal learning in the recovery of ancient Greek and Latin culture in the Renaissances of the twelfth and fourteenth centuries, he briefly mentioned that some elements of liberal learning had been lost in the intervening centuries but that it had also been expanded by the addition of vernacular languages and literatures, as well as the natural sciences. This tradition survived into the twentieth century, but according to Oakeshott, had become corrupted. Educators had been bewitched by the sirens of "relevancy" and thus clogged the curriculum with ephemera peripheral to the human tradition, such as languages, literature, and history aimed at contemporary culture. He also objected to the growing vocational emphasis in the university aimed at national economic development, what he had previously called "socialization." The most insidious form of corruption in higher education was that liberal education had come to be seen as "'general education,'" which Oakeshott dismissed "…as learning not only liberated from the here and now of current engagements but liberated also from an immediate concern with anything specific to be learned." General education also had come in the form of a study of culture, which was so broad as to give only fleeting attention to any issue.[59]

Another development affecting liberal education was the corruption of the place of the natural sciences

in the curriculum. Oakeshott was ambivalent about the sciences. On the one hand, he characterized the world as a place of ideas not objects. On the other, he was willing to give an important place to the natural sciences in a liberal education. The natural sciences, he explained, like any voice of human endeavor had to prove themselves to be accepted as part of a liberal education. They became incorporated into liberal learning by presenting themselves as modes of inquiry that promoted understanding of the natural environment. Unfortunately, said Oakeshott, their place in liberal learning had been undermined by attempts to emphasize the use of the sciences-- namely, applied science. A more serious impediment was the ridiculous claims others had made about the sciences. C. P. Snow had propounded the idea of two cultures, which Oakeshott called "'silly,'" but did not mention Snow by name. Others had claimed that science represented "The Truth" about the world or that it "…constitute[d] the model of all valid human understanding." These hindrances notwithstanding, he said the natural sciences held an honorable place in liberal education.[60]

Oakeshott clearly thought the humanities had a secure and central place in liberal learning, since "[t]hey are directly concerned with expressions of human self-understanding …." Languages, literature, and history uncorrupted by attempts at being relevant or directed at socialization constituted the heart of the humanities. Philosophy had a special role to play as the discipline that reflected on the assumptions of all fields of human understanding.[61]

Having given the natural sciences and the humanities honorable places in a liberal education, what did he think of the social sciences? Oakeshott reluctantly accepted the incorporation of sociology, anthropology, psychology, economics, " … perhaps jurisprudence and something called 'politics'" into the liberal education curriculum. He thought, however, that if they were truly concerned with "…human beings as self-conscious, intelligent persons who are what they understand themselves to be …, they belonged more properly among the humanities." Furthermore, the project of separating these disciplines from the humanities was a mistake, but the language used to identify them was " … nothing less than a disaster." In the first place, the word social was jargon. As its practitioners of these alleged "sciences" used it, social meant an investigation into the "relationships," "associations," and "practices" of human conduct, rather than an inquiry into "substantive [human] actions and utterances." Instead

of being concerned with intelligent human expressions and proceedings, they attempted to discern the regularities of human conduct and to separate human actions from that which must be learned in order to be practiced and thus see them as mere "'processes.'" Oakeshott left no doubt where he stood regarding the place of the social sciences in liberal learning:

This project of collecting together a number of respectable inquires under the head of "the social sciences" and the attempt to impose this equivocal character upon them has not met with universal acceptance but it has gone far enough to have deeply damaged liberal learning; no other failure of self-understanding in the humanities has generated such confusion. It is all the more damaging because, in putting on the mask of "science," some of these departments of learning have succumbed to the temptation to understand and to value themselves in terms of the use that may be made of the conclusions of their inquires. In the end he accepted the individual disciplines called "social sciences" as part of a liberal education so long as they were acknowledged as *Geisteswissenschaften*.[62]

Oakeshott's final statement on the idea of a liberal education brought him back to the conversation of humankind. He insisted that each of the recognized fields of liberal learning constituted a language of understanding--that is, each one was composed not just of its linguistic idioms but also of "particular conditional modes of understanding." Coming to know the language of the natural sciences, history or philosophy meant one became familiar with the "conditions each imposes upon utterance" and thereby became able to communicate comprehension of the language uttered. By absorbing one of these languages, the learner does not become a scientist, historian, or philosopher; instead he is recognized as one who understands a language.

The languages of liberal learning, or languages of human achievement, furthermore, are the constituent parts of a culture, said Oakeshott. A liberal education is an invitation to initiation into the culture by coming to know and be able to distinguish among the languages as both "modes of understanding the world" and "as the most substantial expressions we have of human self-understanding." Yet we must understand that each of the languages is distinct from all of the others and is not commensurable with any other language; each constitutes a voice of human understanding. Each voice, moreover, is heard in the culture, not in a debate since they cannot refute one

another, but as a conversation. As he put it,

> Perhaps we may think of these components of a culture as voices, each the expression of a distinct and conditional understanding of the world and a distinct idiom of human self-understanding, and of the culture itself as these voices joined, as such voices could be joined, in a conversation--an endless unrehearsed intellectual adventure in which, in imagination, we enter into a variety of modes of understanding the world and ourselves and are not disconcerted by the differences or dismayed by the inclusiveness of it all. And perhaps we may recognize liberal learning as, above all else, an education in imagination, an invitation into the art of this conversation in which we learn to recognize the voices; to distinguish their different modes of utterance, to acquire the intellectual and moral habits appropriate to this conversational relationship and thus make our *début dans la vie humaine*.[63]

Thus, for Michael Oakeshott, a liberal education is learning to understand the voices of human experience and becoming a participant in the conversation of humankind.

In 1989, the year before Michael Oakeshott died, political scientist Timothy Fuller edited a volume of his writings on education entitled *The Voice of Liberal Learning*. The timing of this publication was fortuitous since universities across the United States were engaged in a debate about the idea of a liberal education. The most famous of these debates occurred at Stanford University, where the faculty engaged in a pitched battle over the required course on Western Civilization, and throughout academe over *The Closing of the American Mind* by University of Chicago philosopher Allen Bloom. Amid this furor, scholars wrote generally favorable reviews of the book. Yale literature professor David Bromwich, for example, saw Oakeshott as a teacher of the limits of politics and on education as "a strong antidote to the pronouncements of William Bennett and Allen Bloom and to all of the replies to Bennett and Bloom from the academic left…not because Oakeshott's essays offer a *via media*…but rather because they recall the forgotten logic of liberal education itself." In contrast, Bruce Kimball, author of *Orators & Philosophers: A History of the Idea of Liberal Education*, thought Oakeshott was merely an old man at the end of his career who was ranting about modern education. On a historical note, Kimball criticized him for expressing thoughts about experience that paralleled those of John Dewey, but then objecting to pragmatism, utility,

curricular relevance, and the doctrine of "'childish self-indulgence.'" Unfortunately, Kimball failed to remember that Dewey had criticized progressive educators for failing to understand the meaning of experience in there interpretations of such ideas, which led them to indulge children. One of the most important commentaries on *The Voice of Liberal Learning* came from philosopher John Searle in an extended review of *Tenured Radicals: How Politics Has Corrupted Higher Education* by Roger Kimball, *The Politics of Liberal Education* edited by Darryl L. Gless and Barbara Herrnstein Smith, and Oakeshott's book under the title "The Storm Over the University." The tone of his review is reminiscent of Oakeshott's discussion of Sir Walter Moberly's *The Crisis in the University*. Searle thought the debate over the curriculum in American higher education has yet to produce "a coherent theory of undergraduate education." Hoping to find such a theory he compared the essays in the Gless and Smith volume with Kimball's book. What he found in the former was a series of hysterical leftist critiques of Allen Bloom and E. D. Hirsch and in the latter an attack on the cultural left and Kimball's defense of what Searle assumed was a single tradition that all must learn. Still looking for a coherent theory of undergraduate education, he turned to Oakeshott's essays. There he found elegant prose that tended to obscure a clear philosophical statement about a liberal education. Nevertheless, Searle recognized that Oakeshott was not attempting to prescribe a body of knowledge to be learned, but sought to present a "…conception of the relationships between human beings and culture, and the consequences these have for what he [Oakeshott] likes to call 'learning.'" Despite the criticisms about the vagueness of Oakeshott's ideas, Searle noted that the strength of the essays in *The Voice of Liberal Learning* is his understanding that the most significant contribution of education is not the words imparted but the sensibility conveyed.[64]

The comments of Bromwich and Searle, clearly indicate that they thought Michael Oakeshott's idea of a liberal education had considerable merit. Recently, philosopher, Anthony O'Hear went even further in saying that his thoughts "…represent the twentieth century's most sophisticated articulation of the traditional conception of liberal learning."[65] These commentaries on Oakeshott's educational thought indicate that he had escaped the quagmire of arguments over the "canon" and the disciplinary rigidity of an essentialist curriculum. More importantly, they confirm that he acted as the

philosopher whose task it is to stand apart from the modes of human experience, listen to their voices, and examine their assumptions. In the case of his thoughts on politics and education during the three decades following the Second World War, Oakeshott the philosopher considered these forms of the mode of practical activity in the United Kingdom and found them wanting. The voices of the modern mind uttered ideas born of limited thinking that ignored the heritage of human achievement. As Noel Annan noted, Oakeshott had gone against the grain of his own generation and had railed about "the lamentable spectacle of 'a set of sanctimonious, rationalist politicians'" in post-war England promoting a welfare state that had undermined the roots of moral behavior and other politicians offering an equally detestable rationalist ideology to an unsuspecting public.[66] From this investigation of Oakeshott's idea of a liberal education, it is clear that he could also have been talking about the effects of rationalism on education.

The thoughts of Michael Oakeshott on liberal learning began as a critique of the modern bureaucratic and technocratic mind, especially in politics and higher education. In his inaugural lecture at the London School of Economics, moreover, he worried about the effects of rationalism on an education for engaging in the political dimension of the mode of practical experience. In the essays on education he wrote during the decade and a half that followed this lecture, he offered British society and the world his notion that a liberal education is an initiation in the languages of the heritage of human achievement and a preparation for participation in the conversation of humankind. Noel Annan thought his ideas were romantic and failed to account for the enormous social changes that had occurred in post-war Britain.[67] Yet his romanticism must be seen, not as a flight of fancy, but a romantic view in the historical sense of critically looking to tradition as a source of understanding the whole of human experience and as the intellectual resources needed to engage in the human conversation about the modes of experience. Furthermore, there is sufficient evidence of forms of rationalistic thinking in modern society that perhaps we should worry as did Christopher Lasch when he called for a new notion of progress grounded in an understanding of the competing interpretations of how a society can best deal with the vicissitudes of existence.[68] Finally, as one reads the elegant prose of Michael Oakeshott in all of his writings, notwithstanding the vagueness of his ideas, one is struck by his insight into the human condition and the risks to it from modern technocratic thinking. One is forced thereby to reconsider the meaning of a liberal education, to see it as an initiation into the whole of human experience, not by reifying one of the modes of experience but by enabling one to hear the voices, understand their meaning, and offer another voice in the on-going conversation of humanity.

ENDNOTES

1. Noel Annan, *Our Age: English Intellectuals Between the World Wars, A Group Portrait* (New York: Random House, 1990), 387. The other two "deviants" of the generation identified by Annan were the novelist Evelyn Waugh and the literary critic F. R. Leavis. See chapters 11, 20, and 24.

2. Michael Oakeshott, *Rationalism in Politics and Other Essays*, with forward by Timothy Fuller (Indianapolis, IN: Liberty Fund, 1991 [London: Methuen & Co., Ltd., 1962]), 5-6. This edition of *Rationalism in Politics* includes several additional essays by Oakeshott.

3. Timothy Fuller, "Forward," in ibid., xiv-xv.

4. Harwell Wells, "The Philosophical Michael Oakeshott," *Journal of the History of Ideas* 55 (January 1994): 129.

5. Oakeshott, "On Being Conservative" in *Rationalism in Politics and Other Essays* (London: Methuen & Co., Ltd., 1962), 168-96. The remaining citations from *Rationalism in Politics* are from the 1962 edition.

6. Wells, "The Philosophical Michael Oakeshott," 129-45; See also David Walsh, *The Growth of the Liberal Soul* (Columbia, MO: University of Missouri Press, 1997) and Michael H. Lessnoff *Political Philosophers in the Twentieth Century* (Oxford, UK: Blackwell Publishers, Ltd., 1999).

7. Paul Franco, *The Political Philosophy of Michael Oakeshott* (New Haven, CT: Yale University Press, 1990), 9-11; Terry Nardin, *The Philosophy of Michael Oakeshott* (University Park, PA: The Pennsylvania State University Press, 2001), 4-5, 107-08; John Gray, "Oakeshott as a Liberal," in *Post Liberalism: Studies in Political Thought* (New York: Routledge, 1993)40-46. See also John Gray, *Two Faces of Liberalism* (New York: New Press, 2000).

8. R. S. Peters, "Michael Oakeshott's Philosophy of Education," in *Politics and Experience: Essays Presented to*

Professor Michael Oakeshott on the Occasion of His Retirement, ed. by Preston King and B. C. Parekh (Cambridge: Cambridge University Press, 1968), 43-63.

9. Annan, *Our Age*, 387-401; Robert Grant, *Oakeshott (Thinkers of Our Time)* (London: The Claridge Press, 1990); David Boucher, "The Creation of the Past: British Idealism and Michael Oakeshott's Philosophy of History," *History and Theory* 23 (1984): 193-214 and "Human Conduct, History, and Social Science in the Works of R. G. Collingwood and Michael Oakeshott," *New Literary History* 24 (1993): 697-717; Gertrude Himmelfarb, "The Conservative Imagination: Michael Oakeshott," *American Scholar* 44 (Summer 1975): 405-20 and "'Supposing History Is a Woman--What Then?'" *American Scholar* 53 (Autumn 1984): 494-505. Forty years ago, intellectual historians faced withering critiques from social historians about their tendency to remain in the rarified atmosphere of ideas expressed by intellectuals without ever asking the question, What happens to ideas as they penetrate minds in the society below the level of the elites? Many contemporary intellectual historians and some philosophers have argued that to understand the meaning of ideas, one must explore the intellectual and social context in which they were developed. One historian, William Bouwsma, for instance, recently wrestled with this issue and suggested that to call the study of ideas in the past intellectual history is to suggest that humans have a special faculty associated with the brain and located in a high place that enables them to deal with "'higher things.'" This abstraction, inherited from the Greeks, however, is too limited. We need a different notion of "intellectual" history. Bouwsma prefers to call it "cultural" history, because "…we need now to recognize that 'thought' takes a multitude of forms, that it operates at various social levels, and that it generally expresses complex impulses emerging out of holistic and infinitely complex selves, unconscious as well as conscious." William Bouswma, *The Waning of the Renaissance, 1550-1640* (New Haven, CT: Yale University Press, 2000), ix.

10. Peter Clarke, *Hope and Glory: Britain 1900-1990* (London: Penguin Books, Ltd., 1996), 224-31

11. Ibid., 283-87.

12. W. H. G. Armytage, *Four Hundred Years of English Education* (Cambridge: Cambridge University Press, 1964), 237-38. Nobel Prize winner Sir Frederick Gowland Hopkins and industrialist Sir Josiah Stamp, respectively in 1933 and 1936, told the British Association for the Advancement of Science that government should use planning techniques. Philosopher Karl Popper argued for a scientifically driven society in which humans could gain increasing control over the social environment in the same way natural scientists were gaining control over the physical world. These demands for a scientific society gained the support of such notables from the natural and social scientific communities as Sir Richard Gregory of *Nature*, Sir Henry Tizard, F. A. Lindemann, Harold Laski, Julian Huxley, and Karl Mannheim. One of the most important effects of these clarion calls for a scientifically planned society was the adoption of operational research tools by the Ministry of Education, established under the Educational Reform Act of 1944, commonly known as the Butler Act.

13. Ernest Simon, "The Universities and the Government," *Universities Quarterly* 1(1946-47): 79-95, in *The Creation of the University System*, ed. by Michael Shattock (Oxford: Blackwell Publishers, Ltd., 1996), 35; Michael Shattock, "The Creation of the British University System," in ibid., 4-5. See also A. H. Halsey, "British Universities and Intellectual Life," in ibid., 61-71.

14. See Clarke, *Hope and Glory*, chap.7 and Annan, *Our Age*.

15. Armytage, *Four Hundred Years of English Education*, 237-38. C. S. Lewis, warned in *The Abolition of Man* (1946) that a society dominated by technique would result in the creation of "men without chests." He also worried about the power of those who assumed the role of technocratic planners and thus asked, "Who would control the controllers?" Lewis had recently come to public prominence through his widely-read *Screwtape Letters* (1942). Further criticism came from T. S. Eliot in *Notes Toward the Definition of Culture* (1948). He warned that the proposals for reforming the society may not produce desirable results. Eliot thought that a scientifically planned society would limit education. Happy with the class-oriented traditional educational system of Britain, he did not believe that education would enable the society to achieve the goals of the planners, nor would more education necessarily make people happier. He also questioned the goal of expanding equality of opportunity through education, suggesting it would limit education to that which would bring success, and that only those who learned to play the "game," as it were, would become successful. A third critic of technocratic planning was the former chairman of the University Grants Committee, Sir Walter Moberly, who thought the planners had created a

religion, which he called "scientific humanism." According to Moberly, this new religion was a blend of the ideas of "Francis Bacon and Karl Marx."

16. Oakeshott, "Rationalism in Politics," in *Rationalism in Politics*, 1-2. The characterization of the Rationalist as a philosophe comes from Wells, "The Philosophical Michael Oakeshott," 135.

17. Oakeshott, *Rationalism in Politics*, 2.

18. Ibid., 8-11.

19. Ibid., 11-13.

20. Ibid., 3-4.

21. Ibid., 5-6.

22. Sir Walter Moberly, *The Crisis in the University* (London: SCM Press Ltd., 1949): 7-11.

23. Oakeshott, "The Universities," 122-30.

24. Ibid., 144-150.

25. Ibid., 150-54.

26. Clarke, *Hope and Glory: Britain 1900-1990*, 288. See also A. H. Halsey, "Higher Education," in *British Social Trends Since 1900*, ed. by A. H. Halsey (London: The Macmillan Press, Ltd., 1988), 268-96 and "Further and Higher Education" in *Twentieth-Century British Social Trends*, ed, by A. H. Halsey and Josephine Webb (London: Macmillan Press, Ltd., 2000), 221-53.

27. Oakeshott, "The Universities," 155-57.

28. Michael Oakeshott, "The Idea of a University," in *The Voice of Liberal Learning* with forward and introduction by Timothy Fuller (Indianapolis, IN: Liberty Fund, 2001), 105-10, 108, 110-13, 116-17.

29. Ralf Dahrendorf, *LSE: A History of the London School of Economics and Political Science, 1895-1995* (Oxford: Oxford University Press, 1995), 47, 368-69. In addition to leftist scholars such as Dahrendorf and Harold Laski, the conservative economists F. A. Hayek and Lord Lionel Robbins had held faculty appointments at LSE, although Hayek had left for the University of Chicago in 1950.

30. Ibid. 113.

31. Ibid. 118-119.

32. Ibid. 123-124.

33. Ibid. 126.

34. Ibid. 126-127.

35. Ibid. 128-129.

36. Ibid. 132-133.

37. Ibid. 133.

38. Josiah Lee Auspitz, "Michael Oakeshott, 1901-1990," *American Scholar* 60 (Summer 1991): 354-56.

39. Michael Oakeshott, *The Voice of Poetry in the Conversation of Mankind* (London: Bowes & Bowes, 1959). Originally published as a brief book, Oakeshott later included this essay in *Rationalism in Politics*.

Citations in this essay come for the 1991 edition, edited by Timothy Fuller.

40. Oakeshott, "The Voice of Poetry," in *Rationalism in Politics*.

41. Ibid., 489-90.

42. Ibid., 491, 495-528.

43. Ibid., 534.

44. Ibid., 490-91.

45. Committee on Higher Education, *Higher Education: Report of the Committee Appointed by the Prime Minister under the Chairmanship of Lord Robbins* (London: Her Majesty's Stationery Office, 1963), 1, 281-82. See

Michael Shattock, "The Creation of the British University System," in *The Creation of a University System*, ed. by Michael Shattock (Oxford: Blackwell Publishers Ltd., 1996), 1-27.

46. Michael Oakeshott, "Learning and Teaching," in *The Voice of Liberal Learning*, 35-36.

47. Ibid., 37.

48. Ibid., 38-41.

49. Ibid., 42-43.

50. Ibid., 49-60.

51. Michael Oakeshott, "Education: Its Engagement and Frustration," in *Education and Reason...* ed. by R. F. Dearden, Paul Hirst, and R. S. Peters, Timothy Fuller included this essay in *The Voice of Liberal Learning*. Citations from this essay are from the reprinted version in *The Voice of Liberal Learning*. Oakeshott, "Education," 62-67.

52. Ibid., 68-72.

53. Ibid., 74-77.

54. Ibid., 77-82; see also C. S. Lewis *The Abolition of Man; or, Reflections on Education with Special Reference to the Teaching of English in the Upper Forms of Schools* (London: Oxford University Press, 1943).

55. Ibid., 83-104.

56. Timothy Fuller noted that this lecture was published in *The Colorado College Studies* 12 (1975).

57. Michael Oakeshott, "A Place of Learning," in *The Voice of Liberal Learning*, 1-15.

58. Ibid., 16-17.

59. Ibid., 19-21.

60. Ibid., 22.

61. Ibid., 23.

62. Ibid., 23-26.

63. Ibid., 28-30.

64. David Bromwich, "The Art of Conversation [A review of *The Voices of Liberal Learning: Michael Oakeshott on Education*], *New Republic*, 10 July 1989, 33-36; Bruce A. Kimball, "Professions of Language and Reason," *American Journal of Education* 98(May 1990): 251-69; John Searle, "The Storm Over the University," *New York Review of Books*, 6 December 1990, 34-42.

65. Anthony O'Hear, "Michael Oakeshott, 1901-92 [sic]," in *Fifty Modern Thinkers on Education*, ed. by Joy A. Palmer with advisory editors Liora Bresler and David E. Cooper (London: Routledge, 2001), 48

66. Annan, *Our Age*, 387.

67. Ibid., 387-401.

68. Christopher Lasch, *The True and Only Heaven: Progress and its Critics* (New York: Norton, 1991).

TIME IN BABYLON [1]—CONTEMPORARY AMERICAN FICTION AND ETHICAL LIVING: THREE WORKS BY BARBARA KINGSOLVER, JIM HARRISON, AND JOHN MURRAY.[2]

Douglas R. Davis, Georgia State University

Last week, in a conversation with my father, he asked me how my preparations for this address were coming. Fine, I said. He then gave me some fatherly advice, "just remember an after dinner talk should be short and funny!" After the conversation, feeling a sense of dread because my talk was getting rather long and was not filled with much humor, I called my friend Anita and asked, "How can I make a philosophical talk on the critical issues of our time short and funny?" "I don't know," she replied, "but you really do not want your audience crying in their dessert!" Not feeling any better, I turned to my dog Shivas and he said, "Scratch my belly." So please finish your desserts and if I get too serious, or if I talk too long, I will not mind if you scratch your bellies.

My topic tonight is serious yet I will try to make my points brief. I believe we are living in serious and, it often seems to me, dark times. I find many recent events and trends deeply troubling and I feel there is much to be concerned about. Without becoming overtly political on the eve of a critical election, I want to talk this evening about what I find to be a loss of purpose and meaning in education. Certainly, the purpose and meaning of education are common topics in educational philosophy; yet, I hope to provoke thought on some old issues in new and intriguing ways.

I want to explore the purpose and meaning of education through three contemporary American authors and three examples of their literature that have nothing directly to do with education. It is my belief that these three authors, through the medium of fiction, speak eloquently on the essential issue of what Warren Zevon called "my dirty life and times."[3] This exploration is an appeal and argument for a consistent educational ethic. Simply, I believe educators must be guided by a responsibility for the future of humanity and the natural environment that sustain us. I argue that the purpose of education needs to be refocused on ethical relationships; relationships between humans, and relationships between humans and the natural environment. In support of my argument, I will discuss works of fiction by John Murray (20040, Jim Harrison (2004) and Barbara Kingsolver (2001). All three authors explore human relationships with a focus on the land with remarkable insight and compassion. More important, however, these works

provide meaning to my call for a consistent educational ethic.

Milan Kundera (1993) describes the novelist as "an explorer of existence." Kundera's collection of essays in the book, *The Art of the Novel,* describes the European novel as a reaction to the "forgetting of being." Kundera laments that as the domination of science swept Europe in the 18th and 19th centuries, Europeans lost sight of the world as a whole and of the individual self. The ontological was not completely lost and Kundera locates ontological meaning in the novel and states, "Indeed, for me, the founder of the Modern Era is not only Descartes but also Cervantes." Kundera continues, "If it is true that philosophy and science have forgotten about man's being, it emerges all the more plainly that with Cervantes a great European art took shape that is nothing other than the investigation of this forgotten being."

In the spirit of Kundera, I wonder if something of our being is not lost in the current hegemony of popular culture and vitality of the technical-rational information age. For this essay, I label that which is lost, relationship, specifically relationship with others and relationship with the land. Regardless, if relationship is lost in the essentialist metanarratives of techno-rationale information systems, it emerges, as with the modern European novelist revered by Kundera, in contemporary American fiction.

John Murray

The first author I will discuss is John Murray (2003). Murray's only publication is a collection of short stories published in 2003 entitled, *A Few Short Notes on Tropical Butterflies*. Murray is an M.D. who, for the past nine years, has worked full time with child health programs in Eritrea, Ethiopia, Ghana and Uganda. The lead characters in Murray's stories are typically individuals with high levels of technical training struggling with the irrational lives and conditions of ordinary people in regions of the world fraught with war, poverty, disease and famine. Murray explains his characters:

> Many of the characters in these stories - doctors or scientists - have very sophisticated ways of rationalizing what they see - in medical or scientific terms - but are unable to deal emotionally with the situations they face. Because

they do not know how to express emotions directly, they do it in other ways - by thinking technically, or in intellectual terms, or by not thinking about it at all. I think this is true of all of us to varying degrees - we all learn ways, good and bad, to deal with our emotions.

Murray's stories are about loss and suffering with a suggestion of redemption held out. The settings are the epidemics, the famines, and the genocides often read about in newspapers but rarely lived by Americans. In contrast to horrifying descriptions of the worst conditions of human suffering, he describes the beauty of the landscapes in which these stories are set in vivid detail.

The manner in which Murray presents his stories suggests personal experience. In an interview, Murray speaks of an experience similar to his story, "Watson and the Shark":

> I did refugee work when I was with the CDC and was in Burundi for the civil war there. Many people were killed in the most terrible ways, because of their ethnicity, and this was very difficult to deal with. We had been working for some time to improve local health systems and in a few days all of this work was completely destroyed. Several colleagues disappeared, and we were threatened often by people with knives and guns. This really made me question what I was doing there and whether it was possible to change anything in the face of deep-seated ethnic and tribal conflicts. More than that, I felt as if all of my training and technical knowledge was really quite useless.

Each story, in its own way, contrasts the dominant techno-rationalism in American culture with the lived experiences of the most dispossessed people in the world. Through the focus on lived experience, Murray explores relationships in a unique, relevant and inspiring manner.

In the story "White Flour," Murray describes, through the point-of-view of a young man named Joseph, relationships within a mixed-culture family. In an unusual twist, both the mother and the father have rejected their own culture. The mother is Indian and embraces and seeks success as a scholar in American universities. The father's story is not fully known until the end of the story but the plot of the story revolves around the fact that the father "has left." Not only has the father physically left, he has also psychologically and culturally left. He has literally dropped out and the mother simply describes him as "insane."

The story that emerges, however, is a version of the classic theme of the wise man deemed insane. As the story unfolds, a subtle shift takes place in which the father is increasingly revealed as rational and sane while the culture of humans is increasingly shown to be irrational and insane. At the end of the story, Joseph, at the request of the mother, goes to Bombay to convince his father to return to American and the family. The details of the father's life and work are finally revealed:

> His father is enthusiastic. He wants to show Joseph what he has been doing. He takes him into the Jogeshwari slums, walking ahead with long, loping strides .... Open drains run the length of the streets. Young children carrying yellow plastic bottles of fresh milk on their shoulders stare at them. People are quiet and stand back when his father walks past. He is offered a chair at every house he passes. All the thanks I need or deserve, his father tells him, is the offer of a chair .... His father takes him to health clinics and introduces him to trained volunteers in white coats who shake Joseph's hand and flash rows of teeth when they learn that he is the son. He shows him drug cabinets neatly stocked with capsules and tablets and rehydration sachets; opens fridges and points to the stacks of vaccines; demonstrates the Salter scales and steam sterilizers. A little bit of knowledge, he says, can make a world of difference. (127)

And, a bit later, Murray provides details of the father's living conditions:

> His father lives in two whitewashed rooms with very little furniture. On a low table, there is a stack of medical journals and a stack of newspapers and a chess set. "The Universal Declaration of Human Rights" is mounted on the wall in a thin frame. He has no clocks in the house, does not carry a watch, gets up with the Muslim call to prayer, washes in tepid brown water that smells of sulfur. (128)

Although the father proclaims that a little bit of knowledge does make a world of difference, Murray presents a different view when Joseph and his father hear a disturbing news cast:

> "Hindus are attacking Muslims," his father says in the dark.
>
> "It doesn't make sense to me," Joseph says.
>
> "Nothing makes sense," his father says. "I'm sorry to say."
>
> "There must be a reason."
>
> "Now you know why I am here," his father says.

By juxtaposing personal knowledge and social insanity, Murray presents a clear and inspiring message: things do not have to be the way they are. The state of affairs in the world does not make sense.

I suppose at this point I am beginning to sound rather serious. In that case, let's pause for a moment for a belly scratch.

Jim Harrison

Jim Harrison (2004) also explores a world that makes no sense in much of his work including his most recent novel, *True North.* In preparation of this section, I read multiple reviews of *True North* and multiple commentaries on Jim Harrison. Harrison certainly evokes strong feelings and opinions. Some find him tedious and boorish, others see him as the next Hemingway or Faulkner. Regardless, I was struck by how few reviewers of *True North* found the same meaning I did in the novel—I think they missed Harrison's key message.

Just as in "White Flour," *True North* is a story centered on a young man, David Burkett, and his relationship with his father. On the surface, *True North* is a novel about a dysfunctional family and a young man attempting to find purpose and meaning in his life. The larger story, however, is a family legacy of environmental destruction; specifically, the clear-cutting of millions of acres of white pine in the Upper Peninsula of Michigan in the late 19th century.

In "White Flour", Joseph tells his father "It doesn't make sense to me." In response, his father says, "Nothing makes sense." "There must be a reason," Joseph responds. "White Flour" explores the theme of no-sense in response to violence. *True North* explores the same theme in response to environmental devastation. Both works embed the search for meaning, the search for a reason, within human relationships. In *True North,* the story is about a dysfunctional family and a troubled young man; yet, on a deeper level, the relationships are representative. The relationships within the Burkett family and the other relationships of David's life are symbolic representations of relationships between humans and the land. David searches for the reason why his forefathers raped the land just as he seeks comprehension of his father's sexual abuse of young women.

But there is no reason, only unreason, only insanity. Jim Harrison's prose explores the human soul, explores human existence as a whole. William Corbett, describes *True North* "as a pure and simple story of American rapacity at the moral center of our manifest destiny." *True North,* according to Corbett,

dramatizes a conflict at the heart of America's character:

We are caught between the self, fearful of giving up our individuality, and some larger purpose that we think of as ours by some historical demand. We have large appetites, great fears, and temperaments prone to wildness. David Burkett's forebears despoiled the wilderness that surrounded them, and David Burkett is bewildered. In an early poem, Harrison says, "Form is the woods." As I read *True North*, I could not get those words out of my mind.

Much of *True North* is set in the woods of the UP of Michigan and the descriptions are magnificent. Form is in the woods and, Harrison, seems to suggest, so too is reason.

In his short story, "The Beast God Forgot to Invent," Harrison considers reality and perception. In an interview with The Bookreporter.com, Harrison explains his motive:

After a lifetime of world travel I've been fascinated that those in the third world don't have the same perception of reality that we do. To approach the perceptual complication in our own culture, I gave my character a closed head injury, a fascinating but often mortal condition. The character Joe who roams the wilds is also a metaphor for our incomprehension of the artist.

I want to return to the topic of education and ask: where is the incomprehension?

Tyler Johnson acknowledges the difficulty and incomprehension of *True North* yet believes "it's a small and honest price for a work that takes a magnifying glass to the mental and spiritual costs of this country's ascent at the expense of the poor and the land."

The value of Harrison's work is that it unifies social justice and treatment of the environment, humans and their relationships with each other and with the land. Corbett makes this point well, "Out of violence and the determined annihilation of nature and the human spirit only violence can come." Annihilation of nature and of the human spirit are the same.

At this point, I wonder, does education feed the perceptual complication in our own culture? Or, in regards to a more important point, is it time for another belly rub or, perhaps, a rub from your neighbor?

Barbara Kingsolver

It is my opinion that no other author unites issues of social justice and the environment as eloquently as

Barbara Kingsolver. Through the views of her characters, Kingsolver explores the meaning of being, human potential at its best and worst, the relative and ambiguous nature of reality, the complexity of life, and humor. Kingsolver offers possibilities for change, for a new way of being. In her novel, *Prodigal Summer*, Kingsolver sets three stories in the forests and mountains of southern Appalachia. The publisher describes the book as, "a hymn to wildness that celebrates the prodigal spirit of human nature, and of nature itself. It weaves together three stories of human love within a larger tapestry of lives amid the mountains and farms of southern Appalachia."

Kingsolver is a trained biologist and many characters in *Prodigal Summer* are well-versed in biological knowledge; yet, for me to go into the circumstances of key characters or the plots of the three stories in this brief talk would not add to my argument. The story concerns not only the people but also, and perhaps more importantly, it is the story of a regional ecological system described and explained in exquisite detail. Thus, the den of newly reintroduced coyotes, the history of the white chestnut, and the life-cycles of the flora and fauna are as meaningful as the human stories. In response to questions from readers in I-Village (2002), Kingsolver describes her work:

> My agenda is to lure you into thinking about whole systems, not just individual parts. The story asks for a broader grasp of connections and interdependencies than is usual in our culture.

Throughout *Prodigal Summer*, the force of the connections and interdependencies, both human and ecological, is love and procreation.

Just as in the works of Murray and Harrison, relationships are key. What sets Kingsolver apart is that the stories in *Prodigal Summer* are of people changing. They are stories of people growing and learning how to live in harmony with each other and with their environment. Kingsolver's work is filled with a sense of wonder.

It is here where I find tremendous meaning for a new ethic of education: An ethic of relationships. An ethic with recognition of the incomprehensible, recognition of the whole, and recognition of new possibilities for education.

The purpose of education today seems lost in the din of accountability, systems approaches, curriculum standardization, and canned pedagogical programs—in short, we are bound up by positivist techno-rational assumptions of the nature of schooling. Under all of this, the purpose of education is today centered on a corporate, market-driven

emphasis on the development of human capital—the development (production) of not only efficient producers but also vigorous consumers. The central tenet of the current system's metanarrative is measurement. Efficiency demands measurement and measurement for efficiency is the road map of a market economy. Thus, it is no accident that current measurements, standardized tests, are, in essence, most relevant to production. Standardized tests seek to measures students' potential ability to produce; in other words, they seek to measure human capital. Certainly, the market economy has led to a standard of living for many Americans unprecedented in human history. Nonetheless, the market economy has its premise on a questionable assumption. Given the increasing indications that the world's ecosystems are under stress from the need for ever increasing production.

Resources are limited and the ecological earth, as a natural system, is exhibiting clear signs of damage. I imagine a train, on a single set of tracks, heading for a cliff. To expand this metaphor, I fear that our society as a whole and many individuals in education, are diligently working to make the train go faster. Unfortunately, we are not, as a whole, working to turn the train onto a different track. It actually seems that many are not aware of the cliff or do not even believe it exists.

The evidence of environmental stress is nonetheless compelling. Just in the past week I have read the following in my local newspaper:
1. There is new and strong scientific evidence that the ice sheets of Antarctica are melting at an unprecedented rate. And, the rate of melting is increasing.
2. Levels of acidity in the world's oceans are increasing at a rate 100 times faster than previous measures taken only a few years ago.
3. The CDC in Atlanta released a report warning of evidence of new forms of Avian Flu in Asia and the extreme danger resulting from new rapidly emerging viruses worldwide.
4. Pollen from experimental fields of genetically altered grass in Oregon has escaped and cross-pollinated with native grasses in a thirteen square mile area. Scientists fear that it may be too late to control the genetically altered gene. As a result, new herbicide resistant grasses may threaten agriculture globally.

In addition to signs of environmental stress, we are fighting a war that seems to be creating more mortal enemies than it is eliminating. In addition,

there is the prospect that the "war on terrorism," or the war on "Islamic extremism" (or perhaps it is just a continuation of the thousand-year conflict between Christianity and Islam) will continue for the rest of our lives!

To me our world, our American culture, and our education system, makes no sense; there is no reason; it is incomprehensible; it is bewildering. In response, I have examined works of fiction for meaning to make an appeal for a consistent educational ethic, an ethic based on relationship, the relationship between humans and relationship between humanity and the natural world. In the spirit of Kundera, I have located something of being human, of what it means to be alive in 21st century America. I find a temperance of our techno-rational culture in the ontology and the meaning of relationship found within fiction.

In closing, I would like to say something about my title. I love music and I particularly enjoy music often labeled (mislabeled) bluegrass, folk, grassroots, and/or jam bands. I like songwriters who compose songs as poetry. Lyrical poetry inspires much of what I write. Given this, I want to enclose for you the lyrics of the song that inspired this talk, *Time in Babylon*, by Emmylou Harris. For me, it is a dire and harsh description of our culture yet it ends with a sense of hope. It is my sincere wish to close tonight with a sense of hope.

Time In Babylon
(Emmylou Harris/Jill Cunniff)

Five-lane highway danger zone
SUV and a speaker phone
You need that chrome to get you home
Doin' time in Babyion
Cluster mansion on the hill
Another day in Pleasantville
You don't like it take a pill
Doin' time in Babylon

In the land of the proud and free
You can sell your soul and your dignity
For fifteen minutes on TV
Doin´time in Babylon
So suck the fat, cut the bone
Fill it up with silicone
Everybody must get cloned
Doin' time in Babylon

Little Boy Blue come blow your horn
The crows are in the corn
The morning sky is red and falling down
The piper's at the till
He's coming for the kill
Luring all our children
Underground in Babylon

We came from apple pie and mom
Thru Civil Rights and Ban the Bomb
To Watergate and Vietnam
Hard times in Babylon
Rallied 'round the megaphone
Gave it up, just got stoned
Now it's Prada, Gucci and Perron
Doin' time in Babyion

Get results, get 'em fast
We're ready if you got the cash
Someone else will be laughin' last
Doin' time in Babylon
So put that conscience on the shelf
Keep the best stuff for yourself
Let the rest fight over what is left
Doin' time in Babylon

Little Boy Blue come blow your horn
The crows are in the corn
The morning sky is red and falling down
Let your song of healing spark
A way out of this dark
Lead us to a higher and a holy ground

ENDNOTES

1. Song title written by Emmylou Harris and Jill Cunniff, on the CD, *Stumble into Grace* (2003), Nonesuch Records, 79805.

2. This paper was presented as the Presidential Address at the 2004 meeting of the Society of Philosophy and History of Education.

3. From the song "My Dirty Live and Times" by Warren Zevon on the CD, *The Wind,* Warren. Zevon Music, (BMI).

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MINORITIES IN EDUCATION – ENUFF TALK – TIME FOR ACTION

William E. Davis, Chancellor, Professor Emeritus, LSU

(The word "minority" is relative. In New Mexico, the Native Americans and Hispanics comprise 55% of the population, which makes the Anglos a minority. In New Mexico, an "Anglo" is a white non-Hispanic -- "Gringo" if the speaker is in a bad mood. The Indians call African Americans "black tybos," meaning, "black white men," inferring that their language and culture resemble that of the Anglos.)

Sometimes, as teachers and educators, I think we forget that to a student the teacher is one of the most significant people in their lives, and that students take their cues of their own ability and talents – or perceived lack of ability and talents – from a teacher. I didn't just make this up. I borrowed it from a delightful, insightful article in our local paper – a reprint of a column by Jon M. Andes, a Superintendent of Schools in the Worcester County, Maryland, public school system.

He referred to himself and fellow students in his days in grade school and wrote:

We would rather play than read. We would rather talk than solve math problems. We were told that we were a bad class with little ability. We acted the part.

. . . We were a demoralized group of kids who earned attention and acknowledgment by being bad and acting stupid. Our self-perception and our expectations were low. We were prepared to experience more lectures on behavior, periodic loss of recess time, and punishment that included printing over and over again a message about being good.

He went on to relate how on that first day his teacher asked each student to print his or her name on a sheet of paper and list the activities he or she liked. Then, as students read at their desks, the teacher moved from desk to desk and conversed with each of them Andes continued:

During our conversation, the teacher took time to learn as much about us as we were willing to share, reviewed our list of our favorite activities, and listened to us read. As each conversation ended, she would comment about our list of activities and tell us that we were smart, talented and polite.

After visiting each child, the teacher spoke to the entire class. . . She told us that we were a very special group of children, that we were a class destined to do great things, that we would work together to learn and grow. She told us that she was very impressed with us and that she was proud to be our teacher.

On that first day of school, I learned about the power of teaching. I learned that learning takes place in a classroom through the interaction between students and a caring and supportive teacher setting high expectations for the children as well as the teacher. . . I learned about the enormous power of teaching and the awesome responsibility that comes with teaching. I learned that the influence of a teacher lasts forever.

Andres concluded by emphasizing the moral imperative to make sure every child has a teacher of promise.[1]

More importantly, however, he reminded teachers everywhere and on every level that education is very personal for each and every student. When the teacher takes the time to know the student and motivate the student, the relationship paves the way for deep and lasting learning. This is the first and most important step in working with a minority student – for working with **any** student from kindergarten to the Ph.D.

Starting from that premise, let me say that it is delightful to be an aging, opinionated educator and teacher. Not that I am any smarter, but people tend to be less critical. Instead of tipping their hats when they greet me, they tap their foreheads.

As a senior citizen, one can emote from experience without having to have a Ph.D. thesis or a publication in a learned journal to back up outrageous statements. You are your own source – your own expert, and you are free at last to say what you think. So, while most of what I have to say will be drawn from successful personal experiences over the past 50 years, please know that down deep I am a very humble man. I have a lot to be humble about.

For starters, in working with minorities of any background on any problem, begin with the premise that they are good people eager to learn and you are the teacher. Whether teaching middle school English or a Ph.D. course on Higher Education Finance, as a first assignment, I ask each student to write a short autobiography. As students, who are they? Where are they coming from? Where are they going? What do they want me to know about them. Then, I make time or find time to meet with each personally. With many students over many years on many levels, this approach has never failed. The important point, however, is that every teacher – and I consider administrators as teachers – should have strong beliefs

on how to relate to students. It doesn't cost anything. It is a matter of attitude.

Sometimes, in states like New Mexico which have large segments of the population who do not speak English in their homes, there are real communication problems in educating Hispanics and American Indians when the teaching is done only in English. In such states, it seems advisable to encourage Hispanics and American Indians to become teachers–better yet, role models for their students. Also, there should be some incentive for being bilingual. Why not pay a bonus, like $1,000 a year, to teachers who were proficient in two or more languages? It would produce a big return on a small investment and emphasize the value placed on educators who are bilingual.

Likewise, we should seek to find ways to encourage our best and brightest young people to become teachers–a noble profession–where the compensation for time and education is not always reflected in the salaries. There is an old joke that a teacher must take a vow of semi-poverty upon entering the profession. Sadly, too often, this is true. The New Mexico Student Loan Foundation now excuses all interest on loans for people who enter the teaching profession (also nursing). Some foreign nations, such as Taiwan, subsidize the education of those who go into teaching. And in Europe it is said that tombstones are engraved to honor those who have been teachers. We respect the importance of the profession. Sometimes, however, we do not treat it like a profession.

Moving on to the expanded responsibilities and, sometimes, power as an administrator, I believe one must first identify the problems that need to be solved, and then find workable solutions. Actually, it's a pretty simple approach.

As a fledgling president at the University of New Mexico, one of our immediate problems was recruitment of students. Particularly important to us was the recruitment of Hispanic and American Indian students representing 55% of the total population of the state. Some of the steps we took included asking our alumni clubs in virtually every town in the state to interact with public school officials in their community and identify and contact student leaders who might come to UNM. Needless to say, minority students were targeted and encouraged to attend UNM. Housewives, one of the greatest underutilized resources in the country, did a bang-up job of feeding us names and talking to prospective students.

Internally, we asked faculty members to **volunteer** to make at least five phone calls to prospective students. That succeeded so well that we upped the ante and asked how many would be willing to visit five families, sit in the kitchen, eat *posole*, drink strong coffee, and recruit the son or daughter like a coach would go after a 6-10 senior who could dunk with either hand and on a hot day when his mother was mowing the lawn would take her a cold glass of water. To my amazement, more than 400 volunteered. We actually had over 600 home visits in a year. I volunteered and really got educated as to the trials and perils of registration. I am also pleased to report that **every** member of the administrative team likewise volunteered. What élan! What spirit! Soon they were volunteering for everything all over the place.

Recruitment succeeded beyond our wildest dreams. Where previously over 60% of the students who scored above 23 on the ACT left the state to attend college, within two years, more than 60% were choosing UNM.

Concurrent with recruiting students was a concern for retaining them. In this endeavor, we turned the clock back and reintroduced faculty advisement of students. Again, we asked for volunteers who would agree to advise five students (from any academic discipline) for a year, including meeting with each student at least once a month. Again, the faculty came forth in numbers, and the program was an instant success as reflected in the improved retention records. Faculty learned about the registration and academic programs, and students learned that faculty had a specific interest in them.

Another lesson I learned was that it was important to have strong minority centers. These provided social opportunities as well as cultural reinforcement – important considerations for all ethnic and racial groups. There were some critics who were of the opinion that minority centers would weaken the ties to other areas of the University. However, quite the opposite was true as each encouraged members to run for student offices, work on the publications, and participate in the full gamut of opportunities on a campus. These students wanted all to know that they were there and that UNM was a better place because of them. By 1981, 39% of the new students in the freshman class at UNM were minorities.

Several other highly successful programs focusing on the cultural background and the Hispanic and Indian influence on the University of New Mexico included a minority enrollment of more than 20% of the Engineering majors; the Latin-American Institute which offered more courses in this field than any university in the country; library holdings of more

than 200,000 volumes in Spanish and Portuguese; two Hispanic journals, *The Latin- American Research Review* and *the Hispanic American Historical Review*; the Southwest Hispanic Research institute; a ten-year project for the translation of the Don Diego de Vargas papers to show he really was the "Father of Our Country"; the graduate program in creative writing for Hispanic and Indian authors; and a university press that publishes and features Southwestern scholars and writers.

After seven years at the University of New Mexico, I accepted a position as Chancellor of the Oregon State System of Higher Education. In this post, I was working with the leadership in eight institutions governed by a single board.

One of our first tasks was to get rid of remedial courses and shift the burden back to the high schools to prepare their students for college. This led to establishing a statewide admission policy with specific core courses in English, mathematics, social sciences, and physical and natural sciences. In developing these standards, we involved public school teachers in each of these areas and scheduled "town-hall" type meetings with school officials and parents and students all over the state. Oregon is a beautiful state. I had a good excuse to visit every county and every community and meet fellow educators and get acquainted with the parents of prospective students. At first, there was some protest from the rural schools that they could not attract either faculty or students for courses in chemistry or physics or advanced math. So, we provided them an out. If the particular School Board would write a letter specifying its district was **unable** to offer a required course, we would admit the student provisionally. However, **NEVER** did we receive such a request.

To recruit minority students from under-represented racial groups, the governing board (with the blessing of the Governor and the Legislature) authorized each of the eight institutions to offer a specific number of scholarships for minorities covering tuition and fees. This was accompanied by meetings in every school district where faculty and administrators from the state colleges and universities met with minority students (7th and 8th graders) and their parents to discuss what a student must do to qualify for the stipend. (We got to them early in their academic program so they could dream and plan ahead.) We estimated that an institution could accommodate these additional students with no increase in the instructional costs. Thus, the Legislature bought on to "corridor" funding – namely,

neither adding nor subtracting funding based on the number of students unless the change in student population was either plus or minus 3%.

The program was a smash hit. The only bleep on the radar was a lawsuit by Asians because their sons and daughters were not under-represented in the state institutions. The case went all the way to the U.S. Supreme Court, which ruled that the minority scholarship could be restricted to Blacks, American Indians, and Hispanics, because they were under-represented on the campuses of the state universities. However, the Asian parents and students were somewhat mollified as the Oregon institutions began forming strong alliances with collegiate institutions in Japan and China.

Seven years later, 1989, I was in the deep south as Chancellor of Louisiana State University. Like New Mexico, Louisiana had a low per-capita income. It also had the nation's third highest poverty level. Further, it ranked 2nd nationally in the percentage of Blacks related to the total population – 32.2%.

We refurbished a building on the campus and raised the money to furnish it as the African American Cultural Center. Relations within the student body were excellent, reflected in the election of a Black student body president and homecoming queen.

With excess revenues from the athletic program, we established a summer program for 100 selected Black students who did not meet the regular admission requirements. They were provided with tuition, fees, board and room, and mentoring. They took four classes – one in each of the academic disciplines – and those who completed twelve hours of courses required for a degree with a C average were admitted in full standing in the fall. Over a five-year period, 100% of the students succeeded, and one earned a 4.0 and was admitted to Harvard. So much for gratitude.

Meanwhile, the Legislature approved and funded a program for a student to attend any state university or college with a full tuition and fee scholarship if that student had completed the 13 required courses for admission with a 2.5 Grade Point Average and a 20 on the ACT. The scholarships were handed out by legislators at spring commencements around the state. (This, the legislators were pleased to do as the people in their parish had tangible, visible evidence that their elected officials were doing something for the home folk.) The program was warmly and widely acclaimed. When it came to pass that the appropriation for $38 million was not sufficient to cover the scholarships awarded, the Legislature met in

a special session and **unanimously** approved an appropriation to cover the actual expenses.

Further, the legislature approved a 60/40 match for gifts from the private sector to endow professorships and chairs. A gift of $60,000 for an endowed professorship was matched by $40,000 from the state. A gift of $600,000 for an endowed chair was matched by $400,000 from the state. LSU embarked upon a successful $350 million fund-raising campaign. Within three years, it had over 36 endowed chairs and 476 endowed professorships. The interest on the funds set aside for endowments was used for supplementary salary stipends. This, in turn, enabled the University to compete for the best faculty nationally at all levels, or to match offers from institutions who previously had lured away top professors with better offers. As for the private sector, Exxon, alone, in a short time funded 178 endowed professorships by matching gifts from employees on a two to one basis.

Further, in order to increase the number of minority Ph.D.s, the legislature annually appropriated $600,000 to LSU to fund the Huel Perkins fellowships at $17,000 each. This enabled LSU to recruit some of the outstanding Black graduate students from around the nation. In Chemistry alone, LSU, under former National Science Foundation administrator Isaiah Warner, had 32 Black Ph.D. candidates.

In addition, LSU forged strong alliances with Southern University, a predominately black university also in Baton Rouge. The two institutions cooperated in cross enrollments, plus, LSU faculty served on graduate committees for Southern doctoral candidates, and *vice versa*.

Also, in each of the places I have been president or chancellor – Idaho State University, the University of New Mexico, the Oregon State System of Higher Education, and Louisiana State University – private funds have been raised to provide merit scholarships to outstanding students. Many have been awarded to minority students. So much for the past.

Fast forward to the dotage of old age and semi-retirement. Just last week I attended a meeting where the Governor of New Mexico addressed an assembly of governing boards, the Commission on Higher Education, legislators, and college officials. The purpose was to discuss the adoption of a new agenda for higher education in the state. High point of the meeting for me was a report given by two professors from the University of New Mexico. They weren't wringing their hands about what they didn't have. They were joyfully reported practical things they were doing that were cost effective and would work.

The first was David Stuart, Vice Provost for Academic Affairs at UNM, Professor of Anthropology, and author of one of the great books on the West – *Anasazi America*. He looks like a happy leprechaun, has a merry twinkle in his eye, and loves each of his students. They love him. Stories abound that at the end of a lecture, his students often stand and applaud. In 1997, he came up with this idea about contacting students who had completed more than 98 hours at the University, then dropped out before finishing their degrees. His goal – get 'em back. The program has been fantastically successful! Of 1684 who were located, contacted, and came back, 1124 have graduated, a batting average of .667. Forty-four went on to graduate school, and two became M.D.'s. Most importantly, perhaps 42.12% were minorities!

The other glowing report came from Phil Eaton, Vice President of the UNM Health Sciences Center and the distinguished physician who invented the insulin pump for diabetics. He happily reported that the University's Family Practice program had been recognized as one of the top programs in the country for the past decade in its preparation and placement of physicians in remote rural areas like the outback of New Mexico. He discussed the many programs that contributed to that success including the Dream Makers Health Careers Clubs for middle school students, the Health Careers Academy for high school students, the Undergraduate Health Sciences Enrichment Program for college freshmen and sophomores, the New Mexico Clinical Education Program for pre-professionals in health care, and the Post Baccalaureate Program for post college students. By the time he finished, those ordinarily stoic educators were practically standing on their seats cheering – not to mention those cynical legislators.

It made me proud! It made everyone proud! When asked whether financial support was the most important ingredient in the success of these programs – both Stuart and Eaton replied – "No – **caring**." If all professors were like Stuart and Eaton, UNM would be the best university in the world.

In New Mexico, in Louisiana–indeed, wherever there are strong minority populations and strong minority legislators, powerful political alliances can be formed which place education high on the state's agenda. Good things can happen.

One of my most vivid memories is of a poll taken in the 1970s when mobs were burning and trashing cities like Detroit and Los Angeles. Minority mothers were outspoken on the importance of expanding educational opportunities for their children. They

argued that the most precious thing they could pass on to their sons and daughters was a good education – something of more lasting value than money or a car or property.

It was first on their agenda. I have also found it to be first on the agenda of virtually every minority legislator. In many states, it also is high on the priority list for white legislators. This attitude is reflected in states like New Mexico and Louisiana, which, in spite of low per capita, visionary leaders have found ways to educate their children. People support those things they believe in.

It is up to educators to find the ways to make them believe.

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EVIL, MODERN THOUGHT, AND SCHOOLING PRACTICES: SUSAN NEIMAN AND MICHEL FOUCAULT

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"It seems to me that the real political task in a society such as ours 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 that one can fight them."[1]
Michel Foucault
"Human Nature: Justice Versus Power"

Introduction

This paper is a *Critical Enquiry*[2] into the relation between: (1) Susan Neiman's view that our attempts to account for evil have shaped the character of Modern thought, (2) Michel Foucault's claim that institutions essentially perform a disciplinary function that serves to perpetuate and authenticate the social order, and (3) schooling practices. The paper has four sections. The first section is a brief summary of Neiman's history of the responses that Enlightenment intellectuals had to the Lisbon earthquake and Medieval notions of evil. The second establishes the conceptual link between natural and moral evils. The third section is a brief description of Michel Foucault's historical analysis of institutional practices and how they serve to both establish and maintain a carceral society. The last section is a brief discussion of the implication of what was unveiled in the first three sections might have for modern schooling practices.

Effects of the Discourse of Evil Modern thought

In her 2002 book, *Evil in Modern Thought*, Susan Neiman makes the claim that " . . . the problem of evil is the guiding force of modern thought." To substantiate this claim, she presents an analytical history of evil revealing that "evil does not have an essence which stays constant through its appearances . . . [and] that our understanding of evil has changed sharply over time."[3] She argues that notions of evil have shaped Modern thought since at least 1 November 1755, *All Saints' Day*, when an earthquake virtually destroyed Lisbon, Portugal, killing over 15,000 people. Unlike other disasters of this or greater magnitude, Neiman argues that the significance of the Lisbon earthquake is that philosophers of the day, especially Rousseau, prepared the intellectual foundation upon which to account for not only modern evils, such as Auschwitz and Cambodia, and more recently in education, Columbine and Beslan, but for Modern thought itself. Until Rousseau's thoughts on Lisbon, the leading philosophical position on evil was Leibniz's *Theodicy*, published in 1710 as a defense of why a perfect God would allow the imperfections of suffering and evil in the world when he could have easily created a perfect world.[4]

However, Lisbon prompted other popular Enlightenment intellectuals to consider evil from different perspectives. For example, about the earthquake, Voltaire in his 1756 *Poèmes sur le Dèsastre de Lisbonne* ("Poem on the Lisbon Disaster"), wrote:

> What crime, what sin, had those young hearts conceived that lie, bleeding and torn, on mother's breast? Did fallen Lisbon deeper drink of vice Than London, Paris, or sunlit Madrid? In these men dance; at Lisbon yawns the abyss.[5]

Rousseau, responding to Voltaire's depressing view, took the side of God. In short, while Voltaire cried for the victims, Rousseau blamed them for living in crowded cities.[6] In doing so, Rousseau opened up the possibility of there being two evils, natural and moral. As Neiman argues:

> Lisbon revealed how remote the world is from the human; Auschwitz revealed the remoteness of humans from themselves. If disentangling the natural from the human is part of the modern project, the distance between Lisbon and Auschwitz showed how difficult it was to keep them apart. After Lisbon, the scope of moral categories contracted. Before Lisbon, they could be applied to the world as a whole; it made sense to call earthquakes evils. Afterward moral categories were confined to one small piece of the world, those human beings who may be able to realize them. Auschwitz raised doubts about the sense in which we apply moral categories at all.[7]

Along with Voltaire and Rousseau, Kant had something to say about Lisbon. Kant drew his world view from two primary sources, Newton and Rousseau. For Newton, the universe had order because God constructed it so. Rousseau's *Emile*, on the other hand, provided Kant with the notion that humanity itself was responsible for the fate of humanity. Consistent with Kant's view of the lessons for humanity to be learned from the French Revolution, Neiman is concerned more about the reaction to evil events than the events themselves. But unlike Kant, Neiman seeks more fundamental explanations of Order than Kant's now conventional empiricism-rationalism amalgam. As Neiman states it,

[i]n the place of the familiar distinctions between rationalists and empiricists I argue that philosophy is better understood as a struggle between those who seek order to explain appearances that overwhelm us, and those who insist on taking reality on its face. Those views were developed into metaphysical ones of differing weights and complexity, but they reflect conflicting intuitions most of us share: that behind all of its forms there must be a better and truer reality than the one we know; or, on the contrary, that this belief is a piece of wishful thinking we should have outgrown.[8]

Besides natural evils such as earthquakes causing a general questioning of God's purpose, what of evils such as Auschwitz? Neiman points out that

Lisbon shocked the eighteenth century as larger and more destructive earthquakes did not move the twentieth. And though the Thirty Years' War was barbaric and ravaging, it did not leave those who lived through it feeling *conceptually* devastated. Auschwitz did. The difference in response, [Neiman argues], lies in the difference between the structures that each era had used to make sense of suffering [emphasis in the original].[9]

Lisbon: Natural Disasters as a Consequence of Moral Evils

Before Lisbon, the Medieval explanation for natural disasters prevailed—God was simply punishing mankind for some serious transgression of His law. So why did Lisbon have to suffer? Some, at the time, argued that God was simply reminding humans that they came from dust, to which they will eventually return. Others reasoned that it was because Portugal killed millions of Indians while plundering for gold in the New World. But, as Neiman points out, most simply attributed the disaster to original sin in that "[o]rdinary greed and licentiousness seemed good enough to explain the devastation."[10] As a young unknown scholar, Kant, in three essays in the Königsberg weekly newspaper provided a natural explanation (an embryonic Fault theory). He tried to make the case that earthquakes could bring natural goods, such as new fresh water springs, as well as destruction. Perhaps yielding to the pressures of mainstream thought of the day, Kant eventually concluded that the lesson to be learned form Lisbon was that only God can understand His purpose.[11]

Important for the argument in this paper is Neiman's view that Lisbon, taking place within the intellectual ferment of the Enlightenment, called into question the "goodness of creation." Natural science, with its claim "that the universe is, as a whole, intelligible,"[12] gained great popularity in the Enlightenment. This claim and the evidence that science was providing about the natural world

prompted expectations that social order could likewise be understood through intellectual inquiry; thus was born the social sciences. Perhaps the first such "science" was economics with the introduction of Adam Smith's conception of the marketplace being ordered by an "invisible hand."[13] The apparent success of market economics in the Eighteenth century would eventually lead to claims that all human behaviors, emotions, and even moral dispositions could be conceptually defined—we have come to know this as *construct validity*, quantified, and the results used to account for contingencies in social structures. Evidence for the popularity of this view relative to psychology can be found in the third edition of the *Diagnostic and Statistical Manual of Mental Disorders* (DSM-III) published in 1987 listed 311 diagnoses of psycho-pathologies. The fourth edition (DSM-IV) listed 397. It appears that on average more than nine (9) new human psycho pathologies are "discovered" each year. In the field of education and schooling the "science" of human measurement is even more "productive." The first bibliography of testing, published by Oscar Buros in 1934, contained only forty-four (44) pages. By 1938, now known as the familiar *Mental Measurement Yearbook* (MMY), it had more than 400 pages listing about 4000 tests.[14] The 1995 edition of the MMY has 1259 pages and many more thousand tests.

Moral Evil

The Enlightenment not only questioned God's justice relative to natural disasters, it also gave hope, through scientific and philosophical inquiry, that the Human could replace—or make up for a lack of—God's justice with its own. But what about Hiroshima? Was the moral context of Hiroshima substantively different from Auschwitz? Also, is it any more morally just to kill using human ingenuity and inventiveness from a distance than close up, face-to-face? Neiman states that

[m]y claim is not merely that violence breeds violence, but that a more sinister sort of symbiosis is at work here. Each party to such conflicts insists with great conviction that its opponents' actions are truly evil, while its own are merely expedient.[15]

Although Auschwitz caused humankind to lose faith in itself,[16] it was the distant voice of Nietzsche that warned us of the impending failure of high rationality, in the form of science and technology, to satisfy moral dilemmas long before Hiroshima and Auschwitz. Killing God only made matters worse. Nietzsche believed that we alone are responsible for not only moral evils but for the concept of evil itself.[17] Neiman argues that Nietzsche's solution---take reality as we find it, and dismiss the grand metaphysical ideals---would not be sufficient to explain Auschwitz.

For Neiman, we simply do not know enough yet, or perhaps ever, about evil to understand it. She reminds us that

> [t]he problem of evil began by trying to penetrate God's intentions. Now it appears we cannot make sense of our own. If Auschwitz leaves us more helpless than Lisbon, it is because our conceptual resources seem exhausted[18] . . . [evil] is so central to our lives that if reason stumbles there, it must give way to faith. If you cannot understand why children are tortured [as in Dostoevsky's novel *The Brothers Karamazov*], nothing else you understand really matters. But the very attempt to understand it requires at least accepting it as part of the world that must be investigated. Some hold even this much acceptance to be unacceptable. Thus rejection of theodicy becomes the rejection of comprehension itself.[19]
>
> . . . Thoughtlessness can be more dangerous than malice; we are more often threatened by self-serving refusal to see the consequences of conventional actions than by defiant desires for destruction.[20]

Foucault and Disciplinary Technologies

Neiman mentioned Foucault only once in her book. She noted that, "Foucault claimed that modern substitutes for torture are subtler forms of domination."[21] Perhaps she did not discuss much of Foucault's work because only on relatively few occasions did Foucault speak about evil directly. His most famous reference to evil is within his long, ongoing disagreement with Jacques Derrida. Derrida criticized Foucault for not recognizing the role of the Evil Genius in the three pages Foucault devoted to Descartes in the second chapter of *The History of Madness* (*Madness and Civilization and Civilization*, in the popular English translation) published in 1961. As Derrida recalls, "When Foucault responds to me nine years later in the Afterword to the Gillimard edition of *The History of Madness*, he still firmly contested the way I used this Cartesian fiction of the Evil Genius and his hyperbolic moment of doubt."[22] But the connection between Neiman and Foucault is not Foucault's treatment of evil, or lack thereof, but his historical archeologies of thought that revealed conditions within which allowed certain concepts about humans to be spoken.

Throughout his work, Foucault stressed the relative insignificance of the author of a discourse. Foucault was more interested in the conditions (social, economic, political, legal, etc.) that allowed the author to make statements ("speak" the discourse) relative to what ought to count as "truth."[23] Neiman provides a convenient example of the effects on the author of a discourse when the discourse is spoken at the wrong time in history.

In 1252 Alfonso X became king of Castile and died in 1284. During his long reign, Alfonso lived a troubled life despite his "splendid reputation in other countries" for his "learning and eloquence," and being the first Castilian king to have public acts and the bible translated into Spanish. To help satisfy his inquiring mind about nature, Alfonso commissioned astronomical tables to be drawn up. Neiman notes that, "After several years of intense study, Alfonso remarked, 'If I had been of God's counsel at the Creation, many things would have been ordered better.'"[24] This transgression, this challenge to God's creation, His all perfect will, was the primary cause of Alfonso's troubled reign as King. Five hundred years later, when Kant infused Modern thought with its character, displacing the intellectual authority of the Church relative to natural "truth," Alfonso's seemingly innocent remark would have gone unnoticed. In short, the meaning, endurance, and power of discourse depends on the contexts within which it is, euphemistically, "spoken."

Foucault derived this notion of discourse from his historically situated archeological searches which revealed changes in discourse relative to such institutions as madness, medicine, and the punishment of prisoners. From this work, what Foucault saw at work in modern societies was not the perfect society that historians usually attribute to the dreams of philosophers and jurists of the Enlightenment,

> but there was also a military dream of society; its fundamental reference was not to the state of nature, but to the meticulously subordinated cogs of a machine, not to the primal social contract, [as Rousseau might have envisioned], but to permanent coercions, not to fundamental rights, but to indefinitely progressive forms of training, not to the general will but to automatic docility.[25]

For the purpose of the discussion here, the vast scope of Foucault's work is limited to Part Three, "Discipline," of his now classic, *Discipline and Punish: The Birth of the Prison*, in which Foucault describes the development of three components to molding a "perfect" society. Here one can see how what might more accurately be called "clinical" evil works to reduce humans to politically "docile" bodies. For Foucault, discipline "makes" individuals,

> [it] produces subjected and practiced bodies, 'docile' bodies. Discipline increases the forces of the body (in economic terms of utility) and diminishes these same forces (in political terms of obedience). In short, it [discipline] dissociates power from the body; on the one hand, it turns it into an 'aptitude,' a 'capacity,' which it seeks to increase; on the other hand, it reverses the course of the energy, the power that might result from it, and turns into a relation of strict subjection. If

economic exploitation separates the force and the product of labour let us say that disciplinary coercion establishes in the body the constricting link between an increased aptitude and an increased domination.[26]

Briefly summarizing, Foucault described how the "science" of discipline, which constituted a carceral network, evolved first ". . . in penal justice, the prison transformed the punitive procedure into a penitentiary technique . . . then transported this technique from the penal institution to the entire social body."[27]

Through his unique approach to history, Foucault found that the consequence of viewing the *subjective* (valuing) individual as a mere *object* of knowledge for at least the past 300 years, has effectively effaced human subjectivity. Instead of seeing knowledge being "discovered" through the human sciences as a progression toward an ultimate understanding of humankind, Foucault concerned himself with both the effects of the application of this knowledge in the service of discipline and how this power reciprocally served to inform itself. To this end, Foucault asserts that, "discipline makes individuals."[28] He found that the modern Human has been "disciplined" (constructed) through three broadly defined "modes" or categories of technologies, which, for convenience here, will be labeled *Objectification*, *Scientific Classification,* and *Subjectification*. The interaction of these three modes combine to promote a "network" of discipline that defines modern Western societies, the "carceral city."[29] The last mode, *subjectification*, is the most powerful and insidious because it is designed to cause the individual being constructed to believe he is what the institution says he is. In terms of legitimating evil, Neiman notes that the practice of "Condemning the victim to participate in the mechanics of murder was one way of obliterating morality itself."[30] The awesome power of *subjectification* is exercised through the *examination*---ubiquitous in every phase of one's education. The examination allows judgments to be made about the individual regarding what is acceptable and unacceptable, proper and improper, of what is "good" and "bad." Foucault warns us that the judges of what is good and what is bad (*qua* "evil"), of normality itself, are present everywhere.

> We are in the society of the teacher-judge, the doctor-judge, the educator-judge, the 'social worker'-judge; it is on them that the universal reign of the normative is based; and each individual, wherever he may find himself, subjects to it his body, his gestures, his behaviours, his aptitudes, his achievements. The carceral network, in its compact and disseminated forms, with its systems of insertion, distribution, surveillance, observation, [and its power of writing] has been

the greatest support, in modern society, of the normalizing power.[31]

Implications for Schooling Practices

There is no claim here that modern schooling practices are inherently evil as one might view Lisbon or Auschwitz. But we would likely believe that condemning children to a particular life, as those in Huxley's *Brave New World*, for example, is a serious wrong, one at least bordering on the type of evil of which Descartes accused his Evil Demon. Nonetheless we are blind to the often devastating effects that the application of concepts, such as "normality," born and nourished by Modern thought, has on children even before they begin living their adult lives. If not the work of an Evil Demon, we have done nothing less than replace God's power of creation with our own inventions, some claiming these inventions to be merely an uncovering of God's or nature's grand design. Although we might no longer blame God for evils, by inventing a plethora of psycho-pathologies and learning problems as reasons for a child not learning, instead of changing the structures of schooling itself, have we simply disguised *moral evil* to resemble *nature evil*? And can we expect absolution if we cause harm just because we justify our schooling practices in terms of helping the child? Again, Neiman reminds us, "In contemporary evil, individuals' intentions rarely correspond to the magnitude of evil individuals are able to cause."[32]

Modern thought claims to be able to explain everything, even if direct physical evidence is unavailable or impossible to obtain. Modern thought must account for why the "abnormal" does not fit into the "normal" world; thus, everything must fit, remainders must be explained. Both the natural and the early social science movements were furthered and justified by the popularity of Hegel's notion of *progress*. For Hegel, the sole aim of philosophical inquiry is to eliminate the contingent by seeking the ideal. To engage in this activity would constitute human progress through inquiry framed by the tenets of Modern thought. But, as both the nineteenth and twentieth centuries have shown, Modern thought alone could not eliminate contingency; therefore, contingency was simply accommodated into the Law=Order equation. This equation defines the Enlightenment-inspired notion that the best and most just social systems are those governed by laws, thus the mantra, "We are a nation of laws, not of men." But who is to define the law? God or gods? Nature? The Human? Roberto Calasso succinctly states the history of law as:

> Originally power was scattered in one place, aura and miasma.
> Then it was joined in Melchizedek, priest and

king.

Then it was divided between a priest and a king.

Then it was joined in a king.

Then it was divided between a king and a law.

Then it was joined in a law.

Then the law was divided into many rules.

Then the rules were scattered everywhere.[33]

For Foucault, power in Western societies since the coming of Modern thought in the late eighteenth century,

> applies itself to immediate everyday life which categorizes the individual, marks him by his own individuality, attaches him to his own identity, imposes a law of truth on him which he must recognize and which others have to recognize in him. It is a form of power which makes individuals subject.[34]

The Modern found that in the application of its man-made laws there was always remainders. In order to account for remainders, the ideal Law = Order equation had to be supplemented with *sacrifice*. The new equation being Law + sacrifice = Order.[35] Those being sacrificed were located outside the "normal" range of society's law-defined structures, but attempts to shore up Modern thought weakened its metaphysical justifications. Unlike physical sacrifice—such as capital punishment by death through torture and the excesses of the Inquisition---of a world structured according to Medieval thought, those sacrificed today are, as Foucault argues, identified and "modified" through the technologies of discipline that operate through the workings of modern institutions. Although ostensibly done in the name of improvement in the social Order, does intent sterilize the practices of essentially evil results? Again Neiman, "Precisely the belief that evil actions require evil intentions allows totalitarian regimes to convince people to override moral objections that might otherwise have functioned."[36]

Medieval explanations of evil as a justification for why bad things happen to humans has been replaced in institutions like public education by what we are told by the experts, the professionals, are nothing more or less than naturally occurring phenomena, defined by scientifically determined "constructs." This reasoning follows that although these constructs characterize human deficiencies or potentials located in the mind, the control center, hidden from sight,

they ultimately are manifested in particular observable behaviors and/or revealed through "scientifically" constructed discursive "instruments" that make the *unseen* phenomena *seen*. Lee J. Cronbach and Paul E. Meehl in their 1955 seminal paper "Construct Validity in Psychological Tests," define a *construct* as "some *postulated* attribute of people, *assumed* to be reflected in test performance [emphasis added]."[37] In the field of education, the American Educational Research Association (AERA) defines a *construct* as "a *theoretical* construction about the nature of human behavior [emphasis added]."[38] In a widely used text in education research, a *theoretical construct* is defined as "a concept that is *inferred* from observed phenomena [emphasis added]."[39] As examples of constructs, the authors include: "[s]elf-concept, learning style, introversion, and achievement motivation."[40] The shortcomings of the invention of *constructs* used by professional educators are masked behind a claim that the character of their efforts is "scientific." The power of this thin patina of science is no more evident than how the U. S. Department of Education defines the only acceptable "research" appropriate for evaluating the No Child Left Behind Act (NCLB) is "scientifically-based research," which it defines as "rigorous, systematic, objective, empirical, peer reviewed and relies on multiple measurements and observations, preferably through experimental or quasi-experimental methods."[41]

What are the implications for the American society of institutions that effectively reduce humans to objects of subjectification and manipulation? For children in our public schools the implications are profound. The kind of discourse they are exposed to and can express is fundamental to their ability to exercise the full power of the political office of citizen. In Foucault words:

> Education may well be, as of right, the instrument whereby every individual, in a society like our own, can gain access to any kind of discourse. But we well know that in its distribution, in what it permits and what it prevents, it follows the well-trodden battle-lines of social conflict. Every educational system is a political means of maintaining or modifying the appropriation of discourse, with the knowledge and power it carries with it.[42]

ENDNOTES

1. Michel Foucault, in "Human Nature: Justice Versus Power," in *Reflective Water: The Basic Concerns of Mankind*, ed., Fonds Elders (London: Souvenir Press, 1974), 171.

2. *Critical Enquiry* signifies an ongoing project of the author and his students. The purpose of the project is to develop approaches to American public education policy enquiry that emphasize the analysis and interpretation of discourses that create, maintain, and justify the structures and technologies of institutions functioning within

particular social, political, economic, and legal contexts. The notion of *discourse* relative to the *Critical Enquiry* (CE) project includes meanings consciously expressed through *narratives*, including not only phonetic and graphic texts, signs, and symbols, but individual and group behaviors and institutional practices. The capital "C"' in *Critical* emphasizes *social* criticism at the most fundamental level of what ought to constitute ideal, just, democratic social structures. The capital "*E*" in *Enquiry* recognizes that the more traditional spelling is best used when engaged in "asking about" at a fundamental philosophical level. In this regard, the *Critical Enquiry* project challenges the assumptions of traditional quantitative and qualitative approaches to policy "research."

3. Susan Neiman, *Evil in Modern Thought: An Alternative History of Philosophy* (Princeton, NJ: Princeton University Press, 2002), xiii.

4. For Neiman, "Theodicy in the narrow sense, allows the believer to maintain faith in God in face of the world's evil. Theodicy in the broad sense, is any way of giving meaning to evil that helps us face despair." 238.

5. F. M. A. de Voltaire, *Poèmes sur le Dèsastre de Lisbonne et sur La Loi Naturelle avec des Prefaces, des Notes etc.*, Genève, n.d. [1756]. Reprinted from *Selected Works of Voltaire*, ed. and trans. Joseph McCabe (London, UK: Watts and Co., London, 1911).

6. Neiman, 138.

7. Neiman, 240.

8. Neiman, xvii.

9. Neiman, 240.

10. Neiman, 243.

11. Neiman, 245.

12. Neiman, 247.

13. This view was later popularized by the British economist David Ricardo (1772-1823).

14. Walt Haney, "Validity, Vaudeville, and Values: A Short History of Social Concerns Over Standardized Testing," *American Psychologist* (October, 1981): 1029.

15. Neiman, xv.

16. Neiman, 250.

17. Neiman, 218.

18. Nieman, 281.

19. Neiman, 325.

20. Neiman, xii.

21. Neiman, 99.

22. Jacques Derrida, "'To Do Justice to Freud': The History of Madness in the Age of Psychoanalysis," trans. Pascale-Anne Brault and Michael Nass, in *Foucault and His Interlocutors*, ed., Arnold I. Davidson (Chicago, IL: The University of Chicago Press, 1997), 69.

23. More specifically, Foucault did not concern himself with asking: Who is the author of the discourse? Instead, he asked: Where does the discourse come from?; How is it circulated?; Who controls it?; and What place does the discourse provide for speakers and listeners? See: Michel Foucault, "The Discourse on Language," trans. Rupert Swyer, first published in *Social Science Information*, April 1971: 7-30. Originally published in French as *L'order du discours* by Éditions Gallimard, 1971. English translation included as the Appendix to Michel Foucault, *The Archaeology of Knowledge* (New York: Pantheon Books, 1972. Originally published in France under the title *L'Archéologie de Savoir* by Éditions Gallimard, 1969.

24. Neiman, 15.

25. Michael Foucault, *Discipline and Punish*: *The Birth of the Prison*, trans, Alan Sheridan (New York: Vintage Books, 1979); 169. Originally published in France as *Surveiller et Punir: Naissance de la prison* by Editions

Gallimard, Paris, 1975.

26. Foucault, *Discipline and Punish*, 138.

27. Foucault, *Discipline and Punish*, 298.

28. *Discipline and Punish*, 170; Likewise in this line of thinking about the totality of humankind and the decentering of the individual in history, Foucault noted that, "A *total description* [emphasis added] draws all phenomena around a single centre--a principle, a meaning, a spirit, a world view, an overall shape; a *general history* [emphasis added], on the contrary, would deploy the space of a dispersion." *The Archaeology of Knowledge*, 10.

29. Foucault, *Discipline and Punish*, 307.

30. Neiman, 274.

31. Foucault, *Discipline and Punish*, 304.

32. Neiman, 273.

33. Roberto Calasso, *The Ruin of Kasch* (Harvard University Press, 1994): 57. Originally published in Italy in 1983 as *La Ravina di Kasch* by Adelphi Edizioni).

34. Michel Foucault, "The Subject and Power," in Herbert Dreyfus and Paul Ribinow, *Michel Foucault: Beyond Structuralism: and Hermeneutics*, 2d ed. (Chicago, IL: University of Chicago Press, 1983), 212.

35. Calasso, 148-170.

36. Neiman, 275.

37. 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.

38. *Standards for Educational and Psychological Testing* (Washington, DC: American Educational Research Association, 1985), 9.

39. Meredith D. Gall, Walter R. Borg, and Joyce P. Gall, *Educational Research: An Introduction*, 6th ed. (White Plains, NY: Longman, 1996), 9.

40. Gall *et al*., 249-250.

41. See: *A Policymaker's Primer*, a joint effort of McREL and the Education Commission of the States (ECS). The Primer is available online only at http://www.ecs.org/ResearchPrimer or http://www.mcrel.org/primer. It was written by McREL Principal Researcher Patricia Lauer and funded through grants from the U.S. Department of Education.

42. Michel Foucault, "The Discourse on Language," 127.

OLD AGE AND FRIENDSHIP: A DEWEYAN PERSPECTIVE

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Since I was a small child, I have enjoyed the company of old people. Some of my earliest and sweetest memories of early childhood are of my maternal grandfather, Joseph Tarpley Johnson, who was fifty-two years old when my mother was born in 1913; he was my first playmate.

I grew up in a home where grandparents also lived, as did an older uncle. I was fortunate to have eleven aunts and eleven uncles, and a whole host of great-aunts and great-uncles, all of whom lived in or near my community. I saw most of them grow into old age.

When I was twelve years old, I built myself a shoeshine box and hawked shoeshines on the benches in my hometown where old men sat. This went on for a couple of years, and allowed me to buy my first bicycle.

These benches were naughtily known locally as the D. P. benches, a euphemism for the declining masculine prowess of the old men who sat on them.

I also lived with an aging grandmother, and had another only two blocks away. There were lots of other old men and women in my neighborhood, some of whom I used to sit with on their front porches. In fact, as late as my college days, Mrs. Odom and Mrs. Tanner would express their disappointment if I didn't stop by and spend some time with them while I was home from college, even on weekends only.

I say these things in order to stress three points: (1) Older people have always been a vital part of my life; (2) I enjoy older people; and (3) it takes time to be friends with older people.

Now that I qualify as a moderately old person myself, I like to think that I bring some perspective to the problem of old age (though this may not be true at all). Here I do not refer merely to the problem of physiological decline, although this is certainly a critical aspect of the problem of old age. Instead, I refer to the issue of positive adaptation to that decline, and to the psychological challenges which accompany it.

If we are to take John Dewey seriously, we must recognize that the problem of old age is not a "problem" in the strict sense of the term, but is, rather, a set of discreet problems. Some are of a common coinage among older people, while others are personal and unique to the individual.

But the main point to be made at the outset is that old age presents each of us with problems peculiar to our stage and station and that we are much better served to have learned and accepted Dewey's approach to problem-solving than to have denied its efficacy or misunderstood it or to have chosen some lesser avenue to the abyss.

Of all the philosophers I have read, Dewey provides, both in his writings and in his personal life, the most optimistic and thoroughly reasoned and tested approach to old age. His theory of development, his conception of growth as an aim in itself, his ideas concerning the reconstruction of experience, and his well-articulated notion of inquiry offer the most comprehensive rationale for action, however circumscribed by the conditions of aging, to be found anywhere in the literature of philosophy. As for his personal example—to take note of only one aspect of it—not even Bertrand Russell sustained his primary focus on philosophical work as long as Dewey did.

An anecdotal example of Dewey's perspective was reported by Samuel Tenenbaum in *Educational Theory* almost four decades ago. It is one that has stuck with me since I repeated it myself in that journal in 1976.[1] It seems that Dewey was struggling to explain his use of the organic metaphor of growth to a class at Columbia. His efforts to illustrate the unending "growing-striving-growing-striving" syndrome was stimulated by a clever student's questions:

Said Dewey, "The purpose of my philosophy is to climb a mountain."

"To climb a mountain?" questioned the young man, somewhat surprised.

"Yes, to climb a mountain."

"And when you're at the top?"

"You'll see another mountain," said John Dewey.

"And then?"

"You'll climb that," said Dewey.

"And then?"

"You'll see another mountain," said Dewey.

"And then?"

"You'll climb that," said Dewey.

"And what will happen when there will be no more mountains?"

"When you see no more mountains," said John Dewey, "It will be time to die."[2]

For many who already have a "feel" for Dewey, this example says it all. Old age, physiologically speaking, can be neither ignored nor denied. It's how we view it and what we do with it that matters.

In comparing old age with friendship, we may say without risk of refutation that, while old age is a "logical" matter in its meaning, and one involving time and necessity as essential features, friendship is a "conceptual" notion which has been viewed in various

ways, making it a more fleeting and elusive idea than old age.

In his famous essays on these subjects, Cicero gives little attention to the conceptual nature of old age, for example, but instead struggles mightily with questions surrounding its utility, the usual complaints against it, the four charges against it (each of which he refutes), and its advantages.[3]

However, in his essay on friendship, the Roman poet deems it necessary to stipulate a definition of that concept, to wit, "a complete accord on all subjects human and divine, joined with mutual goodwill and affection."[4]

Writing in some contrast to Cicero, John Dewey situates his conception of friendship within the problematic contexts of human relationships. He observes, in discussing the origin of moral claims, that "[t]he claims of friendship are not always agreeable; sometimes they may be extremely irksome. But we should not hesitate to say that one who refused to meet them merely because they were troublesome was no true friend."[5]

In an inversion of the Platonic-type theory of friendship proffered by Cicero, Dewey goes on to say that "[i]f we generalize such instances, we reach the conclusion that Right, law, duty, arise from the relations which human beings intimately sustain to one another, and that their authoritative force springs from the very nature of the relation that binds people together."[6]

Dewey consistently eschews such generalizations on the grounds that they tend toward a sublimation of the particulars of experience, and thus lead to *a priori* notions regarding such matters as, for example, the nature of friendship. In so doing, their effect is to subjugate the particulars of everyday experience to certain assumptions, viz. to the Platonic-type generalizations, which are themselves the product of collective human experience. The main problem flowing from this type of logical error, a fallacy first formalized in the philosophy of William of Ockham some seven centuries ago and understood fully by John Dewey, is that of introducing bias into the real problems of understanding, forming, and sustaining (for example) friendship.

An example at hand is to be found in Cicero's essay "On Friendship." Here the Roman argues that "friendship can only exist between good men."[7] Now, I can only observe, and hope its truth is obvious, that neither time nor space on this occasion allows me to deconstruct such a proposition. I can only hope that its truth, as well as its logical fallacies, is obvious to all with an analytic mind.

Then, after deepening his constructed logical quagmire with a stipulative definition of "good," Cicero moves on to define friendship as "a complete accord on all subjects human and divine, joined with mutual goodwill and affection."[8] Thus defined, friendship, according to the great poet, is surely a gift from the immortal gods second only to wisdom in its desirability.

But, if we have pointed out how Dewey differs negatively with such writers as Cicero on the question of friendship, we have not demonstrated how he differs positively, constructively.

Surely both philosophers place a high premium on friendship, as does practically everyone else, especially in what they say about it. Even the irascible Ty Cobb, baseball's greatest all-time player who seemed to hate everyone, told comedian Joe E. Brown in 1961 during a rare moment of self-recrimination that if he had it to do all over again "... I do indeed think I would have done things different. And if I had, I would have had more friends."[9] All of which is to emphasize the universality of friendship as a human value.

For Dewey, " friendship" is an achievement noun; it is built, constructed, maintained, sustained through intelligent action—through problems acknowledged, defined, and, ultimately and appropriately, resolved.

We are all familiar, I suppose, with Dewey's method and epistemic doctrine known as experimentalism, and spoken of in the vernacular as "problem-solving." Without rehashing this well-known theory to the already initiated, I shall, rather, raise the question of how this method—and it is a method, applied consciously or unconsciously—can be appropriately said to be a condition of friendship?

Like Cicero, Dewey recognized that friendship must have an emotive or affective basis. However, unlike the Roman, he adds a sophisticated epistemic, or cognitive, dimension to the idea. Thus, while Cicero finds the causal ground for friendship in the mutual recognition of virtue between "friends,"[10] Dewey can be said to view friendship as an activity involving not only an emotive aspect of affection, but also a mutual respect for those involved as subjects, a "respect for persons," as it were. Moreover, Dewey saw friendship as an activity, and, by extension, as a coming to grips with certain problems and their resolution.[11] Thus, without diminishing the significance of affection, Dewey held that "[T]he glorification of affection and aspiration at the expense of thought is a survival of romantic optimism."[12]

Feelings of admiration and affection between individuals cannot exist in a vacuum lest they reside on some Platonic plane beyond the range of human intercourse. Dewey called such idealized feelings inert, arguing that they can only be apprehended intellectually. They necessarily stand apart from the mundane relationships understood as those between friends. They require no critical understanding, no

shaping, no activity. They are, as it were, pure. They transcend utility.

Friendship, for Dewey, can never be that perfect, that ideal, since it necessarily involves transaction and, often, negotiation, in a context of affection, respect, and a mutual recognition of a special relationship between the subjects involved.

This is not to suggest that friendship cannot sometimes be accompanied by disagreement, and occasionally by anger and injury. But true friendship entails a self-correcting quality where psychological pain and injury are concerned. This quality, for Dewey, is aim-driven, and is identified variously as intelligence or problem-solving or reflective thought.

It is this special adaptation of John Dewey's philosophy to the more traditional conception of friendship that makes it possible to live an enriched social life in old age. It is, therefore, a matter of no small concern that the pedagogical theory of America's greatest philosopher of education is shunted aside in the schools of the 21st Century in favor of a new, technologically-driven, subject-centered curriculum, the methodology of which is a study–test, study–test, diagnose–remediate, study–test ritual. And all of which occurs concurrently with an increase in life expectancy and new frontiers for friendship in old age.

But let us not despair of the unprogressive nature of our schools, which have been historically unprogressive except for that Golden Decade of the 1930s. There are numerous other educative institutions, as Lawrence Cremin has so poignantly informed us,[13] through which progressive concepts and methodologies might still flourish, and upon which the progressive-minded have a better chance of exercising influence. These include, to name just a few, reading groups, progressive churches, synagogues and mosques, fitness centers, retirement homes, nursing homes, various clubs, family groups, veterans organizations, and community agencies.

As we all know, old age represents the final stage, replete with its sub-stages, of the arc of human development. Its developmental tasks are well known and familiar, and in no way unique. My admonition is that we give these developmental challenges—need I call them "educational" tasks—the attention they require in the grand framework of educational endeavors. One such area of obvious need is that of understanding the nature of friendship, our concerns about which should be continuous from early childhood to old age. Dewey's ideas remain a fertile field for approaching these issues of old age and friendship.

ENDNOTES

1. Green, Joe L. "The Deweyan Growth Metaphor and the Problem of Sufficiency," *Educational Theory*, Vol. 26, No. 4 (1976), p. 356.

2. Tenenbaum, Samuel. "Implications of a Phenomenological Approach to Education," *Educational Theory*, Vol. 17, No. 4 (1967), p. 352.

3. Cicero. *Two Essays on Old Age and Friendship*, Tr., E.S. Shuckburgh (London: MacMillan and Co., Ltd., 1927), pp. 25-109.

4. Ibid., pp. 113-210, esp. p. 133.

5. Dewey, John. *Theory of the Moral Life* (New York: Holt, Rinehart and Winston, 1908, 1960), p. 69.

6. Ibid., pp. 69-70.

7. Cicero, p. 130.

8. Ibid., p. 133.

9. Bak, Richard. *Ty Cobb: His Tumultuous Life and Times* (Dallas: Taylor Publishing Co., 1994), pp. 173, 175.

10. Cicero, p. 143.

11. Dewey, John. *Human Nature and Conduct: An Introduction to Social Psychology* (New York: The Modern Library, 1922, 1957), pp. 257-270.

12. Ibid., p. 236

13. Cf. Cremin, Lawrence A. *Traditions of American Education* (New York: Basic Books, Inc., 1976), pp. 134-135; and Cremin, Lawrence A., *Popular Education and Its Discontents* (New York: Harper and Row, 1990), pp. 51-83.

BUILDING GLOBAL COMMUNITY ON AN UNIVERSITY CAMPUS

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Abstract

This study investigated the University of Central Oklahoma's (UCO) World Within Program and Muslim students' perception of its efforts to meet its goal of "*Campus Friendships for Global Understanding.*" Pakistani Muslim students who were enrolled at UCO during the 2001–2002 academic year responded to 67 items through a combination of survey instrument and individual interviews.

Environment

After the events of September 11, 2001, the need for open-mindedness, friendship and mutual understanding among cultures and religions has been felt throughout the USA. The University of Central Oklahoma (UCO) has launched a unique program called *UCO's World Within: Campus Friendships for Global Understanding* to establish new levels of friendship and relationships among students, faculty, staff and the greater Edmond, Oklahoma community. Community building and education are "joined at the hip" due to the many linkages among physical, social, cultural, and the economic components inherent in each. This concept is clearly anchored in the Deweyan trilogy of "*school-community-society*" (Dewey, 1922 as cited in Harkavy & Benson, 1998). In the words of Charles Eliot, President of Harvard in 1908, "At the bottom, most of the American institutions of higher education are filled with democratic spirit of serveableness. Teachers and students alike are profoundly moved by the desire to serve the democratic community…" (Harkavy, & Benson, 1998). However, given the strong emotions emerging in central Oklahoma, as well as across America after 9-11, regarding Islam in general and Muslim immigrants, students, and American-born Muslims more specifically, *UCO's World Within* Program's efforts deserve a more careful examination.

Religion Islam–Principles and Teachings

The word Islam means *submission to Allah* (God). Islam embraces the monotheism of *Christianity* and *Judaism*, accepts the *Hebrew* Bible, and venerates Jesus as a prophet. It is centered on *The Quran (Koran), means recitation*, and is the Islamic scriptures, which Muslims believe were revealed to the prophet *Mohammad*. Islam commands five basic devotional duties, called the *Five Pillars*: a declaration of belief that there is no god but *Allah* and *Mohammad* is his prophet; prayers are offered five times a day; fasting during the month of *Ramadan*; charitable giving; and at least once pilgrimage to Mecca is required. Muslims are forbidden to consume alcohol, illicit drugs, and eat pork. Emphasis on public modesty prompts many Muslims to cover themselves. Muslims also may not gamble or pay or accept interest on loans or saving accounts. The place for communal Muslim worship is called a *Mosque*. While encouraging Muslims to struggle against injustice (Al Quran 4:135), Allah also imposes stick rule of engagement. He says in unequivocal terms that *to kill an innocent being is like killing all humanity* (Al Quran 5:32)

Islamic Democracy of Pakistan

Situated between Central and Southern Asia, Pakistan stretches from the golden beaches of the Arabian Sea to the formidably high mountains of Central Asia. With a population of nearly 130 million people, it is three times the size of Great Britain and is bordered by China, Iran, Afghanistan and India. As an entity, Pakistan is a new country which emerged on the world map in 1947. Urdu is the official National language and English is used extensively in business and higher education. Pakistan is divided into four Provinces: Sind, Baluchistan, Punjab and Sarhad (NorthWest Frontier Province). They are populated by ethnically diverse. More than 90% of the population is Muslim. Islam came to Pakistan in 711 A.D. Pakistani people are known for their hospitality, courage, and devotion to their land.

Pakistan is a land of diversity and has been blessed with an abundance of natural beauty. There are few areas in the world where mountains rise in such awesome splendor as they do in the Northern Areas of Pakistan. Here, 4 of the world's greatest mountain ranges (Himalayas, Karakorams, Hindukush and Pamirs) converge.

UCO's World Within

"The events of September 11, 2001 caused many emotions to sweep over Americans, including for many a sense of uncertainty and fear" (*World Within*, 2002, ¶ 1).

University leaders at the University of Central Oklahoma watched what was happening in the world. Then they turned to see how students on campus were handling these events, concern for these young people became overwhelming. Of UCO's 14,700 students, about 12 percent are international, coming from 106 countries. The events of September 11 prompted the faculty and staff at the University of Central Oklahoma to look for a way to give both our American and our 1,800 international students peace and reassurance, as well as understanding and friendship. That became the basis for UCO's World Within, Campus Friendships for Global Understanding…a program that continues to have

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magical results beyond anything ever imagined.

Community building had become a more common theme among educators and in 2002 many shared their efforts with others. Brotherton (2002) argued that " ... a growing number of institutions of higher education have been doing their part in developing civic-minded citizens through service-learning programs that allow students to earn credit for performing community service." These opportunities ranged from brief one encounter activities to efforts towards renewal of entire communities (Rubin, 1998; Schmitz, Baber, John, & Brown, 2000). All efforts reported the sharing of the principle that "… advanced social skills in collaboration, communication, and democracy are needed to connect people and their ideas" (Schmitz, Baber, John, & Brown, 2000). A total of 814 colleges/universities reported membership in the Campus Compact coalition (Brotherton, 2002). Activities included but were not limited to such things are reading poetry to the elderly, environmental justice projects, neighborhood libraries, tutoring, mentoring, adaptive physical education, and Special Olympics. These kinds of opportunities were "… extending the classroom into the community and the community into the classroom" (Brotherton, 2002).

This study investigated the *World Within* Program and Muslim students' perceptions. Participants of this study were Pakistani Muslim students who were enrolled at UCO during the academic year 2001-2002 and were residing in Oklahoma on September 11, 2001. The data was collected by a 67 question survey research questionnaire and interviews. The results suggested that, although the idea of *UCO's World Within* program and the effort put into it were appreciated, the programs' success in involving the Muslim students population was less than desirable. Concerns raised indicated the lack of trust, interest, poor follow through, social anxiety, and unavailability as factors contributing to the program's low success among Muslim students.

Methodology

Sample

Total participants (N=12) included nine males and three females with an average age of 23. All twelve were students who were enrolled at the University of Central Oklahoma during the academic year 2001-02 thus residing in Oklahoma on September 11, 2001. All practiced the religion of Islam and were Pakistani nationals thus ethnically Asian. The female participants described themselves as shy and reserved, which are typical characteristics for Pakistani women. Feeling shy and reserved were also common characteristics of the males in the study, but not to the same extent as the females. Although religion is one reason for these characteristics, it is due more to culture, family background and individual

personalities.

Five of the male participants defined themselves as outspoken and outgoing. Males who called themselves outspoken and outgoing were only so when comfortable in their environment. Additionally, all males reported a belief that they were open-minded and willing to accept other cultures and values.

Data Collection

The data obtained was collected by a survey with a combination of observation and on-on-one interviews. To ensure the validity, feedback obtained from a field study was used to refine the instrument. The questionnaire consisted of 67 questions that solicited responses on a combination of multiple choice and *yes/no/maybe* items. The participants had the opportunity to add comments in writing on each question. A "*no opinion"* choice was available for some questions to find out whether or not the participant was interested in and/or comfortable with the question.

Participants were also allowed to correct or modify their responses. Sensitivity to the participants' culture, religion and language barriers were kept in mind in designing the questionnaire by using common English words, no criticism over actions or ideas, and no judgmental or offensive comments towards religion, ethnicity, and tradition.

Procedure

Participants completed a consent form, explained by the data collector. A random participation number was assigned to each participant in order to protect his/her identity. The data collector asked the questions from the questionnaire and the participants answered orally and/or filled out the questionnaire. Also respect of the religious and cultural values were maintained during the interviews through such efforts as participating in traditional greetings like accepting a cup of milk tea and the presence of a female chaperone for the female participants.

On predetermined questions, participants were asked to explain their response in more depth and were prompted to share insights without any interference. They were not pressured to answer in-depth if they chose not to. At the end of the interview, participants were left alone to write their general thoughts, suggestions and ideas.

Results

The responses were analyzed using a grounded theory approach (Glaser, & Strauss, 1967). The responses were sorted by commonalities and then refined to identify over arching themes. Four core themes were identified: 1. Muslim students' goals and characteristics, 2. Reaction to September 11, 2001, World Trade Center event, 3. Personal experiences on the University of Central Oklahoma campus, and 4. Perceptions of UCO's *World Within* program.

Theme 1: Muslim Students' Goals, and Characteristics.

All participants held education as their primary goal for being in Oklahoma. Also, all reported the beliefs that they had better opportunities in the United States than they had in Pakistan. All reported feeling less comfortable about raising their families in the United States because of social, moral, and prejudice concerns directed by many Americans towards their ethnicity and/or religion. All identified Islam as the driving force in their own lives but that it was misunderstood by most of America.

Theme 2: The September 11 Incident.

Each informant reported a sense of feeling safe in the United States, but all were concerned with being targets of hate crimes including gestures, language, and physical assault because of their religion and ethnicity. All stated that Islam condemns acts such as September 11 attack on the World Trade Towers and Pentagon. Additionally, nine of the twelve expressed their lack of satisfaction towards the American media because the media seemed to present an unfair and stereotypically bias of a negative slant against Islam. Nine respondents spoke of a lack of trust after September 11 due to concerns about racial profiling, increased visa regulations, stricter enforcement of immigration laws, and United States official foreign policy.

Theme 3: Experiences at UCO.

Eleven of the informants reported feelings of comfortable and safety within the educational environment which the University of Central Oklahoma provided. However, these eleven did express concerns regarding the increased numbers of emotional and psychological problems being recorded.

Theme 4: UCO's World Within Program.

Eight of the twelve participants expressed a need for Muslims to participate in efforts such as World Within to educate others about their religion and culture. However, they reported the lack of willingness of individuals to participate in such efforts because of the lack of trust, social anxiety, and/or unavailability during the scheduled events. Although a thoughtful and organized event, the World Within programs included some aspects were not sensitive to Muslim students. The eight who attended reported feeling welcomed at the World Within event, but that the time to meet the new "families" was too short and the political prelude (speeches, comments, tangible rewards such as hats and pins, etc.) was too long. All agreed the concept of the World Within was a good idea, but the execution was weak with little follow through activities. While all participants agreed that the World Within program was not designed by the university to target them, the Muslim students, who attended, reported that by the end a feeling like it did.

Discussion

The September 11th incident underscored the need for understanding of diverse cultures and beliefs among individuals if the desire for tolerant and peaceful world was to be realized. Islam, the religion of more than a fifth of the worlds' population, is viewed by many Americans as foreign and even threatening to the nation's Judeo-Christian heritage. This gulf of understanding exists despite America being a superpower and advocate of democracy and equality. As Tom Brokaw said on *NBC Date Line*, "America needs to cultivate, not alienate Muslims."

UCO's World Within program's goal of bringing different cultures together and allowing them to explore each other's interests was laudable. The program was initiated for all UCO students, but Muslim (3% of UCO's population) students' participation (less than 2% Muslim student population) was low. The most challenging aspect of this program was having students wait to meet host families and friends and required more creativity in problem solving. The understanding of the distinction between religious faith and political manipulation would prevent the accusing millions of being "delusional" or "evil doers" as President George Bush has done.

It takes time to build trust. Small steps could win America this trust and eventually the perception war. Creating a community requires recognizing that differences are necessary. Creating a community is not dissolving differences, but embracing individuals with different values and objectives. Future research could include additional nationalities and religions. The success of the *UCO's World Within* program rests on future efforts.

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ELECTRONIC PORTFOLIOS IN TEACHER EDUCATION

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As we move toward standard-based teacher education, acquiring new gears for achieving this goal seems necessary. We need effective tools to systematize and organize evidence of successful teaching and learning in educational institutions. There is growing use of portfolios in the College of Education classroom. These portfolios usually take the form of files or notebooks. The electronic portfolio, however, is a new option allowed by the increase of technology in the classroom, providing yet another perspective on what students can do. Electronic portfolios can include varied media such as text, graphics, video and sound, going beyond just paper and pencil work.

Institutions of higher education and/or public schools interested in educational reform may consider using electronic portfolios for the following reasons:

Electronic portfolios foster active learning. Through the development of the electronic portfolios, students generate a stronger sense ownership over the collected materials. They can set learning goals and keep track of their achievements by monitoring their own progress.

Electronic portfolios motivate students. Displaying their work to anyone on the WWW is much more motivating for students then producing for the teacher. Students like to display their work, and now the technology allows them to display their work to the entire world.

Electronic portfolios are instruments of discussion on student performance.

Portfolios can be designed to meet certain standards, and to gain a better understanding of a student's abilities by examining the student's work since portfolios could provide a more detailed picture of the student's achievements than test scores.

Electronic portfolios are accessible. The major advantage of electronic portfolios over folders and notebooks is that they provide easy access to student performance specially the ones with an active URL address. Students' learning products are readily accessible to students, teachers, administrators, and other teachers over the WWW.

Electronic portfolios are easy to update. Like most information on the WWW, the organization and content of electronic portfolios may be periodically updated. As students progress though the school year, their work may be added to the portfolios. Student portfolios may even be extended over a few years.

While goals are a major part of the development of the electronic portfolios, choosing the right program is in fact a key component.

Steps for Implementing Electronic Portfolios

The following steps should be considered when considering implementing student portfolios:

1. Establish portfolio goals according to your institution's learner outcome goals. These goals are usually extracted from the national or state standards and their associated performance and knowledge indicators.

2. Determine the stakeholders for the portfolio. These could be the students, teachers, and/or parents. Once you determined the purpose of the portfolios the presentation of them could be for Showcasing achievement: providing a record of evidence of personal or professional attainment, or publicizing organizational reflection and progress to increase the visibility and value of organizational effectiveness in light of the organizations' specific mission and context.

3. Determine the type of evidence for the portfolio by examining the context. Setting in which portfolios are being collected cold fall under one of these categories:

Course: portfolios that spotlight a single course. This type usually displays specific course goals student learning outcomes.

Program: portfolios that show case a program in it's entirely for the purpose of accreditation, publicity, and/or learning outcome evaluation.

University: Portfolios that give information and evidence for the entire institution. Through this type evidence of learning would help data aggregation and is used as an accountability tool.

Decide on the most effective way of storage and presentation for your set goals.

You may store portfolio related information by means of the following:

1. Computer diskette
2. CD-R, or ED-RW
3. Video Tape
4. High density floppy (Zip disk)
5. Jaz disk

6. DVD

7. Internet or Intranet

Choose the most appropriate software tools to be used for your program.

In choosing your tools keep in mind that **student self-reflection** on work and achievement of goals, and **teacher feedback** on student work and achievement of goals are important. Nowadays the preferred method of storage may be the Internet. With a minimal fee that could be absorbed by students' registration fee, web site providers offer a significant amount of storage space to the users. By saving evidence of learning along with reflections on the Internet, students may access them at any time simply by using the World Wide Web. Keep in mind that you need to appraise the site providers and what they could offer you and your students very closely. I suggest having criteria like the example below, for what you need and want, before meeting with the providers.

Evaluate the portfolios according to a pre-determined set of rubrics

As an alternative method of assessment, electronic portfolios could be an excellent source of information. But before diving into the process, you would need to have a set of rubrics to work with. This rubric would be indicative of what you or your program wants to emphasize, and of course your students need to be aware of that. A simple rubric like below could work fine, or you may choose to make it as detailed as you need.

ELECTRONIC PORTFOLIO APPRAISAL RUBRIC

Criteria	Descriptors	Characteristic is: very strong in this product.	somewhat recognizable in this product.	very weak or not observed in this product.
Flexibility	Product can be used by a variety of users with different technological background.			
Accessibility	Accessibility of the Recommended browser			
Feedback	Possibility of giving feedback to the author after evaluation of the site.			
Viewer Tracking	Authors' ability to keep track of visitors of the site.			
Restore Option	The length the data is kept after expiration of the subscription, provider's site.			
Individualization	Could students add their own personality and preferences to the site?			
Portability	Could the information be saved for back up.			
Exportability	Ease of moving created site to other site.			
Ease of Use	Is the program easy to use ,or would it need special training			

ELECTRONIC PORTFOLIO EVALUATION RUBRICS

Criteria	Exemplary	Proficient	Incomplete
Layout Elements	The e-portfolio is easy to read with appropriate visual organization of information	The e-portfolio is generally easy to read with appropriate visual organization of information using	The e-portfolio is difficult to read due to inappropriate visual organization of

	using fonts, point size, bullets, italics, bold, and indentations for headings and sub-headings.	fonts, point size, bullets, italics, bold, and indentations for headings and sub-headings. A few minor format changes would improve readers' accessibility to the content.	information using fonts, point size, bullets, italics, bold, and indentations for headings and sub-headings. Many formatting tools are under- or over-utilized and decrease the readers' accessibility to the content.
Graphics/ Audio	All of the photographs, graphics, sound and/or video enhance reflective statements, create interest, and are appropriate examples for one or more standards. Creativity and original ideas enhance the content of the eportfolio in an innovative way. Use of the clip art, clear scanned pictures, varied use of drawing tools.	Most of the photographs, graphics, sound and/or video enhance reflective statements, create interest, and are appropriate examples for one or more standards. Sounds and graphics are consistent with the learning targets of the standards and do enhance the reflections on the standards.	There are limited graphics, photographs, sounds, and/or videos. Most graphics are inappropriate and don't fit the instructional use, General pictures create a busy feeling and detract from the content. Audio and/or video files are not edited or exhibit inconsistent clarity or sound (too loud/too soft.
Ease of Navigation	E- portfolio has multi-linked pages, all links work, and are clearly labeled. All sections (standards, artifacts, and reflections) connect back to the main table of contents. All external links to all connecting websites connect.	Most links in this e-portfolio work, links are clearly labeled, and easy to navigate stack. Most of the external links to connecting websites connect.	There are major problems with portfolio navigation links and, most links do not work and are dead ends within them. Many sections do not link back to the main table of contents or to the table of content page.
Relevancy of Artifacts	E-portfolio has good examples of coursework, lessons related field experience, hobbies and interests and resume	E-portfolio has few examples of coursework, field experience, hobbies and interests, no resume	Most artifacts and work samples are unrelated to the purpose of the portfolio.
Writing Techniques	E-portfolio has no errors in grammar, capitalization, punctuation, and spelling.	E-portfolio has a few errors in grammar, capitalization, punctuation, and spelling requiring minor editing and revision.	The E-portfolio has many errors in grammar, capitalization, punctuation, and spelling requiring major editing and revision.
Reflections	high level of thought, polished, considerable effort, thorough, andwell organized	Complete, organized, effectively, and clearly presented. Demonstrates clear understandings, and applies what has been learned	missing evidence or information, sloppy or poorly organized, and demonstrates only surface understandings.

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ECOLOGICAL DEMOCRACY: ENLARGING THE CIRCLE OF SIGNIFICANT OTHERS

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Abstract

A central task for teachers is to prepare students for active civic participation in the development and maintenance of society. As John Dewey (1916) observed nearly a century ago, preparation for membership in society is a central function of education. At this point in time, such efforts affect not only the good of society, but the health of the planet. Teachers in all disciplines, including the social studies, can help prepare students for civic life. However, to do this we must ask what kind of society we need, what kinds of citizens would be required to create and maintain such a society, and how we might help students become those citizens? In this paper, these questions are considered within the context of increasing threats to diversity, community, and the ecological system upon which we depend for our very survival. First, we will discuss the role of the social studies in citizenship education. Then we will consider several current views on the kinds of societies and citizens needed today. Finally, we will examine an alternative conception I consider more consistent with the nature of human-environment relationships and better equipped to address the problems we currently face.

Aims of teaching and the social studies

A critical task for teachers is to prepare students for active participation in the development and maintenance of society. As John Dewey (1916) observed nearly a century ago, preparation for membership in society is a central function of education. Given the nature and scope of the problems we currently face, we must ask what educational aims are necessary today. As we consider these issues, we will see that the influence of education transcends social, cultural, and historical boundaries, affecting not only the good of society but the health of the planet.

Social studies is an area of the curriculum specifically concerned with civic education. However, teachers in all disciplines can help prepare students for civic life. All citizens—including teachers—share responsibility for asking the critical questions: What kind of society do we need? What kinds of citizens would be required to create and maintain such a society? How can we help others become those kinds of citizens? These are complicated questions, and there are few easy answers. But as we think about questions like these, we will join the conversation at the heart of the democratic process.

In this paper we will consider aims and approaches of civic education in a pluralistic society.

First, we will discuss the traditional role of the social studies in relation to civic education and social change. Next, we will ask what kind of society we need and what kinds of citizens would be required to create and maintain such a society. Finally, we will explore how teachers can help students become these kinds of citizens.[2]

Civic aims and social change: the role of the Social Studies

Simply stated, the purpose of social studies is to prepare citizens who understand society in order to improve society. Throughout the years social educators have debated what kinds of citizens are needed in a democratic society and how to help students become those citizens. Since its beginnings a century ago, social studies has focused on education for the common good of society at large.[1] A primary aim has been the development of citizens who can address both the personal challenges of daily life and the broader problems facing our society and world (e.g., how to create a more just and caring society; how to sustain the environment upon which we depend).

As an academic field, social studies was first conceived in the early 1900s. The primary goal was to prepare students for citizenship within a society that was becoming increasingly complicated by population growth, changing demographics, increased immigration, growing urbanization and industrialization, and a widening gap between the rich and the poor (Barth, 1984; Hertzberg, 1981). Hence, in addition to the general aims shared by other curriculum areas (e.g., preparing students for vocational competence and the ability to learn how to learn), social education is also explicitly concerned with promoting the greater good of society (Hartoonian, 1991). Most social educators seem to agree that the primary goal of the social studies is, or ought to be, social improvement through citizenship education.

Although civic education has remained a central focus of the social studies, the field has experienced significant change. New combinations of disciplines (e.g., history, geography, economics, political studies) designed to promote social awareness gradually emerged as the 20th century unfolded (Hertzberg, 1981). Disciplines such as history and the social sciences that had long been taught independently were gradually integrated to prepare students for civic responsibility in an increasingly complex society (Hertzberg, 1981). Today, it is not uncommon to observe the integration of a variety of disciplines

(e.g., sociology, anthropology, gender studies, cultural studies, film studies, communications, the arts) to promote critical understanding needed to interpret and transform our existing social systems.

With the increasing social challenges of the middle and late 1800s, American educators felt, as never before, the need to prepare students to become "good citizens" (see the 1916 NEA report on the social studies, cited in Hertzberg, 1981, p. 26). However, as social conditions and civic conceptions continued to change, the notion of the "good" citizen was gradually replaced by that of the "responsible" citizen. The basic concern was that "good" citizenship seemed to imply uncritical obedience rather than thoughtful decision-making based on critical analysis and reflection. While the "good" citizen is invariably obedient, the "responsible" citizen realizes the need to question and recognizes that under certain circumstances collective action, resistance, opposition, and even civil disobedience may be necessary. Responsibility, a concept that seemed to imply informed judgment and internal locus of control, was advocated as an ideal orientation for members of a democratic society.

Many of these developments were summarized in Barr, Barth, and Shermis' (1977) analysis of three broad social studies traditions, including (1) Social studies taught as citizenship transmission, (2) Social studies taught as a social science, and (3) Social studies taught as reflective inquiry. Citizenship transmission, the oldest and most frequently used approach, seemed to assume that teachers possess ideal values that should be directly transmitted to students to make them "loyal believers" in a particular set of truths necessary to guarantee the survival of society (p. 60). The social sciences approach, on the other hand, focused not on the transmission of particular views and values, but on the teaching of "objective" processes used by social scientists to observe society and human behavior. The aim here was to teach students to engage in social scientific and historical inquiry without "adulterating understanding with ethnocentric biases, local prejudice, or wishful thinking" (p. 62). Finally, social studies taught as reflective inquiry involved decision-making within a sociopolitical context. From this perspective, the most effective citizenship education works through:

> a process of inquiry in which knowledge is derived from what citizens need to know to make decisions and solve problems. Analysis of individual citizen's values yields needs and interests which, in turn, form the basis for student self-selection of problems. Problems, therefore, constitute the content for reflection. (Barr, Barth & Shermis, 1977, p. 67)

Here, real social problems are the primary focus of study, and thoughtful examination of multiple perspectives replaces the simple indoctrination of values presumed to be true.

Since the 1970s these three traditions have been both embraced and challenged. Cherryholmes (1980), for example, challenged several of the basic assumptions underlying the popular conception of "citizenship education as decision making" (e.g., Engle, 1960; Barth, 1984). He raised pointed questions regarding the usefulness of the familiar knowledge-skills-values-action decision-making scheme for citizenship education (e.g., Barth, 1984). Cherryholmes' point was that it is insufficient, within a democratic and pluralistic society, to prepare students to coordinate their personal beliefs and actions without considering the broader social contexts and consequences of those beliefs and activities. Rather than simply preparing citizens who can defend their decisions, he emphasized the importance of learning to negotiate truth through discourse. The purpose of social education, he insisted, should be to learn to seek rational consensus through contemplation of a variety of competing perspectives. It is the task of the teacher to create the necessary classroom conditions for this to occur.

Today, during a time of increasing individualism and economic competition, many areas of the curriculum are narrowly focused on personal learning and vocational competence (Hartoonian, 1991). However, within the social studies, society itself remains a primary emphasis (Houser & Kuzmic, 2001; NCSS, 1994). As noted in the 1994 *NCSS Curriculum Standards for Social Studies*:

> 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. In essence, social studies promotes knowledge of and involvement in civic affairs. And because civic issues…are multidisciplinary in nature, understanding these issues and developing resolutions to them require multidisciplinary education.

Yet, our society continues to change. Much has happened since the writing of these standards just a decade ago. Since that time we have observed rapid corporate globalization, alarming depletion of equatorial rainforests, a continued increase in global population, and documented melting of the polar icecaps as a result of global warming. We have witnessed devastating conflicts in Rwanda, Serbia, Columbia, the Middle East, and Sudan, catastrophic acts of terrorism in the United States and elsewhere, contentious US military involvement in nations like Iraq and Haiti, and increasing concerns about the cost

of health care and the loss of manufacturing jobs within the United States.

Given the nature of the challenges we currently face, perhaps as never before it is essential that we specify and coordinate our social needs, educational aims, and teaching practices. Specifically, we must identify our current social conditions and concerns, the kind of society needed to address these conditions and concerns, the kinds of citizens required to create and maintain this kind of society, and ways in which teachers can help develop these kinds of citizens.

What kind of society do we have?

Before we address the society and citizens we might need, let us briefly assess the society we already have. First, we know that the United States, like many other nations, is a diverse society. Our population is composed of men and women, young and old, wealthy and impoverished. It consists of people from a variety of social, cultural, religious, sexual, and ideological backgrounds. We are a nation of diverse cultures as well as perspectives. However, while our diversity has often been praised, it has also been severely maligned (witness the recent Ebonics debates and "English Only" movements, for example). While diversity is important, it is not always easy. Benefitting from diversity requires genuine collaboration and compromise—practices that have become increasingly rare in our highly competitive, individualistic, mainstream-centric societies (e.g., Banks, 1989; Barber, 1984; Bellah, et al, 1985; Greene, 1988).

We also know something about our formal system of government. Generally speaking, we live in a democratic society. Specifically, however, our system is a republic, a modified democratic system in which citizens elect representatives who, in turn, make decisions for those they represent. In early democratic communities such as the city-states of ancient Greece or the Iroquois tribes of North America, it was possible for every member to meet for the deliberation of community decisions. However, many of today's populations have become so large that it would be literally impossible for every citizen to meet and be heard. Hence, most democratic nations today employ some variation of a representative system.

In addition to our diverse social composition and representative form of government, we also know that our society, like the world in which we live, is highly complex and interconnected. Our communities are composed of people with multiple, overlapping, sometimes complementary and sometimes conflicting, points of view. Our citizens occupy various social roles and engage in myriad personal and societal activities. Moreover, like the broader ecological system of which humans are a part, each of us is ultimately interconnected with others, forming what

Fritjof Capra (1996) calls the "web of life." Whether at the biological level of the planetary ecosystem or at the social political levels of nations and communities, the views and actions of some participants cannot help but affect the others (e.g., Capra, 1996; Houser & Kuzmic, 2001).

Finally, we know that our current social conditions reflect successes as well as failures. Significant achievements include ideals such as the freedom of life, liberty, and security of person, freedom of speech and religion, the right to engage in peaceful assembly and the redress of grievances, freedom from slavery and servitude in all their forms, freedom from cruel, inhuman, or degrading punishment, and the right to receive a just return for ones labor (see, for example, Nyerere's [1968] Arusha Declaration of Tanzania, the United Nations Universal Declaration of Human Rights, and the United States Constitution and Bill of Rights). However, these principles have often fallen short in practice. Indeed, failure to live up to stated ideals continues to plague our society and world. Here again there are significant parallels to the ecosystem. The preservation of national wildlife and wilderness reserves is encouraging, and the establishment of organizations and events like the Environmental Protection Agency and the Global Warming Earth Summit represents exceptional vision and effort. However, the extent to which these efforts have been exploited or undermined still needs to be seriously addressed.

While many of our failures are conscious indiscretions, others reflect lack of awareness. On the one hand, we continue to experience unapologetic attitudes of domination and control (e.g., manifested in cutthroat competition, neocolonialism, and patriarchal practices) coupled with an already fragmented (mechanistic, individualistic, Eurocentric, anthropocentric) view of the world (Capra, 1996; Houser & Kuzmic, 2001; Quinn, 1992). On the other hand, many factors influencing our actions remain invisible to us (Capra, 1996; Freire, 1970; McIntosh, 1989; Quinn, 1992). While the oppressed are taught not to see the structural causes of their own oppression (Freire, 1970), oppressors are tutored not to recognize the unearned advantages they accrued at the expense of others (e.g., McIntosh, 1989). Unfortunately, our dominant and fragmented ways of knowing are among the factors about which we remain unaware.

Physicist Fritjof Capra (1996) has suggested that many of the social and environmental challenges we currently face are related to inconsistencies between the mechanistic and hierarchical ways in which we perceive the world and the actual interconnected nature of that world:

The more we study the major problems of our

time, the more we come to realize that they cannot be understood in isolation. They are systemic problems, which means that they are interconnected and interdependent. For example, stabilizing world population will be possible only when poverty is reduced worldwide. The extinction of animal and plant species on a massive scale will continue as long as the Southern Hemisphere is burdened by massive debts. Scarcities of resources and environmental degradation combine with rapidly expanding populations to lead to the breakdown of local communities and to the ethnic and tribal violence that has become the main characteristic of the post-cold war era. Ultimately these problems must be seen as just different facets of one single crisis, which is largely a *crisis of perception*. It derives from the fact that most of us, and especially our large social institutions, subscribe to the concepts of an outdated worldview, a perception of reality inadequate for dealing with our overpopulated, globally interconnected world. (pp. 3-4, emphasis added)

From Capra's perspective, a mechanistic view of an interconnected world represents a serious "crisis of perception." Again, the problem is increased by the fact that its very existence remains invisible to many of its practitioners. Many of us are simply not aware of the lenses through which we have come to view our world. In place of a mechanistic view of the world, Capra argues that life and society should be understood as a vast web of interconnected and interdependent relationships, systems, and systems of systems. His alternative is an organic, systems-based perspective emphasizing horizontal as opposed to hierarchical interconnections that, he believes, more accurately characterize the nature of our world and the relationships therein. This perspective offers hope for different kinds of relationships within our communities and between people and the environments in which we live.

Still others, like novelist Daniel Quinn (1992, 1997), suggest that our current challenges are even greater in scope than many have imagined. Among other things, Quinn explores the processes by which ancient agriculturists, once a tiny fraction of the human community, gradually expanded and eventually imposed their ways of life upon all with whom they came in contact. Initial efforts to accommodate an expanding population—the inevitable consequence of an increased food supply—led to increasingly aggressive efforts to acquire additional resources. In turn, these additional resources led to the development of increasingly totalitarian agricultural practices. Like other totalitarian systems, this particular "culture" utilized

specific mechanisms to eliminate its competition, including the annihilation of alternative beliefs and lifestyles. What began as a novel way of life gradually evolved to a dominant worldview based on principles of acquisition, expansion, consumption, and control.

After thousands of years of expansion, this worldview is now prevalent on every continent—north, south, east, and west. While other cultural distinctions may still exist, few remaining humans have failed to adopt the basic premises of totalitarian agriculture. With time and repetition, practices anathema to human and ecological sustainability have become not only the prevalent way of life, but the *only* acceptable way of life. These practices are passed unconsciously from generation to generation through the mechanisms of cultural transmission. The supreme irony, according to Quinn, is that the destruction of alternative perspectives leaves us with only one possible way to live, and such uniformity is the single greatest threat to the community of life.

These examples do not tell us everything about our society, but they do provide a starting point. We are a highly complex, interconnected, and pluralistic society. At least in theory, we are also a democratic republic. Our actions inevitably affect us individually, and collectively, our activities affect the environment. In turn, the environment affects us, both individually and collectively. Finally, our current social conditions reflect strengths as well as limitations. While some of our strengths and limitations are explicit and visible, others continue to escape our detection. In order to utilize our strengths and address our limitations, we must first become conscious of their existence and nature. This will require honesty, courage, and collaboration with others. Yet, paradoxically, even in the identification of significant problems, there can be a profound sense of relief and hope. Once the nature and causes of a problem have been identified, we can roll up our sleeves and begin working on solutions!

What kind of society do we need? What kinds of citizens?

In view of the kind of society we *have*, what kind of society do we *need*? They would need what kinds of citizens to create and maintain such a society? I believe we do indeed need some form of a democratic republic. I cannot envision a justifiable alternative to rule by the people, and the sheer magnitude of the current population renders direct democratic governance of nations unviable. However, since there are many possible conceptions of democracy (Parker, 1996a & b), the question becomes what kind of *democracy* might serve us best?

Walter Parker (1996a & b) has identified several possible conceptions of democracy, including: (1) Liberal democracy, (2) Participatory democracy, (3)

Associative democracy, and (4) Multicultural democracy. He begins with a critique of liberal democracy. Based on Enlightenment era principles, liberal democracy is a political stance that celebrates "individual liberty, popular sovereignty, law, and equality before the law" (Parker, 1996a, p. 189). According to Parker, the primary emphasis of liberal democracy is on securing rights and freedoms for the *individual*. While this is certainly important, critics argue that it does not go far enough. Societies and communities are reducible merely to collections of individuals. A political system concerned primarily with individuals can go only so far toward meeting the needs of the community itself.

Thus, while liberal democracy contributes to the exercise of personal freedoms, Parker's concern is that it ultimately promotes extreme individualism at the expense of the common good of society. Part of the problem is that "individualism's reliance on representative government is so complete that active citizen participation in the civic culture becomes superfluous" (Parker, 1996a, p. 189). The net result can be a weak, minimal version of democracy in which voters cast ballots to select *others* whose job it is to conduct the real work of democratic deliberation (e.g., Barber, 1984; Hess, 1979; Parker, 1996a). In this way, most citizens are isolated from the everyday work of democratic living.

One alternative to minimalist liberal democracy is "strong" or "participatory" democracy (Barber, 1984; Parker, 1996a). Unlike weaker approaches that leave the work of democracy to elected representatives, strong participatory democracy calls upon all citizens to engage in meaningful dialogue and other vibrant modes of civic action. While members of a participatory democracy recognize the importance of electing competent representatives, they also understand that the official election is but a fraction of the work required to maintain a healthy society. Advocates of a strong participatory democracy envision active, self-governing communities of citizens "made capable of common purpose and mutual action by virtue of their civic attitudes and participatory institutions" (e.g., Barber, 1984, p. 117).

A second alternative is "associative" or "creative" democracy (Dewey, 1916). Instead of viewing democracy as a finished achievement, here it is seen as an evolving set of social relationships, a web of creative human associations in need of continual interpretation, negotiation, and adaptation (Dewey, 1916). According to Dewey, democracy is more than a political system. It involves ongoing associations and interactions during our everyday lives. First and foremost, it is a lived social phenomenon:

> The devotion of democracy to education is a
> familiar fact. The superficial explanation is that a

government resting upon popular suffrage cannot be successful unless those who elect and obey their governors are educated …. But there is a deeper explanation. A democracy is more than a form of government; it is primarily a mode of associated living, of conjoint communicated experience. (1916, p. 87)

For Dewey, the measure of a democratic community involves the abundance and diversity of shared interests that exist within a given group and the extent to which those interests are communicated both within that group and across various other groups.

Since social relationships continually evolve in response to changing social conditions, Dewey also referred to associative democracy as "creative" democracy. The idea is that democracy is not so much a finished product (e.g., a political document or governmental system) as it is a creative process continually adapting to evolving concerns and conditions. Thus, associative democracy is creative by nature.

A third alternative to liberal democracy is "multicultural" democracy (Parker, 1996a). This approach focuses on the "juncture of democracy and diversity" (Parker, 19961, p. 192). Multicultural democracy is concerned with expanding the "circle of we," affirming a broader cross-section of social and cultural diversity, and ensuring full and equal interaction among all individuals and groups in the commonwealth (Fraser, 1993; West, 1993). This approach also seeks to promote critical consciousness that challenges unequal distributions of knowledge, power, and material resources (Friere, 1970). Multicultural democracy asks: "Who is and is not participating and on whose terms?" and "How wide is the path?" (Parker, 1996a, p. 192).

According to Parker, multicultural conceptions of democracy "not only allow but *foster* difference" (p. 192). While diversity is not always easy, advocates of multicultural democracy insist that it is absolutely essential to the well-being of any complex community (e.g., Greene, 1988; Nieto, 2000). Parker's own conception of multicultural democracy involves retaining but extending and deepening "liberal democracy's basic tenets of individual liberty, human dignity, equality, and popular sovereignty" (p. 193). From Parker's perspective:

> A new sense of citizenship needs to be forged, one
> that embraces individual difference, group
> difference, and political community all at once. In
> order to do this, democrats will not be able merely
> to replace liberalism's excessive self-interest with
> a new politics of *group* self-interest. That would
> be no gain. Pluralism itself needs to be
> reformulated….The perilous challenge is to
> recognize individual and group identities without

etching them in primordial stone.

In the final analysis, Parker insists that "diversity plus common interests … compose the bedrock of a democracy strong enough to cope with modernity" (1996b, p. 6). While retaining the basic tenets of liberal democracy, he advocates extending and deepening current approaches through strong, participatory engagement, creative modes of associated living, critical consciousness, and recognition of the fundamental value of social and cultural diversity.

Finally, let us consider one further conception—an alternative we might call "ecological democracy."[3] While ecological democracy incorporates many of the ideas already expressed, I believe this conception is more responsive to the social and environmental conditions we currently face. This alternative envisions a democratic society populated by citizens who understand, appreciate, and act upon critical challenges involving human-human relations and the relationships that exist between humans and the environment.

While ecological democracy embraces the basic tenets of personal freedom, human dignity, and popular sovereignty, it rejects liberal democratic tendencies to embrace individual minimalism at the expense of community well-being and civic participation. Like Barber's (1984) strong democracy, ecological democracy emphasizes popular participation in policy deliberation, community activism, and other civic functions. Similarly, ecological democracy embraces Dewey's (1916) notion that, beyond a political system or structure, democracy is a creative mode of associated living. And, like Paulo Freire (1970) and Cornell West (1993), ecological democracy recognizes the importance of critical consciousness and the value of diversity in complex democratic communities.

However, while embracing these principles, ecological democracy also transcends existing approaches. The fundamental distinction is that ecological democracy strives to transcend narrow, human-centric perspectives and practices. As such, it is grounded in a broader and deeper conception of organism-environment relationships that acknowledges the long-term, reciprocal influences of both human and nonhuman organisms and environments. Ecological democracy recognizes that humans are not *above* our surroundings. Rather, we are *part* of our surroundings. The environment is critical to the health of the organism, and the organism is critical to the health of the environment. Since organisms themselves help constitute the environment of other organisms, ecological democracy recognizes that care for life in general is central to caring for oneself.

Nearly a century ago, George Herbert Mead (1934) discussed the reciprocal relationship between organisms and environments:

> When a form develops a capacity, however this takes place, to deal with parts of the environment which its progenitors could not deal with, it has to this degree created a new environment for itself. The ox that has a digestive organ capable of treating grass as a food adds a new food, and in adding this it adds a new object. The substance which was not food before becomes food now. The environment of the form has increased. The organism in a real sense is determinative of its environment. The situation is one in which there is action and reaction, and adaptation that changes the form must also change the environment. (p. 215)

Extending his thesis to humans, Mead goes on to explain that as an individual person adjusts to a certain environment, that person changes as well. In the subsequent adjustment of the individual, the broader community is also affected. Although the effects may be slight, personal adjustments inevitably lead to adjustments in the social environment, "and the world is accordingly a different world" (Mead, 1934, p. 215). Reciprocally, different worlds necessitate further adjustment, no matter how slight, of those who dwell within them. The process is reciprocal in nature, and it is ongoing.

There are other examples as well. For instance, Michaels & Carello (1981) explain how organisms and environments evolve to fit one another, thereby forming distinctive ecological niches:

> An animal's wings, gills, snout, or hands describe that animal's environment. Likewise, a complete description of a niche describes the animal that occupies it. For example, if we specify in detail the niche of a fish (its medium, its predators and prey, its nest, etc.), we have in a way described the fish. Thus, just as the structure and functioning of an animal describes the environment, the particulars of the environment imply the structure and activities of its animal. (p. 14)

This is a fascinating idea. The point is that, in a very real way, environments *define* their organisms, and organisms *define* their environment. If this is the case, to care for ones environment is literally to care for oneself.

Altman & Rogoff (1987) assert that reciprocal relationships between organisms and environments continue indefinitely in time and space. Rather than isolated mechanical events, organism-environment relationships are dynamic, evolving processes that continue throughout time. As Dewey and Bentley (1949) put it, they are transactional aspects of an inseparable whole. These views coincide with Capra's

(1996) assertion that life and society must be understood as a vast, horizontal web of interconnected and interdependent relationships, systems, and systems of systems.

This is the theoretical basis that distinguishes ecological democracy from other democratic alternatives. In a sense, it is a redefinition of the relationships that exist between humans and their environments, and thus a redefinition of humans themselves. Since the environments that influence us are infinitely complex, we need conceptions of democratic life that transcend narrow, anthropocentric concerns and frames of references. Ecological democracy offers such an alternative. It seeks to extend the "circle of we" beyond human communities. According to Fritjof Capra:

> The view that values are inherent in all of living nature is grounded in the deep ecological, or spiritual, experience that nature and self are one. This expansion of the self all the way to the identification with nature is the grounding of deep ecology, as Arne Naess clearly recognizes: "Care flows naturally is the self is widened and deepened so that protection of free Nature is felt and conceived as protection of ourselves....Just as we need no morals to make us breathe…[so] if your "self" in the wide sense embraces another being, you need no moral exhortation to show care....You care for yourself without feeling any moral pressure to do it....(If reality) is experienced by the ecological self, our behavior *naturally* and beautifully follows norms of strict environmental ethics." (1996, p. 12)

So what is ecological democracy? What would ecological democracy entail? First, for obvious reasons, ecological democracy would need to be a representative system. Both the nature of the constituency (the entire web of life) and sheer logistics require a system of representation. Good representatives are effective precisely because they understand, empathize with, and care about their constituents. Good representatives "listen" to their constituents so they can accurately and effectively advocate on their behalf. Human representatives in an ecological democracy would learn from their "constituents" as well, through careful, sustained, empathetic observation. Consistent with other democratic conceptions, the greater good of the entire community—including sustainability of the system itself—would serve as a continual basis for democratic decision-making.

Second, ecological democracy would need to embrace the entire web of life. Recognizing the absolute need for diversity in complex communities, such an approach would seek to indefinitely expand the "circle of we." While acknowledging the merits of many Western European perspectives and practices, participants in an ecological democracy would understand that other social, cultural, and political views are needed as well. Plurality, complexity, transparency, and dissent would be recognized as essential aspects of healthy democracy. Similarly, while an ecological democracy would certainly address human needs and concerns, it would resist artificial separation of human beings from the rest of the community of life. Rather, members of an ecological democracy would recognize that human being involves care for others, and that to be fully human we must learn to care for the entire web of life. Again, while diversity may not always be easy, it can be infinitely rewarding, and it is absolutely essential to the sustainability of any complex community.

Third, ecological democracy involves holistic and systemic forms of thinking and being. Members of an ecological democracy would appreciate the extensional, durational, and interconnected nature of organism-environment relationships, and they would use these insights to guide personal and social decisions. They would also recognize empathy and intuition as legitimate ways of knowing, as important to democratic life as any rational or technical mode of thought (e.g., Belenky, et. al, 1986; Noddings, 1992). Concern for the feelings of others, and recognition of the fundamental interconnections and interdependencies that characterize our complex social and ecological systems, would inform decision-making at all levels of government.

Finally, ecological democracy would be understood as more than a political system, and it would be viewed as thoroughly participatory in nature. Ecological sensibilities would certainly inform governmental structures and policies; however, they would also influence the evolving, creative processes of associated living with "others." Formal political practices would be seriously addressed, but they would be considered merely the beginning rather than the end of civic responsibility. Unlike anemic modes of liberal minimalism, members of an ecological democracy would recognize the importance of sustained, robust engagement in all aspects of democratic life. Citizens would understand the importance of personal participation in the creation and maintenance of a just, democratic, and ecologically viable system of life.

Teaching Ecological Democracy

Finally, how might teachers help students become the kinds of citizens who appreciate and practice ecological democracy? How can we utilize the diversity that naturally exists in schools to achieve the aims of democratic education? How can schools become the "laboratories of democracy" so long envisioned within the United States? While a

comprehensive discussion of implications for practice is beyond the scope of this paper, it is possible to provide a beginning.

I can envision at least four ways educators across the curriculum can begin to teach ecological democracy. First, we can "teach the aim" (Parker, 1996a p. 196). Walter Parker insists that it is important for students to explicitly identify the educational goal if they are to consciously participate in its attainment. The task here would be to name the learning of "ecological democracy" as an educational aim worthy of achievement. While specific emphases and examples would differ from situation to situation, educators across grade/developmental levels and disciplinary boundaries can and should identify ecological democracy as an aim of their teaching. Preparation for citizenship is every bit as much the responsibility of the teacher of high school mathematics or sixth grade physical education as it is the teacher of eighth grade history or second grade social studies. The stakes are high, and participation is essential.

Second, we can teach about current social and environmental conditions and concerns. While we might wish to begin with specific examples, attention should ultimately be directed to the various interconnections that exist between social, environmental, and temporal aspects of the system as a whole. In addition to the learning of factual information, the teaching of social and ecological conditions and concerns should also encourage the development of empathy. Here again, all educators can and should participate in the process. Teachers like Vivian Paley (1992) have demonstrated that even the very young are capable of addressing difficult issues like social and cultural discrimination, and potential connections in mathematics, the arts and

sciences, and other disciplinary areas are endless.[4]

Third, we can collaboratively examine viable alternatives. Beyond identification of conditions and concerns, teachers can create classroom climates that invite thoughtful deliberation of social, political, and environmental solutions. Given the nature of the problems we face, serious collaboration will be required in our search for alternatives. Indeed, a climate of mutual respect, collaborative engagement, and creative exploration can often yield positive results. As Maxine Greene (1988) has demonstrated, the quest for so lofty an achievement as freedom itself must ultimately be understood as a critical, creative, collaborative project. Once again, all teachers can and should participate in this process, regardless of the grades they teach or the academic disciplines to which they are assigned.

Finally, we can and must provide opportunities for students to act on the bases of their convictions and concerns. There are numerous potential modes of participation in the life of a democratic community. While engagement in the formal political process is a legitimate civic responsibility, it represents but one of many possibilities. Other aspects of democratic living involve everyday relations, the diversity of the people and perspectives we are willing to entertain, the degree of energy we choose to expend on behalf of the broader community, and the depth and breadth of the circle of others we are willing to embrace. Yet again, these are factors all educators should consider. Any classroom can become a laboratory of democracy if we are willing to teach the aim, to address vital concerns and conditions, to critically and collaboratively explore the alternatives, and to provide real opportunities for student participation in the democratic process.

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ENDNOTES

1. Of course, while social studies is a fairly young field, civic education has existed for centuries.

2. Actually, the concept "citizen" is highly problematic. It implies official membership and, by extension, the exclusion of nonmembers.

3. This term has been used by different authors in a variety of ways (e.g., Faber, 1998).

4. Of course, disciplinary distinctions are also part of Capra's (1996) "crisis of perception."

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CLASSROOM DIALOGUE WITH A FREIREAN FLARE

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An Opening Statement

Those of us whose metaphorical academic vineyard is a School of Education are charged with a responsibility to motivate future teachers to be transformative intellectuals as well as skilled, caring, practitioners. This is not the easiest of tasks in a world of professional education dominated by empiricist values which encourage high-stakes testing accountability, rigidly defined quantifiable objectives, and a "teach-to-the-test" mentality. There exist, however, opportunities to encourage teachers-to-be to "think outside" of the prescribed standardized model.

Such opportunities may be found in those classrooms that are "open, democratic, free ... (where) we exercise the right to our curiosity, the right to ask, to disagree, to criticize (Freire, 1998, p. 60)." Within these settings are well-springs of possibility that can be tapped to inspire a "true education (that) incarnates the true search of people together with others for their becoming more fully human in the world in which they exist (Freire, 1996, p. 96)."

To establish such a humanistic learning togetherness we may seek inspiration from those - such as Paulo Freire - who encourage open-ended, critically-reflective dialogue as a teaching model. This model puts into practice a special kind of communal connectedness; a sharing fellowship that makes possible the concept of a learning community. It is within such an academic communal experience that Freire's concept of critical consciousness has an opportunity to find fertile intellectual soil in which to flower.

This paper observes and analyzes how an educator's interpretive understanding of Paulo Freire's teaching philosophy may encourage a dialogical setting that can assist students in surmounting individually and socially imposed boundaries of culture, race, ethnicity, gender, religion, and political ideology. Such diabolical connectedness is integral to a democratic classroom, and lights the road to a transformative educational experience.

Dialogue as Pedagogy

Freire does not denigrate the creative use of the traditional lecture as a teaching methodology. He recognizes that a didactic/dialogical dialectic contains the power to enrich a classroom learning experience. He does, however, issue a caveat regarding the perfunctory transferal of information from teacher to student. The uncreative transmission of packaged content can degenerate into "banking" education in which the depositing of factual information and authority-defined knowledge supercedes the student's

right and opportunity for creative interpretation. In such instances, creative possibilities based on a student's "lived reality"[1] are submerged beneath the weight of an academic's authoritarian polemic. This is a pedagogical mistake because, in the classroom, "a correct way of thinking is dialogical and not polemical (Freire, 2001, p. 43)."

Within the academic preparation of teachers-to-be there may be no better laboratory for anti-polemical thinking than a foundations-of-education classroom. Here is where the philosophical, sociological, historical, and political *whys* of educational reality are raised and explored. It is by way of a critical, questioning, and risk-taking dialogical adventure in such classes that both teacher and student shake-up and rearrange–even discard–preconceived ideas. Sometimes cracks are exposed in personal worldviews. Questions are asked that have no universally "correct" answers. Problems are posed that create more intellectual headaches than solutions. When such classrooms become laboratories for "open minds," there is a modeling effect that provides future teachers an exposure to ways of thinking, and to pedagogical possibilities, that may be reshaped to fit future classroom settings. Of course, "some educators have no wish to run the risk of adventuring into dialogue . . . They retreat into their discursive and rhetorical classes (Freire¸1996, p. 126)." Such a retreat forecloses on the possibility of "true dialogue, in which subjects in dialogue learn and grow by confronting their differences (Freire, 2001, p. 59)."

At this point we might ask, "what is dialogical thinking?" How does Paulo Freire define "dialogue" as a classroom possibility? In considering a definition we are reminded:

> the fundamental question to ask is not, is this the real definition – or, is this the correct definition?; but, what purpose does it serve? That is, who made it up ands why? (Postman, p. 183)

For Freire, dialogue has a unique intellectual purpose. This is to facilitate liberating education in which "dialogue becomes a continuing aspect of liberating action (Freire, 1970, p. 120)."[2] Dialogue, for Freire, is not simply a give-and-take intellectual conversation. It is "the teaching task . . . (which) requires constant intellectual rigor; and the stimulation of epistemological curiosity, of the capacity to love, of creativity, of scientific competence, and the rejection of scientific reductionism (Freire, 1988, 4)." This is no easily achieved goal.It presupposes the expectation that "in dialogue we allow our differences to percolate

(West)".

The dialogical teaching task is, by its very nature, dialectical. It connects the intellect to the emotions, the head to the heart, and the science of teaching to the art of teaching. As a dialectical process, dialogical teaching allows - even encourages - the paradoxical to enter the arena of thought. Opposites meet, not as irreconcilable enemies, but as worthy opponents. In intellectually wrestling with another mind one is strengthened in the process of *becoming:* "I am learning to be who I am by relating to what is my opposite (Freire, 2001, p. 119)." There is a reminder here of Rousseau's recognition in his educational novel, *Emile*, that "you cannot avoid paradox if you think for yourself."[3] To think for oneself is to be willing to open the mind to divergent ways of thinking, doing, and being. Only the open mind can fully profit from the "education that results from the interplay of two opposites in dialogue (Freire, 1996, p. 155)."

One will find within Freire's writings the here-and-now, subjective concreteness of a philosophically Existentialist worldview. But, paradoxically, anyone seeking a more <u>theoretical</u> justification for a dialogical classroom may also look to Freire. Throughout Freire's writings may be found a thought provoking dialectic in which action is justified by ideas.

In considering the Freirean perspective of "dialogue as pedagogy" this writer breaks the concept down into four necessary ingredients: The Teacher and Student as Co-Learners, The Hermeneutical Atmosphere, The Questioning Attitude, and The Paradoxical Process.

The Teacher and Student as Co-Learners

A classroom dialogue is epistemologically sound, and pedagogically valid, only if the teacher learns as she/he teaches. In a literary discussion with Freire, Myles Horton makes a point that expresses a dialogical philosophy: "I'm here and I'll learn <u>with</u> you. I'll learn as I go along (Horton and Freire, 1990, p. 72)." This attitude of relationship as an aid to learning togetherness is the heart of a classroom dialogical process. Freire reminds us:

> All educational practice requires the existence of "subjects" who, while teaching, learn. And who in learning also teach. The reciprocal learning between teacher and students is what gives educational practice its gnostic character.[4] (Freire, 2001, p. 67)

Freire goes so far as to caution that "in not learning from the (students) we cannot teach them (Horton and Freire, 1990, p. 247)." To teach is to learn, and a failure to learn within the act of teaching vitiates the meaning of "to teach." Therefore, the <u>real</u> teacher will actively seek out the knowledge - even

wisdom - that is within every student. Here the teacher is, in Plato's definition, a "midwife," one who gives birth to latent student possibilities.

The teacher, as well as the student, is always *in process*. This continual *becoming* is implicit in the give-and-take, reciprocal responsibilities necessary in dialogical education. It has been said that "we teach who we are"; and the "who" is not a static quality. Dialogue stimulates intellectual growth; is even a fertilizing agent for spiritual renewal. The teacher "is being formed or re-formed as he/she teaches, and the person who is being taught forms him/herself in this process . . . There is, in fact, no teaching without learning (Freire, 2001, p. 31)."

Dialogical education results in–and from–an intellectual dialectic between teacher and student, and allows the teacher to also be "the taught." But, the pedagogy of the dialogue is only valid if the teacher not only speaks, but also listens, with an open mind. Without an encounter of open minds, what might have been dialogue degenerates into debate, into an academic experience in which one person tries to convert the other to a new way of thinking. This conversion aspect of teaching has historic roots in "eristic" teaching, a method practiced by the ancient Sophists. "Eristic" teaching is a counterpoint to dialogical teaching. The eristic purpose is not to wrestle with truth by way of a dialectical process, but rather to convince others of a particular point of view; to convert, to "win the argument."

Dialogical teaching flows from mutual respect for the personhood of the other. It begins as a process of forming a relationship. It takes two to relate, it takes two to dialogue. "Dialogue seals the act of knowing, which is never individual, even though it has its individual dimension (Freire, 1997, p.4)." Dialogue develops when one mind encounters another mind. It is the deliberative action of individuals forming a relationship in which respectful disagreement, not passive acceptance, stimulates an intellectual search. Minds may not be changed, but ideas are exchanged, investigated, questioned, seen in new perspective, reworked. Dialogue does not flow from expressed power, hostility or intellectual arrogance, but rather "is nourished by love, humility, hope, faith, and trust (Freire, 1996, p. 45)."

To dialogue is to connect, to "plug-in," to the thought and emotion of the other. "As the dialogue intensifies, a 'current' is established among the participants (Freire, 1996, p. 45)." The current generates the power of purposeful dialectic; of diverse thought converging, mixing, rearranging, and sometimes giving birth to a reimagining of the "true, good, and beautiful."

This power of this current is available to a teacher, but only if there is an understanding that "our

relationship with the learners demands that we respect them and demands equally that we be aware of the concrete reality of their world, the conditions that shape them (Freire, 1998, p.58)." We cannot relate, except superficially, to the student when we visualize him/her as the *object* of our teaching expertise (Buber). There is no bonding relationship here. The student must be seen as a *subject* with a personal history, a worldview conditioned by experiences that the teacher must try to understand. The student is the *subject* of her/his own becoming; and the teacher becomes the midwife, helping to give birth to potential and possibility. Teachers do not "form" the student, but rather provide the inspiration for self-formation.

The Hermeneutical Atmosphere

The hermeneutical classroom atmosphere is one refreshed by the winds of open-minded give-and-take. The word, "hermeneutical" comes from the same root word (Greek) as Hermes, the messenger of the Olympian gods. Hermes not only delivered divine messages, but also provided mortals with personal interpretations of the "meaning" of the gods' pronouncements. To be hermeneutical is to engage in interpretation. It is to provide a personal understanding of the meaning of the words of a text; or of a concept, or idea, or issue. We are reminded of a thought contained in Hindu scriptures: "Read the words, no doubt, but look behind them for the meaning they contain."

Dialogical teaching is hermeneutical by virtue of its dialectical nature. In the dialogical classroom, divergent interpretations are given equal opportunity to be listened to, analyzed, challenged, and accepted or rejected. The process may even result in a restatement that becomes part of an intellectual synthesis of opposing ideas. In the words of Freire: "The educator who thinks correctly ... challenges the learner with whom and to whom he/she communicates to produce her or his understanding of what is being communicated (Freire, 2001, p. 42)." The teacher's understanding is placed in context with other possibilities. This does not mean the teacher does not have a special role to play. It does not negate the role of the teacher as authority, or as facilitator and guide. It does, however, preclude the teacher from being an authoritarian who makes excathedra pronouncements that are not open to challenge or question.

In the dialogical classroom the teacher stimulates and monitors the flow of the hermeneutically inspired discussion. The teacher is not a neutral observer. "I cannot be a teacher if I do not perceive with ever greater clarity that my practice demands of me a definition of where I stand (Freire, 2001, p. 102)." If the dialogical classroom is to be a successful learning environment, the teacher must be an active, instrumental part of the intellectual dialectic. "The need for dialogue does not in any way diminish the need for the teacher to set forth his/her understanding and knowledge (Freire, 2001, p. 81)."

> It is (the teacher's responsibility) to present the material in such a way as to encourage students to think critically so that they may give their own interpretations to the data. If education is dialogical, it is clear that the role of the teacher is important, whatever the situation. As s/he dialogues with the pupils, s/he must draw their attention to the points that are unclear or naive, always looking at them problematically. Why? How? Is it so? The role of the teacher is not to "fill" the educatee with "knowledge," technical or otherwise. It is rather to attempt to move toward a new way of thinking in both educator and educatee, through the dialogical relationship between both. The flow is in both directions. (Freire, 1996, p. 125)

The teacher interprets, the student interprets. The teacher listens, the student listens. The teacher communicates, the student communicates. Each participant in the dialogue is a *subject* to be listened to, not an *object* to be manipulated. Dialogue involves subjects in "communion;" a sharing of thoughts, of who I am, of ideas and possibilities in fellowship with fellow academic explorers. There is a special connectedness that "can exist only in a state of communion between the teacher and the student ... The word 'communion' means to communicate, to be in touch, to transmit a certain feeling, to share it, not only at the verbal level, but to feel much more deeply (Krishnamurti, p. 34)." In a dialogic classroom it is not just ideas and knowledge that are shared, and questioned. Feelings and emotions are exposed, and "listened to" as important elements in the conversation.

The Questioning Attitude

The dialogical classroom is characterized by an openness that welcomes the uncertain. Critical thought begins with a questioning attitude that challenges absolutist, prescribed answers. There is an openness to creative possibility that resists simple solutions to complex issues. "Dialogic classes are creative and unpredictable, invented in progress (Freire and Shor, 1987, p. 53)." The lesson plan is flexible, and not only accepts but embraces the creative interruption. It provides landmarks on a journey of discovery, but does not delineate the way to a specific destination. The teacher who provides guidance on such a journey agrees with Freire: "I teach because I search, because I question, and because I submit myself to questioning (Freire, 2001, p. 35)."

The willingness to question - and to be questioned - is modeled by the teacher so that the student understands the meaning of Freire's phrase, a "pedagogy of the question." The dialogical teacher expresses, through ways of doing and being, the reality that "I defend a critical, dialogical pedagogy–the pedagogy of the question (Freire, 1993, p.77)." To defend the pedagogy of the question in a classroom is to allow oneself to be academically, even personally, vulnerable. It is to take risks.

Dialogue exists when questions are asked, and answers are questioned. There is a dialectical process which involves "the pedagogy of questioning ... against the pedagogy of answers (Freire,1997, p. 62)." Freire would agree with Neil Postman, "The right answer serves only to terminate further thought (p. 34)." And, "right" answers are too often authoritarian responses that preclude further discussion. A classroom dialogue makes room for the questioning of "right" answers; even accepts the possibility of more than one right answer. A pedagogy of the question opens up possibilities for uncertainty and perplexity to lead to new paths of understanding.

The Paradoxical Process

The dialogical classroom recognizes, and utilizes, the power of the paradox. The methodology allows–and expects–each participant to proceed with paradoxical intent: to listen <u>and</u> to speak, to inform <u>and</u> to be informed, to question <u>and</u> to be questioned, to solidify <u>and</u> to change. There is a challenge to one-dimensional thinking, and an emphasis on "the two-dimensionality of philosophic thought (Marcus, p. 142)." Diverse, even antagonistic, worldviews are allowed to enrich the learning environment. Paradox is seen as opportunity to be exploited, not as a problem to be eliminated. Teacher and student are given the freedom to engage in the personal risk that is involved when one honestly reevaluates personal perceptions and assumptions by being open to opposing views. Participants in dialogue are expected to intellectually wrestle with the meaning of the words of the philosopher, Henri Bergson: "One does not understand a particular truth when one has not perceived the relationship it can have with other truths."

The dialogical classroom attempts to temper absolutist views, to help build on an understanding that 'extremists are incapable of holding a tension between polarities. They seek black-and-white answers. To grasp a paradox and hold it in a creative tension requires courage and wisdom (Harris, p. 41)," It is this kind of courage - and, dare we say, wisdom - that is sought in a dialogical discussion. Teacher and student are engaged in the consideration of ideas and issues as "open-ended," paradoxical possibilities. The paradox of opposing ideas opens up the possibility for diverse opinions and "truths" to be given equal hearing. There is recognition of John Dewey's belief that thinking begins with

> some perplexity, confusion, or doubt . . . it involves a willingness to endure a condition of mental unrest and disturbance . . . means judgment suspended during further inquiry; and suspense is somewhat painful . . . To maintain the state of doubt and to carry on systematic and protracted inquiry – these are the essentials of thinking. (Dewey, p. 12-13)."

Accepting and wrestling with a state of mental unrest and intellectual doubt opens one to the intricacies and power of paradoxical thinking. This power flows from the intellectual tension produced by connecting diverse ways of thinking, doing, and being. Maintaining the tension reduces the possibility of reductionist ways of thinking. Allowing tension to flow, rather than disconnecting it with authoritative pronouncements, encourages alternative ways of viewing "truth."

In the dialogic classroom individual participants help each other to move from inflexible, absolutist, black/white positions ("You can try, but you're not going to convince me; my mind's made up."[5]) to an appreciation of the power of paradox. Dualistic, either/or, thinking can easily produce a "we vs. them" mentality. In counterpoint, a classroom that is an intellectual community recognizes - and opposes - the conscious or unconsciousness sorting of winners and losers. Allowing the "tension of the paradoxical" to strengthen the discussion makes possible dialogue rather than eristic debate. The dialogic classroom is based on an interpretive understanding of Soren Kierkegaard's figurative statement: "A thinker without paradox is like a lover without passion."

Allowing - even encouraging - paradox to penetrate the discussion creates an intellectual tension that may be exploited as an opportunity to be seized rather than a problem to be eliminated. There is an open-ended intellectual and emotional exploration of divergent poles of thought; "like the poles of a battery, hold them (thoughts) together and they generate the energy of life; pull them apart and the current stops flowing (Palmer, 65)." Engaging in this kind of "current-flowing" thinking makes possible a connecting of intellectual horizons. The participants in the dialogue, borrowing from theological terminology, may be exposed to a "born again" intellectual experience. Teacher and students become "new" in the sense that relationships are formed, perspectives are widened, and intellects are stimulated. It is even possible that transformations will take place.

Conclusion

Paulo Freire helps the educator to understand the

power of dialogue to both sustain and to change. In a dialogic classroom, personal perspectives may be strengthened; or they may be refocused, or even revoked. The jury is always out. Judgment is often suspended as new evidence is presented. There is no absolute authority to define final and absolute truth. The dialogic teacher intuitively understands the meaning of words uttered over 300 years ago from a scaffold set up in the Boston Common. Mary Dyer, Quaker dissident, reminded the theocratic Puritan authorities who, in 1620, were about to hang her: "Truth is my authority, not some authority my truth." This is not to say that authority may not speak the truth, but that it is up to the thoughtful, reflective, questioning individual to make the final existential judgment.

Existential judgments give the dialogic class its intellectual excitement. The possibility of defining the truth is not denied, but it is examined in light of varying interpretations. There is a continuing echo throughout the classroom of Kahlil Gibran's caveat: "Say not I have found the truth, but rather a truth (p. 63)." The search, with searchers often following different paths, is abetted in the dialogical classroom by the hermeneutical atmosphere, the relationship connecting teacher and student as co-learners, the questioning attitude, and the paradoxical process.

ENDNOTES

1. Freire speaks of "lived reality" as the unique, personal worldview that a student brings to the classroom. Each person - teacher and student - has been conditioned by a culture, language, politics, family history, etc. Each person's "lived reality" is an important element in a dialogical classroom.

2. Freire defines liberating education as "a democratic education, an unveiling education, a challenging education, a critical act of knowing, of reading reality, of understanding how society works (Freire, 1987, p.38)."

3. It is important for a teacher to recognize the presence of paradox as a positive power to be built upon, and "we will not be able to teach in the power of paradox until we are willing to suffer the tension of opposites (Palmer, 1998, p. 85)."

4. Freire refers frequently in his writings to such terms as *gnostic character, gnosiological cycle,* and *gnosiologic activity*. These terms have root meanings in the Greek word, *gnosis*, meaning "knowledge."

5. This was a statement made by the radio talk show host, Rush Limbaugh, aired over a Wichita, Kansas, radio station.

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DIGITAL PORTFOLIOS: AN EVOLUTION OF ONE UNIVERSITY'S JOURNAL

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Abstract

Digital portfolios "provide a unique way to use educational standards for the benefit of students and teachers, while validating the individual work done in classrooms." They are "a tool to document professional development. The continuing professional development process can be seen as the sixth stage of portfolio development"(Ahn, 2004, p. 16).

"In the history of human development, our tools have often shaped the outcomes of our tasks and, while many programs require WWW-based portfolios, Carney suggests a problem with that tool limiting the openness of the reflections, which, as Levin points out, is the most important purpose of this process" (Barret, 2002, 523). During the past decade, portfolio development took root as the form of assessment of teacher education candidates, largely in an effort to get a clearer picture of the candidate's ability to teach. End-of-program, comprehensive examinations have been replaced with portfolio defenses, the argument being that it allows the assessor the ability to see the candidate's full potential as an educational practitioner.

Through the 1990's and into the twenty-first Century, teacher preparation programs made changes in programs of study to incorporate more technology into the curriculum. Initially, teacher preparation programs offered a single technology course in an effort to prepare teachers for the use of technology in the classroom. However, candidates were not observing all faculty in the program utilize technology. The Web-Based Education Commission (2000) stated that teacher preparation programs must "provide continuous and relevant training and support for educators and administrators at all levels. We heard that professional development—for preK-12 teachers, higher education faculty, and school administrators—is the critical ingredient for effective use of technology in the classroom. However, not enough is being done to assure that today's educators have the skills and knowledge needed for effective web-based teaching. If teacher education programs do not address this issue at once, we will soon have lost the opportunity to enhance the performance of a whole generation of new teachers, and the students they teach" (Grable, Hunt, & Wood, 2003, p 1). Students mimic their instructor's teaching practices; this is a very true statement for teacher education candidates, who will use the same teaching practices in primary grades that they observed from their university professors.

Technology must be integrated throughout the curriculum where all instructors demonstrate the effective usage of technology for their students. Lawless, Smolin, Strudler, Brown, & Soulier (2000) found "… that by infusing technology throughout the program it is more likely that the candidate will use technology in their K-12 classroom when they begin to teach" (Amber & Czech, 2002, 5). The executive summary of the revised NCREL (2000) states that innovations in technology are increasing the demand for reforms in teaching and learning approaches that impact the expectations of technology use.

The International Society for Technology in Education (ISTE) developed technology standards (National Educational Technology Standards, NETS) that all teachers, administrators, and students should be able to demonstrate. "…the ISTE NETS for Teachers (NETS•T), which focus on preservice teacher education, define the fundamental concepts, knowledge, skills, and attitudes for applying technology in educational settings. All candidates seeking certification or endorsements in teacher preparation should meet these educational technology standards. It is the responsibility of faculty across the university and at cooperating schools to provide opportunities for teacher candidates to meet these standards"(**http://cnets.iste.org/teachers/t_stands.html**). NETS standards for teachers include: Technology operations and concepts; Planning and designing learning environments and experiences; Teaching, learning, and the curriculum; Assessment and evaluation; Productivity and professional practice; and Social, ethical, legal, and human issues.

Portfolios are an important part of a teacher's or teacher candidate's professional life. Portfolios are designed to demonstrate knowledge, skills, and disposition, and they have now become a tool for assessment at the local, state, and national level. According to St. Maurice & Shaw (2004), there are four features that portfolios should include. These are alignment with professional teaching standards and the goals of the individual and school, examples of work from the teacher or teacher candidate and his or her students, reflection, and mentored or coached experiences. Ahn (2004) stated that the first step in any portfolio project is to create a set of standards. These standards are used as organizational guides for students and give structure to the portfolio. This allows students to "constructively work to complete assignments that meet those requirements" (Ahn, 2004, p. 16). Standards used in portfolios at the University of Arkansas at Little Rock align with the

Interstate New Teacher Assessment and Support Consortium (INTASC) principles or the National Board for Professional Teacher Standards (NBPTS).

At the University of Arkansas at Little Rock, teacher education candidates are required to design and present a digital portfolio as their final exit from their prospective program. The digital portfolio is designed to match program objectives, aligned with state and national standards. Each semester, candidate portfolios and assessment rubrics are electronically archived and each rubric item aggregated for program assessment. Seigle (2002) states, "managing the sheer volume of material that might be collected…may become unwieldy. In addition, many student products include artwork, videos, and other performance accomplishments" (p. 60).
MacDonald, Liu, Lowell, Tsai, and Lohr (2004) report that the four kinds of portfolios are working, academic, professional, and presentation portfolios. The teacher candidates at the University of Arkansas at Little Rock work with three portfolios in Chalk & Wire. Each program in the Department of Teacher Education has a professional or exit portfolio. Each department in the College of Education must have students submitting artifacts into an academic portfolio that are named iLAB for initial licensure programs or aLAB for advanced licensure programs. Each program can also choose to have a working portfolio individualized for the specific program. Artifacts in iLAB, aLAB, and the working portfolios are prescribed. They include artifacts such as GPAs at different gates, coursework grade requirements, case studies, and coursework products.

According to MacDonald, Liu, Lowell, Tsai, and Lohr (2004), the five stages of electric portfolio development are defining the goals and context of the portfolio, collecting artifacts, selecting representative artifacts, organizing the artifacts into an electronically connected portfolio, and preparing the artifacts in an appropriate medium for the presentation portfolio. The professional portfolio at the University of Arkansas at Little Rock, while standards driven, allows students follow these five steps. For example, the Middle Childhood Education (MCED) Program at the University of Arkansas at Little Rock has a professional portfolio developed around the INTASC Principles. Teacher candidates start collecting artifacts during their first semester in the program. The artifacts are entered into the working and academic portfolios. Foote and Vermette (2001) state that the portfolio development process must be taught, so beginning the process of portfolio development in initial education courses allows teacher candidates time to practice choosing, organizing, and reflecting on artifacts in the portfolios. By the time they have reached their senior year, there are many artifacts to

choose from and experience to help them in making those choices. Just as reported by Foote and Vermette (2001), MCED students need to show evidence of content knowledge, so they might choose college transcripts, standardized test scores such as Praxis I and Praxis II, or content related coursework. They also need to show evidence of current understanding of educational foundations. This can be shown with artifacts such as a philosophy of education or teaching, case studies, observations, or journal reflections. MCED students choose artifacts that they determine show evidence of each INTASC principle. Students choose at least three artifacts for each principle. Included with each set of artifacts is a reflection stating why each artifact demonstrates competence in that principle. While the other University of Arkansas at Little Rock teacher education programs' professional portfolios are based on different standards, they are similar in form to the MCED professional portfolio.

The professional portfolios are defended at the end of the teacher candidate's last semester and assessed with a detailed rubric. They have the opportunity to modify their professional portfolio at any time, so corrections or additions can be made even after assessment. Chalk and Wire gives each account holder a URL for their published professional portfolio. They can then pass this URL on to prospective employers who can view the portfolio at their convenience from any computer. Teacher candidates keep the Chalk and Wire account for eight after they purchase it. They can design as many portfolios as they want or need. They can also use it as a web page in their classroom by entering information and artifacts and then simply announcing the URL.

At the University of Arkansas at Little Rock, we continue to journey the digital portfolio highway to discover what we consider the best digital media for the digital portfolio process. Initially, our candidates created digital portfolios using Microsoft PowerPoint. PowerPoint is an excellent software tool for organizing and presenting data, however, several problems emerged as candidates developed their digital portfolios. However, a major problem with PowerPoint is that it is too linear in movement, reducing the viewer's ability to move within the portfolio.

A second software application was selected–Adobe Writer. Adobe Writer allows the viewer to randomly move throughout the portfolio while always having the option to view the main content frame. However, Adobe Writer is limited as files cannot be easily converted to PDF files and editing is extremely difficulty.

FrontPage was selected to replace Adobe Writer,

allowing the candidates greater flexibility in designing a powerful digital portfolio. FrontPage allows the viewer flexibility to move within the portfolio, documents can easily archived, reproduced, and placed on a server to be accessed online. However, with accreditation issues related to NCATE, faculty in the College of Education at the University of Arkansas at Little Rock are implementing a digital portfolio tool to create digital portfolios for assessment, aggregation, archiving and for display.

In the fall of 2003, faculty in the College of Education at the University of Arkansas at Little Rock examined a product called Chalk and Wire (**www.chalkandwire.com**). Chalk and Wire (2004a), is "the world's most responsive developer of just-in-time applications and features to solve professional development and training challenges for educators….the key to better student learning lies mainly in the willing professional growth of teachers, Chalk and Wire has focused on products that serve only this core group and need…. Chalk and Wire has taken a radically different approach, direct collaboration with end users (our "core partners") to develop what they needed as quickly as possible, reduction of overhead to offer products at the least possible cost; and the goal of cost recovery and sustainability of on-going research and development" (p.1).

Implications

The College of Education at the University of Arkansas at Little Rock is using Chalk and Wire for student portfolio defenses, archiving student performance data, and for reporting performance data to state and national agencies.

[Digital] portfolios have gained an accepted position to improve the interrelations among technology, multicultural education and instructional theory and practice. It is evidenced in the products of learning that the process of creating a portfolio enhances the ability of each student teacher to articulate these ideas (Amber & Czech, 2002, 5).

With the use of digital portfolios faculty can evaluate the strengths and weaknesses in the portfolios and artifacts to determine if there are program weaknesses and obtain a microscopic look at class products and the effectiveness of these products. Digital portfolios "provide a unique way to use educational standards for the benefit of students and teachers, while validating the individual work done in classrooms" (Ahn, 2004, p. 16). They are "a tool to document professional development. The continuing professional development process can be seen as the sixth stage of portfolio development. This process will follow portfolio developers throughout their professional careers" (MacDonald, Liu, Lowell, Tsai, & Lohr, 2004, p.54). The professional portfolio can "become a tool for obtaining professional employment and promotion. In other words, … it is a stepping-stone toward continued professional development…" (St. Maurice & Shaw, 2004, p.20). Teacher candidates and teachers who pass through the University of Arkansas at Little Rock have a valuable tool that they can use in a variety of ways for many years.

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THE ADULT LITERACY PROGRAMS OF THE NEW DEAL
IN OKLAHOMA FROM 1933 TO 1942.

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Abstract: This paper attempts to capture both the magnitude and the populism of the adult education policies initiated by Harry Hopkins, FDR's appointee, during the national crisis of the Great Depression, which affected Oklahoma perhaps more than other states. The paper highlights the intentions of the Administration to counteract what was then considered a grave national threat to Democracy brought about by the economic stress of the times.

Introduction

Letters from that period written by newly literate citizens fill the National Archives in Washington, D.C., illustrating the effect of the New Deal programs on their lives. One of these archived letter was written December 22, 1933, by Mrs. Lizzie Rollins, formerly an illiterate fifty-three-year-old widow from Kershaw, South Carolina:

> Dear Mr. Rosvelt
> I am writing you a letter thankig for what you have done for me. I couldnt write till I took lesson I have a son in (Oklahoma) and have been able to write him I can read my Bible I will close (sic) (personal communication)

Literacy education was one of the first and largest adult education programs of the New Deal. It had the advantage of being easily quantifiable, culturally important and aimed at the common man. It was a program that offered almost immediate results and opened the door to further learning. Literacy education was a critical part of the Administration's effort to protect our democratic society, and was among those programs offered as tools against potential demagoguery. Of all the adult education programs of the New Deal, literacy training received the most attention. The reason for this attention was evident. In a world where the written word was the major medium of communication and the dissemination of knowledge, literacy had the most potential for individual improvement.

According to the 1930 census, there were 4,283,753 totally illiterate persons in the United States (U.S. Census Bureau, 1933, p. 275-297), with as many as 15,000,000 functionally illiterates (Bryson, 1936, p. 32-33). This compares to a total population at that time of 122,775,046. Although the 1940 Census Report eliminated the question on illiteracy, thus making comparisons difficult, the WPA estimated that the program helped 1,700,000 totally illiterate persons learn to read and write from 1933 until 1942 (F. Kerr, personal communication, December 11, 1941). Estimates of those demonstrating reading improvement exceeded 4,500,000 individuals (Alderman, personal communication, December 13, 1940). This effort was remarkable in scope, since many of the illiterate persons were elderly, or did not use English as a first language. In fact, the literacy program was often combined with naturalization efforts in areas where there were large immigrant populations. In 1937, the Immigration and Naturalization office officially recognized the completion of a WPA class as fulfilling the educational requirements for citizenship (Kornbluh, 1983). In Oklahoma literacy classes were often combined with the vocational training of Native American populations who often times were poorly educated. Oklahoma illiteracy in 1930 is shown on Table I.

How Literacy Programs Were Organized

Hiring of Teachers

The Social Service Department set the criteria for deciding who would be eligible for employment as a teacher in the program. The application of these criteria as well as the determination of qualifications and the actual hiring was handled by local officials. Teachers' payments for work performed were remunerated in the form of salary checks from the State Relief Administration. Checks were made for cash, while in contrast many of the school districts, strapped as they were for funds, could only pay public school teachers in warrants or script.

In the adult education classes, teachers were responsible for obtaining a place to hold classes. This was considered as part of the local support for the program. However, often classes would be held in private locations, due to the lack of local support. Public school buildings at the time often lacked chairs and tables suitable for adults. Some public schools were also unwilling to allow evening use by groups taught by someone who had been on relief. In cases of Native-American or African-American literacy classes, the still prevalent attitudes of discrimination in Oklahoma required that classes be held in Black churches or tribal meeting houses. According to FERA regulations no programs could be held in the homes of teachers or students. Students had to be 16 years old or older. This latter regulation prevented literacy programs from being used to duplicate existing public school programs. Of course, all classes were tuition free (Federal Works Agency of the WPA, 1941).

Qualifications for teachers varied with the type of program offered and the state in which the program

was offered. In Oklahoma literacy teachers needed a certificate, which testified to the passing of a test or the completion of college work. Vocational education teachers did not have to have formal training or a certificate, but needed to be recommended by the local school superintendent and approved by the state supervisor before being hired. Vocational teachers were usually hired on the basis of experience and well known performance in their respective specialties. Jones (1935) maintained that FERA teachers had an educational attainment similar to that of the regular public school teachers of the time. When she reviewed the educational and employment backgrounds of the teachers she found that most had only a few years experience. This seemed to indicate that layoffs in the public school districts were done by seniority. Jones (1935) found that Oklahoma teachers working in FERA programs had an average age of 30.

Recruiting Students

Literacy programs were advertised by every means possible at the time. Radio broadcasts, newspaper articles and encouraging influential citizens like the clergy and civic leaders to send their acquaintances, all had an effect. Classes were conducted both during the day and night, and individuals were taught to read the newspaper and write an intelligent letter, both skills that were readily appreciated and needed. Teachers used books that instructed students in useful issues while they were learning how to read. Topics like nutrition, basic health and safety, consumer issues, and current events were all commonly used. Thus students were often exposed to life improving concepts in addition to learning how to read and write.

Literacy training was conducted with a specific goal of avoiding embarrassment because of a lack of educational achievement. Great lengths were taken to educate the teachers in adult education theory related to the teaching of illiterates. In an early version of what was perhaps a rudimentary prototype of adult education theory, William Gray observed

> There is a rather general conviction that a large proportion of adult illiterates will never be academically minded and that they will be unable to advance far on the road of traditional education. That does not mean that in spite of this handicap they lack native intelligence and useful skills or that they fail to perform civic and social duties. It does mean that other methods than those usually employed in formal education must be used to enable them to participate fully in community life (Gray, 1934, p. IV).

To implement this educational theory, teachers were told to evaluate the interests of their students and then to incorporate those interests into the literacy education. This often produced a challenge for the

teacher, but with the help of libraries, and local educational authorities, specialized curriculum materials were devised.

Getting the adults into the classes was sometimes a challenge. A typical procedure was to get a community leader to invite the individuals in need of literacy training to that person's home. The education would start there around topics that the group had an interest in, such as current events, Bible study, or writing a letter to apply for a job or some aid. After a few meetings in crowded conditions, the teacher would suggest that they move to a spacious room down at the church or school. This got students into the program that would never even think of going into a school ("Adult School, Bait is Needed," 1935).

The Literacy Campaign of 1939

A good example of an adult education program of the period is the Spring Literacy Campaign of 1939. Each teacher in the campaign was required to find and enroll 10 illiterate adults. This apparently was not difficult, given the public awareness of the program (E. Sasseen, personal communication, May 24, 1939). Still, the locating of illiterate adults must have been time consuming for teachers who had been trained to have students come to them, not the reverse. Special attention was given to develop and disseminate methods of locating such students, including a description of the personalities of illiterate individuals. "The illiterate person by nature is retiring and in a great many instances looks with suspicion upon persons who attempt to change his way of thinking and doing" (S. Sasseen, personal communication, May 24, 1939, p. 2). In locating such persons, teachers were instructed to contact community leaders to obtain names and then visit the homes of the illiterate individuals to try and entice them to attend a class with others just like themselves. The program lasted three months during which the particular adult student was to be taught six things:

1. To read, write, and recognize one's own name.
2. To read all common road signs.
3. To write a simple letter to a friend, relative or company.
4. To read and write 350 simple words.
5. To read and write one's own address.
6. To read and write the numbers 0 to 9 and be able to add and subtract them (Sasseen, personal communication, May 24, 1939).

If the adult student advanced quickly, as many adult learners did, then he or she was given five additional goals for the course:

1. To add, subtract, and divide common numbers.
2. To read and compute a bill for groceries or other commodities.
3. To read and write and comprehend simple measurements.

4. To properly write a bank check.
5. To know one's relationship to the home, community and the government (S. Sasseen, personal communication, May 24, 1939).

Teachers were provided with booklets on teaching adult students to read and write (Rose and Binion, 1936). The system then in use promoted and supplied flash cards, to familiarize the student with words, letters and numbers.

Once students completed the course, an evaluation of their abilities was conducted. They were to:
1. Display their signatures, to show that they could write their names.
2. Handwrite a short letter.

Teachers were to keep the signature and letter, to prove literacy attainment, and report on numbers of successful completions at the close of the literacy campaign (S. Sasseen, personal communication, May 24, 1939). Despite the apparent simplicity of the campaign, or perhaps because of it, the results were impressive. From July, 1939 to June, 1940, 3,099 individuals were taught to read and write in the state of Oklahoma out of 3,959 enrolled, a 78% success rate (Crable, 1940).

Local Support

Community involvement was key to the success of the WPA adult education program. The local community worked with the teacher in finding a location for the classes and was also responsible for paying any rent, utilities, or expenses associated with running a class in that location (Federal Works Agency of the WPA, 1941). One of the key expenses was teaching supplies. The economic situation of the times made it difficult for some communities to pay for such supplies, and teachers were constantly improvising different ways of teaching with extremely limited materials.

In 1939, Oklahoma was still primarily a rural state, and suspicion about outside teachers entering into the community needed to be overcome by local participation in the educational process. A sponsor was designated locally and was responsible for supervising the teacher and the program at a local level. This sponsor was responsible for signing off on all reports to the state WPA office. Usually, the sponsor was affiliated with the local Board of Education or County Superintendent's Office (Federal Works Agency of the WPA, 1941). This type of coordination allowed the officials the opportunity for input into the delivery of the courses, not to control content but to build the local support and participation of the community in the program.

Conclusion

Too often programs of the past disappear in oblivion, replaced by plans for programs of the future. Although the workings of programs like the New Deal

FERA and WPA were historically conditioned, they still tell us much about what works and the degree to which a well-planned program can affect communities and even the nation. Even today, more than 50 years after the New Deal programs of the Great Depression, concepts derived from them continue to affect the way the federal government influences education at the local level. When people think about the WPA, they more often think about tangible products such as school buildings, bridges and sidewalks. However, it may be in the area of less tangible products like adult education where we see lessons for today. For example the FERA and WPA programs exposed the nation to the concepts and philosophies of adult education and the teaching methods required for reaching adults. Teachers, many for the first time, learned the difference between teaching children and teaching adults, a difference which could determine failure or success of a program.

The adult education programs of the New Deal helped preserve democracy by introducing the most vulnerable and gullible among our population to education, especially basic education, echoing the Jeffersonian ideal that an educated populace was necessary for the maintenance of a democratic nation. In a world that was rapidly moving in the direction of totalitarianism because of economic turmoil as evidenced by Russia, Germany and Italy, the United States through its New Deal programs avoided the establishment of extremist groups. Although it cannot be said conclusively that this was due to adult education alone, or any other political program of the period, adult education must have helped people realize that they were not left totally on their own resources by the government. This effort of the federal government to help people become more self-sufficient led to hope and confidence that was a preferred alternative to the extremism and violence that was common in other countries. Even today, when confronted with demagoguery and an uneven distribution of resources, it is the education of the common man that will preserve society.

TABLE I
OKLAHOMA ILLITERACY RATES BY
ETHNICITY, AGE, AND PLACE OF RESIDENCE

By ethnicity:	Number	Percentage
White American	27,796	1.7%
African American	12,560	9.3%
Native American*	9,246	13.1%
Total	51,102	2.8%

*includes 1,936 persons of Mexican birth.

By age category:	Number	Percentage
10 - 14 years	2,342	2.8%

15 - 24	6,600	0.9%		Urban	7,916	1.2%
25 - 34	6,904	1.4%		Rural/Farm	30,449	4.0%
35 - 44	8,931	3.0%		Rural/Non-farm	12,737	3.0%
45 - 54	9,612	4.5%		Source: United States Census Bureau. (1933).		
55 - 64	7,391	5.5%		Abstract of the Fifteenth Census of the United States.		
65 - over	9,256	12.3%		pp. 275-297. Washington, DC: Government Printing		
By location:	**Number**	**Percentage**		Office.		

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METAPHOR MATRIX AND LEADERSHIP STYLE

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Introduction

Ours is an age in crisis. Wherever we look things are falling apart. The world is coming unglued. Terrorism is running rampant in the streets. How are we to address this chaos? Any answer we may pose will certainly involve leadership. What America needs more than a good five cent cup of coffee are thoughtful, imaginative leaders. Without leadership civilization will certainly falter and fail.

What kind of leadership do we need? The concept of the universal leader—one who can function well in any institution—is a myth. No single leadership style fits every situation. The leader's style must conform to the design and purposes of the institution he (or she) seeks to serve. The drill sergeant, though appropriate for military training, is not someone you would hope to employ in the Kindergarten. Leadership style is linked to the institutional role someone is called to perform. The hustle of business is not the same as the bustle of the monastery.

What is your leadership style? The **Metaphor Matrix** is designed to examine that question. In working your way through the instrument, you will encounter two major sets of questions (twenty questions in each set). Answers to these questions are generally posed as metaphors. Don't belabor or over think the questions. Your first reaction is probably the best one. Read the instructions as you move from one section to the next. After determining your leadership style, consult the final section on **Rationale**, which explains the thinking underlying the **Metaphor Matrix.**

Metaphor Matrix

Step One: Draw a circle around the letter, A or B, whichever offers the better answer to the question.

1. Which statement holds the greater truth?
   A. Reason rules the world.
   B. Love rules the world.
2. Which statement holds the greater truth?
   A. Not much can be accomplished without effort.
   B. Not much can be accomplished without dreams.
3. Which is the better way to pick a mate?
   A. Make a list of desired qualities.
   B. Follow your gut-level feelings.
4. Which statement holds the greater truth?
   A. Winning is not the most important thing-it is the only thing.
   B. He who would find himself must first loose himself.
5. Which is the better way of viewing life?
   A. As a game of chess.
   B. As a game of dice.
6. Where is wisdom more likely to be found?
   A. In the works of great scientists.
   B. In the works of great poets.
7. Which is more likely the case with respect to the universe?
   A. It is indifferent toward mankind.
   B. It is friendly toward mankind.
8. Which is the better advice to follow?
   A. Stow things away for a rainy day.
   B. Pick rosebuds while ye' may.
9. Which is the better advice to follow?
   A. Keep your eye on the ball.
   B. Catch hold of the brass ring.
10. Which is the better way of picking a race horse to win?
    A. By carefully analyze the racing form.
    B. By the horse's name.
11. Which would you sooner be?
    A. As right as rain.
    B. As free as a bird.
12. Which statement contains the greater wisdom?
    A. You can't compromise with sin.
    B. Give the devil his due.
13. Which statement holds the greater truth?
    A. He who has the gold makes the rules.
    B. The hand that rocks the cradle rules the world.
14. Which statement holds the greater truth?
    A. Knowledge is power.
    B. Truth is beauty and beauty is truth.
15. Which is better advice?
    A. Carry a big stick and speak softly.
    B. Walk a mile in the other person's moccasins.
16. Which is better advice with respect to punishment?
    A. Make it swift and sure.
    B. Temper it with mercy.
17. Which is it better to have?
    A. A mind like a steel trap.
    B. A heart of gold.
18. Which is it better for a leader to have?
    A. The head of a fox and the body of a lion.
    B. The spirit of a unicorn.
19. Which statement holds the greater truth?
    A. Everything has its price.
    B. Some things are priceless.
20. Which person would you trust to look after your dog over the weekend?
    A. Donald Trump.
    B. Michael Jackson.

Step Two: Count up the total number of
A _____ and B _____ responses.

Step Three: Draw a circle around the letter, C or D, that offers the better answer to the question.

1. Which statement holds the greater truth?
    C. When the cat is away the mice with play.
    D. The child is father to the man.
2. Which statement holds the greater truth?
    C. Idle hands are the Devil's workshop.
    D. A man's reach should exceed his grasp else what's a heaven for.
3. Which statement holds the greater truth?
    C. Cleanliness is next to godliness.
    D. One person's mess is the next person's masterpiece.
4. Which statement holds the greater truth?
    C. The world is out of control.
    D. The world exercises too much control.
5. Which is the better way of looking at customs and traditions?
    C. Buttresses supporting society.
    D. Millstones around humanity's neck.
6. Which statement contains the greater wisdom?
    C. The nail that stands out gets hammered.
    D. Everyone should toot his own horn.
7. Which document better symbolizes the essence of the United States?
    C. The Constitution.
    D. The Declaration of Independence.
8. Which is better?
    C. To have the lion's share.
    D. To be as free as a bird.
9. Which statement reflects the greater wisdom?
    C. If guns were outlawed, only outlaws would have guns.
    D. What goes around comes around.

10. Which will a good family most likely have?
    C. Parents who help their children organize their time.
    D. Parents who make time for their children.
11. Which quality is more important?
    C. Efficiency.
    D. Sensitivity.
12. Which is a better statement regarding rules?
    C. They are made to be enforced.
    D. They are made to be broken.
13. Which statement offers the greater wisdom?
    C. The early bird gets the worm.
    D. All things come to him who waits.
14. Which better symbolizes America?
    C. The White House.
    D. The Statue of Liberty.
15. Which President had the better vision for the United States?
    C. Ronald Reagan.
    D. John F. Kennedy.
16. Which man had the greater impact on history?
    C. Napoleon.
    D. Buddha.
17. Which car would you sooner drive?
    C. Hummer.
    D. Jaguar.
18. Which was the more telling movie?
    C. Patton.
    D. Gandhi.
19. Which do you do when going on vacation?
    C. Call ahead and make reservations.
    D. Look for an interesting place to stay when you arrive.
20. Which is the higher principle?
    C. Accountability.
    D. Empathy.

Step Four: Count up the total number of
C _____ and D _____ responses.

Leadership Styles
Step Five: Take the A and B totals from the previous pages and mark the appropriate numbers on the vertical line shown below. Do the same for the C and

D totals on the horizontal line. Show the total area covered by drawing a box using **vertical** and **horizontal** lines to run through your marks creating a box.

								A									
								1 8									

									16										
									14										
									12										
									10										
									8										
									6										
									4										
									2										
C	18	16	14	12	10	8	6	4	2	0	2	4	6	8	10	12	14	16	18	D
									2										
									4										
									6										
									8										
									10										
									12										
									14										
									16										
									18										
									B										

Step Six: Darken in the largest area of your box in a **single** quadrant. It can be one of four possibilities: AC, AD, CB, or BD. Take your two letters and locate the corresponding interpretation In one of the following sections.

The AC Leader: Hamiltonian

The **Hamiltonian** archetype acquires its name from Alexander Hamilton, who was one of the founding fathers of the United States. Hamilton authored many of the *Federalist Papers*, which supported a strong central government. He also served as Secretary of the Treasury in Washington's administration. Hamilton was instrumental in establishing the first National Bank (which Jackson later dismantled). A **Hamiltonian leader** believes in establishing a rational plan for running an organization. Strategic planning is highly valued. Clear goals and objectives are viewed as absolutely necessary. "Management by objectives" is language freely bantered around the boardroom. The **Hamiltonian leader** achieved his (or her) status through planning and effort. He (or she) believes everyone should do the same, though most are too

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lazy to try. He (or she) believes in making rational, head-directed decisions. Passion and sentiment can get in the way of clear thinking. The **Hamiltonian** harbors a basic distrust of human nature. Human nature must be kept in check by strong rules. He (or she) places trust in customs and traditions. Radical ideas are generally rejected. He (or she) values cleanliness, orderliness, and efficiency. Pictures on the wall are of powerful people who accomplished great things. Life is viewed as a game—the object of which is to win. His (or her) favorite game, when he (or she) was a child, was monopoly. One of his (or her) favorite sayings is: "Nothing succeeds like success." Too many people, unfortunately, lack the will to win. God is likened to the Great Score Keeper who rewards industry and punishes sloth. Power and control, though they may be cleverly disguised, are the two guiding principles underlying the **Hamiltonian's** leadership style. Power is sought because it allows the leader to accomplish important things. Great value is attached to science and technology. They expand mankind's control over nature, and they make life more predictable. The **Hamiltonian leader** has a future-time orientation. The future belongs to those who are prepared to "grasp the bull by the horns." He (or she) believes in having more than enough life insurance, which provides a feeling of security in an uncertain world. The **Hamiltonian** is endowed with strong self-confidence. He (or she) would sooner be right than president. He (or she) is impatient with people who are judged to be lacking in character. "Have the courage of your convictions" is a favorite saying. High reliance is placed on numbers and statistics—profits in business, body counts in war, and test scores in education. Accountability is the watchword of the organization. The **Hamiltonian leader** strives to exercises self-control. "He who would master the world must first master himself." When unpleasant tasks have to be done, he (or she) does not shrink from his (or her) duties. Decisiveness shows strength of character, which is the mark of leadership. **Examples**: Jimmy Carter (President), G. W. F. Hegel (Philosopher), B. F. Skinner (Psychologist), Texas Education (Management System).

The BD Leader: Rogerian

The **Rogerian** archetype comes from Carl Rogers, the founder of person-centered psychotherapy. Liberty is the great good for mankind. History has been the story of expanding freedom to more people. To expand freedom, it is frequently necessary to break the bonds of custom and tradition. Human nature is basically good. People can be trusted to make wise decisions. Coercion, no matter how well meaning, is always wrong. The role of the leader is one of helping to create the conditions necessary for freedom. **Rogerian** ideas are rooted in nineteenth century romanticism. The heart is wiser than the head as a guide through life. Feeling is to be trusted more than logic in selecting the right course of action. "When in a quandary, follow your most basic feelings." Everyone needs to get in touch with his (or her) authentic self. This can be accomplished through intuition. One should be sensitive to his (or her) own feelings; similarly, one should be sensitive to the feelings of others. Empathy is a prime value in life. "Walk a mile in the other person's moccasins." Sadism is the greatest sin. The **Rogerian** echoes the words of Faust: "What profit it a man to gain the world but to lose his own soul?" Every group has its own distinctive personality. What can be done with one group cannot be duplicated with another. Feeling provides a way of tuning into the group's personality. The leader is a facilitator of human potential. An organization is to be judged by the quality of experiences it provides its members. Favorite words used by **Rogerians** include "consensus building, shared governance, and site-based management." God is pictured as a passionate mother who has unconditional love for all of her children. Punishment is an archaic and unnecessary practice. Life is not a game of winners and losers; it is more like a dance in which one has to get into step with the music. The arts are emphasized over the sciences because they help people get in touch with their inner selves. The **Rogerian** leader strives to reach out and touch the hearts of others. Bonding is very important in every human activity. The leader must cultivate an atmosphere of trust. Meaningful change can only occur where there is trust between the leader and the followers. Mistrust breeds alienation. The leader must be a real person. People can smell a phony a mile away. "His word is his bond," is a popular saying. He (or she) must genuinely care about others. Everyone is prized and valued. The **Rogerian** listens more than he (or she) speaks. People do not need to be told what to do. They know the answers to their own problems. The role of the leader is one of providing the resources necessary for people to realize their own purposes. **Examples**: Ronald Reagan (President), Henry David Thoreau (Writer), A. S. Neill (Educator), Martin Luther King (Civil Rights).

The CB Leader: Buddhist

The **Buddhist** archetype is linked to oriental mysticism. Humans are viewed as spiritual beings. There is a divine spark living inside each person. This spiritual essence manifests itself in human personalities. Through meditation and intuition we can come to know who we are on the inside. The leader has a spiritual insight or experience and

establishes a church, school, or community to share illumination with others. All human souls share a common bond. The development of one is linked to the development of all. The **Buddhist** leader plays a role similar to that of the oriental master. The leader is selected because of his (or her) wisdom, which is based upon maturity and experience. The master is trusted because he (or she) has demonstrated thoughtful judgment. His (or her) actions are not capricious. Consultations with other members of the community are conducted before important decisions are made. Rules of conduct are an important part of community life. These rules spell out the community's daily activities; they establish a basis for spiritual development. The leader does not create the rule; he (or she) merely interprets them for the community. The master is a living example of the values held to be important by the community. High on this list of values are patience, selflessness, thoughtfulness, self-control, simplicity, humility, and harmony with the world of nature. Meditation and reflection are important activities. Personal insights are gained by spending time alone. The **Buddhist** leader serves as a model for what a human being can become. He (or she) teaches by example. A learning community is defined by the relationship existing between the master and his (or her) disciples. Disciples wish to acquire the wisdom and discipline of their master. This can be accomplished by emulating the master's thoughts and actions. Paradoxical statements are valued as tools for teaching. Propositions can be true and not true at one and the same time. "One must loose his life in order to find it." "He who does nothing does all that is necessary in order to change everything." The master's power comes from the respect he (or she) elicits from his (or her) disciples. This cannot be forced; it is given voluntarily. The leader's style is an organic part of his (or her) total being. **Examples**: Joseph Smith (Mormon Prophet), Robert Owens (Utopian), *A Course in Miracles* (Spiritual Psychotherapy).

The AD Leader: Jeffersonian

The **Jeffersonian** archetype draws inspiration from the ideas of the eighteenth century Enlightenment. The Enlightenment believed in the power of human reason. Reason is the beacon of light. It can lead mankind to the good, the true, and the beautiful. The rationalist believes that "the real is rational and the rational is real." There is a direct correspondence between how the human mind works and the way in which the world turns. Reason can uncover all of the hidden truths of the universe. These truths follow natural laws. Newton discovered the

Law of Gravity through rational thought. Similar laws are waiting to be revealed. Laws not only apply to nature, but they underlie human institutions as well. Jefferson spoke as a rationalist who believed in natural law when he wrote in the Declaration of Independence: "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their creator with certain unalienable rights; that among these, are life, liberty, and the pursuit of happiness." Reason is the guide to liberty. What is the proper role of the leader? The **Jeffersonian** leader is in tune with his (or her) fellow citizens. The service leadership role is always present. Nature has bestowed upon the leader the twin gifts of intellect and virtue. In return for these gifts, the leader is expected to protect the sacred rights, "life, liberty, and the pursuit of happiness," of his (or her) fellow citizens. The **Jeffersonian** is someone who uses the power of rational argument to convince others which is the wise course of action to follow. His (or her) charisma is a natural outgrowth of the gifts of intelligence and virtue. The leader represents a model of what a rational human being can become. **Examples**: John F. Kennedy (President), W. E. B. Du Bois (NAACP), Robert Hutchins (Scholar).

The ABCD Leader: Periclean

The **Periclean** archetype represents a fifth possible type of leadership. If the lines of the box drawn on page 7 are equal distance from one another—each being ten spaces out from the center—then perhaps you are a **Periclean**. The **Periclean** leader traces his (or her) intellectual roots back to ancient Greece. Pericles was the Athenian leader most closely associated with democracy. His life and tastes reflected the ideal of the universal man. Pericles was accomplished in many different endeavors—war, politics, philosophy, and the arts. His life was one of symmetry and balance. The Periclean leader is one who is able to combine and balance selected elements from all four leadership styles—Hamiltonian, Rogerian, Buddhist, and Jeffersonian. Balancing these styles is no small matter. The reward for success is the creation of a fifth leadership style, democratic. The dichotomy between autocracy and democracy is false. The opposite of autocracy is not democracy but chaos (which can be seen in the recent history of Iraq). Democracy is a delicate balance of competing forces. The **Periclean** leader utilizes both sides of his (or her) brain, logic and intuition, in order to establish a balance. He (or she) creates social cohesiveness while expanding individual liberty. While the other four leadership styles are narrowly tied to their institutional homes— **Hamiltonian** to business, **Rogerian** to psychotherapy, **Buddhist** to religion, and **Jeffersonian** to politics— **Periclean** democracy

opens itself to a wider range of human interactions. Educational institutions, as well as governmental structures, may be guided by democratic principles. Though democracy is not a panacea for all of the troubles plaguing mankind, it does offer a way of balancing the competing energies that define a leader's sense of style. **Examples**: Abraham Lincoln (President), John Dewey (Philosopher), Eleanor Roosevelt (First Lady).

Rationale

The **Metaphor Matrix** is constructed around two pairs of dichotomies. The first pair addresses the differences between left-brained and right-brained people. The second pair deals with the division between social efficiency and individual liberty. Left-brained people place a high premium on words. They are logical and orderly in their thinking. Right-brained people, on the other hand, place greater reliance on intuition. They are more inclined to trust their hunches. The social efficiency versus individual liberty dichotomy is a theme running throughout human history. The Spartans sought to turn young men into warriors who were willing to die for the state. Athenians, on the other hand, allowed for a greater measure of individual liberty, though only for male citizens of course. The history of the United States can be viewed as a hero journey in which liberty has been expanded to include more and more people.

When the dichotomies are plotted on a two dimensional graph, four archetypes emerge. Each type represents a different leadership styles: (1) the logical and socially efficient business leader, **Hamiltonian**; (2) the psychotherapist who combines feeling and liberty in order to help people live authentic lives, **Rogerian**; (3) the spiritual leader who uses social organization to realize intuitive purposes, **Buddhist**; (4) the rational thinker who values liberty above all other things, **Jeffersonian**; and finally (5) a democratic balance of selected elements from the other four archetypes, **Periclean**. The democratic leadership style offers the possibility of applying a balanced approach to a variety of social institutions. Democracy, however, must be tempered with sound judgment. It can easily be thrown out of balance. **Pericleans** are often guilty of trying to export democracy wholesale. Time must be given for its roots to grow. Even in countries where there are mature constitutions, anti-democratic forces are always at work. The bulk of human experience runs in a cycle—from autocracy—to revolution—to chaos—and back to autocracy again. Democracy is an infrequent visitor on the world stage.

The **Metaphor Matrix** identifies four distinct leadership styles. Though limited borrowing is possible (Unitarians draw their religious doctrines from the Enlightenment), nevertheless, it should be exercised with caution and care. Metaphors should not be stretched beyond their limits. A **Hamiltonian** would make a poor psychotherapist: "You're fired!" Likewise, a **Rogerian** would not last long on Wall Street. "Why can't we all play nice?" Leadership styles emerge in order to address the specific problems encountered in different spheres of human activity. They have less transfer value than is generally believed. **Periclean** democracy, though more flexible than the other archetypes, has its limitations. Prisons cannot be turned into democratic town meetings.

Which leadership style best suits the world of public education? Given the dichotomies used in the **Metaphor Matrix**, professional education does not have a distinctive leadership style of its own. Some educators have borrowed from the **Hamiltonian**. Social efficiency has been packaged and sold under the guise of "scientific management." Other educators have been attracted to **Rogerian** psychotherapy. They have encouraged school administrators to show greater empathy. Though some selective borrowing is inevitable, the combining of **Hamiltonian** and **Rogerian** styles has merely resulted in creating "strange bedfellows." Educators have ended up speaking out of both sides of their mouths. Until educators develop a leadership style of their own, the best they can do is to borrow from **Periclean** democracy. How much democracy is good for education? That is an open question.

A BRIGHT SHINING IDEA: NCLB AND SPECIAL EDUCATION

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Introduction

The latest challenges facing educational leaders in public schools come in the form of compliance with the No Child Left Behind Act (NCLB) and the Individuals with Disabilities in Education Improvement Act. Administrators are contemplating procedural changes in order to place the most 'highly qualified' teachers in classrooms, address new accountability standards, and provide access to the general curriculum for **all** students. One District's approach to accomplishing this challenge began with the realization that improvement in one area also influenced change in another. Delivery of instruction considerations as they pertain to special education teachers also surfaced as a possible solution to several of the mandates. Conversations concerning how, when, who and what model transformed into a plan of action. The underlying theme is a clear message: special education is a service and not a place.

While many aspects of NCLB have been challenged by scholars (Fazarro, 2004; Goodman, Shannon and Goodman, 2004; Meier and Wood, 2004; Sunderman, Kim and Orfield, 2004 ; and Valenzuela, 2004), three major mandates may provide an opportunity to achieve inclusion for **all** students while advancing civil rights for students with special needs. By mandating inclusion of students with special needs in public schools' accountability standards, by requiring access to the general curriculum, and by defining 'highly qualified' as applied to teachers with special education certification requiring collaboration with regular classroom teachers, the reauthorized IDEA has presented a potentially positive outcome if educational leaders merge the NCLB mandates with the IDEA requirements. This article describes one district's initiative to change the bureaucratic obstacles into empowering opportunities to enrich education for **all** students.

Visions of Inclusion

The movement toward inclusion of students with special needs is articulated in both national and international proclamations, as noted below:

UNESCO

All children attend the same schools and receive instruction in the same classes they would attend if not disabled or educationally disadvantaged. Remedial, special education, and related services are provided within general education settings. Specialists work closely with classroom teachers to support all students and provide adaptations and specialized interventions to ensure successful participation and learning in the general education environment and curriculum.

When needed accommodates are made in the general education curriculum so that all students attain skills appropriate to their chronological age and developmental needs.

The curriculum is conceived as promoting social-emotional and developmental growth, as well as providing instruction designed to help students meet age appropriate and grade-level learning standards in all academic areas.

All students are held to high expectations, while recognizing the need for individualization.

Classrooms are learning communities, in which all students are valued members who support one another.

Diversity in culture, language, ability, and student interests are all celebrated and are seen as enriching the educational experiences of all children.

Families are active and integral members of the school community.

(UNESCO Position on Inclusion, Kugelmass, 2004).

IDEA

Almost 30 years of research and experience has demonstrated that the education of children with disabilities can be made more effective by –

having high expectations for such children and ensuring their access to the general education curriculum in the regular classroom, to the maximum extent possible, in order to –

1. meet developmental goals and, to the maximum extent possible, the challenging expectations that have been established for all children; and

2. be prepared to lead productive and independent adult lives, to the maximum extent possible.

(Individuals with Disabilities Education Improvement Act, 2004)

The twenty-first century represents an opportunity to continue the civil rights struggle to include **all** students**,** including those identified as student with special needs, in universal education, (Jenkins, 1998). The above statements from the 2004 federal reauthorization of IDEA and the 2000 UNESCO declaration, *Inclusive Education and Education for All,* provide a vision to guide public policy and implementation in this first decade of the new century.

Public schools across the United States are facing challenges in many areas as they educate the children of our future. From new accountability requirements to losses in funding, districts and schools must

provied assistance and support for staff with sound decisions that will positively impact students. Legislation in the last 30 years has given all educational stakeholders cause to reconsider policies dealing with students with special needs. P.L. 94-142 (1975) required such students to be educated in the "least restrictive environment." The Individuals with Disabilities Education Act (1997) is specific about high expectations and ensuring "access to the general curriculum" for students with disabilities. Working in conjunction with IDEA (1997), the No Child Left Behind Act (NCLB, 2001) acknowledges that **all** students will achieve to high standards, accountability for results in all student subgroups, and providing 'highly qualified' teachers in all classrooms. Most recently, the Individuals with Disabilities Education Improvement Act (2004), which clarified 'highly qualified' as it pertains to special education teachers, recommends a paperwork reduction, as well as several other key adjustments which closely aligned IDEA with NCLB. These pieces of legislation have evolved with emphasis on student performance as it relates to access to the general curriculum and teacher quality. Clearly, federal regulations are mandating educating students with disabilities in the general education setting.

Prior to NCLB and the reauthorization of IDEA, most schools have embraced the new standards, with evidence of their success being seen in student performance. Yet, just as many schools have fought the requirement and creatively interpreted the law to fit their need to meet accountability measures. Evidence of this is seen in the increased numbers of students being referred to and served in special education. Stricter accountability measures for **all** students have forced school administrators to look at the performance of **all** students being assessed. No longer can just the students who "count" receive the intense instruction from a highly qualified teacher, now **all** students "count" and should be given equal instruction.

NCLB was passed into law in 2001 and brought with it much more specific accountability standards both in performance expectations and in teacher quality. It is with NCLB that districts began forming a connection between "access to the general curriculum" and "highly qualified" teachers.

School administrators across the country realized in order to have students receive instruction from "highly qualified" teachers, as defined by NCLB, a closer look at delivery of instruction for students with disabilities was necessary.

A District's Perspective

In the Ector County Independent School District (ECISD), special education administrators began to see the accountability puzzle fit together. Pieces like

access to the general curriculum, highly qualified teachers, and adequate yearly progress started to correspond with one another. Instead of being independent standards they are interconnected and are in fact dependent on each another.

ECISD special education administrators had an additional concern as they addressed the above mentioned mandates. The Texas Education Agency (TEA) released information concerning the percentage of students placed in the most restrictive educational settings. ECISD received a 125% Letter indicating they have exceeded the state ratio by 25% or more for two successive years. This information is shared with districts so they may respond with remedies to decrease the number of students being served in self-contained (the most restrictive) settings. The district began looking at students being referred to special education, students being served in special education and what type of educational setting that service was provided in.

In ECISD, there are approximately 3,000 students being assisted by 350 special education staff. Placement options include content mastery, resource, emotionally disturbed, functional academic, life skills, basic skills, and structured classrooms for autistic students, early childhood, Preschool Program for Students with Disabilities or PPCD, orthopedically handicapped, vocational, and homebound. A continuum of services including speech therapy, music therapy, physical therapy, occupational therapy, counseling and adaptive P.E. are available for all students with disabilities. (ECISD, 2005)

Where to Begin

Special education administrators identified four areas of concern that needed to be addressed:
1. 125% Letter from TEA ,
2. Implementing access to the general curriculum for all students with disabilities,
3. Adequate yearly progress within the special education subgroup on all campuses,
4. Ensuring that a 'highly qualified' teacher is placed in all classrooms, including special education classrooms.

These areas, upon further examination, influence each other. By moving students to the general education classroom, not only are they being given access to the general curriculum, but the ratio in self-contained settings was also being decreased (125% Letter). Additionally, the delivery of instruction for the special education teacher shifts from one of direct instruction to a program of support, therefore removing the 'highly qualified' requirement from the special education teacher. The NCLB 'highly qualified' requirement applies to those teachers who are providing direct instruction.

Next, special education staff began looking at both

causes and possible solutions to reduce the number of students placed in the most restrictive settings. Some

of these are shown in Table I.

TABLE 1.

Causes	Solutions
Low teacher expectations, and increases in referrals to special education due to NCLB accountability mandates	Provide access to the general curriculum and raise teacher expectations
Increase time in resource up to 3 hours for many students	Change delivery of instruction for special education students
Increasing number of students placed in self-contained settings, such as ED/Generic	Collaborate more effectively with principal, and general education teachers, including participating in professional development with general educators
IEP goals loosely aligned with TEKS	Align instructional IEP goals to Texas Knowledge and Skills (TEKS)

After recognizing the causes and possible solutions, gathering and reviewing all pertinent data became essential to understanding areas of critical need and areas where the prospect of successful change was a possibility. Special Education Management System (SEMS) reports by campus and instructional setting code, state assessment (TAKS and SDAA) results, and present levels of performance were examined. Several observations were made as a result of this data analysis:
1. Assessment results indicate 97% of students passed the SDAA on their grade level,
2. Instructional settings for many students were incorrect and or inappropriate,
3. Students were capable of performing at higher expectation levels as evidenced by their performance on 2003-2004 assessments,
4. Student placement needed to be more carefully reviewed, with the student's home school being the first choice.
5. Elementary and junior high self-contained programs often do not exist at the high school level (e.g. elementary and junior high campuses have functional academic classrooms, but at the high school level functional academic classrooms are nonexistent with those students moving into resource settings),
6. Several campuses with self-contained classrooms have excessive numbers of students placed in those units.
7. Special Education had become a place, not a service.

As a department, special education staff brainstormed changes that needed to occur in order to put students back into the general education setting.

Several department meetings were held to help all stakeholders understand the impact current operating procedures were having on student performance and accountability.

The outcomes resemble what special education regulations have been saying for years. Students with disabilities need greater access to the general curriculum, higher expectations placed on them, and the opportunity to perform in a setting with their peers. Clearly a move toward change was needed. These changes involve dramatic shifts in thinking away from what has always been done. Therefore, careful thought and consideration took place before campus leadership teams were approached with the challenge to implement inclusive programs.

A Plan

A plan for implementation was needed to present to campus leadership teams. Using the available data pieces, a working knowledge of legislative mandates, and current placement offerings, administrators in the special education department began having a series of meetings. Many key elements were discussed, both those that would aid and hinder campus teams. Staff development, targeted campuses and student groups, possible instructional models, and clarification in terminology were areas where additional focus was needed.

Staff Development

Staffs from various schools throughout the district along with special education administrators were given an opportunity, in conjunction with Region 18 ESC, to send teams to attend the Inclusion Works Conference in Austin, Texas. This helped provide invaluable resources, networking opportunities with other districts that are facing the same challenges, and

proof of success from many Promising Practice Programs represented. District personnel returned from this training with a better understanding of how this model can indeed be what is best for kids.

Continued staff development opportunities were found with the Region 18 ESC. Content Mastery; Best Practices for Content Mastery; Student Teams, Your Super Highway to Student Success, and Inclusion Strategies, Special Needs in the General Classroom: How Do We Make It Work? are examples of workshops available.

Targeted Campus and Students

With the staff development started, target campuses and student groups needed to be identified. The junior high schools, especially the functional academic students were selected. These students have IQ's ranging from 85-60 and are working more than 2 years behind their assigned grade level. The students being served in the functional academic classrooms at the junior high level will not have a functional academic setting in the high schools. At the high school level, these students are integrated into general education classrooms with resource support. Obviously, the system, as it stands, is not adequately preparing these students to enter the high school program. In addition to the functional academic students, many resource students were identified as being capable of less resource assistance and more time in the general education setting, with content mastery support.

Another target group is the functional academic students at the elementary level. This population totals approximately 70 students spread over 23 elementary schools. Students are bussed from various locations across the district to the closest elementary school containing a Functional Academic Classroom. Several key questions surfaced as special education administrative staff began looking at this group. Where is the student's home campus? What are the handicapping conditions of the students? Could these students be sent back to their home campus, with special education support in the form of a teacher or aide, and function within the general education setting? Obviously these questions are not easily answered and require input from the Executive Director for Elementary Education, Assistant Superintendent of Instruction, Support and Safety, and finally building principals. Paramount in making such a large shift in programs and services is eliciting input and then support from top administrators in the district. To date the elementary piece remains under consideration.

Models for Implementation

Reviewing the research accumulated was the next task at hand. Access to the general curriculum can be offered in a variety of ways. Models for

implementation provide campuses a tremendous amount of flexibility. In determining the model or combination of models that would best fit the dynamics on their campus, campus personnel were provided with copies of current research done in this area. Three reoccurring models resonated throughout, collaboration, teaming, and consultation. (Sharpe, 2001)

Collaboration is the practice that allows all staff in the school to share responsibility for meeting the needs of **all** students. (Gartner, 2002) "Two heads are better than one" is the figure of speech that comes to mind when thinking of and discussing collaboration. Two or more professionals, sharing knowledge, responsibility, and planning for students with disabilities is the essence of the collaborative model. Collaboration can be seen practiced in many different forms.

Co-teaching is a form of collaboration where the general education teacher and special education teacher work together in the classroom with **all** students. In the co-teaching model, special education students, as well as, general education students benefit from the expertise of both instructors. Shared responsibility in planning, accountability, evaluating, grading, and disciplining students are but a few of the benefits for the educators involved. Teachers will face several challenges as well. The lack of time and administrative support, resistance from colleagues, and the increased workload and responsibilities are a few of the obstacles schools are likely to encounter in implementing this model.

Co-teaching can be seen practiced in a variety of ways
1. Parallel teaching, where each teacher is teaching a small group within the classroom; not the ideal co-teaching practice,
2. Supportive teaming, where one teacher provides instruction while the second teacher provides enrichment strategies that benefit all students in the class,
3. Complementary teaching, teaching learning strategies within the context of the lesson,
4. Team teaching, both teachers share the whole class instruction, often seen as the most effective co-teaching practice. (Inclusion: Yours, Mine, Ours, 2000)

These constitute only a few of the collaborative/co-teaching models found in various resources that address access to the general curriculum. Many times they are presented under a different title but the fundamental nature of each is the same. A theme resonates throughout this model of "ours" not "yours or mine."

Also available for consideration is the teaming model. It is quite different than the team teaching

model discussed above. In the teaming model, special education support staffs are assigned to specific grade level teams. Those grade-level teams work together to make accommodations and if necessary modifications to the curriculum. Scheduling of coordinated planning periods is essential to execute the teaming model. Teachers must have time to plan, discuss accommodations, and identify barriers within the classroom all in an effort to ensure success for the special education students at that grade level. One of the most significant complications that school administrators must consider are the demands teaming puts on scheduling.

Finally, the consultant model, which is the least intrusive of all models is presented. The special education staff would serve in a consultative manner to the general education teacher. This is traditionally seen where the special education teacher consults with the general education teacher concerning student progress, makes recommendations on accommodations to be made, behavior intervention strategies to use or even how to remediate a particular skill. This model is frequently successfully implemented in districts where a small number of special education students are being served. Larger districts find teaming less practical due to the large number of students in special education programs.

Clarifying the Terminology

Accessing the general curriculum also meant re-learning vocabulary as it now applies to the ever-changing educational system. Accommodations/adaptations, modifications, inclusion, and differentiated instruction are but a few of the terms educators have heard for years. Now these terms take on a new and fresh meaning.

Accommodations versus modifications are one of the first changes educators have encountered. Accommodations are services and/or supports that are provided to a student with a disability to fully access the subject matter and instruction as well as to validly demonstrate what he or she knows. (McLaughlin, 2000) Accommodations are those strategies suggested by the IEP team that will allow the student the maximum use of their individual learning modality. It is important to remember that an accommodation does not include reducing student expectations or grade level content, they do however remove barriers within the classroom that will assist the student in being successful. Possible accommodations are reducing the length of assignments, providing extra time for completing assignments and allowing the use of a word processor when completing written assignments. Teachers who have been in education for several years have always referred to these as modifications.

Modifications are adjustments that are made in curriculum and/or assessment that alter either the content being taught and assessed or the level of performance expected. (McLaughlin, 2004) Modifications will be recommended by the IEP team to meet the specific needs of the student. Curriculum may be altered, subject content changed, and expectation levels lowered. Most students with significant disabilities will have modifications included in their IEP. As educators make decisions about accommodations and modifications careful consideration should be given to the implementation of each as they will influence instruction and assessment.

Inclusion is the word typically associated with placing students with learning disabilities in the general education classroom, in their home school. (McLaughlin, 2004) According to Mayberry (2002), inclusion has replaced the term mainstreaming and refers to students with special needs being fully integrated and based in the general education classroom while receiving most, if not all, of any additional required services in that classroom. Inclusion is not seen as a part of the education legislation previously mentioned. The language in the P.L. 94-142 legislation was "least restrictive environment", which supported the belief that a student with disabilities would be educated with nondisabled peers. Not until the amendments to IDEA in 1997 did the language change to specifically mandate "access to the general curriculum."

Effective teachers in schools across the country make it their business to be aware of their students' strengths and weaknesses, along with knowledge of the curriculum students are expected to master. Teachers use that knowledge to differentiate their instruction in order to meet the needs of **all** the students in class. By definition, differentiated instruction is an instructional system in which teachers employ varied approaches to content, process, and product in anticipation of learners' varying degree of readiness and divergent interests and learning needs. (Bauer, 2003) The ability to differentiate instruction requires a shift in thinking from focusing on the curriculum to focusing on the students. The most effective teachers become more aware of the learning modalities of the students in their classrooms, and prior knowledge students bring to a concept being taught. Understanding how each student learns best empowers the teacher to adjust instructional activities to accommodate all students.

Campus Meetings

With campuses and student groups identified and a plethora of research in hand, the next step involved meeting with the leadership team at each junior high campus. The agenda for these meetings included,
1. Explanation of Access to the General Curriculum (IDEA, NCLB, 'highly qualified', and 125% Letter)

2. Instructional Setting Codes

3. Campus SEMS report including a campus failure report

4. Staffing – no additional staff will be available

5. Possible instructional models

6. Timeline for implementation

7. Resources

The goal of the initial meeting was to share information, challenge teams to consider a new way of delivering instruction and develop an understanding of the mandates that have triggered such an adjustment. Change is a difficult process requiring flexibility and patience from all stakeholders. The meeting concluded by asking the team to develop a plan they felt could be successfully implemented on their campus. A scheduled follow-up meeting was arranged to allow the campus an opportunity to present their plan for implementation. Additional meetings will be needed to answer questions, clarify points, reemphasis use of current special education staff allocations (no additional staff will be added), requests for staff development and timelines for implementation. It is understood by all involved that this is a gradual transformation that will require constant communication and flexibility.

The next step for special education administrators will be to share this course of action with other junior high campuses within the district. At least one other campus has already expressed interest in possible implementation in 2005-2006. Staff development for key members of that team has already begun. Scheduling an informational meeting with the campus leadership team will start the process at this campus.

It is apparent that implementing a change in delivery of instruction, especially in a district the size of ECISD, is a daunting task. Communication and flexibility are perhaps the most powerful tools stakeholders must utilize as discussions continue.

Administrators are encouraged to evaluate both advantages and disadvantages they can expect to encounter, while never loosing sight of the goal, which is providing the best education possible to **all** the students of our future.

Conclusions and Recommendations

This article has described one district's direction to include **all** students and staff in achieving high standards in our public schools. The initiative has required implementing the best practices of leadership:

Creating a shared vision;

1. Encouraging collaboration;

2. Comprehensive Curriculum Alignment;

3. Constructivist instruction;

4. Advocating for all;

5. Promoting democratic decision-making;

6. Maintaining and achieving high standards.

Leadership

In an effort to nurture supportive leaders, the University of Texas of the Permian Basin now requires all principal candidates to successfully complete courses in the Administration of Special Programs, Cultural Proficiency for School Administrators, and Conflict Resolution Skills for School Administrators. All courses, including these new requirements are aligned with the best practices of the Educational Leadership Constituent Council, ELCC. The candidates work closely with the ECISD leadership team, classroom teachers and **all** students to effectively implement this initiative.

Inclusion is not new, and each effort should be shared so leaders might learn lessons from each other. With this in mind, readers are encouraged to share their insights, experiences and expertise to enrich this democratic direction to include **all** and appropriately utilize the services of special education.

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BREAKING THROUGH THE WEIR: HOW STORY TRANSFORMS IN ADULT EDUCATION

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Abstract

Through the acts of telling our stories, or writing our stories, or reading the stories of others, we become known both to others and to ourselves. Drawing on the theme of transformation in the recent play, *The Weir*, this paper explores the place of the story in adult and higher education and considers how telling our story can break through the dam of resistance to learning and create a classroom space of trust, sharing, mutual regard, and engagement in learning that is both personal and transformative.

Transformation in *The Weir*

The Weir, a recent play by Ireland's young playwright Collin McPherson, opens with the scene of a down-at-the-heel Irish pub in rural, remote northwest Ireland; there the bartender and his few area bachelors engage in small talk of weather and broken machinery. The talk turns to gossip and to the subject of the female who has just purchased a nearby house. In the midst of this scene arrive the real estate agent, Finbar, accompanied by Valerie, the new homeowner, she being newly arrived from Dublin. The small talk and gossip of the earlier evening now shift to bantering, posturing, and rivalry among the men, who now compete for the new female's attention. They turn the conversation to Valerie's newly purchased house, and for her edification, the men recount the ghostly history of this house, a house still possessed by its past. The story leaves Valerie spellbound. More folklore follows. Abruptly the mood shifts as the play builds to a climax. And as her audience sits still as stones, Valerie expels the story surrounding the drowning of her only child, who now, even in death, still calls out for her.

With the telling of this still haunting heartbreak everything changes —the mood, the manners, the environment, and the exchange. The men's behavior toward Valerie and toward one another takes on a quality of tenderness, generosity, and empathy, previously unapparent, seemingly held back. Whereas the earlier stories were mixed with Irish folklore and focused on events and happenings outside of themselves, what follows takes a turn to the personal. *The Weir's* theme centers on the power of story to bring about a transformation not only in the teller but also in the listener and in the space between them. Through their respective tellings these characters dramatize this power of story to transform and to empower others similarly to reveal and to heal themselves. The weir, being a dam constructed to regulate the river's flow of water, served as a central metaphor for this paper because of its expression of the possible parallels that exist between the theme of the play and the happenings of a classroom—how story can similarly break through the blocks to learning and permit the flow of communication, feeling, and compassion.

The Power of Story

It has been suggested that we live in story, we act in story, and we remember in story (Randall, 1995); storytelling echoes our humanness. We tell a story of what happened recently or long ago. We re-tell and embellish another's story. Sometimes our story unfolds around an event in the boardroom or a tense moment in the classroom. It may simply share a sighting on our way home. In some cases our story is meant to unburden ourselves or to vent or discharge the emotions tied to the happenings of the day. And story can also serve to promote intimacy, as when personal histories are exchanged at the first stages of a personal relationship. To bring another into our inner circle usually signals that the relationship is moving to a deeper level, and in this case story is understood to be part of our intimate life, our life of friendship and trust.

Perhaps because of this power of story, when we come to class we come armed to protect this part of ourselves, our story, close within. In a recent article, educator, Svetlana Nikitina (2004) decries "the wall" that students erect against sharing their personal, yet pertinent, stories in the classroom. Students appear to distrust personal narratives as legitimate sources of knowledge and this distrust gives academic learning from books and journals power over their "learning in the flesh," leaving their personal stories to remain not revealed, but rather "under their skin" (Nikitina, 2004, p. 251). The author poses the challenge, "How do we open doors for personal stories in education?"(p. 263). She calls on both students and educators to become aware of the wall and its power to quiet the voices of hesitation, fear, frustration and self-silencing. "Probe the wall," she prods; "throw some stones at it ... but learn to recognize the difficulty with sharing a personal story, and ponder the hard questions regarding what might help to ease it down" (p. 251).

For the patrons of the Irish pub each story brought a deeper measure of revelation. Valerie's story incited a change whereby the object of the teller's story shifted from being someone outside of the speaker to the one inside, the person. Jack, the pub's owner, followed Valerie's with his own story that unwound into his past and the forfeiture of the only woman he ever loved, lost through the immaturity, callousness, and arrogance of his youth. Through his story he

owned up to the painful lessons learned. At its end the space reverberated with greater humanness and connection.

Could story early in an educational encounter similarly effect the easing down of the wall to personal encounter? Could story open students up to sharing life instances during class discussion, and could these, in turn, enable connection of the theoretical/objective with the personal/subjective? In this paper I explore the power of story to break through the barriers to learning, especially to transformative learning—the sort that challenges habits of mind and engenders an enlarged view of our self and the world. I explore some of the barriers to this kind of learning, so often constructed as students negotiate their way through the class; and I consider what might then be the place of story for breaking through these barriers—as if story could burst the dam—the weir. For this purpose I draw on my own experiences as an instructor who has begun to incorporate story early into the introductory phase of the classroom experience both among graduate and adult continuing education students.

Toward Transformative Learning: Theoretical Perspectives

When we think about education, we think about some sort of change, progress, betterment, or advancement (Britzman, 1998). In some settings and classrooms the primary focus of change may be on the development of new skills and capabilities, in others it may be to advance the knowledge of a given discipline. And in still others the purpose may be to promote a change in perspective, a critical stance, an enlargement of the learner's worldview. This latter kind of learning has been referred to as transformative learning and contrasted with 'informational learning.' Informational learning refers to the addition of knowledge or skills or perspectives into the existing self, whereas transformative learning extends the boundaries and the perspective *of* the self (Kegan & Lahey, 2001). This learning that moves the individual beyond the boundary is also the sort of learning for which adults have a unique capacity, given their maturity and life experiences (Mezirow, 1990). According to Mezirow, a recognized pioneer of transformative learning in adult education, transformative learning involves a change in perspective, a change in 'habits of mind'; it is a deep order change that involves the whole of the person. This learning permits a more inclusive, differentiated, and integrated view of ones self and the world. Central to transformative learning is the process of critical self-reflection, whereby adults examine the cultural and individual assumptions and meanings that underlie and shape their view of life (Mezirow, 1990; Cranton, 1994).

From bitter searching of the heart,
Quickened with passion and with pain
We rise to play a greater part.
Frank Scott (1899-1985)

Frank Scott's poetry captures the power of human transformation, most often initiated during crisis times, to bring out new human potentials and capacities. Up until recently adult educators have studied transformation and transformative learning in the context of personal health and life crises, but now educators are examining this process as it normally occurs in the course of higher education study. Mezirow (1990), having explored the process of transformative learning in a psychotherapeutic context, proposed the notion that it is possible, given the necessary conditions, to promote this kind of learning in education. More and more educators, such as Jane Tompkins, Parker Palmer, and Deborah Britzman are identifying the processes through which transformative change occurs in the classroom and they are outlining the characteristics of learning environments that promote transformation. Palmer (1998), who envisions knowing as a process in which the objective and subjective interact, offers the following image of education that allows students not only to know, but also to become known:

Students and subject would meet in ways that allow our passions to be tempered by facts and the facts to be warmed up, make fit for human habitation, by passions. In this kind of education we would not merely know the world. We ourselves, our inner secrets, would become known; we would be brought into the community of mutual knowing called truth (p.36)

Writing from the psychoanalytic tradition, Britzman (1998) reflects on the unique nature and process of transformative learning, noting, "[T]he work of learning is not so much an accumulation of knowledge but a means for the human to use knowledge, to craft and alter itself" (p. 4). Further, Britzman insists, "…education must interfere. There is nothing else it can do for it demands of students and teachers that each come to something, make something more of themselves" (p. 10). By demanding that the learner undergoes a change in knowledge or skills, or attitudes, education interferes, and by asserting that learning constitutes "new editions of very old conflicts," Britzman further acknowledges the dynamism and emotionality of learning. And her observations hint at how, within a classroom setting, the weir —the personal dam—constructs.

Interferences in Learning/Sources of the Weir

The Weir—the dam that regulates the river's flow of water—is also an appropriate metaphor for education, given the way in which education most

often occurs. The Weir or dam appears in the classroom in many forms, oftentimes constructed of the rigidity of content and formality of process, the 'on-task' communications, the formal testing, the 'focused' discussion, and the predetermined goals. Melanie Walker (2004) observes that higher education is less the 'practice of freedom' that bell hooks advocates, and more "a practice of rejection and silencing" (2004, p. 140). In a typical classroom students sit in idle rows masking their yawns and frequent glances at the clock, their mind trailing off in all directions as the instructor labors through the lecture. Notes are taken on various points, mostly in anticipation of easy retrieval for future tests. Whereas some students may know each other outside the classroom, more of them are and will remain strangers to each other throughout the term. And many will take safety behind the weir, protecting themselves against criticism and error.

Ambivalence, obstacles, and resistances to learning can take various forms to block or derail learning. In a recent article Knud Illeris (2004) outlines some such types of obstacles and resistances. He notes that when learning is directed to the cognitive domain, obstacles may arise from a lack of understanding of the message, lack of involvement, or lack of previous knowledge. However, in the transformative realm, where learners encounter a more personally challenging circumstance, other obstacles come into play. These may include strong motives and defenses mobilized to avoid this type of learning in order to maintain a mental balance and a sense of identity. Further, these defenses may become exacerbated by personal and work related stresses of adults' daily lives. Britzman (1998) moves deeper and into the unconscious and comments upon the tendency of teachers to focus on the conscious, apparent, and normative aspects of learning, while seemingly oblivious to "the primal scene of learning," (p. 3) that is, the unconscious elements associated with learning. Among these are the learners' histories of learning and with learning—how the conditions of their own upbringing accompany them in the classroom. Britzman further reminds us that education is intrusive; clashes may ensue as the learner is confronted with new knowledge; feelings and emotions may rise and become 'interferences' in the learning. *Lost Subjects and Contested Objects*, the title of her book, captures the tensions, resistances, and disruptions that can occur when the subject of the learning (the student) encounters the object of learning (the new knowledge). Britzman concludes by acknowledging the power of the learner's inner world to 'complicate' the learning.

These perspectives on the various obstacles and interferences to learning lead to the question of what it might take for learners to be move beyond their own histories and beyond their defensive responses and become open to the world of ideas in education. Given the many resistances to transformative learning, how can motivation become directed away from defensiveness and self-protection and toward engagement and involvement? By telling our stories might we permit these resistances, histories, and attitudes to surface and to become known both to ourselves and to others? Might we, in the process, discover that we are not alone, that others also know these feeling of impostorship and alienation? Could story open up the gates for a kind of transformation?

Stories Told "Against the Grain"

Our opening class on adult learning and development has just begun and I have suggested that for our next class meeting we begin with personal introductions, and that these be done by each of us telling our story. This story, I clarify, can be accompanied with photos or personal items that might help in the telling. That evening I search around, at times frantically for something to bring to accompany my story. I am not in my usual place of residence and the choices are few. I notice in the corner of one room my old childhood, life-sized baby doll, newly outfitted in a bonnet and pink hand-crocheted dress. I consider bringing her and just as quickly dismiss the silly notion of carrying a doll to class—hardly fitting for the teacher. So I consider other items—something that would help me tell my story. I know that I will be going first, as is my general practice to be the first, when asking my students to do something out of the ordinary. And the doll seems to be looking at me, insisting that it is she who should be brought to class. And so I wrap her up and along with a book, about writing, the next morning I trudge into my morning class with doll and book in hand.

I begin by introducing her. She is, I say, the very first personal item that I received when I came to Canada at the age of five, having arrived from Austria, following the Second World War. My family had been living there in a tiny town of Bach, near Salzburg, for several years following our escape from Eastern Europe as the Soviet front moved westward, seeking to repatriate its 'citizens.' We were among those seeking escape, my parents being Ukrainian and the Ukraine being under Soviet occupation. The fortuitous move to Canada, as 'displaced persons,' afforded us safety, as it also re-shaped every facet of our life. My parents had to make the difficult adjustment to life in a strange country and to the loss of their careers, family ties, and the world as they had known it. And we, my brother and I, went about our adjustment to life in two worlds—the world of "English" outside in our school and neighborhood,

and the world of Ukrainian in our home and ethnic community. The consequences of this move were many for us all, and for me it left two traits that have remained with me to this day, the experience of being ever the 'stranger,' with half of me continuing to exist in one culture and the other half yearning for home, and often being a part of neither, and my love of books and writing, as these and learning were what my parents valued and nurtured above all else.

I am done, and now the other students of my class begin, one-by-one telling their story, some with photographs, others with cherished objects. We hear stories of individuals similarly displaced by war, this time in a more recent war that brought them to North America as 'boat people.' One woman takes us far back to the story of her grandfather's birth in Eastern Europe to an unmarried young woman and the legacy this left for her family. One man recounts how the difficult birth of his daughter caused him to rethink his life priorities and direction. A mother reveals, how the special needs of her young son presented immense challenges that, in turn, opened up new life directions. Each one takes a turn and unweaves a story—of childhood trials, of life's dreams, of unexpected crossroads, of finally finding a place. Like those patrons of the Irish pub, these students mirror through their stories their own encounters with loneliness, loss, struggle, destiny, and love.

In a recent book, Julie Rak (2004) enters into the lives of the Doukhobors, a religious community in western Canada, originally formed by a group who had left tsarist Russia early in the last century to avoid religious persecution. Through various forms of autobiography, those that were was told, narrated, and gleaned through records, documents, and written pieces, the author details the experiences of these "bad subjects," so named because they resisted Canada's institutions, laws, and beliefs, acceptance of which would have made them "good subjects." She observes that when we tell our story, as did the Doukhobor people in her study, we acknowledge our own position within the majority culture, and we enter into a negotiation between *our* history, identity and nationality, and that of the conventional, majority culture. As I read her passages, my thoughts turned to my own story, and it occurred to me that in telling my story I had positioned myself apart from the majority culture. My story was hardly a conventional story of life begun in North America, nor of being born of parents who themselves had a citizenship, history and identity on this continent. Revealing my immigrant history, I had placed my history and identity 'against the grain' of what my students might have expected to hear. And, in turn, my students who narrated their story were doing the same—negotiating their identity, struggles, and displacements against the prevailing

versions of their North American culture—a culture that values healthy children, normal childbirths, long-standing marriages, citizenship by birth, and new loves under conventional conditions. Their stories, in contrast, included childhood trauma, unexpected pregnancies, encounters with racism, struggles with identity, and love found on the Internet. Evidently, my students were willing to tell their story 'against the grain' of what is generally assumed and accepted to be the norm.

This kind of telling, as was apparent to me, shifted the classroom space as it did in *The Weir's* Irish pub. With each telling of a story it seemed that the class was being brought closer together, bonding its members to each other and creating a place of greater trust, sharing, care, and heightened anticipation of what might be ahead. As the course progressed, students spoke of the sense of community that they now felt and that they believed had to do with the stories they had told and heard. For the remainder of the course the class continued with this willingness to attend when others spoke, to be receptive to other points of view and to acknowledge others' thoughts and ideas. Moreover, they put forth personal examples and illustrations, added their perspective, and pieced together alternative views, as if having heard the personal stories of others they now were more interested in others and what others had to say.

In one particularly charged class on the theme of oppression in education, students openly shared their own experiences with oppression, and some their personal efforts to confront it. Each personal narrative of oppression built on the previous, adding something new, and I, their instructor watched in awe as oppression, in its many facets and dimensions revealed itself to us all. In subsequent classes students remarked that in *that* class their view of oppression and of its presence and pervasiveness in our culture had changed, that they had learned more about oppression through the dialogue than they would ever have done through the readings alone. Their performance throughout the course and their mid-course and final evaluations affirmed that by introducing themselves through telling their story, and by bringing others into their lives, they had entered deeper into participation and engagement in the content and processes of the class; they had opened themselves up to a deeper learning. Their final course evaluations affirmed the deep connection that these students felt both with one another and with the course.

Introducing Story in its Varied Forms

There are various ways in which story can be introduced into the classroom, one being the stories that students tell as they introduce themselves, as has been the focus of this paper. In this case, directions

have been quite simple; the students are asked to 'tell their story' and to incorporate, if they so choose, cherished objects, photos, or other mementos that might suggest a possible focus. I would include also the stories, both personal and public, that instructors tell in the context of exploring and discussing various topics and themes. As so many students affirm, long after the grades are in, the stories and their meaning remain.

Stories Written: Five Chapters of a Life

A second form of story is the autobiography that students write about themselves, where life is transformed into text. As one frequent elective final assignment I ask students to write five chapters of the story of their life, or alternatively, five chapters of their life as learners. I have described this process and its benefit to personal learning in an earlier article (author, 2000, 2003). The directions of simple: Imagine that a publisher has given you the option of writing five chapters of your life story, what would be the titles of the five chapters? Now, write two or three pages on each chapter. When students write these five chapters of their life, they draw together onto paper the seemingly scattered episodes of their life, and they reflect upon their life over time, as a whole. Some are able to see the connections between their history and their present situation. Some come to see the roles they have inadvertently played. Some take a stand and make decisions for their future. They all have gained new insights and understandings. Often the last chapter pulls together the various threads and adds the author's 'take on things,' on what this life has meant and what is still ahead.

Stories Revealed through Literature

"Reading is a mode of active imagination," observes writer Robert Sardello (1985, p. 429), and the book gives birth to a world. This third aspect of story may include works of fiction, personal narratives, memoirs and autobiographies of historical figures and of lesser-known individuals, read in the context of education. As Maxine Greene (1990) remarks, "Encounters with fiction can and do acquaint people with alternative ways of seeing, feeling, and understanding," p. 263). And Merriam (1983) observes that fictional literature can be a medium for understanding the human condition, human development, and the workings of the human psyche. She notes that in contrast to the perspective and models of human development provided by the social scientists, literary artists provide a picture that is often complex, multi-dimensional, and imaginative, each of which are important to a full perspective on the life experience. For students in a class on adult learning and development the opening pages of *The Woman's Room* portray the protagonist, self-blockaded in the woman's washroom, terrified of entering the

classroom in which she has already enrolled, but in one she believes she does not belong. As students read this passage, they may remember their own first day as adult learners and the confusion and ambivalence they felt, or they may gain an appreciation of what other adult learners' experiences. Through reading Margaret Laurence's *Fire Dwellers* students come to know about the mid-life experience of one woman and what it reveals about this phase of adulthood. And Kate Chopin's *Awakening*, offers students a glimpse into the situation of women at the turn of the last century and which might spark dialogue of what gains have yet to be made for women. These works present opportunities for learning that are deeper than often assumed. As the characters change and develop new perspectives, they invite the readers to reflect on their own life. "What matters is how an individual life has been radically transformed and now speaks in a new way, and it is this new speaking that makes a claim on us" (Sardello, 1985, p. 429).

Story and Transformation

Higher education is the place where reading and listening transform the soul.

(Robert Sardello, 1985, p. 432)

The theme of the play, *The Weir*, centers on the power of story to bring about a transformation not only in the teller, but also in the listener and in the space between them. I had initially seen *The Weir* at its opening in Dublin and had witnessed the process of change in those patrons in the Irish pub; and I left the Gate Theatre knowing something more about the power of story to transform. Only several years later, as I sat in my class and listened to my students' introductions through story, did recall my theater experience and realize that I was witnessing once again the power of story in human interaction. Since incorporating story into my classes, I have come to appreciate the scope of the shift that story can precipitate, especially in those classes where our hope includes a willingness on the part of learners to overcome the many obstacles to learning and move beyond certain firmly held notions and ideas. I have discovered that story can burst the Weir, thereby permitting further personal sharing and learning that is oftentimes deeper and transformative.

Through the acts of telling our stories, or writing our stories, or reading the stories of others we become known both to others and to ourselves in ways otherwise less likely. When we tell our stories we change, in some way, not only the environment of learning but also our perception of others and ourselves. Through stories, our own or others, we can create a classroom space that is more benevolent, more accepting, more respectful, and more caring—a space in which we as learners and as teachers open

our selves to others' views and to enlarging our own. It is perhaps not so much the stories themselves that effect a change, but what stories make possible for the teller and for the audience—a glimpse into the past, a playing-out of old conflicts, or a soothing of emotional scars. Story—first plied from the lips of our parents and later lifted from the written page—touches our emotions and engages our memories throughout our lives. Story, the desire for which comes so early in our life, has the force to burst through the dam of resistance and open us up to learning, even such that might transform the soul.

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TRANSFORMATION, SELF-EXAMINATION, AND NONVIOLENCE

Marsha Little Matthews, Kadiker Rex Dahn, and Tracey Rose, University of Oklahoma

Nonviolence: How May it Be Encouraged or Hindered?

Kadiker Rex Dahn

We cannot dispute the assertion by proponents of nonviolence that violence is at its peak considering the many incidents that have occurred in our world. The Oklahoma City bombing of 1995, the terrorist attacks on September 11, 2001 in the United States, and the beheadings of Paul Johnson and Nick Berg, United States nationals, and Sun Il, a South Korean citizen, all killed in the Middle East, make the violence assertion compelling. Considering these incidents and similar events such as civil wars, domestic violence, misogyny, rape, murder and the list goes on, one wonders how best to address violence in pursuit of the theoretical concept of nonviolence. To encourage nonviolence, Dewey argues that we must work on the environment and not merely on the hearts of men.[1] I concur with Dewey's proposition. The pursuit of nonviolence is a war that must be engaged concurrently and simultaneously on two fronts, namely, the transformation of the hearts of men and the transformation of the environment. Any assertion short of this proposition is to hinder nonviolence.

Definition

An environment consists of people, home, school, neighborhood, place of work, and place of worship. Environment is pivotal in the role it plays in rearing the young. With this connotation in mind, pursuing nonviolence entails not merely transforming one's heart but equally so working toward the transformation of those agencies that engage frequent interactions.

Concurrency and Simultaneity

I argue for the concurrency and simultaneity of the transformation of the hearts of humans and the environment because, pragmatically, every human being cannot disengage violence and, above all, the concept of dualism makes this assertion compelling. Dewey states that it is of grace and not of ourselves that we lead civilized lives.[2] Let's put aside physical violence for a moment and turn our attention to silent violence. I define silent violence as an inner struggle that constitutes ill will toward a person or thing. Let me illustrate this point. Often when I am driving in a rush because I'm late, drivers who exceed or drive below the speed limit have angered me. I have literally cursed these drivers while realizing the inappropriateness of my action. There is an internal struggle in the life of human beings with respect to evil. My action is not an exception. My action portrays the inner struggle in my life and it is not a direct work of the environment. As a human tendency, we curse and often wish evil on someone, whether it is a coworker or someone from the community who may have treated us wrongly or who, for some other reason, we do not like. I wonder how many of my readers will honestly deny experiencing internal struggles? Are those internal struggles the direct work of the environment or are they part of human nature? I concur with the latter. Human hearts are wicked and every evil has its origin in the heart. Within their hearts, human beings conspire to carry out evil plots, lies, deception, murder, curses, and all kinds of vices. In some instances, if evil is not executed physically it may be executed internally or a combination of both.

Take for example the Enron scandal. Those involved in this scandal, theoretically speaking, are very decent people but pragmatically, their actions do not stand in line with decency. They planned to carry out their corrupt deeds and that plan originated in the hearts of those involved. For example, to transform Enron, we cannot simply change the name of Enron, destroy its building and put up a new structure. If we did this and brought in those very people under consideration, corruption will still persist.[3] Rather, what we need is the transformation of their hearts because the heart is also culpable for vices.

This does not mean that the heart is solely responsible for every vice. The environment is also responsible. We are the product of our society. What we transmit to the younger generation is what they will become. Take for example, racism, racial profiling, misogyny, wife beating, and the list goes on. These acts are not innate; rather, they are learned behavior. Vices of these kinds are occurring by means of transmission. Dewey observes,

When a child begins to walk, he acutely observes, he intently and intensely experiments. He looks to see what is going to happen and he keeps curious watch on every incident. What the other does, the assistance they give, the models they set operate not as limitations but as encouragement to his own acts, reinforcement of personal perception and endeavor. The first toddling is a romantic adventure into the unknown; and every gained power is a delightful discovery of one's own power and of the wonders of the world.[4]

As result of the intimate attachment between a child and his environment, transformation in the pursuit of nonviolence cannot occur unless there is transformation that engages the self and the

environment. Transformation of human hearts and the environment cannot be divorced from each other. They go hand in hand. To do one without the other is to treat the symptom of a disease rather than the cause. Thus, transformation, which engages the human heart and the environment concurrently and simultaneously, is the necessary ingredient in encouraging nonviolence.

Consider this illustration of the environment's role in the propagation of violence: In some fundamentalist Arab countries, the practice of the maddrasases demonstrates the influence of the environment on the younger generation. A maddrasas is a school designed to indoctrinate students for the sole purpose of hating the West. Similar practices include that of the Palestinian liberation struggle by which both young men and women are encouraged to engage in suicide bombings. Hezbollah and Hamas doctrines in the Palestinian liberation struggle speak also of indoctrination. The result of maddrasases has been suicide bombings and terrorist attacks. I do not want to believe that the actions of suicide bombers and terrorists are innate. Rather suicide bombers' and terrorists' actions are prompted by the outside world. Haqqani observes,

> For centuries, young men have gathered at Islamic seminaries to escape western influences and quietly study Islamic texts that have been handed down unchanged through the ages. But over the last two decades, revolution, great power politics and poverty have combined to give the fundamentalist teachings at some of these maddrasas a violent twist. And now, in one of globalization's deadlier ironies, these universities of jihad are spreading medieval theology worldwide.[5]

Perpetrators carefully planned acts in their hearts and then translated it into action in the outside world. For example, consider the circumstances that led to the present Iraq war. President Bush made his case for war to the American people and the world that Saddam Hussein was a threat to world peace. The administration alleged that Hussein had weapons of mass destruction. The Bush administration carefully planned how to go about addressing the Hussein issue. Any country going to war, whether the war is just or unjust, has to plan how to achieve its objective. It is not compelling to engage in an act of war without the heart and mind directing you how to achieve and implement your plan. My point is that war does not occur by evolutionary means, rather it occurs through careful planning. Thus, human hearts and the environment are twin agents in the promotion of violence.

Meanwhile, the United States military operation in Iraq to promote democracy, in the eyes of Gandhi,

perpetrates violence. According to Gandhi the spirit of democracy cannot be imposed from without. It has to come from within.[6] Gandhi further asserts, the spirit of democracy cannot be established in the midst of terrorism, whether governmental or popular.[7] The United States potential imposition of democracy in Iraq does come by evolutionary means; rather it was planned and executed.

On a personal note, the civil war in Liberia was also intended by its adherents to promote democracy. In the process of imposing democracy by these so-called democrats, women and children were raped and murdered. The Liberian warlords at various times during the civil war purposefully and indiscriminately murdered innocent Liberians and foreigners. Even though I was in the heat of the civil war, I refused to participate in such evil. I was confronted with a problem. I had to make a choice–a choice either to be a rapist and murderer or a defender of the defenseless in the midst of chaos. I chose the latter. Dewey argues that people only truly think when they are confronted with a problem. Without some kind of dilemma to stimulate thought, behavior becomes habitual rather than thoughtful.[8] My refusal to participate in physical violence was an effort not only to say no to violence but also to serve as a model to dissuade others from participating in violent actions.

I have tried to show in this paper the culpability of both human hearts and the environment for promoting violence. To undo violence, I have argued for the concurrent and simultaneous transformation of both human hearts and the environment. Any intervention that divorces concurrent and simultaneous transformation is a hindrance to nonviolence because the transformation of one will result in the contamination of the other thus reproducing violence.

The Transformation of Society: Is it Possible? The Role of Self-examination

Marsha Little Matthews

Leaders as Examples of Moral Behavior: Experiments in Truth

Mohandas Gandhi spent a lifetime seeking to live a life of truth. Unlike the American slaveholders who used the church to justify their actions,[9] Gandhi recognized the human tendency to exaggerate or suppress the truth for what is was–a weakness of humankind. He continually conducted experiments in truth, practiced those actions that he found to be truthful, and measured every word. He discovered that owning up to his sins and shortcomings freed him, leading to his understanding of ahimsa or nonviolence and its ability to transform the world. Gandhi's experiments in truth were not always understood by a world accustomed to putting a spin on the truth to serve its own purposes. Following the crowd is viewed as normal. Moral originality is pretty sure to

be eccentric.[10] The desire to belong to the crowd is strong. The crowd clings to its habits and loathes change. Gandhi came to believe morality is the basis of everything and truth is the heart of morality; that being so, truth became his purpose for living. If one is to pursue truth wherever the pursuit may lead, then one must be prepared to challenge the customs and habits of society. We do not accept change or criticism readily, we become enslaved to our habits.

Instead, we must question whether truth dwells within our habits and customs. If indeed, as Gandhi believed, morality is the basis for everything and truth is the heart of morality, then any habit or custom that is no longer based on truth rooted in the present circumstance is no longer moral. We cannot move beyond this situation without turning to self-examination. It is only by examining what society has rooted in our minds and hearts that we can begin to discover truth.

Self-examination and the Possibility for Personal and Social Change

Self-examination is not a task most of us readily embrace. It implies a willingness to deal with the virtues we assume we possess as well as discern the ugliness that exists deep within our souls. We may be pushed to self-examination when the existing custom or habit does not satisfy new circumstances. We find ourselves made more uncomfortable by this unfamiliar situation than by the prospect of change and we must change either the circumstances or the custom.

There are some who think nonviolence means nonresistance to evil. Dewey says, Non-resistance to evil which takes the form of paying no attention to it is a way of promoting it.[11] Then he says, … there are circumstances in which passive resistance may be the most effective form of nullification of a wrong action …. But you cannot expect a person to make such a distinction if they fail to look inward and examine their own reasons for ignoring social injustice and their culpability in perpetuating violence. In truth, without thought–without self-examination–we remain mired in the habits and customs of a past that no longer meet the needs of today. Gandhi insisted that there is a link between personal change and the ability to bring about social change. If we want a society that practices nonviolence, then we must practice nonviolence in our personal life.[12] Nonviolent resistance goes against the habits and customs U.S. society teaches its children. Martin Luther King, Jr.[13] saw the idea of embracing personal suffering as a creative and powerful social force. But how can we convince society of this? It does not seem logical. Children are spanked or yelled at when they go against the desires of parents and other adults. We are socialized to retaliate if pushed too far. We are taught

to stand up for ourselves because no one else will. Again, we must look inward. Does the violent response ever solve any problem in the long run? According to King:

> Another thing that stands at the center of this movement is another idea: that suffering can be a most creative and powerful social force …. But there is this difference: violence says that suffering can be a powerful social force by inflicting the suffering on somebody else: so this is what we do in war, this is what we do in the whole violent thrust of the violent movement …. The nonviolent says that suffering becomes a powerful social force when you willingly accept that violence on yourself, so that self-suffering stands at the center of the nonviolent movement and the individuals involved are able to suffer in a creative manner, feeling that unearned suffering is redemptive, and that suffering may serve to transform the social situation.[14]

Gandhi and King discovered it is impossible to bring about nonviolence unless the people understood clearly the power inherent in suffering. Dr. King came to realize you could never assume anyone understands. It takes education to neutralize a lifetime of society's instruction. And just as education never takes root unless the student finds personal meaning in the knowledge, the teachings of nonviolence will not grow unless the student grasps the personal implications and meaning of the power of self suffering and the possibility for change.

Phases of Self-examination

The path from merely accepting the habits, customs, and morals that society passes to us begins with the realization that an existing habit or custom no longer satisfies the current or new situation. Does the current custom or habit result in suffering for the weak and temporary gain for the strong? If so, we must search for a new custom or habit that will, in truth, answer the demands of the present. Does a violent response ever solve any problem in the long run? We must determine where truth lies.

Next we must look deep within to discover our personal participation in any action or attitude that results in suffering for the weak or those who disagree with us. Is our present situation a reflection of truth? What are our choices? We must engage in deliberation to appraise our proposed actions by asking what is the tendency of a proposed habit or course of action to produce certain consequences. What are our inner motivations? How will our actions affect others?

The practice of nonviolence does not produce immediate results. Gandhi and King knew it took months of nonviolent tactics to get the targeted audience to begin to make changes. Every habit or

custom has an expected outcome.[15] As King noted:

> Men are not easily moved from their mental ruts or purged of their prejudiced and irrational feelings. …So the nonviolent approach does not immediately change the heart of the oppressor. It first does something to the hearts and souls of those committed to it. It gives them new self-respect; it calls up resources of strength and courage that they did not know they had. Finally, it reaches the opponent and so stirs his conscience that reconciliation becomes a reality.[16]

Once the opponent's conscience is stirred, he or she too will have begun the process of self-examination. There is irony in the observation that once begun and sustained, nonviolence naturally encourages further self-examination and pursuit of truth. Self-examination requires the undiluted search for truth – a personal experiment in truth. The practice of nonviolence cannot begin without self-examination.

We can move society away from the habit of opting for violence and toward the moral choice of nonviolence, but the transformation begins with the individual practice of self-examination. Every adult will not choose to engage in the process of self-examination. It is uncomfortable and requires a willingness to face the truth within and without. There is also no guarantee that self-examination will result in nonviolent actions. However, children are eager to learn and are the best hope for transforming society's penchant to opt for violence into a culture of nonviolence. The concept of the Peace Table is one method for encouraging children to develop the habits of self-examination and nonviolence.

HOW MAY PEACE AND NONVIOLENCE BE ENCOURAGED?

Tracey Rose

Peace in the World

The encouragement of nonviolence has been explored, beginning with world-stage events and a theoretical framework. The final portion of this paper will address practical applications of the promotion of peace and nonviolence, including the use of the Peace Table. I will approach the discussion of peace in three ways, peace in the world, in schools, and in the classroom. This discussion of harmony will include the concept of the *we*, rather than just the *I*.

The irony of customary beliefs is that within the crowd lies the potential for acceptance, inclusion, and avoidance of oppression and persecution. One may possess these benefits if one goes along with the crowd and does not accept, and include certain others. They also expect members of the crowd to avoid, oppress, and persecute designated outsiders. We are not born behind a wall, removed morally and emotionally from our fellow sojourners in this life.

We, to an extent, become products of our society and the cultural practices which exist within humanity. An example of an overt cultural practice is the discrimination against African-Americans. The outcome of this oppression included the unfair, unbalanced, and unjust laws and practices in place in the United States prior to the intervention of the Civil Rights Movement. Current results of this movement include equal opportunities under the law, and the striving for societal attitudinal changes toward equity and inclusion. Laws change but negative and exclusionary attitudes sometimes transform much more slowly. Individual ideas can change society. When society begins to alter, this can further influence other individuals and groups to have a change in heart, attitude, words, and actions. This is when the *transmission* of the reinforced, habitual indoctrination of social customs is replaced with a societal *transformation*.

Dr. Martin Luther King, Jr. explained a hindrance to societal transformation through his metaphoric description of the *drum major instinct*. This involves the me-first mentality and was used as a metaphor to contrast individualism with communal thoughts and actions. Mahatma Gandhi also knew about this idea and he taught resistance against it. These two great men understood the cancerous effects of power, greed, and self-centeredness. They knew that people could quickly move from individual lusts for recognition and control, to entire nations wanting to be *first* and maintain a false sense of supremacy. The only action they felt could be productive to bring about positive social change was organized and planned civil disobedience through nonviolence. This could only be done by *love*. Dr. King explained,

> True nonviolent resistance is not unrealistic submission to evil power. It is rather a courageous confrontation of evil by the power of love, in the faith that it is better to be the recipient of violence than the inflictor of it, since the latter only multiplies the existence of violence and bitterness in the universe, while the former may develop a sense of shame in the opponent, and thereby bring about a transformation and change of heart.[17]

How can we go about the process of transforming habits once learned and reinforced? How do we bring about lasting, positive, and equitable change for humanity when we breathe these habits through the generations? John Dewey[18] argues that we must sacrifice our environmentally driven habits in order to bring about change in our surroundings. People are quite bombarded with stimuli beginning at birth, which molds the behaviors and thought processes. Sissela Bok commented on Gandhi's philosophy of *collective* resistance to injustice: If we take seriously his approach to conflict resolution and social change

for example, we must surely stress, as he did, the twin principles of truth and nonviolence.[19]

Peacemakers have historically seen deep humiliation, sorrow, and affliction in the midst of their own communities, where the oppressed were silenced, marginalized, and dominated economically, socially, and politically. Here lies the dividing point between people who not only experience critical conscience raising, but who also *act*! Some believed in the community encompassed in a larger definition of family. Gandhi explained, Without the observance of *brahmacharya*, service of the family would be inconsistent with service to the community. With *brahmacharya*, they would be perfectly consistent.[20] Gandhi easily welcomed others as part of his own extended family. He was all encompassing in his definition of family.

There are many forms of violence on the world stage, as well as numerous verbal, nonverbal, and physical forms of violence in classrooms. Our children continue to be exposed to such miseducation, which exudes the notion that they are barred from solving their own problems within their educational and social environments. Habits are transmitted customs, but they can be consciously modified to better-fit present environmental conditions. Small changes in people's habits and environments may lead to eventual cultural transformation and the promotion of peace and nonviolence. When antiquated habits and customs no longer make sense in modern times, we must engage in critical reflection by considering alternative options, and adamantly working toward authentic positive change. Dialogical engagement will foster consciousness raising, awareness, and maximize possibilities leading toward social and environmental change in our world and in our schools.

Peace in the Schools

Power, domination, and manipulation exist among world leaders and their subordinates, as well as within teacher/student and student/student relationships and interactions. Uniting our consciousness is a beginning of teaching peacemaking skills for children. Children can experience and identify peace by engaging in a peaceful place and activities. Students may also be introduced to peacemakers so that they may develop problem-solving skills in times of conflict and unrest. Displaying pictures and quotes of great peacemakers, such as Gandhi, is a way to begin helping children make connections. They can learn caring ways and understand that we are responsible for what we do and say. Games, modeling, and role-playing promote interest and practice in a safe environment to help children cope with stressful conflicts. Teachers, children, and parents may discuss the meaning of peace by talking about attitudes and actions that

promote peace, and those that diminish peace. Teachers can help to create an inviting, calm, and peaceful environment within which children may develop relationships and engage in conflict resolution when necessary. In order for children to learn compassion, empathy, love, and care for others, they must first understand that *conflict exists*. Young learners also need to know that conflict is okay; they can work through difficulties together. We want to bring them hope in the midst of fear and help them know how to be peacemakers. In this manner, our dreams of a peaceful world begin to become reality!

Students benefit when teachers acknowledge their uniqueness. Instructors can help children avoid hurtful rejection and discrimination, and work toward promoting inclusion, fairness, and diversity. We can teach mediation skills to bring about positive change. Conflict resolution skills can be enhanced through direct teaching regarding ways to enhance de-escalation, problem solving, and positive social skills. Teachers and students can model, role-play, and practice appropriate communication skills. We may practice these skills with each other, and with parents to enhance peacemaking learning experiences.

It is important to involve children in critical thinking skills in order to guide them toward the ability to be solution finders. We can make peace heroic and help children learn to express feelings, *actively* listen to others, and resolve disputes. This is exactly what occurs at the Peace Table. They usually shake hands after a discussion. They may decide upon an apology or action if something else needs to happen to mend hurt feelings, or rectify misunderstandings and injustices. The children in my classroom have created many uses for the table including a space for collaboration, compliments, plans to play together, and share good news. Above all, it shows the children that the teacher *trusts* them. Of course the instructor is there to help handle problems that may be easily resolved, or to intervene when necessary if there is some type of physical, verbal, or nonverbal violence which has occurred. Children learn to listen and give feedback in their endeavors to make peace heroic.

The concepts or harmony and peace examine the connection between vulnerability, strength, and moving to a more positive location. School is a place where teachers and students can explore these connections and ponder what it would mean to travel along a journey of self-definition – from victimization to a new location of free mind. Connectivity enhances self-definition. Writing in school is one way to put your voice out. However, speaking requires a listener and that creates a connection. Where there is great *vulnerability*, there is the greatest opportunity for *strength*. One could relate this metaphor to the

ballerina dancer. When she is on Pointe, she creates a magnificent display of strength and power. Yet, within the on Pointe position, lies her greatest physical and perhaps mental vulnerability. This type of vulnerability requires thinking not only outside of the box, but also outside of the frames that others would hold for us and continue to keep us bound within. Is the self found within the context of self *and* others?[21]

What choices do we give our children regarding their independent ability to problem-solve, solution-find, and engage in meaningful conflict resolution? It is beneficial to the good of society to challenge the customs and habits of society, as well as the repetition of deeds? We must continue to ponder, *who* decides, *who* profits, *who* pays for maintaining the status quo. When we too quickly conclude that we *can't* work things out peacefully. We may react with demands; tell the teacher, call the police, send the militia! We exude the message that we must somehow have an intervening, dominating, and, sometimes violent, authority figure to solve our disagreements and struggles. The mindset develops into, I'm right and good and others are wrong and bad. This leads to a repetition of deeds rather than a self and a society engaged in self-examination and discernment.

Introspection and reflection are necessary to discover the usefulness of current personal and societal habits. We must converse about the notion of whether these habits *fit* and benefit the current society as a whole. Is the existing habit conducive with the environmental context of new communities? Gandhi and King gave us incredible examples of demonstrating personal change, which brings about societal change. Their non-violent philosophies touted that when we succeed in changing ourselves, we then may succeed in changing our environment. Education plus communication is a viable course of action and change toward peace. Habits and customs developed early with many school children involve going to the adult to solve problems rather than exploring solutions independently with their peers. One example of problem solving with peers is using the Peace Table.

Peace in the Classroom: the Peace Table

My students and I work on hearing others' truths in our elementary classroom with our *Peace Table*. I learned of this idea from Paley's video series[22] about starting small. We've created an introductory script together. The students invited others to the table. The children expressed how they felt about a situation or action involving the invited person. The students discussed the situation and then talked about solutions. The learners decided upon a solution, and made apologies when necessary. The children then shook hands and left the table. They used this concept

of the Peace Table even when they were out of the classroom, and away from the physical table. They knew that they could still follow the same format to help create peace and live democratically. Children not only gathered to resolve problems and conflicts, they also designed other ways to use the table. They invited friends to go outside and play with them on the playground, or thanked someone for a kind word or gesture.

Making peace heroic can bring about positive and peaceful change. The Peace Table and Peace Circle are ways this can begin to be accomplished. Children gather at the table or in the circle to resolve problems and conflicts. Complex matters can be resolved in simple formats when these types of processes of communication are used. Social transformation begins with the person *and* the environment. Gandhi stated during his lifetime that we must *be* the change we wish to see. Dewey wrote about making peace heroic. Dewey explained that we could exercise moral choices through personal social change which altered existing repetitive habits such as exist in classrooms throughout the world. In order to make peace heroic, one must work toward becoming morally courageous. The Peace Table offers opportunities for transformation from conflicts to peaceful and just resolutions. Thus, new habits are developed which promote empathy, responsiveness, and inclusion. There then exists an environment where voices are heard and peace is valued.

Morals and morality are not simply private possessions of the self, for the choices we habitually make also affect others and the environment. One must continually negotiate the inborn impulses of heredity as well as notions thrust upon the self within the societal context. This image may be viewed as a gray fabric depicting the ongoing struggle between the influences of nature and nurture. The white threads may represent heredity and the black threads may signify the environment, resulting in a gray fabric composed of both types of influences. Positive changes in personal habits can result in peaceful and nonviolent changes in others and the environment, culminating in changes in the societal fabric. This type of transformation may require the alteration of customs and the habit of conformity.

The Peace Table relates to empowering children to *act* upon their feelings and experiences in ways that help to create harmony, rather than disharmony. Prior to the use of the Peace Table, the problem remained unresolved and managed by the teacher. Perhaps there can't be any critical action until there are critical conscience and reflection. When individuals act upon their re-created conscience, the way is prepared for their lives to touch and affect others. The transforming power of their convictions, and stance

against the crushing of humanity crystallizes and extends to a wider realm of attitudes and actions. Who benefits from *sameness* and *uniformity*? Can society remain viable without diversity of members and multiplicity of thought? The Peace Table, which I use in my classroom, could be viewed as a smaller version of a table of diplomacy on a global level. The small and large steps that historic lovers of peace took gave others that followed the *courage* to investigate a higher level of conscience, which would bring about permanent change in the community through continued action.

The Peace Table offers opportunities for transformation from conflicts to peaceful and just resolutions. Thus, new habits are developed which promote empathy, responsiveness, and inclusion. There then exists an environment where voices are heard and peace is valued. Self-examination in the classroom begins with students working toward consciously asking themselves such questions as, How do I *feel* about this? How is this situation affecting my life and/or the lives of those around me? What can I do about it? How can I work to bring about positive change in my immediate environment? How can I peacefully and nonviolently engage in resolving this conflict that I have with others in my environment? How did my friends and I get in this predicament and how where do we go from here? What does peace in the classroom look like and why is it important?

A worldwide vision and desire for a nonviolent society may perhaps be sought by starting small. We may begin by standing up for injustices in the lives of those with whom we come into direct contact within the more immediate environments around us. We can also teach the young ones how and why to speak out against social injustices. Does violence ever promote positive, longstanding change? I think that it does not. During the Civil Rights Movement, African-Americans began with clear statements of how they felt. This is mimicked at the Peace Table. We may not witness *immediate* results because transformation takes time. However, through love, compassion, empathy, forgiveness, courage, and heroism displayed in the world, in schools, and in classrooms, I believe we can reach our vision of peace.

ENDNOTES

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RECLAIMING AND REDEFINING THE MISSION OF THE UNIVERSITY IN THE ERA OF HIGHER ED INC.: THE OPENING OF THE WAY

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The central concern of this paper is how the university in the 21st century should respond to the eternal questions that have faced all cultures, given two realities in today's society. First, is the pervasiveness of technologically driven globalization and the rapid erosion of the traditional job market. Secondly, the deeply embedded market values that have elevated privatization to a god like status and made individual selfishness one of the highest virtues one can achieve. Given these political, economic and social realities, what administrative, pedagogical and curricula changes should the university make in order to ensure today's students the kind of work that will provide both economic security and intrinsic satisfaction while simultaneously giving the university the actual and imaginary space it needs to engage in critical inquiry and foster independent creative pursuits.

Society's Perennial Questions

It has been said that each society must answer three simple questions if it is to survive. The questions are, 1. Who is to be educated, 2. How are they to be educated, 3. Toward what ends are they to be educated. These questions, I believe, at still at the heart of the dilemmas facing education today. It seems to me, as it seemed to Robert Maynard Hutchins, W.E.B. DuBois and others that we as a society have not engaged in a collective or systematic way of coming up with answers to these questions—answers that will be consistent with the ideals of democracy and equality that we hold sacred. To be sure we have said and written into the constitution that democratic values and principles should guide the republic. Too often, however, we have allowed issues connected with class, race and gender to override what we have written and to sabotage what we have said. While ostensibly a document that promoted democracy for all, for example, the constitution was actually put together by a group of individuals representing class, race and gender privilege. As historian Charles Beard has noted, the economic interests of the framers of the constitution are embedded in the final outcome (Beard 1963). Diversity of ideas based on gender, race and class were apparently of no value. Some think these contradictions are inevitable and cannot be overcome --- I do not.

Like the constitution, the University also holds a unique place in American society. University professors and administrators are consistently ranked among those with the highest status in society and this status doesn't seem to have been threatened by the increasing influence of the market on how the university is run and what is taught in the classroom. In fact their status seems to have grown in direct proportion to the rise of the influence of the market economy. Inherent in this marriage, however, is a hidden problematic—one that has eroded and continues to erode the democratic and religious values and assumptions that we hold. While invisible to most, the problematic is inherent in the connection between the growth of the status of the university, on the one hand, and the increasing influence of market values within the university, on the other. What has become apparent is that the university can no longer provide (if it ever did) the educational, ethical and moral critique that society now so desperately needs. Because of the market values that have become embedded in almost every aspect of its operation, it does not want to take the risk of biting the hand that feeds it. Thus, professors and administrators have become or are fast becoming the stewards of maintaining the new economic order. At the same time students have become pawns of manufactured market desires. A final reason that the university cannot be critical of the market and economic forces around it is because it lacks the psychological distance, the rhetorical space that is needed in order to unveil the economic privileges and hierarchical imperatives of a technologically driven society.

> The storm clouds were on the horizon in the 19th century. Looking at the Harvard University of the late 1800s, DuBois described the economic forces that it found itself caught up in. It was, he said, ... facing at the end of the [19th] century, a tremendous economic era. In the United States, finance was succeeding in monopolizing transportation and raw materials like sugar, coal and oil. The power of the trust and combine was so great that the Sherman Act was passed in 1890 ... The whole question of the burden of taxation began to be discussed (Lewis 277).

Robert Maynard Hutchins, assuming the presidency of the University of Chicago in 1929 at age 29, found a university so entrenched in the German model of scientific research and disciplinary fragmentation that he made it his number one priority to implement a massive project of reorganization (Keagan 1977). One of his major goals was to develop a university that would be able to maintain a certain level of autonomy as a site of independent intellectual thought. This would allow it to produce

new knowledge while at the same time educate students that would be grounded in the ancient knowledge of the past. Interdisciplinary learning was also a main theme of his presidency and he proceeded to set up committees of thought that would be models of intellectual synchronicity. The university, he felt, had fallen prey to the economic forces of the time which had allowed the love of money to conquer the love of truth. He wanted the university to be an independent site for the discovery and examination of truth (Ashmore 1996). That he failed in his mission to create the kind of university he envisioned stands as a testament to how entrenched secular science had become in the university by the middle of the twentieth century. The bad news is that it is not only more entrenched today than ever before, it is also more complicit in the corporate takeover of the public domain.

The Corporate Takeover of the University

Writing in The Wilson Quarterly (2004), James B. Twitchell gives a vivid account of how economic forces have impacted the university and essentially led to a corporate takeover. Referring to Mario Savio's prescient speech at a protest rally at the University of California at Berkeley in 1964 after students were arrested for attempting to set up tables to promote various political and social causes, he quotes Savio as saying that,

> If this is a firm, and if the Board of Regents is the board of directors, and if President Kerr in fact is the manager, then ... the faculty are ... employees, and we're the raw material .... But we're raw material[s] that don't mean to . . . be made into a product, don't mean to end up being bought [by] the government, industry, organized labor [or] anyone. We are human beings (Twitchell 46)!

That was in 1964. Twitchell, a professor at the University of Florida, goes on to say that in the four decades since Savio's speech, Higher Education has indeed become a huge $270 billion dollar business. And the increase in the number of students going to college only reflects the push of the market to produce human capital—indeed the human products that Savio fought against. There are about 2,500 four-year colleges in this country, and only about 100 of them refuse more applicants than they accept. Most schools accept 80 percent or more of those who apply (Twitchell 47). What worries Twitchell and what concerns me the most is the subjugation and colonialization of knowledge and the promotion of corporate rhetoric of universalism and globalization, as well as the ongoing commodification of the university, the student, the professor and society at large. While these issues are issues that are not often connected in the mind of popular society, they are

nevertheless issues that frame economic imperatives and social challenges of modern society.

Most students, if you ask them, will tell you that they are going to college in order to get a good job. In fact many students will tell you that if they could get a good job without going to college they would go directly into the job market out of high school. But what many students are unaware of is that if they're in the humanities or the social sciences the job market is extremely tough and it is more likely that you will end up with a job that pays much less than you expected and is in a field for which you have not been trained. This is also true if you're in the pure sciences where PhDs in Physics and Chemistry are going either unemployed or underemployed in jobs they weren't trained for. The university is now in the business of delivering consumer satisfaction (Twitchell 48). This has meant an erosion of the meaning of what it means to be an educated human being. So, for example, voter turnout is at an all time low and notions of citizen leadership and how to built a real community are almost non-existent. The average university graduate has no notion that he or she has become a product of manufactured desire—no notion that he or she has become the equivalent of human capital —the equivalent of economic slavery.

Marx warned that capital would create human alienation and commodification. In a commodified society everything is sold, bought by the highest bidder. False consciousness and the rhetorical ethic of democracy and equality leads people to believe that meritocracy is alive and well in what Henry Giroux has called neo-liberal society.

Erich Fromm, following Marx, also discussed the influence that market values have on human society. He says,

> Modern man is alienated from himself, from his fellow men, and from nature. He has been transformed ... [and] experiences his life forces as an investment which must bring him the maximum profit obtainable under existing market conditions (Fromm 1956, 72).

Describing the manifestations of these conditions throughout the university, Twitchell looks at what is happening at his own university. He says:

> I bike past massive new construction. Here's what's being built. On my distant left, the student union is doubling in size: food court, ballrooms, Cineplex, bowling alley, three-story hotel, student legal services and bicycle repair (both free), career counseling, and all manner of stuff that used to belong in the mall, including a store half the size of a football field with a floor devoted to selling what is called *spiritware* (everything you can imagine with the school logo and mascot), an art

gallery, video games, an optical store, a travel agency, a frame store, an outdoor outfitter, and a huge aquarium filled with only orange and blue (the school colors) fish ... The student union ... has ... [begun] to look eerily like a department store. So is the university (Twitchell 48-49).

Giroux also addresses the corrosive effects of corporate culture on the academy. Arguing that neoliberalism is the defining political economic paradigm of our time, he says that this refers to the policies and processes through which a small number of private interests are permitted to control as much as possible of social life in order to maximize their personal profit. Associated with Reagan and Thatcher this philosophy has come to dominate not only the global arena but also the much of the liberal, left wing and right wing agenda. These policies represent the primary interests of people with wealth and those individuals that run the major corporations. Giroux argues that within neoliberalism's market-driven discourse, corporate culture becomes both the model for the good life and the paradigmatic sphere for defining individual success and fulfillment (Giroux 3). He says,

> Accountable only to the bottom line of profitability, corporate culture ... has signaled a radical shift in both the notion of public culture and what constitutes the meaning of ... the defense of the public good. For example, the rapid resurgence of corporate power in the last twenty years and the attendant reorientation of culture to the demands of commerce and regulation have substituted the language of personal responsibility and private initiative for the discourse of social responsibility and public service. This can be seen in the enactment of government policies designed to dismantle state protections for the poor, the environment, working people, and people of color (Giroux 4).

The results of these policies for the few are the gradual removal from society of all the institutions that can counteract the encroachment of corporate values. Using Pierre Bourdieu's terms, Giroux says that we are witnessing the emergence of a Darwinian world marked by the progressive removal of autonomous spheres of cultural production such as journalism, publishing, and film (Giroux 4).

The threat to faculty autonomy and the integrity of the faculty-student relationship is also a target of neoliberalism. Quoting James Carlin, a multimillionaire and former insurance executive who had been appointed chairman of the Massachusetts State Board of Education in a speech that he gave before the Greater Boston Chamber of Commerce, Giroux says that Carlin launched a four-pronged attach against academic faculty members. First, he

argued that higher education has to model itself after successful corporations ... Second, he called for the abolishment of tenure. Third, he made it clear that democratic governance is not suitable for the corporate model of the university. And, fourth, he condemned those forms of knowledge whose value lies outside of the instrumental sphere of commodification. Carlin argued that at least 50 percent of all non-hard science research on campuses should be banned. This form of thinking is growing more and more pervasive as we move into the 21st century (Giroux 11). This attack on the faculty is not accidental and is not unrelated to the dystopian use of technology for the growth of the bottom line for the few. To be sure while many positive things are happening through the use of technology, they are heavily outweighed by the rapid growth of the gap between the rich and the poor throughout the world.

The End of Work

Jeremy Rifkin has written a frightening book, *The End of Work* (1995), that should also serve as a warning of what is yet to come. Rifkin makes a compelling and convincing case for a major reorganization of society as we know it today. The massive layoffs that we have witnessed over the past ten years along with the recalcitrant issue of the continued lost of jobs in an economy that is otherwise strong portends the end of work as we have heretofore known it in our society. He says that in the early 1990s the United States witnessed company after company trimming its workforce through re-engineering that led to major downsizing. For example, Los Angeles based First Interstate Bankcorp, the thirteenth-largest bank holding company eliminated 9,000 jobs—more than 25 percent of its workforce. Union Carbide cut 13,900 workers, nearly 22 percent of its workforce. GTE cut 17,000 jobs. NYNEX Corp eliminated 16,800 workers. Pacific Telesis cut more than 10,000 jobs. He says that while some new jobs are being created in the U.S. economy, they are in the low-paying sectors and generally temporary employment. In April of 1994, two thirds of the new jobs created in the country were at the bottom of the wage ladder (Rifkin 3-4).

This is not unique to American economy. It is a worldwide phenomenon. In Germany, Siemens cut more than 16,000 employees in the 1990s. In Sweden, the giant ICA food cooperative re-engineered in operations and cut 5,000 jobs. The new laborsaving technology allowed the food company to shut down a third of its warehouses and distribution centers. In Japan, the telecommunications company NTT announced that it was going to cut 10,000 employees in 1993 and that its staff would eventually be cut by 30,000 workers.

All this is a result of increasing technological efficiency, Rifkin argues, which has led to the ever increasing world-wide phenomena of growing technological unemployment. Millions of workers are being laid off who can no longer compete with high-tech state-of-the-art production facilities that allow companies to increase cost efficiency, quality control and speed of delivery by using automated manufacturing processes. Rifkin says,

> While earlier industrial technologies replaced the physical power of human labor, substituting machines for body and brawn, the new computer-based technologies promise a replacement of the human mind itself, substituting thinking machines for human beings across the entire gamut of economic activity (Rifkin 5).

Wassily Leontief has warned, says Rifkin, that the role of humans as the most important factor of production is bound to diminish in the same way that the role of horses in agricultural production was first diminished and then eliminated by the introduction of the tractor (Rifkin 5-6). While minority workers generally and the poor specifically have been hit the hardest by the rapid growth of technological development and efficiency, middle class white workers have also increasingly experienced the shock of downsizing as office automation technology continues to grow. Given this picture what role should university play in helping to alleviate this crisis.

The Co-opted University and the Guilded Corporate God

For the last several decades the university has had to adjust to budget cut after budget cut due to ongoing and recurring recessions. While student populations on most campuses have continued to grow, the quality of the services they receive has continued to decline. One indication of this is the growing number of part-time faculty at universities along with the growing number of students receiving instruction and evaluation from inexperienced graduate teaching assistants. In fact at some universities graduate teaching assistants have gotten together and gone on strike to demand better pay and better working conditions. That higher education is in trouble, particularly public higher education, is not accidental but is coincident with the rise of neoconservatism in the country beginning with Richard Nixon and then getting an even greater foothold during the eight years of the Reagan administration.

When Ronald Reagan was campaigning for governor in California, along with emphasizing the need to increase student enrollment in colleges and universities, he argued for the universities to become more and more reliant on the private sector for financial support. To do this he promised that he would promote a closer relationship between universities and industry. He was also unhappy with the student protest that had occurred on Berkeley's campus led by individuals like Mario Savio. Reagan blamed then University of California Board of Regents' President Clark Kerr for not doing more to clamp down on student protests and to prevent campus unrest. When he attended his first Board of Regents meeting as governor of California, one of his first acts was to convince the Regents to fire Clark Kerr—then one of the most respected academic leaders in the country.

The story behind this firing is illuminating and instructive and has direct implications for the struggle of higher educational institutions today to adjust to ongoing budget cuts at a time when military spending has passed $396 billion, and, over the next five years, it is estimated that the government will spend more than $2.1 trillion. Clark Kerr's firing came at the end of an FBI-led smear campaign that had been orchestrated by then FBI director J. Edgar Hoover. In a story appearing in the Fall 2002 issue of *Connection: New England's Journal of Higher Education & Economic Development*, it was reported that after a seventeen-year battle to get documents released under the Freedom of Information act, the documents revealed that the FBI leaked false information to the Universities Board of Regents, the White House, and Ronald Reagan about Clark Kerr (Connection 2002). This gave Reagan the leverage he needed with the Board of Regents to get Kerr fired. Hoover had been upset with Kerr, according to the story, and had put him on the FBI's watch list in the late 1950s. Kerr had defended California professors who had refused to sign loyalty oats. This action won Kerr the respect of his colleagues but it also brought him attention from the FBI who felt that he was unfit to be at the helm of one of the world's largest research universities, a university that was a major defense contractor at the height of the cold war. The article goes on to say that In the late 1950s, Hoover was enraged by an essay question on the university's English aptitude test that asked high school applicants: 'What are the dangers to a democracy of a national police organization, like the FBI, which operates secretly and is unresponsive to public criticism?'

A watershed period in this country came with the civil rights movement in the 1960s and the resulting student free speech and black studies movements. Conservative political elites, apparently caught off guard, set out not only to sabotage the movement but to sabotage the gains that had been made. Martin Luther King was targeted by the FBI along with individuals like Clark Kerr. The university which had

efficiently served the needs of the political and social elite was now being asked to become a model of democracy. Bourdieu has argued that symbolic and actual power is embedded in the notions of academic fields. [He] has shown how the dominant classes endowed with various types of capital, in particular economic and cultural capital, vie for power and the reproduction of their dominant social position by harnessing educational practice to objectify their domination (Deer 195). Cecil Deer, in comparing the struggles for higher educational autonomy in England and France, says

> In England, the liberal conception of the free economy expounded from within the political field has justified the political elite's use of coercive actions to ensure that the practice and expectations (i.e. *habitus*) of agents within the academic field have not obstructed free-market operations (Deer 203).

> In the United States the rise of the testing movement and the accountability movement, while operating under the guise of improving education, has actually allowed for more heteronomous usurpation of autonomous academic self-governance. Public schools are worst than ever and the movement to privatize public schools is actually coming to be seen as a part of a larger movement to privatize the public good for private elite interests. As indicated, these phenomena are occurring not just in the United States. Deer says that in England and France, Not only has the academic field come to mirror the economic field in terms of practice and ***habitus***, but the academic profession and the external interest groups (employers/industrialists, students/ citizens) have also been made to bear the costs of unachieved objectives set by the political elite (Deer 2004).

Image-ing the Future of Work and the University Curriculum

The picture that this paper has revealed of the university and the world of work, though ominous, is not hopeless. However, it calls for bold, imaginative, innovative and creative action on the part of all who care about the public good. The loss of jobs to technology requires us to begin to think about a total reorganization of society—a total reorganization of the economic and social environment. Rifkin calls for reducing the work week from 40 to 30 hours and

eventually even lower. This, he argues, along with rotating work shifts and work-sharing would allow everyone who wanted to work to have a job at a livable wage. This process, however, will not work unless corporate executives and university administrators agree to cuts in their own salaries and implement profit sharing across the board. In the universities, curricula and pedagogical techniques must be reorganized and geared to prepare students to think critically, to enter an economy prepared to serve in multiple capacities and to have several careers. Ultimately the goal must be to prepare students to become owners of their own labor. This is the only way to reduce alienation and increase levels of intrinsic work satisfaction. Technological competence must be a graduation requirement but this must not be decoupled from preparing students to graduate with a deep understanding oppression and subjugated knowledge and the role that these have played in creating the kind of society we have today. Students must also be prepared to understand the genetic relationships that exists between all of the academic disciplines. They must be prepared to think in multidisciplinary terms. Bio-history and bio-literary criticism are not imagery fields.

Finally, in order to fully understand what academia has lost and what it must fight to regain for the public good, the university must attempt to recapture and redefine who we once were in spirit long before the creation of the modern world. Robin Kelly begins to capture some of this when he describes what his mother wanted for her children when they were growing up. He says,

> We were expected to stand apart from the crowd and befriend the misfits, to embrace the kids who stuttered, smelled bad or had holes in their clothes.... She simply wanted us to live through our third eyes, to see life as a possibility. She wanted us to imagine a world free of patriarchy, a world where gender and sexual relations would be reconstructed. She wanted us to see the poetic and prophetic in the richness of our daily lives. She wanted us to visualize a more expansive, fluid, cosmos-politan definition of blackness, to teach us that we are not merely inheritors of culture but its makers [as well] (Kelly 2).

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HEGEMONIC MASCULINITY: IS ITS PROMOTION GOOD FOR SCHOOLS?

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Masculinity, as a social construct consisting of values and characteristics associated with the male gender, is an area that has drawn considerable attention in recent years by those asserting that boys and masculinity are in "crisis". This hegemonic masculinity plays a role in schools that is overlooked at risk to the school community and health. When Michael Carneal shot fellow students one day in a high school in Paducah, Kentucky, he targeted a prayer group that met in the school.[1] In the shootings at the high school in Columbine, Colorado, Dylan Klebold joined fellow shooter Eric Harris in a rampage which took more than a dozen lives. In their shooting spree, they sought out students who were associated with certain religious and athletic programs on campus.[2] In Norman, Oklahoma, in "the buckle of the Bible Belt," a gay sophomore boy who had just come out to friends, was beaten by three athletes in a courtyard next to the cafeteria, as approximately seventy students stood by and watched, not willing to intervene.[3]

In each of these events, attempts to explain the violence explored the usual suspects: bad parenting, violent media and its effects on young minds, cultural scripts, adolescent social hierarchies, and lapses in discipline by school administrators.[4] In the cases of Michael Carneal and Dylan Klebold, rejection by girls in whom they had expressed interest was cited as a possible contributing factor.[5] Overlooked by most people in this matrix of causal factors is evidence that they all had been sexually bullied by other boys (usually jocks) and had been verbally and physically harassed at various times, in school settings.[6]

The school cultures these youth grew up in are miles apart, but have a number of things in common. One such common thread is sexual violence. Another thread was a commonly accepted atmosphere in regard to masculinity in the midst of which each of these perpetrators felt alienated. Generally, masculinity among teens in middle American culture is about exuding an air of coolness, control, aloofness, and toughness. It is expected that masculine boys will either not have or be good at hiding any fears, conflicts, inner turmoil and self-doubt. Sociological and health studies have shown that this sort of attitude contributes to a neglect of one's own health concerns. Boys are often rewarded in the hegemonic understanding of masculinity when they assert themselves, frequently at the expense of other boys. Yet acts of violence of all kinds, including those cited above are more and more often a common fear in schooling communities across the nation. Studies indicate that boys who pursue the image of the hegemonic masculinity by trying to assert their masculinity are at higher risk than others for violence, suicide, substance abuse, HIV infection, and unplanned fatherhood.[7]

The Masculinity Project

There is much talk in "parenting" and education circles about what authors consider to be "the crisis in masculinity" found among American teens today. Boys are said to be in crisis, and schools are often quick to be blamed. Challenging the idea that gender is socially constructed, books by Christina Hoff Sommers and others propose a type of "masculinity project" for the recovery of a strong, secure sense of masculinity among boys. These books (published in recent years) suggest that the youngest generation of boys is growing up emotionally handicapped, potentially violent because they have been cut off from "masculine" ways of expressing their own feelings. Parents and teachers are encouraged to "let boys be boys." Advice-giving literature and socially critical literature from conservative and moderately conservative writers suggest that concepts of masculinity have become too broad and need to be strengthened. Many of these writers often fix the blame for this "crisis" on feminism and a shift away from "traditional" values. Researchers like Michael Bamberg insist that most boys are trying to negotiate between a variety of male identity discourses, yet many of the popular texts generally reinforce only one or two of those discourses.[8]

Sommers writes that when it comes to boys, masculinity, and gender identity questions, the schools have caved to an anti-boy agenda by seeing sexuality and gender as socially constructed, and experimenting with a "given." Instead, she argues that the earlier essentialist view of sexuality needs to be recovered; that sexuality and gender identity issues are not socially constructed, as pragmatists, feminists, and others would claim.[9] She assumes that males are dominant in society, always have been, and that this is the way it is intended to be. Since this is true, she argues, schools need to quit experimenting and get back to the tried and true, promoting a more traditional model of masculinity.

She criticizes Carole Gilligan's research on masculinity and schooling, especially Gilligan's exploration of the idea of modern masculinity as a distancing by the male from the mother.[10] Sommers equates the virtues with masculinity, and argues that if masculinity is compromised, the virtues will be lost.[11] While feminist authors have seen the hegemonic

masculinity of our culture as oriented around control, duty and other traits, they have called for changes in socialization that emphasize an ethic of care as foremost.[12] Sommers argues that while the ethic of care is important, it should not be seen as primary. For Sommers, care is a subcategory subservient to the rubric of duty.[13] Thus, ethically, masculinity is important because feminine caring is dependent on masculine duty. Some elements Sommers sees as important in promoting the masculinity project are heroes and hero worship, character building, competition, and a martial atmosphere.

Martial atmosphere with its discipline and group cohesion are important for Sommers and others because they are seen as promoting an atmosphere of duty and obedience. Also, such an environment is seen to promote character, a major concern of the masculinity project, and teaches boys and men to see themselves as protectors and providers. These themes are echoed in similar books by authors ranging from Leanne Payne (Crisis in Masculinity) to Steve Biddulph (Raising Boys: Why Boys are Different …), from James Dobson (Bringing Up Boys) to Warren Farrell (The Myth of Male Power). One popular author, Michael Gurian, although in many ways supportive of Sommers work, also promotes hero worship and character building, but departs from most other popular writers by taking a more open and positive view of the differing faces of masculinity a boy may choose, and also by the way he deals with sexual identity (he has a section entitled "loving our gay boys").

Of course the most common "text" promoting the dominant sense of masculinity is written daily in the halls and classrooms, arenas and locker rooms of our schools. It is found in athletic programs that promote aggressive behavior and use derisive sexual terminology to dismiss behavior considered not masculine (or tough) enough. It is inscribed on lives in classrooms where teachers favor those who voice a competitive worldview, and in social arrangements promoted by the schools that reward behavior that accords with the hegemonic model.

The Immortality Project

The work of Ernest Becker may be helpful in sorting through the tangle of the Masculinity project and its attendant issues. In both *The Denial of Death* and *Escape from Evil*, Ernest Becker acknowledges the importance of how we deal with death and limit for understanding sexuality as well as violence. Becker says that the human person sees the world and human relationships, and natural processes, and at some time or other, recoils in dread that the world is a cruel and frightening place. With this recognition, life becomes terrifying. Life is said to be good, yet, one creature devours another, humans brutalize each

other, nature often seems arbitrary and cruel, societies seem to require enemies as rallying points, and the body experiences pain as well as pleasure. Our own mortality is presented to us every time we eliminate waste from our bodies, or have sex. His understanding of this tension is captured in the term anality, which he uses because the anus marks the region of both death and sex. The fact that sexual pleasure, birth, and waste expulsion all involve the same region of the body is not lost on Becker and how he sees the denigration of sexuality (and women) linked to the mortality issue.[14] The fact is, we can never escape our animal nature, our decay and decomposition, or our being bound to or defined by the physical.

The anxious human response to anality is the quest for the heroic. It is this quest for the heroic, for insurance against mortality, which Becker probes. When human beings confront their own mortality and, in fear, deny the reality and limitations of nature, they seek out and immerse themselves in what Becker calls immortality projects. An immortality project is any attitude, action, myth, or ideology that gives a human being permission to ignore the facts of nature. Such projects are found on the personal and private levels, as well as the social and cultural ones. They are constructed in order to shield us from our finitude, our creatureliness. They affect the way we interact, the way we raise children, the way we form and preserve communities. We seek meaning by trying to escape the clutches of death.[15] Our biological need, according to Becker, is to control our anxiety in the face of the problems of life, and to do those things that help us to forget or deny death in all its manifestations: not just physical death, but suffering, embarrassment, natural constraints, and weakness. In pursuing our immortality projects, we strike out at other human beings and the rest of nature to make space for our own sense of escaping these limits. The imposing of suffering on others, sexual conquest, the taking of revenge, the assertion of power, the human potlatch of gift giving and patronage are examples Becker explores as strategies we hatch to provide the space for the illusion. Each strategy is a way of violating others, which we endorse because we believe we are proclaiming our own triumph over finitude and death. We construct these "projects" to lessen our honesty about death.

These projects include symbols and myths as well as actions. We embrace fetishes (the use of culturally produced symbols and rites as charms to chase away natural reality). We recast historical events in mystifying language, couched in symbols. Concern for character-building, the construction of social and personal hero-systems, holy wars and crusades, and cultural/religious symbol systems are all products of our desire to silence the call of death. As an example,

he will cite Rousseau, Dewey and Kierkegaard positively in arguing for a parenting style that is not concerned with character armor or superheroes, but one that encourages the child to explore nature and reality.[16]

These immortality projects may appear to help us escape the clutches of finitude and death. They do so more often than not at the expense of others. In fact, he insists, they do not really lessen the impact of our finitude, but actually do the reverse. These projects with their strategies actually proliferate death, violence, and evil. Becker claims that the pursuit of these projects brings more violence and death into human life, rather than less, by setting up situations of inequality, self-seeking and rivalry.[17] In Escape from Evil, Becker suggests that social inequality can be traced back to the desire to set oneself apart, to symbolically say to self and others that "I am not like these others who will die or leave no mark." The urge to preservation by carving a niche for oneself, (as exemplified by political leaders enamored of wars and building programs and funerary monuments) is a major source of social injustice and inequality.

Emblems, trophies, and badges for conquests over nature (hunting) or one's tribal enemies (war) take on social power. Religion itself then sets out another form of inequality by setting apart shamans, priests and others, whom they deem closer to the divine Other. Power over life and death gravitate historically toward religious and social leaders who exercise that power over others by naming taboos, designating mana, defining salvation, and providing for the mystification of elements of life deemed threatening to the powers that be.[18] Thus power (and attendant goods) flows from tribal chief and shaman and later king and priest, and later still President and General and a share in this power trickles down to those who are obedient. This creates the need for a deity that is both outside the self and visible. Such a social structure needs hero-gods and divine kings. Rites and ceremonies weave together symbols of power, monarchy, priesthood, death, and generativity.[19] (The most common symbol of the divine, Becker points out, is the Sun, the distant other. He suggests that the next shift in spiritual thinking will transition from sun-centric to atom-centric symbols.) The modern era has replaced the divine hero with the human hero, the Faustian project, but we are still dealing with heroes, and thus, we are still dealing with the exaltation of immortality projects, and violence of every kind.[20]

It is not our animal nature (our creatureliness, our limit) that causes death, as the immortality projects so readily tell us, but the projects themselves, that teach us to see the world in a way that promotes hostility, and "otherness." It is our refusal to embrace our creatureliness that ultimately threatens creation.

Utilizing his reading of Freud and Rank, Becker explores how heroism, fetish and transference actually promote attitudes which serve death. We want to deny our nakedness in the world, and cloak ourselves with glory and power, so we construct customs, projects, and heroes to identify with, in the hopes of covering our nakedness (our honesty about life and death). The cloak is our own violence and power seeking. But the emperor has no clothes.[21]

It seems to me that Becker is describing the general human condition in broad terms, but what he really is describing speaks to the masculinity project. The medicine Becker "prescribes" to counter the effects of our denial of death is honesty. He seeks a path we can take to move from the dishonest promethean or heroic system we have created toward a society based on kinship with creation and honesty in the face of death.[22] He might call it the path of wisdom or perhaps kinship.[23] This path has two levels: the social and the personal. The social reality is such that the task is to find ways to rally communities and cultures behind constructive approaches to alleviating suffering, addressing human problems, and promoting egalitarian visions of social order.

On a personal level, Becker suggests cultivating a reflective life that seeks wisdom, rejects the heroic model, and is rooted in honesty about human limits. He regards Socrates, Jesus, and Buddha as anti-heroes, who marked a path in their own way. This personal wisdom path is a quest for integrity and meaning that does not seek to deny the reality of life with its limits.[24]

Schooling gender in light of the masculinity project

I think Becker has a lot to offer the exploration of how the hegemonic masculinity of our culture and violence are related. In fact I think his description of the immortality project sounds eerily like the masculinity project. His insistence that we must embrace our mortality and realize that we cannot escape it is a call for honesty.[25] If Becker is right, promoting and solidifying the masculinity project will not solve the social problems that serve as a backdrop for Sommers, Dobson, and other influential voices. It will only perpetuate those problems and enlarge them.

What is needed, according to Becker as well as feminist thinkers such as Beverly Clack and Jane Roland Martin, is the development of a biocentric or biophilic sense, what Becker calls at one point the "path of kinship." A school setting that encourages students to care about the world, and to make decisions based on ethical considerations for the wider community, might creatively address aggression and channel drives toward the attainment of common goals that improve life, and safeguard the environment. Obviously, taking this seriously means

rethinking how schools have gone along with the masculinity project, and made its strategies their own. This means rethinking how school organizations, teams, programs and group activities relate responsibly to the school, the larger community, and the natural world so as to reward group activities that served others.

Concern for the promotion of character building and hero worship are at the core of the arguments of the masculinity project. The very groups, organizations and activities that the masculinity project promotes to build a more stable world actually serve to undermine that stability in the cloak of violence and aggressive behavior. They also clearly clash with Becker's path of kinship model. Becker mentions these specifically as wrong turns that, when taken, actually construct a social reality (and thus a masculinity) that is more rather than less violent, more rather than less selfish, more rather than less problematic for the culture. This has implications for the football team as well as the math class.

If the way we see sexuality historically is an outcome of confusion about meaning in the face of death, as Becker suggests, perhaps embracing the limitations of our creatureliness can have creative implications for demystifying and rethinking sexuality. Sexuality education could be rescued from its relegation to special units, and would be rethought and incorporated in a way that interacted with other facets of the school and other disciplines being studied. If bodies are being colonized in the name of the hegemonic masculinity, then bodily issues and concepts must be recognized as central to education, not peripheral, if this colonization is to be stopped.

If dishonesty is often fed by a distancing from nature and natural things, then one educative strategy would be to find ways to get students hands dirty with soil and plants and other natural elements in their surroundings, so that they are allowed to be at home with nature and its rhythms, cycles, and limits.

Finally, educators might explore the implications of this path of kinship wisdom for the curricular and extracurricular activities of the school. Becker urges a society that dethrones the hero, recognizes natural limits, sees nature as good, and builds social responsibility through addressing issues such as suffering, health and poverty. The real task would be to integrate these concerns in every area of the school community. Applying these kinship strategies to sexuality curricula alone could nurture a social revolution.

ENDNOTES

1. Katherine S. Newman, Rampage: The Social Roots of School Shootings. New York: Basic Books, 2004. 3-6.

2. Jefferson County, Colorado, Sheriff 's Office report **http://www.cnn.com/SPECIALS/2000/columbine.cd/frameset.exclude.html**, also Newman, 139.

3. From a program at PFLAG/Norman in the spring of 2003

4. Newman, 47-72, 229-231.

5. Ibid., 143-145.

6. Ibid., 22-28, 138-139.

7. Thomsa Maceo, Mark A. Boss, and Esther Kaggwa, "Masculinity—Contributing to Health Disparities for Young Men of Color," *transitions magazine*, J. Davies *et al.* "Peer Education and Reproductive Counseling for Young Men Project (PERCY)," and "Identifying male college students' perceived health needs, barriers to seeking help, and recommendations to help men adopt healthy lifestyles." *Journal of American College Health*, 2000;48:259-276.

8. Michael Bamberg and Neill Korobov, *Narrative Positioning: Characters, narrators, speakers and their audience*. Paper in process

9. Christina Sommers, The War Against Boys, 74-75.

10. Ibid., 124-126.

11. Ibid., 175.

12. Jane Roland Martin and Nel Noddings.

13. Sommers, 136.

14. Ernest Becker, *The Denial of Death*, (New York: Free Press, 1973), 30.

15. Ibid., 30-46.

16. Ibid., 234-244.

17. Ibid., 255-268.

18. Ernest Becker, *Escape from Evil* (New York: Free Press, 1975), 38-51.

19. Ibid., 52-62.

20. Ibid., 66-72.

21. *Denial of Death*, 93-124, 159-175.

22. Ibid., 152.

23. Ibid., 255-260.

24. *Escape from Evil*, 154.

25. However, in making this point he suggests that our physical animality defines us. Beverley Clack, a feminist writer, agrees with Becker on most of his assertions, especially about embracing limit and mortality as a starting point in addressing issues of violence as well as sexuality. However, she challenges this particular way of looking at human limit. (Sex and Death. Williston, VT: Polity Press, 2002. 68-79.) She admits that we are limited by our physicality, and that we must be honest about our limitations, but she thinks Becker goes too far in stating that our physicality *defines* us. She suggests that there is more to define human beings than the animal or physical body. We are restricted by our animality, but she thinks we can transcend that limit in creative, life-enriching ways. Her feminist critique is important in providing some balance to Becker. She points out that the nexus that is anality has been used in patriarchal systems to demonize and subjugate women.

Where Becker may be helpful in some ways is in reclaiming the body. Since the Protestant Reformation and the Enlightenment in the West, human beings have been seen in the light of rationality and mind. In an effort to clearly demark humans from "lower animals" only those parts of the body that seem to distinguish humans from other animals have been celebrated. Thus, while the body has been seen as part of the human equation, it has not been celebrated. Body, birthgiving, sex, and death all find themselves denigrated or neglected. The very fact that sex, birth, and defecation can all be referred to as the "lower things" immediately relegates women to a "lower" status in male-centered discourse. Men tend to mythologize a certain distance from this for themselves.

She references Grace Jantzen, who suggests that the focus on death is a male-centered bias, and that women are more focused on natality. She suggests this is more an attempt at balance than a rejection of the consideration of mortality, and thus, it does provide a balance to any obsession with death. Some feminists would be closer to Jantzen in suggesting that a focus on death as starting point is a focus on male power concerns. Clack points out that Becker seems to endorse the rejection-of-the-mother motif of Otto Rank, and this makes masculinity dependent on such rejection. How this can be translated into distrust of the sexual, the defecating, and the child-bearing aspects of being human is rather obvious. The problem with this formula is that sex becomes an outcome of human confusion about meaning. The body becomes -for masculinist thinking- a symbol of slavery and the mind a symbol of freedom. Thus, the death of an "other" in a "noble cause" becomes admirable.

"LEARNED" IN 60-SECONDS: ASSESSMENT OF APPLIED ANDRAGOGY IN CREDENTIALING INSTITUTIONS

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Androgogy, Principles and Application
Sebastian Mahfood

Andragogy is the teaching of adult learners. It is significantly different from pedagogy, or the teaching of children. According to Hiemstra and Sisco (1990),[1] under "the pedagogical model, the teacher has full responsibility for making decisions about what will be learned, how it will be learned, when it will be learned, and if the material has been learned." Moreover, the teacher also determines which medium should be used in that transmission. Andragogy, on the other hand, is based on transactional methodology where the teacher designs and manages "a process for facilitating the acquisition of content by the learners" and serves "as a content resource [who can] provide leads for other content resources."[2] In short, adult learning is highly self-directed, experiential, needs-based, and situationally-contexted. Because the process of adult teaching and learning is different from that of the process of child teaching and learning, it makes sense to posit that the process of assessment for adult learners ought also to be different from that of child learners. In an age of rapidly proliferating educational technologies being used to various degrees of success in classrooms on the primary, secondary, post-secondary, and graduate levels, moreover, the assessment strategies are going to have to evolve at the same pace as the teaching and learning methods.

While our primary assessment focus lies in the transformations presently happening on the graduate level due to the fact that our students are pursuing their masters of arts in teaching degrees, what our department is actually facilitating is the advancement in the use of educational technologies on the primary and secondary school levels. What we do in the online or face-to-face graduate classroom is naturally transformative of the more generalized educational environments in elementary, middle, and high schools. Furthermore, these educational environments that are geared for youth are experiencing a makeover of another sort that has manifested itself in the rise of constructivist methodology, which presently applies andragogical educational methods to children. Malcolm Knowles, the father of American andragogy,[3] stated that the only drawback to using andragogical methods with children is that children have a limited understanding of the world and fewer reference points that they might bring to their own learning initiatives.[4] Aside from this, the conjunction of constructivism with educational technologies is a pretty explosive new paradigm for teaching and learning–on all educational levels–and because of that our assessment methods in higher education should take into consideration the modeling that we are doing for teachers at different levels.

If we dichotomize teaching and learning into pedagogy and andragogy, we find that the main difference between the two models is their theoretical bases: pedagogy is a teaching theory that is usually based on transmission, and andragogy is a learning theory that is usually based on transaction. Theories of transmission work on the basis of filling deficits in student knowledge and comprehension of their environment while theories of transaction work on the basis of addressing the immediate, practical needs of context-dependent learners. Stephen Brookfield, in his book *Understanding and Facilitating Adult Learning* (1986) adds that adult learners who are already embarked on some kind of career path have little desire for generalized learning outside the context of their immediate practical needs. Students at Webster, for instance, come to us for a master of arts in teaching degree because we have a program that provides a specific and practical kind of education designed to improve their job skills and make them better educators. The courses they select from within the program are suited to their needs, and they have a great deal of flexibility in their selection since we believe that a good graduate-level program made for practitioners ought to be tailorable to the fit of every individual. Even in the core requirements, we strive to make the assignments relevant to the practical needs of the students so that upon completion of each course they will have something tangible they can take back with them to the classroom.

We like to think, then, that our program is based on andragogically-friendly principles, but we also want to avoid a certain complacency about what it is we offer our students, and we want to continue to keep ourselves current with changing social realities. For that reason, Webster University's School of Education's emphasis in Educational Technology, like other successful programs in the United States, is constantly reinventing itself in the development of functionally viable teaching and learning environments. If we are using andragogical principles to construct them, then, we feel that assessment should rest not on pedagogical methods designed to determine individual retention but on andragogical methods designed to determine social application.

In higher education, though, assessment of any kind has come under fire. Hase and Kenyon (2000) extended the litany of learner-centeredness brought about by Knowles in his focus on andragogy to what they believe is its natural conclusion–the irrelevance of the teacher. We reside, they write, in a world in which "information is readily and easily accessible; where change is so rapid that traditional methods of training and education are totally inadequate; [where] discipline based knowledge is inappropriate to prepare for living in modern communities and workplaces; [where] learning is increasingly aligned with what we do; [where] modern organisational structures require flexible learning practices; and [where] there is a need for immediacy of learning." For that reason, they have advocated a new approach to teaching and learning called heutagogy, which "recognises the need to be flexible in the learning where the teacher provides resources but the learner designs the actual course he or she might take by negotiating the learning." They conclude that we as teachers "should concern ourselves with developing the learner's capability not just embedding discipline based skills and knowledge."[5] Assessment, in that setting, cannot obviously be done by the teacher who steps outside of the teaching and learning process; instead, it would have to be done by the student and be based on the student's level of comfort with the degree of his or her own learning. The role of the learning institution, then, would become, according to Hase and Kenyon, descriptive instead of prescriptive; institutional standards would be replaced by commercial norms; and assessment activities would be based on the functionality of design rather than on its theoretical underpinnings.

Heutagogy seeks to democratize the assessment process by allowing it to be driven by the realities of the marketplace – the determination of real material value is predicated entirely on the use-value of the material learned, both in the student's design of the course of study and in the student's ability to use that course of study for personal or professional gain. However, this single way in which heutagogy improves or extends the theory of andragogy, which is the removal of the teacher (or governing entity), is the very thing that makes the idea of heutagogy impractical in a credentialing institution. By arguing for heutagogical release to be applied to andragogical initiatives, indeed for we teachers to "relinquish any power we deem ourselves to have," the great innovation on Knowles cannot be done without the loss to the designer of a role in assessment. If the teacher is removed, moreover, then so should be the credentialing institution.

The best that heutagogy can hope for, then, is for the teacher to remain a vital part of helping learners interpret their world while at the same time maintaining a distance appropriate to encouraging learners to actively engage in that world through the process of discovery as it relates to their own interests and needs. In this, we are back to Knowles and the negotiated reality between the teacher, the student, and the course materials. The use of andragogical principles in the teaching of adult learners justifies the existence of the teacher and the institution to which that teacher is attached in ways that heutagogy cannot, and this is why andragogy will remain a valuable teaching and learning tool, or, in Knowles' word, a valuable "technology" for the myriad of teaching and learning environments in higher education.

This past academic year at Webster, we applied the andragogical model by engaging students in collaborative and project-based learning activities that required their use of cyberspace for simulated learning experiences. We created interactive video cds for use in our online cyberethics course so that students would have the opportunity to see and hear their teacher while interacting with the materials provided them – a fluent combination of lecture and lab. We engaged a program which allowed acoustic learners to post their journal assignments on WebCT in the form of audio rather than text files. We also created within WebCT a database of 60-second interactive video and audio presentations for on-demand learning around the topics of programming codes and cyberethics. In doing these things, we hoped to provide students with a structure in which their own learning styles would be of assistance in their progression through our course assignments.

It was one thing for us to do all these things but quite another for us to assign a quantitative value to the way these methods were helpful to a student's learning the materials that we ourselves had prepared for structured courses whose syllabi were distributed long before the students came together as a group. Our most important project, then, was to find a way to deconstruct that syllabus into its component parts in such a way that students could reassemble those components in the creation of a cohesive learning experience. The idea to database the interactive videos, we feel, is what provided us with that opportunity through the development of a Google-like search engine that students could use to interact with explanatory materials relevant to their immediate needs. Because we knew in our html course, for example, that we would have learners at all different levels of engagement, we felt that developing a database of instructional videos would enable those who digested the materials more quickly than others to move at their own pace alongside learners who were on their level. Likewise, those who digested the materials less quickly could review them more than

once and could benefit from the several interactive and socially collaborative worksheets that we planned to develop for each video. Student-centered learning environments would thus be addressed in a descriptive rather than prescriptive manner, and students would themselves be responsible for selecting which videos they felt most readily addressed their immediate needs.

For this project to be worthwhile, our eventual goal is to have hundreds of interactive videos and audios all linked together through the central database that our course template, WebCT, provides. In building it, though, we have to keep our transactional assessment methods in mind and develop the habit of designing each interactive video through the lens of the social context we are trying to promote so that students are always engaging a community throughout their learning process. In developing this habit of designing our project modules around our assessment strategies, we will be able to engage in the various levels of student assessment, classroom assessment, and program assessment that a credentialing institution needs while at the same time providing teaching and learning spaces that promote student creativity and growth beyond the structures of the courses we have created in our own image.

Putting Theory to Practice: A Case Study
Ralph Olliges

We live in a world where students do not read as much as we would like them to. Students have grown up expecting 60-second sound bites, playing video games, and being mesmerized by MTV. I have seen this evident not only within my own family, but also within the attitudes of my students. Since this is the reality I deal with each semester, I often find myself writing each new syllabus with the question taped to my monitor: how can I reach my students this semester? The solution, I believe, for the reasons stated in the first half of this presentation, is to pattern educational models after social trends that rely on the strengths inherent within third millennium social realities. One way in which I have done this is through the creation of a series of 60-second videos that provide students with what they need to know in a format with which they are comfortable and familiar.

The Participants in the Study

Both graduate students and undergraduates participated in this study. Approximately, fifteen graduate students enrolled in a course on creating and using web pages in the classroom. This was a two-part course that spanned sixteen weeks of face-to-face classroom interaction. The final student project consisted of an entire web site numbering approximately eight to ten pages. The students had to master not only the html code, but they also had to create effectively designed pages that provided meaningful content, links, and graphics to their lessons.

In addition to the fifteen graduate students, twenty undergraduate students in each of the two terms enrolled in the only technology course that is required for certificate seeking students interested in teaching. This technology course meets numerous national and state standards in its creation of a website limited, as it is, to twice weekly sessions over the span of only four weeks.

Instructor Expectations

The concept was to keep each video to approximately 60 seconds. Each video would be linked in a database by some key words. When students either needed to refresh what was "learned" in class or to "learn" the concept for the first time, they could go to the database on the web, search for a key word, like "background color" or "graphics," and a list would display of 60-second videos that matched the key word. The student would select the desired video, download it, and play the video. The expectation was that the video would "teach" or "re-teach" the concept missed.

The videos allowed students a way of repeating concepts that were not mastered the first time. It allowed the instructor a way of covering more material and providing the students with tools to assist their learning when they needed it. The videos also allowed for learning to occur in a 24x7 time period when the instructor was unavailable because of other professional commitments. Just-in-time learning was the goal for which we were striving.

Student Feedback

Eleven responses were made from six unique participants. Both graduates and undergraduates completed the survey in equal proportions. Most of the videos were judged to be helpful to the student. Some great comments were rendered illustrating how to make some of the videos better. On a rating scale of 1 to 5, with 5 being excellent, students were asked to rate several statements. The first statement was "Use of a variety of interactive videos" which averaged 3.5. The students felt that the limited number of videos allowed for them to see only part the relevant information that they sought. The second statement, "Applying technological strategies in the planning of lessons in educational settings" was rated 4.5. The final statement, "Obtaining adequate technology skills to create meaningful learning opportunities for each individual student" was also rated 4.5. The students felt that the videos were tailoring the lesson to fit the individual needs that each one had. In short, the verdict was that the videos

were a good idea and that more of them were needed.

Assessing Student Learning

So how do we know if the students actually learned? We asked students who used the videos to answer questions about the video experience. As one can ascertain from the student feedback, they felt that they were not only able to use the videos, but what is more important, they felt that they benefitted from viewing them. When we talk about deep assessment of student learning in any given class, we are not just talking about student satisfaction, though. Each class we teach has a course description, and it is from that course description that we derive goals and objectives for the course. Every course activity should be designed with those goals and objectives in mind, so aside from the satisfaction survey, we had to make a determination on the quality of their projects in relation to the goals and objectives. We found in looking at these that their final web-building projects were more comprehensive than in previous semesters due, in part, to the ideas for engagement that the videos provided them.

Future Study

Based on this experience, we decided that it was important to not only continue creating short videos that addressed key subjects but also to design the videos around specific learning activities. In this way,

we can make a target video around worksheet questions that are already part of our class program. When students engage the video, they will be doing so for the express purpose of also engaging an activity or online worksheet. This will have the dual effect of not only providing the student with a meaningful learning experience and it will also supply us with assessment data from which we can gauge how well they are achieving each of the classroom learning goals and objectives.

Conclusion

Our efforts in the creation of teaching and learning environments through the andragogical model were applied to the creation of web pages. We wanted to have a searchable database serve as a content resource that adult students not only could access, but would also want to access since it had been our experience that supplemental materials created for student consumption were often underutilized. We also wanted to assess the applied andragogical principles in order to see if the proposed hypothesis was correct. We found through both student comments and the instructor evaluation of the student projects adult students did achieve the outcomes intended for the course, and that the incorporation of adult learning theory proves meaningful for student learning.

ENDNOTES

1. "Moving from Pedagogy to Andragogy," Adapted and Updated from R. Hiemstra, and B. Sisco, (1990). *Individualizing Instruction*. San Francisco: Jossey-Bass. See http://www-distance.syr.edu/andraggy.html for our source and for an impressive bibliography concerning andragogy. December 31, 2003.

2. Donald Clark, "Andragogy," Personal Website, Jan 22, 2000, http://www.nwlink.com/~donclark/hrd/history/andragogy.html December 30, 2003.

3. The history of andragogy can be traced back to Socrates and Plato. It was rediscovered in Europe by Alexander Capp, who used it to facilitate German grammar training in 1833, and then by a German social scientist named Eugen Rosenstock (1921) who claimed, according to Knowles, Holton and Swanson's 1998 book, that "adult education required special teachers, special methods, and a special philosophy." Knowles took the idea directly from a Yugoslavian adult educator named Dusan Savicevic. See "Andragogy and Technology: Integrating Adult Learning Theory as we Teach with Technology" by Delores Fidishun, head librarian at Penn State Great Valley School of Graduate Professional Studies, http://www.mtsu.edu/~itconf/proceed00/fidishun.htm

4. Malcolm Knowles, (1973), *The Adult Learner: a Neglected Species.* Houston: Gulf Publishing.

5. Stewart Hase & Chris Kenyon, (December 2000), "From Andragogy to Heutagogy," first published in ultiBASE (http://ultibase.rmit.edu.au) and located online at http://ultibase.rmit.edu.au/Articles/dec00/hase2.htm. December 31, 2003.

EDUCATION REFORM: SYSTEMIC IMPROVEMENT APPROACH THAT WORKS FOR ALL CHILDREN

Joseph Nwoye, Illinois State University

In the United States, federal education policies focus on equal opportunity and equal access of all students to education, with emphases on high expectations and high standards for all. Goals 2000 and the Improving America's Schools Act are two important examples of such legislative efforts to reform education. However, the nationwide effort to provide equal educational opportunity for all students only truly surfaced after *Brown v. Board of Education of Topeka* (1954), which declared that the placement of African American students in segregated schools was inherently unequal. This ruling not only helped to provide better educational opportunities to African American students, but it became the driving philosophy behind legislation that provided equal educational opportunity for other disadvantaged groups, including students with disabilities and limited English proficiency.

Educational policies that act to remedy past discrimination or that provide additional resources to disadvantaged students are important in bolstering academic achievement and, consequently, the achievement of graduates in the labor market and the progression of American national development. However, educational policies do not always translate into practice, and very often, when change does occur, it is slow. Furthermore, laws that intend to provide equitable learning experiences for students sometimes not only fail to extend equal opportunities to all students, but sometimes mask inequalities. In education reform, it is necessary to consider whether the resources which schools have or receive through legislation, from the social capital of the local community to textbooks and to professional development, are sufficient to initiate or sustain change. Educational policies should ideally take these factors into consideration but the links between the availability of local resources and policies, local needs and policies, and educational research and policies are often not forged (Reimers & McGinn, 1997). Policies targeted toward providing equitable education to all children may fall short because of the inability of stakeholders to carry out the law or because the policies themselves lead to unintended outcomes that serve to perpetuate inequality. For instance, it has been nearly 50 years since *Brown*, but schools are now headed toward resegregation and many schools never truly desegregated in the first place (Orfield, 1999). Segregation could happen in other, less noticeable ways, such as the over representation of African American males in segregated special education programs (Artiles &

Trent, 1994; Harry, 1994). In this chapter, then, we discuss the impact of federal educational policies and innovations on educating all learners.

In Support of a Comprehensive Model: Equal Educational Opportunity

The United States has undertaken several nationwide efforts to improve the education of all children. An example that would work well with the comprehensive support model (CSM) is the Goals 2000: Educate America Act. Because past educational reforms consisted of fragmented categorical programs targeted toward specific populations, Goals 2000 provided a national framework for excellence and equity and established high standards for student performance for new federal programs and the reauthorization of old ones. The language of this Act was inclusive in terms of its recognition of the ability of all students to learn and of its commitment to helping all students achieve academically and with high expectations. Goals 2000 was driven by the long-term assumption that public schools could help support the United States economy with a knowledgeable and skilled workforce. It was the first federal education initiative whose purpose was to aid States and districts in initiating and improving their reform efforts through grants – many of which are awarded on a competitive basis (U.S. Department of Education, 2000). Goals 2000 emphasized flexibility through its encouragement of state and local innovation and decision-making. For example, parent and community involvement would initiate school reform, which might result in better school organization or the professional development of teachers. Instead of being a solely top-down initiative, Goals 2000 recognized that in order for school reform to be effective, bottom-up reform was necessary as well. In order to achieve academic progress according to set standards, grants could be used for a variety of activities that vary according to local needs. These might include teacher development, improvement of curriculum, development of collaborative networks and parent involvement, conducting research and planning to inform school change, strengthening the use of educational technology, and planning or strengthening assessments and accountability mechanisms. The transformation of schools in Goals 2000 as a comprehensive endeavor would support the learning of all students.

As an undercurrent of this reform, Goals 2000 was to articulate a common vision for student achievement that all stakeholders – including students, teachers, administrators and the local community – could share

and understand. To this end, Goals 2000 had eight national objectives that addresses the ability of all students to learn and achieve, and ways through which schools may be reformed:

- All children will start school ready to learn.
- The high school graduation rate will increase to at least 90 percent.
- All students will leave grades 4, 8, and 12 having demonstrated competency over challenging subject matter in core subjects.
- The Nation's teaching force will have access to programs for the continued improvement of their professional skills and the opportunity to acquire the knowledge and skills needed to instruct and prepare all American students for the next century.
- American students will be the first in the world in mathematics and science achievement.
- All American adults will be literate and will possess the knowledge and skills necessary to compete in a global economy and exercise the rights and responsibilities of citizenship.
- Every school in the United States will be free of drugs, violence, and the unauthorized presence of firearms and alcohol and will offer a disciplined environment conducive to learning.
- Every school will promote partnerships that will increase parental involvement and participation in promoting the social, emotional, and academic growth of children. (Goals 2000 Act § 102(1)-(8).

Since Goals 2000 strives for standards-based reform, States would develop accountability systems to ensure students and schools were meeting standards of expected learning and performance. The methods used to measure student progress, especially the use of assessments such as standardized tests, have been subject to criticism that they hurt disadvantaged groups such as minority students (Wraga, 1999). Not only is it necessary to create fair and reliable instruments to assess student achievement that can be used as an appropriate measure of accountability, but the inclusion of limited English proficient students and students with disabilities is also necessary. States have different criteria on the inclusion of these groups in assessment procedures and they allow different accommodations in the testing of these populations. While some States are working to make these tests more accessible and valid for students with special needs, many have continued to exclude the participation of these children in varying extents. Thus, it is necessary to consider the types of supports that disadvantaged groups such as urban minority students need in order to meet set standards. While these are the students most at risk for academic failure, the use of standardized tests as accountability mechanisms have been argued to be more of a subtractive measure than an additive one in the reform process. These tests might be subtractive in nature because teaching might be skewed toward areas that are to be tested and learning stalls at low cognitive levels, which contributes to higher dropout rates – especially for urban students (Kreitzer, Madaus, & Haney, 1989). One example of a standardized test that has undergone much of this type of criticism is the Texas Assessment of Academic Skills (TASS). Rather than making schooling equitable for all students, many critics have argued that the TASS perpetuates inequalities faced by minority youth because many schools provide a curriculum that presents little beyond what is needed to pass the test (McNeil, 2000). However, the intention of Goals 2000 was to avoid a "watered-down" curriculum through such content standards (Riley, 1994).

The needs of disadvantaged students, especially the poor, limited English proficient students or those with disabilities, must be of central concern when planning assessments and implementing reform. While curricula that are relevant to the diverse experiences of students help increase students' achievement, the drive of standards-based reform and testing has lessened the concerns of teachers and administrators in addressing multicultural education (Oliva, 1994). Curriculum that is exclusive rather than inclusive has a detrimental effect on minority children. Children who are not in the dominant group have a difficult time identifying themselves or their communities in books and other instructional materials used in their school (see Oliva). "Cultural mismatch" is a significant contributor to minority student underachievement (Cummins, 1984) – such mismatch occurs because "most schools convey content in a manner that is closely aligned to the specific norms of the majority culture. Children must translate behaviors and values across cultures and then assimilate the school culture, which may be at odds with the home culture. Thus, potentially, schools become highly decontextualized, discontinuous learning experiences … resulting, at times, in opposition or resistance to learning" (Robinson-Zanartu, 1996, pp. 373-384). Such considerations are important in the era of standards-based reform, where standardized assessments are becoming the rule rather than the exception. The national goal, after all, is to educate all children and to have high expectations of each one. Without giving adequate consideration to how schooling can be made more equitable for disadvantaged groups, marginalized groups may be pushed further to the fringes.

While Goals 2000 makes a good effort in trying to ensure local participation in decision-making, inequalities continue to exist in the education system. Goals 2000, of course, is not meant to be a panacea and is not the only federal legislation that addresses

the betterment of education for all children. Goals 2000 and the Improving America's Schools Act (IASA) have as their common base the dedication to improve American education through quality teaching and learning and high standards for both. The IASA may be one way to meet Goals 2000, through financial and technical assistance, by helping the nation reach these eight voluntary goals. The IASA encourages equality and access to education for all students, while maintaining local flexibility and accountability through standards-based assessments. Riley (1995) noted that there are five priorities set forth by the IASA namely: (a) higher standards for all children, (b) a focus on learning and teaching, (c) flexibility for local initiatives and responsibility for student progress, (d) community-school linkages, and (e) allocation of resources where they are most needed. Resources are most needed to address the achievement gap between disadvantaged and other children and low-achieving students in high-poverty schools. IASA also helps to realize Goals 2000 by providing vast opportunities for local innovation and the development of school-parent relationships, both of which are important to a CSM. In order to achieve the equal education of all children, general and special educators must first consider the needs of specific populations, especially the poor, those with disabilities, and minorities such as African American children. Without this special attention to these populations, educational equality will be difficult to achieve because teaching and other supports will not target their needs.

Students of High-Poverty Families

For many years now, the main tool for improving academic performance has been through specialized legislative endeavors such as the 1965 Elementary and Secondary Education Act (ESEA). Congress has broadened the Elementary and Secondary Education ACT (ESEA) supporting comprehensive school reform programs to further support schools that receive Title I assistance to provide academic and learning opportunities for low-income families with school age children (House Res. 2264, 105th Cong., 1st Sess., 1997). Title I, the main program of the ESEA, provides support to schools with a high percentage of high-poverty students and is driven by the strong correlation found between poverty and underachievement. According to the philosophy of Title I, high-poverty students should be subject to the same set of high expectations as other students through stated contents and performance standards. More specifically, the purposes of Title I are to (a) improve the delivery of funds to schools and districts with the highest poverty levels; (b) allow funds to be used for whole-school reform; (c) allow targeted assistance schools to help participating students meet

high standards, such as through extended day programs; (d) develop parent-school linkages and parental participation; and (e) ensure that mechanisms for performance-based accountability are in place (Riley, 1994). In addition, Title I provides services to parents with the intent of breaking the cycle of poverty and illiteracy through educational opportunities for high-poverty families.

The ESEA, and Title I in particular, supports the CSM because they integrate local needs and high expectations for all students. Title I reflects a holistic approach with enrichment programs for parental involvement, professional development, and equitable educational opportunities for all students. Under the broadened version, more children can actually benefit from the initiative such as children of immigrant workers, adjudicated youth, limited-English-speaking youth, pregnant minors, children in single parent families, children who live in poverty, children with a record of poor attendance or behavior problems, abused children, and homeless children (Olenich & McCroskey, 1992).

Culturally Diverse Students

The United States Constitution does not mention the word "education." Education was considered to be a local rather than federal responsibility. The Tenth Amendment states a general provision for educational matters under the doctrine of reservation to the states and the people rights not enumerated in the Constitution or its amendments. (U.S. Constitution. Amendment X). Also, the Equal protection Clause of the Fourteenth Amendment prohibits "unfair discrimination against or classification of, any individual or group of individuals," and provides that "no state shall … deny to any person within its jurisdiction the equal protection of the laws." Since each State provides public education for all of its citizens, a State cannot discriminate by withholding this education from students of certain groups, such as those who are disabled. The Due Process Clause of the Fourteenth Amendment provides that no state shall "deprive any person of life, liberty, or property without due process of the law." Public education is "property" interest of children. Prior notice and an opportunity to a hearing is a "property" interest of children. Prior notice and an opportunity to a hearing must be given to a student before their "property" of basic education is taken away. The Equal Educational Opportunities Act of 1974 reflected the Constitutional spirit by its emphasis on how "no state shall deny equal educational opportunity to an individual on account of his or her race, color, sex, or national origin, by the failure of an educational agency to take an appropriate action to overcome language barriers that impede equal participation by its students in its instructional programs" (Section 1703(f)). The Equal

Protection and Due Process clauses have been used to argue a number of cases involving educational equality, the most important of which was *Brown v. Board of Education of 1954.*

In the landmark school desegregation case of the Civil Rights era, *Brown v. Board of Education*, the United States Supreme Court decided that separate public education facilities for African Americans and Whites were inherently unequal. Segregation violated the right of African American students to equal protection of the laws under the Fourteenth Amendment. Further, the separation of races was determined to be detrimental to the education of African American children, especially in terms of the social stigma they experienced. As it turns out, the *Brown* decision was important not only for African American children but also for other disadvantaged groups such as children with disabilities. Chief Justice Warren stated: "In these days, it is doubtful that any child may reasonably be expected to succeed in life if he/she is denied the opportunity of an education. Such an opportunity, where the State has undertaken to provide it, is a right that must be made on all equal terms." This statement has been important for later court cases dealing with the educational opportunities of all children. The Brown decision impacted the education of disadvantaged populations by maintaining that state-sanctioned segregation solely due to their "unalterable characteristic," such as race or a disability, was unconstitutional (Yell, 1998).

African American and other minority students have benefitted from *Brown* and from legislation such as Title I and Title V of the ESEA, which address more comprehensive reforms. Title V contains a number of provisions to promote educational equity. The development of quality and access of minority students to magnet schools could dissipate the isolation of minority children in schools. African American students also can benefit from the Individuals with Disabilities Education Act, which aims to ensure the proper diagnosis of children with disabilities. This is especially important in the education of African American males, who often are placed in segregated special education programs. In a CSM, particular attention needs to be paid to students who have formerly been discriminated against, such as African American students and students with disabilities, to ensure that their voices are heard. This will, in turn, help to direct any decision-making processes that will affect their educational opportunities.

Students with Disabilities

Much of the federal law on disadvantaged populations focuses on the education of children with disabilities. The Education for all Handicapped Children Act (PL94-142) ensured a free appropriate

public education for all children with disabilities between the ages of three and twenty-one. An important part of this law was the Individualized Education Program (IEP), which details a student's abilities, goals, services provided and time period, and assessment procedures. All the stakeholders involved in the education of the child, such as the parents, teachers, and other key school personnel, should be involved in building the child's IEP. In order to ensure that assessment instruments do not violate students' rights, schools should use assessments that are nondiscriminatory. Tests should be relevant and be administered by trained personnel in the student's native language where appropriate. Further, schools must consider a range of evidence about the child's learning and should not depend on something as simple as an intelligent quotient (IQ) score. A multidisciplinary team should conduct evaluations. However, the reality today is that tests are still racially and culturally discriminatory because they are normed on mainstream populations and because there is a lack of trained personnel fluent in students' ethnic languages. The involvement of multiple stakeholders, the creation of a space for dialogue between different stakeholders, and the recognition of diverse cultural and linguistic needs are important in building a CSM.

Another important principle found in the PL94-142 regulations is that of least restrictive environment. To the extent possible, children with disabilities should be educated with their non-disabled peers. The removal of children from regular education classrooms should occur only when the severity of the disability is such that education in the regular education classroom, with the use of supplementary aids, cannot be achieved in a satisfactory manner. Before PL94-142, more than a million children were excluded from the education system and many others, whose disabilities were undetected, were not receiving an appropriate education (Ysseldyke & Algozzine, 1995). By educating children in the least restrictive environment possible, such as in the general education classroom when appropriate, this eliminates the same type of social stigma associated with the segregated schooling of African Americans. High expectations for all children and the inclusion of formerly marginalized groups in mainstream classrooms, were possible, are also necessary in building a CSM.

In 1990, Congress reauthorized the Education for All Handicapped Children Act and renamed it the Individuals with Disabilities Education Act (IDEA, PL 101-476). It was the IDEA Amendments of 1997, however, that brought many changes to the law. IDEA 97 (PL 105-17) has greatly improved the educational opportunities of children with disabilities. It places increased emphasis on the participation of students

with disabilities in the general education classroom and in the general curriculum, with appropriate aids and services. Important goals include raising expectations for children with disabilities; increasing parental involvement, especially in terms of educational placement and the development of their children's IEP; ensuring that regular education teachers are involved in planning and assessing children's progress; including children with disabilities in State-wide and district-wide assessments (although inclusion criteria currently differs across states), performance goals, and reports to the public; supporting quality professional development for personnel involved in educating children with disabilities; offering voluntary mediation as a means of resolving parent-school controversies; and providing guidance in student discipline. It is important in a CSM to include disadvantaged students such as students with disabilities in assessments in order to ensure that teachers and schools are held accountable for their academic progress.

Students with Limited English Proficiency

The Bilingual Education Act of 1968, or Title VII of the ESEA, was the first time the United States government endorsed bilingual education to assist linguistically different children to get equality of educational opportunity (Cummins, 1984). In order to establish equal educational opportunity for all children, bilingual education should be used for students who are in need of such instruction. Financial assistance should be granted to local education agencies in order to help support bilingual education, and competency in the English language should be the intended outcome of bilingual education programs. Title VII works well with the framework of a CSM because it addresses and helps to provide support for the cultural and linguistic differences that are faced by many students in the American education system. It does not assume that American students are a homogenous group with similar needs.

Over the years, amendments to this Act such as under IASA have increased the eligibility requirements for bilingual services as well as placed more emphasis on English acquisition. The Bilingual Education Act encourages bilingual education but does not mandate it. Thus, plaintiffs with concerns about the adequacy of schools to provide limited English proficient students with an appropriate education have used the court system to address what they believed were violations of their educational rights. *Lau v. Nichols,* a class action suit filed on the behalf of 1,800 Chinese students, was one such case (Fernandez, 1992). Bilingual programs expanded nationwide after *Lau v. Nichols* (1974). The Supreme Court in *Lau* found that "there was no equality of

treatment merely by providing students with the same facilities, textbooks, teachers, and curriculum for students who do not understand English are effectively foreclosed from any meaningful education" (Baca & Cervantes, 1984). The rights of these students to an equal education opportunity were violated because their English was not sufficient enough to profit from instruction in that language. The court *encouraged* the use of bilingual education programs as a means of providing language minority students with an equal educational opportunity. Further, each school district needed to conduct a language screening, which may be followed by a language assessment, at the start of each school year for all incoming students to help determine the child's language dominance and proficiency. Although the *Lau* decision did not mandate bilingual education, it legitimized the movement for equal educational opportunities for students who were not English proficient (Baca & Cervanges, 1984). In coming to this decision, the court relied on Title VI of the Civil Rights Act of 1964. While the Court in *Lau* left it up to the educators to use English or the students' native language as the medium of instruction, it did state the students' academic achievement shall not be compromised if instruction in English results in less academic progress than these students' English-speaking peers. This philosophy falls in line with the high achievement of all students in American schools as specified through Goals 2000 as well as through a CSM.

Apparently, there are many instances in both federal and state laws in American educational history that minority and other disadvantaged students have been excluded from fully participating in the education system. *Plessy v. Ferguson* (1986), which stated that African American students can be educated in separate but equal schools, is one sad example of exclusion. The trend of federal legislation now is largely in the direction of including all populations and finding ways to address their needs, especially in special education legislation. However, legislation still exists that attempt to exclude students from equal educational opportunity. One example is Proposition 227, which aims to eliminate bilingual education in California despite the fact that the state has the largest population of limited English proficient youth in the country (Office of Bilingual Education and Minority Affairs, 2000).

The Csm in the Context of Federal Legislation: Beyond Rhetoric

Although legislative efforts seem to be substantial and consistent with educational innovations based on the CSM, the real question lies on implementation and evaluation. Are they achieving intended objectives? In order to achieve the goal of meeting the needs of all

children and carve out a sustainable comprehensive model, one must first strive for a better understanding of the comprehensive model and how it works. We refer readers to the first chapter of this book, which indicate that the multidimensional nature of the problems that confront American children and youth calls for an integrative approach that combines collaborative strategies with multifaceted interventions. In support of this assertion, we also believe students should not be singled out for blame, and neither should parents, schools, communities, and governments be viewed as sole contributors to this problem. The proposed CSM for all learners is based on system theories that emphasize high-quality interaction between the school and the community. This position is consistent with the African proverb, "It takes a village to raise a child." Our strong belief in this awesome phrase compels us to recommend a collaborative effort by students, parents, and community to ensure success. Many schools are now attempting to reflect America's diverse cultures and their respective contributions with the school curriculum and pedagogical behavior. Many of these schools, however, still lack an adequate support system for implementing the ideals and goals of multicultural education (Banks, 1994; Nwoye, 1999; Cornbleth & Waugh, 1995).

The CSM shows the impact of physical, psychological, curricular, professional development, and pedagogical support needed by teachers to promote an educational movement that aims at changing the balance of power and making our schools and ultimately, our society more equitable. Unfortunately, it is difficult to claim that all schools are implementing a CSM that provides adequate treatment for minorities and students with special needs! Not long ago, the first author of this chapter visited two schools with principals who worked hard to develop a systematic approach to incorporate a comprehensive model in their views. The principals showed strong commitment in ensuring that all teachers understood the crucial need for a comprehensive model by providing opportunities for professional development in the area of multiculturalism. In one of the schools, although the principal was convinced of his leadership in ensuring quality education through multicultural-based curriculum and instructional practices (i.e., comprehensive model), there was no evidence that teachers practiced multicultural education in either their curriculum or instructional practices. In fact, in a personal interview with one of the teachers in this school, the teacher showed evidence of her disinterest when asked, "Do you have a policy either from the school or school district on a comprehensive model that incorporates multicultural education?" She

responded, "I'm not sure if there are any policies for bilingual classes or multicultural education," and when further pressed, she stated, "My view is essentially based on Eurocentric perspectives .... We don't get into it." Yet, this is the school where the principal has distinguished himself as a strong advocate of multicultural education. Conversely, in the second school where the principal equally was convinced of his leadership in ensuring quality education through multicultural-based curriculum and instructional practices, there was strong evidence that teachers practiced multicultural education in their curriculum and instructional practices. In one of the interviews similar to the one in the first school, which aimed at determining teacher and administrator experiences in relation to multiculturalism, it was found that every member of the school was aware of the policy existence and the need for it. Teachers and administrators in schools where multicultural activities exist consistently attributed their interest in multiculturalism to their personal experiences of cultural difference and to a school policy that helps to keep them focused. In the school, the principal had numerous cultural experiences that helped to sharpen the teachers' beliefs and commitment to multicultural education as evident in their practices. The existence of a school district policy, a supportive principal committed to multicultural education, diverse student and staff populations committed to diverse parental involvement and professional development activities can be powerful. Teachers in the second school were clearly up to date in the area of professional development, which was evident in the practices unlike the first school. For instance, participants were engaged in some form of professional development such as workshops and conferences on the importance of parental involvement and the need for the teacher to be aware of where their students were coming from culturally. We are concerned that teachers' awareness of research on issues of multiculturalism contributed to their level of consciousness and commitment to multicultural education.

Teaching practices are frequently reflective of an individual's experience and commitment to multicultural education. Teachers who are instructed to transform their curriculum to include books written by African Americans, Asian Americans, and Native Americans are motivated to deal with those ethnic groups. For instance, in the second school, multicultural materials, especially materials focusing on women and special education, were incorporated into the curriculum in school and classroom activities. As part of their classroom decoration, two of the teachers created a multicultural quilt that represented the diversity of their students. Parents and members of the community were invited to discuss their cultural

background with students and teachers. Teachers also disseminated a multicultural literacy magazine written by students with the help of people from different cultural backgrounds. These practices reflected their consciousness of and commitment to multicultural education. We believe merely having a policy statement on multicultural education is the first step; the next step is to have a built-in evaluation mechanism and consequences for anyone whose practices are not in sync with the policy.

Policy statements on multicultural education must put into practice. Policy statements must be designed with the support of all constituents if there is to be a consistent level of commitment from teachers who must implement a multicultural education program. Such programs should be consistent with the CSM where all stakeholders contribute to making our schools suitable for all students regardless of any difference they may have. All children, parents, teachers, schools and communities are negatively affected by lack of multicultural policy statements and practices as evidenced in the aforementioned first school and particularly with the teacher's interview. School officials, and others in leadership positions, must understand the implications to both minority and majority students. Research is clear that children from minority groups are less likely to be academically successful when they fail to see themselves positively in the curriculum. Children from "majority group" populations are less likely to be adequately prepared to deal with the real world diversity. As such, teachers, instructional leaders, parents, government agencies need a great understanding of the issues and therefore be provided with the necessary training to build and sustain a curriculum and instructional practices that will benefit all children. To put more practical perspectives on policies, the following recommendations are important:

1. Administrators and other support groups need to work with teachers to ensure that there are policy statements on multicultural education with specific goals and methods to enable them to reach those goals. Policy development must include input from parents and community members. Before developing a multicultural policy statement, educators and parents need to be informed of what multicultural education is to reduce fear and ignorance.

2. Schools should hire experts in multicultural education to assist in designing the curriculum of the school. This should include making an evaluation mechanism to ensure that practices are consistent with school or district policies.

3. Effective and consistent multicultural training is recommended to enable teachers to use strategies that will lead to a more comprehensive approach. It is imperative that parents, teachers, school administrators, and governments at various levels embrace the CSM, and thus provide future generation of leaders the cross cultural competencies they need to succeed.

Conclusion

The proposal we advance in this paper reflects a comprehensive strategy, a strategy that is grounded on system theories and emphasizes high quality interaction among stakeholders whose contributions will lead to achievement of success in both our educational system in schools and in the society at large. We believe with integrated efforts the federal government will advance educational policies such as the Elementary and Secondary Education Act (ESEA), or any other initiative that will be significant in determining success for all children. We therefore propose that the CSM, where all stakeholders can contribute various talents and abilities with the aim of providing needed services, would ensure success for every one, including students, parents, and of course, the community.

The CSM with a synergistic approach presents opportunities to tap into the various strengths whether it's from parents, teachers, school administrators, and local, state, or federal governments. This will ensure the achievement of the main goal which is equal educational opportunity for all. Its holistic approach through alignment and leveraging resources will be the key to success. For instance, federal government through the Title I Act aims at providing equal academic and learning opportunities for low-income families with school age children; the Education for All Handicapped Children Act (PL94-142) advocates for free appropriate public education for all children with disabilities; Goals 2000 and the Improving America's Schools Act aligning with local initiatives by schools and parents provide better educational opportunities to disadvantaged students. This approach equally would do the same at local levels where collaborative efforts of the principals, parents, and teachers are taking place. The proposed CSM for all learners is based on system theories that emphasize high quality interaction and would certainly benefit everyone (i.e., students, parents, teachers, school, the community, and government). It is therefore, imperative that school administrators set the tone by examining their policies, practices, and values to reflect synergistic strengths of the collaborators in a manner that is consistent with system theories (Bush, 1995).

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"SAME AS IT NEVER WAS": MEDIA CULTURE'S NOSTALGIC IMAGES AND EDUCATION

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At first you would not know that it is a television advertisement for the earthly delights of Walt Disney World, but you will soon enough. As a young girl in pigtails steps up to the old oak podium, taking her turn to spell in the school's bee, she is first given a word, and she then begins, "M-I-C." A jovial audience member sings back, "K-E-Y." And then the crowd, principal included, breaks into song, the contest forgotten. It is magic, and it takes place in a perfect recreation of a 1950s elementary school auditorium. This is but one example of a few of the dozens of images of the prototypical classroom and school of the postwar era that have begun to abound in the recent past: in print, on commercials and television programs, and in Hollywood films. Social theorist Svetlana Boym asks in *The Future of Nostalgia* (2001), "Do we even know what we are nostalgic for?" and that is the question I pose as I puzzle over the epidemic of nostalgia for the mid-twentieth-century classroom represented in popular media culture.

I first began my consideration of the nostalgia demonstrated in media culture when I recognized, and then puzzled over this seemingly mundane image in current-day popular film. Too numerous to be a coincidence, I soon realized that images of the mid-twentieth-century American classroom were widespread and that the creation of such images was not simply confined to Disney-ized revivals of a lost American educational past. Television shows of the near-past and present recreate and showcase the 1950s classroom, and to name but a few among those who serialize this particular nostalgia are *Once & Again*, *Ed*, *The Ellen Show*, *Everybody Loves Raymond*, and *Gilmore Girls* (although the latter is set in a posh private school, the qualities of the images are eerily similar). This is the rich backdrop for many television commercials—*V-8* vegetable juice presently runs a series.

So, what is this mythical educational space? Even if you were not educated there, you know the place. It is a shiny-clean classroom where equally shiny-clean boys and girls face forward in rapt attention of their beloved [quietly homely] teacher. It comes complete with a chalkboard, nursery-book images pinned to the wall, and penmanship awards. It is illuminated by a big bank of windows and old-fashioned incandescent rather than flourescent lighting. There's not a piece of primary-colored plastic in sight, just natural materials, natural light, preserved while at the same time still oddly present-tense, a *Restoration Hardware* catalogue of education.

On one level I idolize, memorialize this classroom, at the same time, I find these images deeply disturbing. Missing is the complexity of my experience of a real social landscape: These are impossibly narrow images of white, middle-class mid-century America, and people and places which do not fit that description are strikingly absent. But, in a sense, I find these images to be reassuring since they are, more or less, the exact image of the physical space of the classroom, of a school, as the one inside my head. It is within just such classrooms in many different schools that I learned to read, to write and make art (all pursuits that would become central to my life), to make friends, and as well, and not the least of which, to feel safe.

I want to make an important distinction, though, between the re-created classroom or school of the 1950s (for instance, that shown in the classic black comedy film *A Christmas Story*), and the images that are appearing in present-day American popular media culture. In the images of today's advertisements, television programs, and films the 1950s are not typically recreated, but rather the physical and, to some extent, conceptual space is borrowed and inhabitants of the twenty-first century are inserted, magically transported to that safe zone of nostalgia, while still very much existing and acting in the present. This is dangerous magic, though, because the insertion of the past into the present removes the social context of that past, reinvents the lost decade, so in these current images it is as if nothing has changed during this 50-odd year span, as if everything were okay.

Nevertheless, it is vitally important to the landscape of educational practice, policymaking, and reform to reconcile this nostalgia for another epoch in education with that of the present. What can and should be made of this "epidemic of longing" for a distant and seemingly antiquated and inequitable educational past? These images glorify an unjust, segregated way of educating society, and homogenize, glamorize, and make standard an era ingrained with a deep fear of difference. These seemingly benign media images present a "naturalistic fallacy" (Moore, 1993/1903) that equates "what is" (i.e., present-day educational realities) with "what should be" (i.e., a deep longing for our educational past). As a result, these nostalgic images are not only dictating and [re]defining childhood, but are serving as a pernicious barrier to meaningful transformation of educational policy and practice. In order to address these notions, it seems important that one know

something about nostalgia's history and how that history affects how modern-day Americans perceive nostalgia.

Nostalgia began in the late seventeenth century as a pathology, "the disease of an afflicted imagination" (Boym, 2001; p. 4) characterized by an acute longing for one's homeland that could be cured by various means (including but not limited to leeching). Nostalgia reached epidemic proportions among European military troops of the time, men who were separated from their native land by war. "Nostalgia was [first] diagnosed at a time when art and science had not yet entirely severed their umbilical ties and when the mind and body were treated together. Boym goes on to suggest that the French Revolution (the word revolution until this time had been a cyclical metaphor, its meaning drawn from the orbiting cosmos) reinvented the word 'revolution' by introducing the notion of progress, or forward advancement as an alternative to the earlier concept of cyclical movement. This idea was taken up as central to nineteenth-century western culture. Time then marched a straight line, one leading inexorably forward. "Nostalgia, like progress, is dependent on the modern conception of unrepeatable and irreversible time" (Boym, 2001; p. 13) and soon became institutionalized through the erection of public memorials throughout Europe, a move that took nostalgia from a private pathology to a public virtue.

In twentieth-century America, a culture built upon the concepts of time as linear and progress as desirable, a co-dependency emerged between the past, viewed as stable, and the future, seen as unknown and unknowable. A modern notion of nostalgia emerged "born out of an anxiety about the vanishing past" (Boym, 2001; p. 19): an emotional war between modernity and anti-modernity. Boym divides the last century of American history into two periods: pre-World War II and post-World War II. The prewar period was spent looking forward, toward progress and industrial and scientific revolution, and the postwar years have been spent looking back, hopelessly locked in a pernicious, persistent nostalgia for a lost past. Nostalgia's dependence upon the modern idea of time as "irreversible" perfectly plays into the reasons humans invent images and long to hold on to them, for as Christian Metz theorized, within photographic images, those bodies, persons, places are locked in a particular past, "dead for having been seen" (Dubois quoted in Metz, 1990; p. 158). Photographic images "stubbornly [point] to the print of what *was*, but no longer *is*" (p. 156, emphasis in original), not simply "irreversible," but "unrepeatable" as well. Most importantly, the modern pronouncement of progress as inexorably forward-

moving privileges seeing (the canonization of the empirical in classic scientific method) as the way truth gets made.

It is the cultural re-envisioning of America's educational past that allows the question "What are we nostalgic for?" to even be raised. Without those images and without the primacy Western culture attaches to vision, this phenomenon might have existed only as a fleeting, dreamy notion in the heads of those educated in such school spaces.

This classic image is cleaned and pressed like the starched pinafore and pouf-y crinoline Jane is so fond of wearing, smooth and guileless like the "golly gee!" expression on the young face of Dick. The entire image has an idyllic feeling of "just right": there's enough food because children appear well nourished, enough medicine because children are rosy-cheeked and active, enough care because everyone seems to fit together in a perfectly homogeneous grouping. What is not to adore? But, this classic image is just one moment that has excluded all other educational pasts. It is a real image that appears in America's past, present, and will appear in its future, but is an image that was never true and was never meant to stand-in for education's present and future. This image is the perfect embodiment of nostalgia, because it longs for a past that never was—and never will be—yet continues to be reinscribed upon America's collective conscious through the media's re-imagining of the virtues and prosperities of the post-World War II era.

Education *does* function as a 'site of longing' in America, in large part due to society's belief in the transformative nature of education. And America believes in—insists upon—that role of education more than any other developed nation in the world (Traub, 2000). The notion of education as transformative was being sold (and bought) by the post-World War II America and the imaginative manifestation of that time's belief is inherent in the *Dick and Jane* primer series. Those images, though, were never true, never represented an American educational reality. They represented, at best, a two-dimensional shadow of what happiness and prosperity looks like to education, They have, however, developed into a full, three-dimensional erotic for that past. The impulse to predicate pedagogy, policy, and reform upon 'souvenirs and keepsakes' of a never-present educational past necessitates a purposeful troubling of the line between nostalgic images of education and educational realities.

Seemingly rampant is the media's nostalgia for a supposed simplicity present in the post-World War II era, from the standpoint of social structure and social justice, extending to educational policy and practice. The educational landscape (the practices as well as the physical space) of the 1950s is portrayed as ideal,

as neutral when the realities of the 1950s education ultimately cannot support these images. To name but one respect where image differs wildly from reality, "in 1953 ten million adult Americans had less than a 5th grade education" (Wolfthal, 1986; p. 51). Yet media images are replete with the instructor's apparent ease of control of the classroom and command of the elegantly simplistic instructional materials. Though, the pictures of 'good' students are a figment of the imaginative nostalgia for that time period, and, overwhelmingly, teachers' accounts belie that characterization (Manke, 1993).

These remembered images of the 1950s console the white middle-class viewer over the loss of segregated schooling. They are not-so-transparently sugarcoated by nostalgia's break from the realities of the segregated educational past. The iconic preservation of that era's classroom became a permanent reinforcement of the "rightness" of segregated schools and a cheerful artifact (and perhaps an antidote) which might serve as a talisman against the panic of the next decade that ushered in the civil rights movement, finally making equality 'real.' The panic of the 1950s and '60s is resurrected by the current-day counterpart, lesbian, gay, bisexual and transgendered (LGBT) rights and debate and legislation surrounding gay marriage. One can imagine a similar cultural 'circling of the wagons' against the approaching savage horde, and the political and religious conservatives are now engaged in just such a move, reestablishing nostalgic images of a non-existent past so they may be placated by the 'comforts of sameness.' For "… it is important to recognize how the coating of sentiment overlying these images not only obscures for us the negative aspects of their reality but also makes it difficult for us to see what about them was both real and desirable" (Manke, 1993; p. 57).

The guise of simplicity in popular culture's resurrection of the ideal classroom of the 1950s can be characterized from yet another perspective. Post-war Americans were suddenly given license to live or reside within the past by virtue of having survived years of fright and close calls with doom: that is, the failure of the apocalypse to materialize on American soil during World War II. Suddenly, there was no longer a pressing necessity for a resolve to live in the present, and this precipitated a release from life's sense of temporality that had typified wartime. Nostalgia replaced the need to surmount the fears associated with difficult times: a natural psychological response to the demise of ever-present crisis (Davis, 1979; Moriarty & McGann, 1983).

Boym (2001) posits that the end of World War II was a turning point in the American consciousness. A romanticizing and a romancing of the pre-technology

era began with a question of, "What if we hadn't …?," for, as Proust said, in *The Past Recaptured*, "the only true paradise is always the paradise we have lost" (Proust quoted in Miller, 1956; p. 105). What emerged was another war: one fought between modernity and anti-modernity. A growing distrust of positivist science, inspired by the devastating realities of nuclear war, precipitated a nostalgic movement in the American consciousness toward the past: a longing for what was perceived to be a simpler time. For "nostalgia always imagines the wholeness of ideal experience, satisfying our craving for… 'evidence that the past endures in [a] completely recoverable form'" (Lowenthal quoted in West, 2000; p. 155).

The influence and pernicious power of media's nostalgic images of past educational spaces should not be underestimated by any member of society with a vested interest in education. There exists a tremendous tension between Giroux's (1999) notion of 'escapism, and historical forgetting' and the power inherent in what Metz calls "photographic authority" (1990; p. 157), the two of which combine to produce an impenetrable argument for an idealized educational past that never was. "The media culture defines childhood, the national past, beauty, truth, and social agency" (Giroux, 1999; p. 3), to name but a few aspects of its power. And as media culture has come to [re]define childhood particularly as it has in these images of education, the definition has developed into a barrier to any kind of meaningful transformation in educational policy, practice, and reform.

The move from entertaining images to a 'mythical' nostalgia that points to a "heroic American national identity" is a clear reason behind the lack of discourse surrounding this phenomenon. Once a series of images becomes cultural myth, the connection to a real past is lost, allowing the public to disengage from meaningful and important conversations surrounding the future of American education, in essence, removing the 'public' from public schooling. Despite the ruckus of conversation tied to the accountability movement and NCLB legislation, and despite new and renewed challenges to equality in school settings, the embracing of these nostalgic images suggests that the public believes everything is okay with modern-day public education. In this way, education itself becomes a cultural myth, innocent of the power dynamic inherent in such a move. For once it has attained a mythical status, then it is perfectly safe for the public to assume that everything is okay with education, a trope which dismisses and hopelessly precludes meaningful educational reform. One might conclude that the danger inherent in this move applies only to those 'bad,' low-performing, unsuccessful schools, but that is not the case. This is not a good school/bad school argument, but one that illustrates

how inequities exist in all schools, despite the riches of some and how a nostalgic myth of educational policy and practice [one not based upon "lived experience or collective historical memory" (Appadurai, 1996; p. 78)] exasperates the long-term social and cultural consequences of neglecting to engage in these dialogues and abdicates moral responsibility for those consequences.

Boym draws examples from American popular culture to illustrate the pernicious nature of another sort of nostalgia: what she calls restorative nostalgia. It is a Proustian longing for another time and place. But while Proust described a rich and layered longing for the past, nostalgia in popular media culture is unidimensional, a cardboard cutout that is purely visual and absent its historical referent. Such imagery provides a perfect snapshot of the past with "no signs of decay [or of social turmoil or complexity]; it has to be freshly painted … and remain eternally young" (Boym, 2001; p. 49). Such nostalgia is the "new disease, [one] of war buffs, not war veterans, who prefer to fight staged battles on their own terms" (p. 37). And it is just such "staged battles" that media culture delivers: homogeneous images meant to tell a particular story about race, class, and gender that romanticize deeply troubling and profound inequities.

Restorative nostalgia is devoid of politics, which is a peculiarly American way of dealing with the past (Boym, 2001). Images of mid-century classrooms in television commercials and programs, among other media representations, are not an imagined dialogue with the past, but merely an image of an assumed collective memory of what education was (i.e., the apolitical *Dick and Jane* primer series brought to life). This is longing absent critical reflection, longing which calls for a simple re-establishment of the imagined past, focussed on the "recovery of what is perceived to be an absolute truth" (p. 49). Restorative nostalgia "position[s] the [media-viewing] audience to indulge their own complicity with such racism [classism, and sexism]…without having to be morally

responsible for it" (Giroux, 1999; p. 135).

This phenomenon is not simply noteworthy. My own critical analysis of these images strongly suggests that it poses a significant danger. Both on the surface of and within these idealized, shiny-clean mid-twentieth-century classroom images, there is the very poison that Boym fears: these classrooms are beautiful, mysterious images of American education—beautiful, mysterious, and terribly seductive because they are images of an education that is believed to have worked (albeit absent the realization that it worked for the few, not for all). That longing is made fervent by educational reform's inability (despite scientific progress in all areas of learning theory, psychology, testing, and so on) to recreate its effect. Nostalgia is fueled by, makes more desirable, those things that are wholly in the past—or that never were—and creates or re-creates a 'naturalistic fallacy' for educational theory and practice. However, "popular culture has little patience for ambivalence" (Boym, 2001; p. 34), and so such assumptions stand unchallenged when faced with the powerful emotion attendant to nostalgic longing. Such deep longing for America's bygone educational landscape remains a profoundly puzzling phenomenon. Jim Corder (1977) eloquently framed the trouble with nostalgia for a nonexistent human history when he said, "We can be presently in the past, we can be warmed and accompanied by the past, but the past does not ask us to return. A worthy past does not imprison us; it frees us" (p. 475). I suggest that the current barrage of images of the American mid-twentieth-century classroom in popular media culture is a past unworthy of either sentimentalizing or eroticizing. Both acknowledgment of and extended critical discourse on these images and their origins is necessary if this fetishized 'past that never was' is to be purged from the American educational memory and identity. For it is only in so doing that the temptation to build an educational future upon such images of inequity is uncovered and resisted.

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THE OFFICE OF CITIZEN

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In a democracy the highest office is the office of citizen.
Supreme Court Justice Felix Frankfurter

One of the roles of the educational institution in any society is the teaching of the necessary knowledge, skills, and dispositions for young people to take their places as effective citizens in the society. In a democracy it is of utmost importance that schools teach effective democratic citizenship. What, however, is an effective democratic citizen? What attributes does an effective democratic citizen possess? How does an effective democratic citizen differ from citizens of other nondemocratic regimes? This paper is my effort to analyze the idea and ideal of the concept citizen. Is there a noumenal not just a phenomenal citizen? Is the idea or ideal of the concept of citizen changing? What can we learn from philosophy and history about the changing roles of citizens in this century?

The word citizen has had various meanings in different societies and social structures throughout history. We all talk about good citizens and good citizenship but what does that mean? Investigating citizenship and the qualities that might make up a good citizen requires that we think about the historical, social, psychological, and political implications of the terms, citizen and citizenship.

Primitive societies had little concern about citizenship. People lived in rather homogenous groups with an established leadership hierarchy. Individuals in such societies were not citizens as much as members without other options. Their contributions were, however, critical to the continued survival of the group. The most productive citizens were the most highly regarded in the social structure of the group. Except children, the society often neglected members who were non productive. It was the function of childhood to learn through various means the ways of the group and the roles that the society expected them to play in the group.

The agricultural revolution changed the way that societies function. Superfluous food supplies meant that the society could redefine and divide labor. Not everyone was responsible for provision of food. Some could be engaged in other productive labor. Activities, like religious and political leadership, once carried out in addition to the main occupation of food procurement became the primary occupations of certain members of the group. Civilization, shall we say, came into existence.

With civilization, arose the social institutions, the various roles for each member of the society. These ancient civilizations conceived of most of their members as subjects, subjects of the ruler or of the ruling class. Subjects had responsibilities to fulfill, taxes to pay, services to perform. Subjects had few, if any rights.

Only slowly did the idea of the rights of individuals in societies arise. The ancient Greeks, for example, recognized rights for citizens. Citizens in such societies were identified by ownership of land, membership in particular families, or other circumstances. Citizens had rights that non citizens did not and slavery, such an important aspect of ancient Greece, made a sizeable minority little more than property. On the other hand, Athenian democracy respected the abilities and contributions of the poor and provided for humane treatment of alien inhabitants and those held in bondage. The Athenian ideal of a citizen in the time of Pericles consisted of three qualities: *polis*-mindedness, versatility, and respect for the law, articulated in two speeches in Thucydides' *The Peloponnesian War*.[1]

First, for Pericles the worth of the citizen consists in his service and worth to the polis: a man's "merit as a citizen more than outweigh[s] his demerits as an individual."[2] That is, a man derives his value as a human being from the use he has provided to the polis. Second, Pericles praise of the self-sufficient citizen "who, where he has only himself to depend upon, is equal to so many emergencies, and graced by so happy a versatility as the Athenian"[3] highlights what Pericles believes to be the independence of Athens as a polis. In the competition, or *agon*, of life, the city provides its citizens with the best chance for distinction. Citizens therefore owe their efforts to the *polis*. The third quality acts as the guarantor of Athenian internal stability. The citizens are not lawless and "against this fear [of lawlessness] is our chief safeguard, teaching us to obey the magistrates and the laws … whether they are actually on the statue book, or belong to that code which, although unwritten, yet cannot be broken without acknowledged disgrace."[4] The Athenian citizen must submit to the laws like anyone else as well as work for the *polis* and not for himself. If he does not, he faces disgrace.

Devotion to *polis* dominates Pericles thought. He demands that his listeners "feed [their] eyes upon her [Athens] from day to day, till love of her fills your hearts."[5] An emotional attachment to Athens would exist in the good citizen. The city gives the citizen his worth and the citizen gives the city his love and

honorable service. In his "Defense Speech" Pericles considers the qualities of successful leadership. He saw himself "second to no man either in knowledge of the proper policy, or in the ability to expound it, and who is moreover not only a patriot but an honest one."[6] Pericles believes that a democratic leader must know what the right policy is, convince his fellow citizens to follow it, and have as his motivation genuine love of the polis. This last quality comes from the devotion he speaks of in "The Funeral Oration." So the good statesman must have both foresight and persuasion, as well as devote himself totally to the polis over and above particular personal interest.

Athenian democracy was interrupted by the victory of Sparta in the Peloponnesian War and the brief rule of the thirty tyrants who represented the wealthy and noble families who had lost much in the long wars waged by Athens. Plato, a member of one of the families represented by the thirty tyrants was no fan of democracy. *The Republic* expressed Plato's belief that rule by the many is doomed to disaster because the many lack the necessary intelligence, knowledge, and abilities. The many are concerned only with their own immediate pleasure and gratification. The many are swayed by unstable, volatile emotions which render them susceptible to clever demagogues and mob passions. Plato's theory held that justice would be best when applied by a philosopher king.

Citizens in Plato's Republic resulted from their experiences in the educational system. Education would separate the youth into their appropriate niche in the society according to their dominating quality. Those dominated by the appetites who live for money and material gain; those who are dominated by spirit and live for notoriety, acclaim, and fame; and those dominated by reason who reason who seek truth and wisdom.[7] It is the function of the state through education to select the citizens who will fill each of those classes. Aristotle summed up the Greek ideal as "The end and purpose of a polis is the good life and the institutions of social life are means to that end."[8]

Citizens of the Roman Republic were governed first by the *jus civile*, the laws of the twelve tables and later by the *Codex Theodosianus* delivered by Emperor Theodosius II. The Justinian Law Code which serves as a model of the rule of law was in effect until the Turkish capture of Constantinople in 1453 and served as a model for the emerging states of Europe. The lasting impact of Roman citizenship is the concept of civic virtue, the willingness of the individual to give up personal concerns in favor of the common good.

Religious and political institutions dominated medieval societies in Europe, Asia, and North Africa. Individuals in those societies, like their counterparts

in ancient times, had few rights and many responsibilities. One of the creations of the Church of the Middle Ages was the concept of the Seven Deadly Sins. Pope Gregory the Great in the late sixth century revised an earlier list of sins to seven items. His ranking of the Sins' seriousness was based on the degree from which they offended against love. It was, from most serious to least: pride, envy, anger, sadness (later sloth), avarice (later greed), gluttony, and lust.[8]

The Middle Ages Church hierarchy emphasized the teaching of all lay people the Seven Deadly Sins and following up with the Seven Contrary Virtues, humility, kindness, abstinence, chastity, patience, liberality, diligence.[9] Practicing these seven virtues will protect one from temptation toward the Seven Deadly Sins, humility against pride, kindness against envy, patience against anger, diligence against sloth, liberality against greed, abstinence against gluttony, and chastity against lust. Another list of Heavenly Virtues, faith, hope, charity, fortitude, justice, temperance, prudence, combined the four Cardinal Virtues of the Classical Greek philosophers who considered the foremost virtues to be prudence, temperance, courage, and justice with the theological virtues: faith, hope, and charity.[10]

With the Reformation came the concept of the priesthood of believers supported the general education of all the members of the society. Beginning with Hus and Wycliffe in the 15th century, literacy was held to be necessary for people to be able to read and understand the scriptures; to lead a principled life, attain heavenly rewards and avoid perdition. The Bible was to be translated into the languages of the people not maintained in a language understood increasingly only by the priests. Reform of the school soon followed reform of the Church. Comenius, for example, sought ways to make schooling more appealing to contemporary youth. He called on the government leaders of Europe to end warfare and follow a "way of light"[11] which would lead to a new era of prosperity for all citizens. He called on citizens to thoughtfully perform their duties in society to benefit themselves and their nation.[12]

It was the growth of the middle class of merchants and craftsmen that caused the rights of individuals as citizens began to be acknowledged. Limits began to be placed on governments and on religious authorities and laws were unified and published. The rise of constitutionalism provided restrictions on the authority of Kings and defined the roles of the nobles and the middle class. The powers of citizens were beginning to be asserted.

The Enlightenment provided the important breakthrough for the idea of citizen. The idea of rights became popular during this period. Francis Fukuyama says "Rights derive in principle from three possible

sources: divine rights, natural rights, and what one might call contemporary positivistic rights, located in law and social custom. Rights in other words can emanate from God, nature, and Man himself."[13] The conception of the "social contract" by several political philosophers applied this conception of rights to the problem of government. They caused a change in the view of the relationships between governments and the governed.

Immanuel Kant reduced the problem of the individual in society to the question of freedom, the freedom of the human personality to unfold and fulfill its potential. He believed the civic state was based on *a priori* principles: 1. the freedom of each member of society as a person, 2. the equality of each member with every other member as a subject, 3. the autonomy of each member of a commonwealth as a citizen.[14]

Neo Kantians like John Rawls take these concepts to new heights. Rawls, for example, provides us with an elaborate scheme of society in which individuals are free to express their status as citizen, that is, "free and equal persons in a well ordered society."[15] In Rawls conception are such things as the "well-ordered society, the basic structure of the society, reasonable pluralism, original position derived from a veil of ignorance, first principles of justice, the two moral powers, public justification, reflective equilibrium, the difference principle, primary goods, the principle of reciprocity, the maximin rule, the principle of restricted utility, and so on. Rawls, says Fukuyama "seeks to establish a set of minimal moral rules that would apply to any group of rational agents."[16]

The American Revolution and the United States Constitution put these social contract theories into practice. Amendments to the United States Constitution known as the Bill of Rights, established limits on the federal government. First to be guaranteed were the passive rights; the protection of the person, property, equality before the law, social equality, and economic opportunity of citizens. Active rights, that is, participation in the political process, expanded slowly to include virtually all who were willing to participate. These documents and the institutions that arose from them allowed the 200-year development of an ever-expanding democracy. Beginning with participation by only male property owners in 1781 the opportunity to be active in government was extended to essentially all citizens. This was accomplished through the achievement of essentially universal suffrage in the late 1960s.

The French Revolution focused on the concept *citizen* as an expression of the desire for social equality. The end of the French revolutionary period meant the reinstatement of the pre revolutionary order but the concept *citizen* remained, providing all persons in a state with the right to be involved in the processes of collective political decision making and share in the social benefits of the state.

The modern concept of citizenship was a concept of liberation from the old hierarchies. However, new hierarchies form to create other limits. The nineteenth and twentieth-centuries were periods in which those with political power sought to limit active citizenship. The Oklahoma Constitution, for example, went to great lengths to identify two classes of citizens. Article I, Section 5 of the Oklahoma Constitution enabled the creation of separate school systems. Section 4 of Article II, the Bill of Rights, opened the door to disfranchisement by leaving open the definition of who was entitled to the right of suffrage even though Section 6 of Article I said the state would never enact laws "restricting or abridging the right of suffrage on account of race, color, or previous condition of servitude." Article X, Section 18 allowed the legislature to levy a poll tax. Up to $2.00 per year could be assessed on electors under the age of sixty. Section 3 of Article XIII mandated that separate schools be maintained for children of African descent, defining all others as 'white.' Section 11 of Article XXIII gave the "Definition of Races," equating "the word 'colored' or 'colored race,' 'negro' or 'negro race,' ... to all persons of African descent. The term 'white race' shall include all other persons."[17]

This hierarchical limitation was especially true of the totalitarian regimes of both the right and left and of the dictatorships, some of which have survived into the present. The Nazi citizenship law passed unanimously by the Reichstag in September of 1935 and quickly amended by supplementary decree in November of 1935 rigidly defined who citizens could and could not be. Article 4 reads, in part, "(1) A Jew cannot be a citizen of the Reich. He cannot exercise the right to vote; he cannot hold public office. (2) Jewish officials will be retired as of December 31, 1935." Article 5 determined exactly who was to be identified as a Jew.[18]

Soviet citizenship greatly equalized the masses in the Soviet Union. The Communist party, estimated at about four percent of the people, controlled the economic, political and social life of the nation–there was little religious life to control. Voting was compulsory, there were no opposition candidates.

Rank, class, gender, race, ethnicity, education, and wealth are all social distinctions that have historically limited political participation. Modern distinctions including poverty, age, occupation, national origin, skin color, mental ability, skills, profession, level of culture, sexual orientation, psychological condition, and physical disabilities have been added to discriminate the levels of the new hierarchies.

Modern citizenship requires that we have an

understanding of what citizenship means. How do we know who a good citizen is? What qualities does a good citizen possess? Weekly Reader promotes five themes of citizenship, honesty, compassion, respect, responsibility, and courage.[19] The office of citizen requires "critical citizenship." By critical we mean not only the use of critical thinking skills but also that we have a realistic view of our society, that we can identify issues and problems that exist, and that we are open to views other than our own. Perhaps we should be instructed by the thoughts of Mohandas K. Gandhi, who found seven deadly sins to be:

> Wealth without Work
> Pleasure without Conscience
> Science without Humanity
> Knowledge without Character
> Politics without Principle
> Commerce without Morality
> Worship without Sacrifice[20]

There are also efforts to define citizen through various qualities that may be needed in the future. This is an extensive list that suggests how complex the office of citizen has become. Some of these qualities include the following:

1. Economic adaptability. Modern citizens will need adaptability to changing economic demands.
2. Live in a global society. As economic globalization increases citizens will require vision and understanding of problems as a global society member.
3. Environmental awareness. Citizens may be required to change their lifestyles and consumption habits to protect the environment.
4. Problem solving. They will have to possess problem-solving skills useful in everyday life, the capacity to think systematically and critically about what is occurring in their world.
5. Ability to work with others. Citizens will have the ability to work with others and to take responsibility for their roles and duties within society.
6. Peaceably resolve conflicts. They will resolve conflict in a nonviolent manner, understand, accept, and tolerate cultural differences.
7. Sensitivity to others. They will be sensitive toward and defend human rights, value spiritual development, accept and live by a moral code, and create and sustain meaningful personal relationships.
8. Obtain an adequate education. Citizens will increasingly need a broad and general education with knowledge of history, social and natural sciences.
9. Use technology. They will need the ability to use information and communication technologies and will find competency in other languages useful.
10. Exhibit civic virtue. Civic virtue, the willingness to make difficult decisions for the good of community is a historical quality which will be even more valuable in the future.
11. Government participation. Participation in the political process at local, national and international levels, and a sense of national loyalty will enable citizens to fully engage in the social life of the nation and to feel connected to the society around them and world outside.
12. Social and political adaptability. Adaptability to social and political change will be another useful quality to citizens in the twenty-first century.
13. Risk taking. The willingness to take risks and to have a pioneering spirit will be important for future citizens.

Education for this kind of citizenship is a daunting task indeed. The schools serve as the source of most of the dispositions, skills, and knowledge. It is time that ensure that no child is left behind in the acquisition of the abilities to serve in the office of citizen.

ENDNOTES

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IMPLEMENTING BROWN IN STONEWALL JACKSON'S STATE

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On May 17, 1954, the Supreme Court of the United States ruled in Brown v Board of Education, Topeka that segregated schools were unconstitutional.[1] This ruling overturned an earlier case, Plessey v Ferguson, in which the court in 1896 had declared that separate facilities did not violate the 14th Amendment. That same year, a West Virginia resident and African-American named Thomas Martin sought help from the State Court of Appeals when his children had been denied access to the local white school. The father of five, a citizen and taxpayer of Morgan County, Martin argued that the county provided no school for African Americans as required by law. Morgan County had one common school, the Camp Hill School that was all white. Martin's children were denied access to the white school so he sought remedy. West Virginia State Supreme Court judge Marmaduke Dent argued that the 1872 state constitution held sway over the US Constitution's 14th Amendment. In other words, an African-American child could not attend the local white school even if the school board, teachers, or community might approve. Thomas Martin apparently accepted his fate.[2]

Seventeen states, including West Virginia had dual schools systems in 1954. West Virginia, formed in 1863 during the American Civil War, held many characteristics in common with the south, cultural and geographical. Two areas of Jim Crow enforced in West Virginia through the 1872 Constitution were marriage laws and separate schools for blacks and whites. This constitution was approved by a democratic legislature who had fought hard to restore voting rights to former Confederates. This effort followed concern by West Virginia citizens that radical Republican policies were not what they desired. Following the Brown ruling, West Virginia Governor William C. Marland pledged to obey the edict and foresaw no serious difficulty in integrating West Virginia schools. State Superintendent of Schools W. W. Trent saw the adjustment as largely administrative. State Negro School Supervisor J.W. Robinson expressed agreement with the ruling, believing that the decision would increase opportunities for African American teachers. In 1954 there were 420,000 white and 26,000 African American students attending school in West Virginia.[3]

The ruling of the federal court was not accompanied by a plan or recommendation for implementation. This led to many states interpreting the decision and delaying integration. Kansas, Oklahoma, Texas, Maryland, the District of Columbia and West Virginia stated they would readily comply with the court's decision. However, Georgia Governor Talmadge, the most outspoken of the seventeen governors challenged the constitutionality of the decision and vowed to maintain segregated schools. South Carolina leaders discussed the possibility of abandoning their public school system to avoid integration. The *Mississippi Daily News* (Jackson) claimed the Supreme Court would be held responsible for the blood that would soon stain Southern soil.

Approximately a month after the court decision, the Southern Education Reporting Service announced the Southern School News, a newspaper to report on the progress of desegregation. C.A. McKnight of the *Charlotte Observer* would serve as Executive Director with George Peabody College of Teachers acting as the fiscal agent and source of publication.[4] While some feared the Southern School News as a tool to laud integration, others saw it as a mouthpiece of the Dixiecrats. The paper saw itself as a reporter of the facts.

The response to the Brown ruling was generally positive in West Virginia although there were disruptions and delays by some counties. West Virginia's public schools were organized into fifty-five counties with elected school boards. The West Virginia Board of Education, appointed by the Governor, determined educational policy for the state. While Governor Marland and State School Superintendent Trent sought to abide by the Supreme Court's decision. "Trent stressed that integration must be worked out on the county level, with each school system adopting desegregation techniques to cope with local problems."[5] Obviously this policy allowed some counties in the state to take a wait and see attitude while others moved quickly to integrate schools. Those counties closer to the Virginia border, the eastern panhandle and the southern region of the state were slower in accepting the court's ruling. Greenbrier County, on the southwest Virginia border, took an approach that delayed integration. On September 16, 1954, *The Greenbrier Independent* announced at the beginning of the school year that segregation was to continue. The Greenbrier Board of Education had met and decided to return to segregated schools after a week's trial at integration. This decision was reached after three hundred white students from White Sulphur Springs High School protested integration by refusing to attend school. The Board session lasted more than twelve hours with angry parents standing just outside the meeting room. Rumors abounded that two white football players

were being replaced by African Americans. Another story reported an African American male had passed a note during school to a white girl. The school board of Greenbrier County ordered African American students to return to the schools they had attended during the 1953-54 school year.[6]

Boone County experienced difficulty when eleven students complained about the integration of Madison's Scott High School. Although Principal E.C. Brown supported integration with the support of the Student Council, a small number of anti-integration demonstrators forced the issue and picketed. A local minister also stirred up the crowd gathered at the county board of education meeting on September 9, 1954. There was some concern that the reporting of the Greenbrier incident by the media had incited reaction in other parts of the state. In response to this concern the *Charleston Gazette,* published in the state capital*, refused* to publish photographs of the demonstrators who had asked to be identified. Tom Nutter, president of the West Virginia Conference of the National Association for the Advancement of Colored People challenged Governor Marland to step in and quiet the tension in the southern counties.[7] Some parents in Barbour County protested and called for a gradual approach. Taylor County suggested a right-of-choice plan while Mercer, Berkeley, and Mineral counties wanted to wait until the Supreme Court devised a plan for implementation. A small protest took place in Marion County when a group of mothers picketed the Annabelle School near Fairmont. The protest was curtailed when a local judge threatened to issue an injunction.

Monongalia County, home of the state university, responded to the decision favorably with the school board stating on July 7, 1954, "all Negro pupils will be admitted and integrated this school year in the school located within their respective residential areas." Other forms of integration included the merger on October 15, 1954 of the West Virginia Association of Teachers (white) and the West Virginia State Teachers Association (African American). The merger formed the West Virginia Education Association of the National Education Association. West Virginia Boys State also changed its policy to include all representatives from the 55 counties regardless of race, creed or color.

Yet one year following the Brown decision the state still remained divided on its approach to desegregation. Twelve counties were fully integrated yet others kept a wait and see attitude. An assistant superintendent from McDowell County stated there had been no interest in his county on the integration issue. The Superintendent of Logan County, Paul Winfield, claimed that African Americans "seem satisfied with their schools and the existing system.

The matter hasn't been pushed in the county," Winfield remarked, "but it could be a knotty problem."[8]

While West Virginia slowly moved toward integration, most of the south remained entrenched. South Carolina papers reported no court order forcing them to integrate school. The Alabama press echoed this response while the *St. Louis Dispatch* and *Charlotte News* argued that the intent of the Brown decision should be supported. The state of Louisiana received a grant of $100,000.00 from a state agency, the Board of Liquidation of the State Debt to fight integration in the courts. The NAACP in Louisiana protested that state money was being used to fight a decision of the United State Supreme Court, certainly a challenge to the Fourteenth Amendment.[9] The Supreme Court had reaffirmed its earlier decision through Brown II, but pushed implementation to the lower courts in local communities. This put extreme pressure on many federal judges who lived and worked in these segregated communities.[10]

When school opened in West Virginia in September 1955 there was positive evidence of the state's move to integrate, however, Willard Brown, a Charleston attorney for the NAACP had argued for legal action in counties not seeking to comply with the court order. These counties included Greenbrier, Logan, Mercer, McDowell, Mingo and Fayette. State superintendent Trent advised the holdout counties to begin working to integrate their schools.[11] All was far from well when four African American students were turned way from four Raleigh County schools. Legal challenges soon ensued. Greenbrier County became the first county in the state to face legal action. The suit was brought to United States District Court in Charleston in the name of six African American children and their parents. "In the bill of complaint," the Southern School News reported, "it was alleged that Greenbrier County Negroes were denied their constitutional rights by being forced to attend separate schools."[12] On October 12, 1955 Federal judge Ben Moore "spelled out a plan for ending alleged discrimination against Greenbrier County's 400-odd Negro Children."[13] In an attempt to avoid a similar court battle, Mercer, Summers, and Raleigh counties also agreed to desegregate. The NAACP was still planning legal action against McDowell, Logan and Mingo counties as well as Hardy, Jefferson, Berkeley in the eastern panhandle.

Integration began in Greenbrier and Raleigh counties in February 1956 when thirty African Americans out of 381 were admitted to county schools. Raleigh admitted fourteen out of 3,011 total African American students. The NAACP charged the Raleigh school board for "purposely delaying compliance."[14] Later that spring the NAACP filed a

suit against Logan County arguing that at the present pace it would take the county twelve years to fully integrate its schools. Judge Harry Watkins soon ruled that "discrimination on the ground of race or color in the schools of Logan County must end at the earliest practical date."[15] By the summer of 1956 the last African American school in Ohio County had been closed and an NAACP suit challenging McDowell County had been brought to solution. Delays in Cabell County resulted in suit by the NAACP in July 1956 with NAACP state president T.G. Nutter claiming, "Cabell County is making no real effort to desegregate its schools."[16]

During the national Republican and Democratic conventions of 1956, the West Virginia delegations supported a civil rights platform. When school opened in September 1956 only three out of fifty-five counties were still fully segregated. On September 16, 1956 Thurgood Marshall applauded the West Virginia branch of the NAACP for "bringing integration to the point there are only three counties to go."[17]

African-American teacher placement was becoming a nationwide concern in the fall of 1956. Opportunities were less than expected. The *Southern School News* reported that 304 had been displaced in Oklahoma, fifty-eight in West Virginia, twenty in Mississippi, twenty in Missouri and twenty in Texas. Most of the teachers found other assignments, but not always to satisfaction. In West Virginia, twelve principals of former African-American school lost their administrative positions and had to accept teacher positions with lower pay. There was a court challenge from one African American teacher, Harry Davis , a former Principal of Charleston's Garnet High School. Davis had been assigned an assistant principal's position at Charleston's Technical High School.[18] Most African-Americans in West Virginia and the south were struggling to find employment and still experiencing prejudice in the workplace. Many migrated north to Chicago, Cleveland, Youngstown, and Detroit. Willard Brown of the WV NAACP stated, "We ask that only qualified Negroes be hired, but we still can't break down the resistance against our people."[19]

The 1956 November election in West Virginia saw the election of Republican Governor Cecil Underwood, an office held by democrats since 1932. State Superintendent of schools W. W. Trent was defeated in his bid for re-election. Teachers had aligned against Trent, blaming him for low salaries and low educational standards, but not for his pro-integration stand. Senator Robert Byrd aligned with the southern democrats still fighting integration.

The seventeen Jim Crow states varied greatly in their response to Brown. In October 1954, Oklahoma public schools remained segregated, but some race

barriers were addressed in higher education and parochial schools. The attorney general of Louisiana declared since his state was not part of the federal decision, Louisiana schools would remain segregated. Florida and Kentucky took a wait-and-see posture while Texas declared the decision an "unwarranted invasion of states rights." South Carolina kept its schools segregated and along with Mississippi and Alabama discussed the possibility of abolishing the public schools to avoid integration.[20] Enrollments of African Americans in integrated schools showed great variation in the seventeen Jim Crow states in the spring of 1956. Alabama, Florida, Georgia, Louisiana, Mississippi, North and South Carolina and Virginia had no racially mixed districts meaning schools were still overwhelming segregated. At the same time nearly ninety-percent of West Virginia's were mixed, five-percent in Oklahoma and four percent in Texas. Oklahoma had 1746 school districts and Texas 1802 at the time.

By the end of the 1956-57 school year twenty of fifty-five counties in West Virginia were considered desegregated, twenty-one partially with Berkeley, Hampshire and Jefferson, still segregated. Eleven counties reported having no African American students. Beginning the 1956-57 school year a demonstration was held in Mercer County however, the local school board refused to yield its desire to integrate to the segregationists and the demonstrations eventually ceased. The following year the attempted integration of nine African-American students at Little Rock High school in Arkansas captured the national headlines and rocked the nation. Welch High School in McDowell County experienced a protest when four hundred white students refused to attend school. Eight African Americans were attempting to attend school at the high school. Some protestors carried signs "We Support Little Rock." While Principal E.W. Richardson pleaded with the protestors they refused to listen and marched through the business section of the city. City and state police were on hand to quell the potential of violence. Republican Governor Cecil Underwood, who supported Eisenhower's use of federal troops, attacked Arkansas Governor Orval Faubus at the southern governor's conference for using the conference for political gain.[21] Underwood cast the only dissenting vote among southern governors at the conference, a vote that condemned President Eisenhower for sending federal troops to Arkansas. Due to his stance, Governor Underwood was awarded an honorary membership in the NAACP.[22] Another demonstration took place in Mercer County, but by mid October schools in both counties were operating without incident. Always attuned to economic issues and downturns, West Virginia noted that it had saved

money in integrating schools, nearly $250,000 out of a school budget of a million.[23] The 1957-58 school year was the first school opening without a pending lawsuit. By the end of that school year West Virginia claimed itself the first of the southern and border states to end segregation. By the fall of 1958 forty seven of fifty five counties in the state were considered integrated.[24]

The 1958-59 school year was interrupted by a school bombing at Osage, West Virginia, just outside of Morgantown in Monongalia County. Monongalia County had led the state in integrating its schools. Copy cat bomb threats took place in Oak Hill, Point Pleasant, Charleston, and Beckley. Quickly taking a proactive stance, the West Virginia legislature acted quickly making bomb threats a felony and requiring schools to make up lost days due to bomb threats. This action seemed to stop the threats.[25]

While the public schools moved to integrate, West Virginia higher education also responded to increase equality of opportunity for African American students.[26] West Virginia Attorney General John G. Fox ruled that the federal mandate should also be applied to higher education. Shortly following his ruling the governing board of higher education in West Virginia, the State Board of Education adopted a policy of non-segregation, desiring to admit any qualified student to any state college or university. Due to a decline in the population of African Americans in WV, some historically black colleges experienced growth due to white enrollment such as West Virginia State College and Bluefield State. In terms of higher education, West Virginia State continued to experience growth due to increased white student enrollment while Blue field State struggled to stay financially afloat.[27] By the 1955/56 school years, with the exception of Glenville State, all higher education institutions in West Virginia had enrolled African American students.

One unfortunate consequence of the Brown decision was the closure of Storer College in Harpers Ferry due to budget concerns and the growing integration of West Virginia higher education. Storer College, founded in Harpers Ferry in 1867 by abolitionist John Storer, had experienced declining enrollment and increasing debt. Storer was originally funded to prepare African American teachers and to teach literacy and although Storer alumni attempted to save the school through fund raisers the state decided to close the institution and remove $20,000 of state funding from the school. This resulted in the closure of Storer. The state also merged the Colored School for the Deaf and Blind which had been in operation at the time for forty years.[28] West Virginia claimed to have saved $40,000 in closing the school.

The election of John F. Kennedy in 1960 ushered

in an age of attention to civil rights. This was soon followed in West Virginia by the formation of the Human Rights Commission in 1961. The Commission reported that in January 1964 there were still eighty-eight schools that were all African American in West Virginia. The Commission urged the State board of Education to eliminate these schools within the next five years. McDowell County was still a problem with twenty-three all African American elementary schools. The NAACP challenged that the five year plan as too slow.[29] They also challenged the low numbers of African Americans in public school administration. In 1954 there were nine assistant African American superintendents, but in 1964 there were none. The percentage of African American teachers also dropped. Some African American pupils were feeling alienated and little was being done to help disadvantaged children. Textbooks also ignored African American history and culture.[30] To make matters worse, the KKK was organizing in southern West Virginia. Greenbrier County, in southern West Virginia always seemed a challenge. A white minister from White Sulphur Springs believed he expressed the sentiment of the community, stating, "During the past 100 years Negroes have been kept in the lower income brackets. We have had to live in substandard housing ... why are we giving them [Negro children] an education if we can't integrate them into the commercial life of the community?" He further stated, "They don't need an education to dig a ditch."[31] While schools were becoming more open, hiring practices and equal opportunity in society were still being undermined by racism.

The Brown decision not only influenced public schools and higher education in WV, but also housing, employment, voting and public accommodations. Jim Crow laws segregated schools, but also affected association patterns of African Americans and whites. African Americans were concerned about discrimination in hiring practices, housing and public accommodations. Groups such as the Charleston United Church Women and the West Virginia Human Rights Commission fought to open doors previously closed to African Americans. One of the first demonstrations against segregated seating practices in West Virginia took place in March 1960 when a group of Bluefield State College students, sponsored by the Congress for Racial Equality (CORE), picketed two theaters in Bluefield. They also attacked segregated lunch counters at Kresge and Woolworth stores with limited success.

A significant force in the move to equality of access and opportunity in West Virginia was the creation of the WV Human Rights Commission in 1961.[32] The Commission established thirty-five local community relations commissions to share

information and discuss issues related to equality and racism. Upon its inception many hospitals, restaurants, hotels and pools still refused to admit African Americans. At the time of its inception, fifty percent of restaurants, seventy percent of hotels and motels and eighty five percent of pools still discriminated against African Americans.[33] Five years later, the Commission reported that such "blatant racial discrimination" was over.

In February 1965, the *Southern School News* reported on issues of compliance as articulated in Section VI of the Civil Rights Act of 1964. This act forced southern school to integrate. Federal assistance was not to go to any new projects "unless an assurance of compliance, court order, or desegregation plan had been submitted to the Office of Education."[34] Unlike other Southern states, West Virginia had moved to integrate school and public facilities prior to the signing of the1964 Civil Rights Act. The CRA forced the Jim Crow south to move to integration, denying federal funds to those who continued to discriminate through segregated schools. Schools in West Virginia were considered fully desegregated by 1964, but that ten-year struggle was influenced by a combination of economic, social and political forces. In 1954 the economy in West Virginia had been hurt by a twenty-percent drop in coal production. A state deficit pushed policy makers to seek means to conserve funds and one solution was to attack the costly separate school systems and their transportation costs. Both white and African American teachers were expecting a salary increase at the time so money was needed to fund the raises.[35] According to Governor Marland, the state needed to find six million dollars if it was to continue a segregated school system. It simply did not have the money to continue segregation. The closure of African American schools happened virtually overnight in most counties. Due to the small African American population in West Virginia they would never have outnumbered whites in any school district. This was not true in other parts of the south.

Politically dominated by the Democrats, and a strong union state, both Democrats and Republicans united and supported school integration. The strong reaction by Governor Marland, State Superintendent Trent, and Governor Underwood set the stage for implementation by supporting the Brown decision.

The struggle for equality of opportunity for African Americans in West Virginia was not without its downside. The closure of local African American schools resulted in a loss of community identity in many black communities. Many African Americans preferred to keep their children in segregated schools due to this concern. Some African American teachers lost their jobs and others were placed in predominately white schools. African American administrators were typically demoted when assigned to white schools and after Brown none were appointed as full superintendents.

While much is still to be learned about the West Virginia experience, segregation is still an issue for the south and the nation. Between 1964 and 1970 the south "witnessed the greatest increase in racial integration" and in the late 1980s could boast the highest level of school integration in the nation. According to the Civil Rights Project at Harvard, the "south remains the only region of the country where whites typically attend schools with significant numbers of blacks."[36] Unfortunately, the nation is experiencing segregation once again through increasing discrepancies in wealth coupled with race and ethnicity. In 1999, one-third of the Latino students attended segregated schools and seventy percent of African American students attend predominately minority schools. At present we face greater ethnic and racial polarization, perhaps coupled with an increase in educational inequity.

While this may seem beyond our power as educators, we can do better at articulating a true democratic vision to continue the quest for equality of opportunity that includes life, liberty and the pursuit of happiness for the many and not the few.

ENDNOTES

1. Brown v Board of Education of Topeka, Kansas, 347 United States Reports 483 (1954). Among the seventeen states were Texas, Oklahoma, Missouri, Arkansas, Louisiana, Florida, North Carolina, South Carolina, Georgia, Delaware, Mississippi, Alabama, Kentucky, Tennessee, Maryland, and the District of Columbia. Kansas, New Mexico, Wyoming, and Arizona also had segregated schools to some degree.

2. Martin v Board of Education, 42 W. Va. 514. 26 S.E. 348 (1896).

3. "Governor Marland Pledges WV to Obey Edict," *Wheeling Intelligencer*, (19 May 1954), p. 5.

4. "Reporting Service to Tell School Story," *Southern School News*, (3 September 1954), p. 1.

5. "West Virginia," *Southern School News*, (3 September 1954), p. 14.

6. "Segregation to Continue,*" The Greenbrier Independent*, (16 September 1954), p. 1. At the time African Americans represented 4.7 percent of the total school population with twenty three enrolled at White Sulphur Springs High School and fourteen at Rupert High School. "West Virginia," *Southern School News*, (1 October 1954), p. 14.

7. "West Virginia," *Southern School News*, (4 November 1954), p. 15.

8. "West Virginia," *Southern School News*, (4 May 1955), p. 4

9. "Louisiana Gets $1000,000 to Fight Integration," *Southern School News*, (August 1955), p. 5.

10. Richard Kluger, *Simple Justice* (New York: Vintage, 1977), p. 746.

11. "West Virginia Desegregation More Widespread Than in 1954," *Southern School News*, (September 1954), p. 2.

12. "45 W. Va. Counties Beginning to Remove Race Distinctions," *Southern School News*, (October 1955), p. 11.

13. "County in West Virginia Will Desegregate Again," *Southern School News*, (November 1955), p. 5.

14. "W. Va. Concerned with Teachers' Pay," *Southern School News*, (February 1956), p. 15.

15. "Segregation fails to Become Political Issue," *Southern School News*, (May 1956), p. 16.

16. "Settlement of West Virginia School Suit Removes Desegregation Hurdle," *Southern School News*, (June 1956), p. 11.; see also "Surprise Suit Set Against Desegregation ," *Southern School News*, (July 1956), p. 2.

17. See "Party Platforms," *Southern School News*, (September 1956), p. 10 and "Desegregation in W. Va. Moving in High Gear," *Southern School News*, (October 1956), p. 5. Marshall seemed to appreciate West Virginia's efforts to desegregate. See Richard Kluger, *Simple Justice*, p. 747. Marshall made this statement two days following Brown II on June 2, 1955.

18. "462 Negro Teachers Out, Many Land in New Jobs,*" Southern School News*, (November 1956), p. 2.

19. "West Virginia Discusses Jobs for Negro Graduates," *Southern Schools News*, (May 1957), p. 10.

20. "Opening of School Shows Varied Pattern," *Southern School News*, (1 October 1954), p. 1.

21. "Students Stage Demonstrations," *Southern School News*, (November 1957), p. 8.

22. "West Virginia Desegregation Speed-up Weighed as Legal Goal by NAACP in 2 Counties," *Southern School News*, (April 1958), p. 3.

23. "West Virginia Districts Report They Save Money on School Desegregation," *Southern School News*, (June 1957), p. 3.

24. "Public Schools Wind Up Fourth Year in Climate of Desegregation," *Southern School News*, (June 1958), p. 7; "Estimates of Enrollment, District Desegregation, 1958," *Southern School News*, (October 1958), p. 2.

25. "School Blasting Puzzles Officialdom in Absence of Integration Friction," *Southern School News*, (December 1958), p. 4.

26. For the higher education response to Brown see William P. Jackameit, " A Short History of Negro Public Higher Education in West Virginia, 1890-1965," *West Virginia History* 37 (July 1976), pp. 309-324.

27. "3 More W. Va. Counties Desegregating Schools," *Southern School News*, (January 1956), p. 16.

28. "West Virginia Merges Deaf-blind Schools," *Southern School News*, (6 July 1955), p. 8. See also the report, "West Virginia," *Southern School News*, (8 June 1955), p. 12.

29. "State NAACP President Says Five-Year Plan is Too Slow," *Southern School News*, (April 1964), p. 11.

30. "State Board to Draft Desegregation Policy Statement," *Southern School News*, (April 1964), p. 11.

31. "Greenbrier Schools Reported to Have Few Negro Teachers," *Southern School News*, (June 1964), p. 9.

32. For information on the Commission see Douglas Smith, "In Quest of Equality: The West Virginia Experience, "*West Virginia History*, 37 (April 1976), pp. 211-220.

33. See "A Short History of Negro Public Higher Education in West Virginia."

34. "Texts and Regulations on Compliance for Federal Aid," *Southern School News*, (February 1965), p. 8. In February 1965 the *Southern School News* became the *Southern Education Report.*

35. On the salary increase see "West Virginia," *Southern School News*, (1 December 1954), p. 9.

36. "Schools More Separate: Consequences of a Decade of Resegregation," *Civil Rights Project*: Harvard.

MARIA MONTESSORI – CONTROVERSIAL THEN, CONTROVERSIAL NOW

Lu Anna Moore Stephens, Angelo State University

Maria Montessori was controversial during her life and she is controversial today. Her vision was to educate the senses, then the intellect. Her vision and methods are still used though she died in 1952 (Montessori, 1972).

Maria Montessori pioneered in the medical field as the first woman in Italy to qualify as a physician. She was interested in the needs of children who were said to be ineducable. She developed a program that enabled 'defective' children to read and write. She developed exercises to prepare children, then the exercises would be repeated (Kramer, 1978).

The success of her method caused her to think further about normal education. Normal education had ways of failing children. Maria Montessori established The Children's House and began to test her program. This House, called Casa dei Bambini is explained later in this paper. Basically, she provided exercises in daily living. Maria wanted the tasks to arouse interests that engaged the child's personality (Montessori, 1949).

Regarding the so-called ineducable children, Maria insisted that teacher training be developed along Froebelian lines as well as following the ideas of Rousseau and Pestalozzi. Her guiding principle and the basis of her educational program was, first the education of the senses, then the education of the intellect (Montessori, 1916).

Standing's biography of Maria Montessori discussed her background in Italy. She was not born into a wealthy family. Maria defied her father and attempted areas which were male dominated. She worked with the poor and crossed Italy speaking about women's rights and child labor reforms (Standing, 1962).

Montessori's philosophy is a good example of romantic mysticism at work in the field of education. Though she was trained in the medical sciences, Montessori's doctrines are based on intuition and the logic of the heart. Montessori believed nature had hidden a secret inside the child. The child is a spiritual embryo—a human butterfly waiting to leave its cocoon. The hand of an unseen divinity guides the development of the child. Montessori was fond of quoting Wadsworth, "The child is the father to the man." The work of the child is to assemble the personality structure of the adult. We are all the psychological by-products of little children. One part of our personality was modeled after father; another part was copied from mother. How does the child know which parts to select? That is the child's secret.

There are a number of parallelisms between Montessori's philosophy and Rousseau's. Both thinkers, for example, believed in the basic goodness of human nature. Little children, if they are raised properly, will demonstrate higher human qualities. In order to bring out the new child, the environment is of critical importance. For Rousseau the ideal environment was to be found in nature. Montessori, on the other hand, wished to place children in a carefully prepared classroom. Both thinkers believed in giving children the freedom to explore the environment in their own way. Proper development comes from self-guided activity. Rousseau sought to produce a natural man—a savage designed to live in civilized society. Montessori wished to educate a "normalized" child—a person who had freed himself or herself from the deviations imposed by unthinking adults. Both thinkers believed the child, if properly educated, would lead the way to a new and better future. Children contain a hidden wisdom that, when unlocked, will show humanity the way to its salvation (Montessori, 1966).

Montessori was born in Italy. Her father was conservative and aristocratic. Her mother was a woman of piety and wit. Montessori drew qualities from both of her parents. She learned the virtues of hard work and discipline at an early age. Montessori was required to do a certain amount of knitting every day for the poor. She showed a lifelong interest in helping people less fortunate than herself. When she was twelve years of age, her parents moved from Ancona to Rome in order to provide their daughter with the opportunities for a better education. Montessori showed an early interest in mathematics. Her parents tried to encourage her to become a teacher. She refused to even consider such a possibility. Montessori enrolled in a technical school for boys in order to study engineering. Her interests, however, soon shifted to biology and medicine.

At the turn of the nineteenth century, young women did not attend medical schools. Being a medical doctor was what Montessori set her mind on becoming. She persisted in applying to the medical school in Rome until she was finally admitted. Montessori proved to be a bright and able student. Most of her educational expenses were paid by university scholarships. The road to becoming a medical doctor was far from easy. Montessori encountered many different forms of discrimination. The mores of the time disapproved of a young woman's dissecting dead bodies in the presence of young men. Consequently, Montessori had to perform her laboratory work alone, either in the evenings or at

night.

Montessori's father disapproved of his daughter's choice of a career. Her mother, on the other hand, was quite supportive. This was a source of friction in the family. It was the custom in the medical schools at that time for students to present a public lecture at the end of their first year of study. Montessori had not informed her father about her upcoming lecture. Her father learned about her talk at the last minute from some friends who persuaded him to attend. Montessori's presentation was so outstanding, so flawless that when she had finished the audience stood and applauded. They congratulated her father on having such a brilliant daughter. The event changed her father's mind.

Montessori was the first woman to graduate with a medical degree from the University of Rome in 1896. Her first position was with a psychiatric clinic run by the university. One of her duties was to visit the asylums in Rome. It was the custom to house retarded children in the asylums. Montessori soon came to the conclusion that the children's problems were not medical but educational. She pressured the officials to place the retarded children in a separate institution. When such an institution was created, she was appointed to act as its first Director (1899 to 1901). The retarded children in Rome were funneled into the new Orthophrenic School. Montessori set about the task of educating them. Before long some of her mentally deficient children were able to pass the state examination in reading and writing. Montessori was hailed as a genius.

Though she had graduated with a medical degree, Montessori felt she did not possess the knowledge she needed to accomplish her life's mission. She gave up her position at the Orthophrenic School and returned to the university in order to pursue further study. Montessori read carefully the works of Itard and Seguin (both of whom had worked with mentally deficient children). Having finished her advanced study, Montessori accepted joint teaching positions at the University of Rome and the Woman's Training College.

Life's opportunities often came in a left-handed way. The city of Rome decided to renovate one of its slums, San Lorenzo. When the rebuilding was completed, a thousand persons were moved into the new housing. A problem quickly surfaced: The little children, many of whom were left at home unattended while their parents worked, were making a shambles of the new construction. The authorities came to the conclusion it would be less expensive to place the children in a day care center than it would be to repair the damaged buildings. Montessori was selected to supervise the children's center. The San Lorenzo experiment (1906 to 1908) marks a turning point in

Montessori's life. Before the experience she was a little known physician living quietly in Rome. After the experience she was an internationally recognized educator. How did this sudden transformation take place? The San Lorenzo experiment furnished Montessori with an opportunity to use her educational theories on normal children. The children's accomplishments exceeded her wildest expectations.

Casa dei Bambini was the first Children's House to be established in Rome in 1907. On the first day of school, Montessori (1970) was faced with sixty little children, ages ranging from three to six. "They were tearful, frightened children, so timid that I could not get them to speak. Their faces were expressionless, their eyes bewildered as if they had never seen anything before in their lives" (Montessori, 1970, pp.140-41). Montessori soon discovered, however, that her slum children had far more ability than anyone had imagined.

> I began my work like a farmer who has set aside good seed and who is offered a fertile field in which to sow it. But it turned out otherwise. I had hardly scratched the clods when I found gold instead of grain: the clods hid a precious treasure. I was like Aladdin with the lamp in his hands, not knowing that it was a key to hidden treasures. At least my work for those children brought me a series of surprises (Montessori, 1970, p. 139).

The *Casa dei Bambini* brought forth many new wonders. The little children of the slum were not lacking in intelligence. After they had been with Montessori for only a short period of time, there was a remarkable transformation in their behavior. Once the children understood the proper use of the educational materials, they showed amazing concentration. They did not drift aimlessly from one activity to the next. The children showed no signs of boredom or fatigue. They demonstrated a self-sustaining interest in learning. Once the children had learned something new, they enjoyed repeating it over and over again. When they learned where things were kept, they enjoyed putting them away. It was as if the children had a need to keep their environment neat and orderly.

Montessori discovered her students enjoyed playing the game of silence. They tried to see how quiet they could be. She found the children, though they had been raised in an environment with high noise levels, soon came to value silence. They enjoyed working quietly by themselves. She also observed the children took a great deal of interest in learning how to blow their noses. Children, she felt, have a sense of personal dignity. They value propriety. Montessori's students developed a sense of self-discipline. They were transformed from unruly slum children into responsible citizens. The children came to value the rights of others. They were not only

quiet and orderly, but they also showed a new respect for authority.

One of Montessori's major contributions to education was the creation of her famous didactic materials. These materials were the objects the children worked with. The didactic materials served as the principal carriers of control. They became the children's path to culture. Concrete materials were used to assist the children in grasping abstract ideas. The didactic materials introduced children to the structure of knowledge, which was later expanded upon as they progressed through the curriculum. The children came to acquire an intuitive understanding of logical operations underlying future lessons. By working with the materials, the children prepared themselves for more complex operations.

The children were shown the proper use of the instructional materials. Once they understood how the items were to be used, they were given complete freedom to work with the materials. There was no pressure to hurry and finish any particular activity. Children were allowed to work at their own paces. Montessori found the children preferred working with the didactic materials to playing with toys. Rewards for work well done were also found to be unnecessary. Learning served as its own reward. When Montessori tried to reward the children with sweets, they placed the candy in their pockets and went on with their work.

The children, without any instruction from the teacher, suddenly began to write when they were between the ages of four and five. They composed and wrote joyfully. Writing seemed to come automatically when certain inner elements of learning had been satisfied. Six months after the children started their writing, they suddenly burst into reading. What they had written, they began to read. The children seemed to have discovered that writing was another way of communicating with others. Writing and reading were learned painlessly; they grew out of children's natural activities.

Montessori's educational doctrines are based on the growth metaphor. Montessori (1970) refers to children as being "spiritual embryos." Every living creature "contains within itself mysterious guiding principles which will be the source of its work, character, and adaptation to its surroundings" (Montessori, 1970, p. 24). There is in the soul of the child a secret, which is only slowly revealed in terms of its development. The secret is hidden like the pattern inside a germ cell. "This is why it is the child alone that can reveal the plan that is natural to man" (Montessori, 1970, p. 25).

Children hold the key to their development. Adults, Montessori (1970) argued, are too inclined to make untimely intrusions into children's activities.

Misguided efforts on the part of adults may interfere with children's self-realization. "Men, through their interference with these natural laws, have hindered the divine plan for children and, as a consequence, God's plan for men themselves" (Montessori, 1970, p. 41). How can educators best facilitate the development of the "spiritual embryo?" Children grow best when they are furnished with a proper environment. "It is through the environment that the individual is molded and brought to perfection" (Montessori, 1970, p. 43). Montessori's school offered children such an environment.

Growth is not a gradual process of uniform increments. The growing child passes through many radical transformations. The child at one stage is hardly the same person he or she was at an earlier stage. Montessori refers to this process as one of metamorphosis. The child is like a butterfly, taking on many different forms. Periods of more or less regular growth, alternate with ones of rapid transformation. The bodily proportions of a newly born infant, for example, are completely different from those of an adult. Life is a series of new births. As one psychic individual fades away, a new one emerges to take his or her place. Education must fashion itself to conform to these changes.

Children pass through different stages of development. Montessori (Montessori, 1963) believes there are three major stages in the human life cycle. The first one extends from birth to six years of age. There are two subdivisions in this six-year period, birth to age three and three to age six. "This period is characterized by great transformations that take place in the individual" (Montessori, 1963, pp. 14-15). The mind during this period acts like a sponge, absorbing impressions from the world. During the first three years of life, the mind operates unconsciously. Little children do not reflect upon their thoughts or actions. During the second half of this period, ages three to six, children's minds operate consciously. Children are now aware they are storing sense impressions. Knowing becomes more closely linked to manipulating things with the hands. Montessori (1963) informs us that the years from three to six are ones "of an insatiable thirst for words, that cannot be too long and complicated for the child" (Montessori, 1963, p. 72). This is an important time for the formation of character, "not by outside example and pressure, but by nature herself" (Montessori, 1963, p. 74).

"At six years an epoch is reached. The period from six to twelve years is one of growth, but not transformation" (Montessori, 1963, pp. 14-15). Growth during the second stage is smooth and uniform. This period is characterized by serenity and docility. Children acquire a great deal of cultural

information at this time. The foundation for future learning is laid in the years of primary education. The herd instinct expresses itself during this period. Boys join together in gangs. Girls find a best friend. Peer groups serve as a way of weaning children away from their parents. Reason begins to develop during these years. Children are able to distinguish between right and wrong.

The third stage, from twelve to eighteen, is one marked by transformation. It is composed of two phases, puberty (twelve to fifteen) and adolescence (fifteen to eighteen). Stage three is characterized by the emergence of new emotions—doubt, hesitation, discouragement, and introversion. Children in this stage experience a decline in intelligence. There is a need to strengthen children's self-confidence. A new sensitivity emerges in this final stage. The person becomes more aware of himself or herself as a social being. The adolescent is super-sensitive about personal criticism. He or she has a heightened awareness of individuality. Clothes, money, and personal appearance all take on a new importance. As the third stage comes to a close, the person becomes an adult. After adolescence there is no further growth. The person merely becomes older.

Montessori's school offered children a carefully prepared environment in which to grow. During the first period of education, ages three to six, there was no direct instruction from the teacher. The children were given freedom to learn and explore on their own. Through their own activities, the children taught themselves the basics of reading, writing, and arithmetic. All of these activities happen spontaneously. "It seems absurd," Montessori informs us (Montessori, 1963), "to our usual way of thinking, that grammar should be taught at three, before reading or writing, but the children were keenly interested in it, as older children were not" (Montessori, 1963, p. 72). Montessori discovered the children in her school developed an interest in writing before they became interested in reading (both subjects were introduced before age six). The didactic materials laid the foundation for the development of writing and reading skills.

Montessori schools are child-centered. The teacher's desk is no longer at the front of the classroom. The teacher too appears to have vanished into the background. Activity is the keynote of the new community. The children are busy doing things. Teaching takes place through activities. The Montessori classroom is a place where the children are giving responsibility for directing their own learning. As long as children are dependent upon adults, they cannot grow properly. By living freely in a prepared environment, the children grow naturally. In a Montessori school the children, not the teacher,

write on the blackboard. Gone forever is the stillness of the traditional classroom. In its place is the hustle and bustle of activity. The school resembles the busy world of adults.

Montessori's school assigned the teacher to a supporting role. The teacher is the custodian of the environment. The teacher is responsible for preparing and presenting the didactic materials. The materials are to be kept shiny and in good condition. They should be attractive to the child. Education is not what the teacher gives. It is not acquired by listening to words but by acting upon the environment. The task of the teacher is to place the child in contact with the carefully prepared environment. "Once the child's interest has been aroused," Montessori (Montessori, 1963, p. 88) tells us, "the teacher withdraws into the background, and must be very careful not to interfere—absolutely not, in anyway". Even well meant praise can do great harm. "If the child is in some difficulty, the teacher must not show him how to get over it, or the child loses interest" (Montessori, 1963, p. 88). The teacher's singular duty is to present new materials as the child exhausts the possibility of the old. "Human teachers can only help the great work that is being done, as servants help the master" (Montessori, 1963, p. 3).

One of the central tenets in Montessori's method is that the child passes through sensitive periods. These are times when the child shows a predisposition toward certain types of learning. Sensitivity guides the child's development through the various stages of development. When under the influence of a sensitivity period, the child will show an insatiable appetite for the acquisition of some particular kind of knowledge of skill. Sensitivity periods serve to help the child acquire adaptive skills. Once the child has passed through a period, the sensitivity disappears. "When a particular sensitiveness is aroused in a child," Montessori tells us, "it is like a light that shines on some objects but not on others, making of them his whole world" (Montessori, 1970, p. 51). Walking, talking, reading, and mathematics—each has its sensitivity period. The longest sensitivity period is centered around the acquisition of language. Language sensitivity extends over the first six years of life. This is why the child learns language so effortlessly. Sensitivity periods are connected to learning tasks in the growth process. Once a task has been mastered, the special sensibility disappears. If, however, a particular task is not mastered, "the opportunity of a natural conquest is lost, and is lost for good" (Montessori, 1970, p. 51). The failure to develop properly may have disastrous effects upon a child's future behavior. Temper tantrums result when the needs of sensitivity periods are not met.

Though Montessori was educated as a medical

doctor, there was a deeply mystical and religious side to her thinking. "Man's true nature lies hidden within himself and this nature, which was given him at conception, must be recognized and allowed to grow" (Montessori, 1970, p. 180). Why are there so many deviations in human personality? "The child has not been able to actualize his primitive plan of development because of the hostile environment he encountered in his formative period" (Montessori, 1970, p. 189). Children's normal characteristics become concealed under the mask of deviations. Montessori believed children possess different and higher qualities than those usually attributed to them. When she began to teach the children at San Lorenzo, it was as if a higher type of human personality were being liberated. New children were being born, old ones passed away.

Montessori maintained her school was able to produce a "normalized" child. Such a child develops naturally in accordance with the laws of his or her nature. Through work the deviant child is able to "normalize" himself or herself. One day, who knows why, the deviant child settles down to work for the first time. He or she experiences concentration. Through work a miraculous transformation takes place. A new, higher type of human being comes into existence. The new child shows a love for order, a desire to work, profound concentration, a respect for the environment, an appreciation for silence, a willingness to share, greater obedience, cooperation with others, more self-discipline, and a joyful attitude. The new child has shown us we can be better than we had assumed was possible.

Montessori assigned great importance to the value of work. Through work the child constructs the personality of the adult. Montessori found her students preferred work to play. The child, when "normalized," will select reality over make-believe. "A child's desire to work represents a vital instinct since he cannot organize his personality without working; a man builds himself through working" (Montessori, 1970, p. 228). Adults can only play a minor role in helping the child with his or her work. A child's labor is far different from an adult's. Whereas an adult labors in the world, a child labors on himself or herself. The work of the child is aimed at fashioning the adult who is in the process of becoming.

The child completes himself or herself through work. The child, in order to perform his or her work properly, requires a calm and peaceful setting. The child's work is internal, not external. Through work the child is constructing the personality of the future adult. Adults need to respect the child's rhythm of life. The child is not product-oriented—wishing to finish one task so he or she can begin another. What interests the child is the process itself. The world is born anew in each child. Each species has its cosmic mission. Humanity fulfills its mission through work.

Montessori was not content to describe the growth of little children. Her real agenda was to explain the cosmic mission of humanity. By "normalizing" the education of children—allowing them to develop naturally in an ideal environment—educators could unlock the mystery of humanity's destiny. Children have concealed within themselves "a vital secret capable of lifting the veil that covered the human soul, that they carried within themselves something which, if discovered, would help adults to solve their own individual and social problems" (Montessori, 1970, p. 10). The child is the teacher of humanity. The child holds the key to producing a better type of human being. "Within the child lies the fate of the future" (Montessori, 1970, p. 255). The child holds the secret to the salvation of the human race. The child possesses an inner power to redirect the course of history. "If salvation and help are to come," Montessori (1963) informs us, "it is from the child, for the child is the constructor of man, and so of society" (Montessori, 1963, pp. 1-2).

People from all walks of life follow Maria's philosophy. She is criticized by some. To this day, Maria remains controversial even though her schools are all over the world, and she was a "first."

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WILLIAM TORREY HARRIS-ADMINISTRATOR

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Introduction

William Torrey Harris was a brilliant educator and had a comprehensive career involving many positions related to education. Mr. Harris was a Hegelian. He was a good speaker and he edited the Journal of Speculative Philosophy. He apparently had the ability to do higher-level thinking. Mr. Harris also edited Webster's International Dictionary. David Bower wrote that with the Hegelian thinking of Mr. Harris, he thought that industrialization and its effects on America's social institutions was not one of nature's accidents. It was a matter of Divine Will (Bower, 1955). Bower also stated that resources of civilization should be the central focus of curriculum. A child's wants or desires should not be the curriculum. (Bower, 1955) William Torrey Harris believed that arithmetic and mathematics, history, geography, grammar, literature and art were the five most important areas for learning. He supported looking at relationships between natural forces and human beings: This moved forward to commence an industry in different parts of the world. (Bower, 1955)

Mr. Harris' thoughts on classical languages were somewhat different from the mental disciplinarians. Mr. Harris thought that the logical structure of language was a model form.

Harris did not believe that expertise developed in one area could be transformed to another. He wanted to understand what a subject it offered, not how it could give depth to the mind or learning generally. Harris supported art, Greek and Latin. We hear rationales today for teaching music because it collates to better understanding of mathematics. Harris would say that only math could develop math skills. (Bower, 1955)Harris would say that music and art are worthy subjects. They are not vehicles to develop the brain.

Background

To understand Harris' thinking, background on areas that influenced him will be covered. The Stanford Encyclopedia of Philosophy entry written by Paul Redding cites the life, work and influences of Georg Wilhelm Friedrich Hegel. It is good to know about Hegel because of his influence on Harris. This information reviews Hegel's background and activities. Hegel completed his crowning work in 1807. He was married and started a family soon after the publication. He continued to write and publish until his death in1831. After his death, parts and versions of his speaking engagements were published.

Some of the shared topics included philosophy of history, religion, and aesthetics, as were the history of philosophy. Hegel is regarded in different ways by different philosophical thinkers. (Redding, 2002)

However, since Harris was considered a Hegelian, it is interesting to read Hegel's background and philosophy.

The information is relative when talking about Mr. Harris' background and experience. In 1910, Morris Raphael Cohen divided the history of modern American philosophy into three periods. The three periods corresponded to the three philosophical journals: the Journal of Speculative Philosophy (JSP) established in St. Louis in 1867 and edited by Harris; the Philosophical Review, established at Cornell University in 1892; and the Journal of Philosophy, Psychology, and Scientific Methods, which was founded at Columbia University in 1904. Cohen pronounced these three periods of modern American philosophy as the theologies, the metaphysical, and the scientific. The JSP was founded not by university professors, but by practical men who believed they had founded a superior point of view, fruitful might into the fields of religion, art, history, education and even practical politics. (Good, 2002)

Scholars have had a difficult time characterizing the JSP and they have not completely understood the St. Louis Hegelians who founded and operated it until 1893. The St. Louis Hegelian concept of philosophy is mostly lost today. They believed that they faced the problems of philosophers and that it gave meaning to the lives of individuals and unity to society. (Good, 2002)

St. Louis Hegelians

Thomas Davidson was a prominent St. Louis Hegelian. Cohen met Davidson and his life was transformed. Their meeting was an example of the concept of the St. Louis Hegelians. Cohen went to hear Davidson speak at the Educational Alliance and disputed his lecture. He heckled Davidson and used bad manners on more than one occasion. However, Davidson responded in a friendly way and took Cohen under his wing. Davidson gave him work, financed his travel, and instructed Cohen and his mends in world history, philosophy and literature. He sent the young men to lectures including William Torrey Harris, who was editor of JSP. Cohen had contemplated suicide at one point in his life. Davidson's work with Cohen was an antidote to suicide because it gave meaning to his life.

The St. Louis Hegelians trace their beginning to Harris's change encounter with an eccentric Pomeranian immigrant named Henry Conrad Brokmeyer. Brokmeyer worked and traveled and attended schools. He occasionally went into seclusion. He took a job in St. Louis but devoted his evenings to philosophy. He met Harris at a meeting of the St.

Louis Philosophical and Literary Society. Brokmeyer tutored Harris in German philosophy. Harris commissioned Brokmeyer to translate Hegel's *Science of Logic* into English. In 1861, the Civil War began and Harris's plans were disrupted.

Harris was a staunch Unionist from Connecticut. Due to an early eye injury, he remained in St. Louis during the war, working as a schoolteacher and administrator and translating Hegel's *Philosophy of History*. After the war, Harris organized the St. Louis Philosophical Society. Harris also devoted himself to his work in public education, serving as Superintendent of the St. Louis public schools from 1868-1880 and as the first United States Commissioner of Education in 1889.

Brokmeyer continued his friendship with Harris. Harris stated that Brokmeyer could speak to questions of the moment or day and solve problems through philosophical insight. They even used philosophy when they were hunting turkeys or squirrels; Philosophy came to mean the most practical of all kinds of knowledge. Harris used it to solve problems with school teaching and school management. He also used it to study politics, political parties and the measure of men.

Denton Snider, historian for the group plus Brokmeyer and Harris, are described as the core. Susan Blow, according to Snider, was also a major figure. Hegel showed little respect for women's intellectual abilities. However, the St. Louis Hegelians tried to stop the elitist parts in Hegel's thoughts and in their attitudes toward women. Blow was a St. Louis native and her father was a prominent businessman and state politician. She used Hegel and Froebel's writings to articulate a philosophy. She put her philosophy of education into action. In 1873, she and Harris organized the first successful public kindergarten program in the United States as well as a normal school in 1874. Blow was the leader and the movement grew quickly. (Redding, 2002)

Harris continued to edit the JSP and he used it as a tool for cultural reform. He chose a passage from Novalis as the JSP motto: "Philosophy can bake no bread, but she can procure for us God, Freedom, and Immortality."(Redding, 2002) Harris intended it as a declaration of what philosophy can accomplish in our lives. The JSP not only reported philosophical matters, it reported literary and art information. (Redding, 2002) This relates to Harris' interests and activities with education.

Educational History

With Harris' background examined in an educational and philosophical sense, we will look at the educational history for Harris. Sakas writes that Harris has been lauded as one of America's most important educational innovators, as well as an outstanding teacher, principal, and superintendent of schools. Many scholars in the history of U.S. Education have drawn upon his diversified writings for inspection and guidance in facing persistent educational problems. (Sakas, 1971)

Harris' work in the St. Louis schools, where he started public kindergartens for Afro-Americans and Anglo children in 1873, demonstrated his vision for reform. He was a highly successful school administrator and achieved good results in St. Louis. Harris was the U. S. Commissioner of Education for 17 years. He was a good professional leader. (Sakas, 1971). Along with all these accomplishments, he was an international comparative educator of some importance. Sir Robert Morant wrote a book published by the Office of Special Inquiries and Reports of England, wrote as follows.

> Every student of education is under a debt of gratitude to the U. S. government for the work of the National Bureau of Education of the U.S. Its volumes published under the direction of Commissioner W. T. Harris, have probably done more than any other single agency to encourage a comparative study of the science and art of educational administration now in force in different countries of the world." (Sakas,1971)

Harris' main premise for his job as commissioner was to present statistics of education in such a way as to assist the American people to help themselves and stay informed of the experiments in progress in the United States and abroad. He believed in comparing education with different systems. He wrote that there were certain general principles concerning the operation of education, which could be discovered through a study of foreign programs, which could be applied to the United States educational system. He warned educators to separate practices, which were developed for local needs to be kept separate from those which were useful in a universal context and could be used in any educational system. Every system should be studied in its historical process of growth and development. At that time, individual freedom was the trend in Europe. The development of natural science and its application to useful inventions continuously increased the rate of production of wealth and the facilities of rapid transit of person and property as well as the means of intercommunication. Harris stated, "every score of years marks some noteworthy step toward popular freedom and that it was this progress which lays emphasis on the development of educational systems." (Kliebard, 1955) For this reason, school education is related vitally to this deeper movement that agitates all our civilization. He felt that "school education becomes first necessity for the sake of the military and industrial success of a nation after which the educated

intelligence of the individuals demands recognition for itself through the abolition of caste and through representation in the government." (Kliebard, 1955) Harris saw the European educational history between the years 1868-1888 as being more interesting and instructive in this respect than all other epochs.

Harris believed, for practical purposes of reforming the American system of education through borrowing, that he should be able to predict the consequences of educational change. He saw that education should not remain just a study of education abroad. It should not remain a descriptive study utilizing statistics in an unimaginative way. Harris emphasized an approach that involved the systematic weighting of likenesses and differences, not merely contrasts. This implied that international comparative education should be approached in terms of a national outlook and through the study of all aspects of a society. (Rippa, 1969)

As a late pioneer of comparative education in the U. S., Harris wished to understand and better his own American system and its effects. At the theoretical level, he attempted to discover the actual process of education, to relate theory to practice, and to use his investigations to reform his own schools. He hoped that he could assist in the general improvement of mankind through his efforts. Harris' efforts may be regarded as a substantial contribution to the development of a "science of education." (Sakas, 1971) During the 19th century, increasing attempts were made by educators to learn from other countries. However, many of these educators were uncritical of what they borrowed.

Each country had its own ideas and educational prejudices, which differed vastly from one nation to another. In this way, they were able to build up their own institutions and national consciousness. The schools were involved in the processes of building a unique national character. For example, the German-speaking nations lay great stress on the perfection of the central directive power–but the use of foreign educational experiences transferred unintentionally in total often placed the schools in some jeopardy in their attempts to build an indigenous national character. On this point Harris remarked: "Each nation stamps upon its system its own ethical character and consciously or unconsciously perpetuates its own institutions by its schools." (Sakas, 1971)

One approach used by Harris in his comparative studies concerned the intelligent and sensitive use of statistical methods. He rejected the view that an evaluation of an educational system should be made entirely on the evidence of statistics. During his term as Commissioner of the U. S. Bureau of Education, he continued to provide an impressive number of

statistical tables. But Harris' aim was not solely the compilation of sets of comparable and scientifically accurate statistics, for he recognized the difficulty and the impossibility at times of such a task. His purpose, rather, was to utilize statistics as a means to an end, and that end concerned the presentation of a reasonably clear and well-defined set of pictures, with the purpose of providing the impossibility of reform and the necessity of revolution. (Rippa, 1969)

As U. S. Commissioner of Education, Harris published some 16 reports, each of two volumes. He took great pains to ensure that his reports were informative and interesting and to enable them to rank as first-rate educational literature. Harris systematically set about to collect, classify, and disseminate information concerning foreign educational systems. These reports were read widely in the U. S. and in Europe. Under his leadership a specialist in the Bureau of Education began an extensive study of "essentials of the educational systems" of various countries: England, France, Germany, Austria, Switzerland, Italy, Sweden, Finland, Hungary, Denmark, Russia, and Spain. Also included were the observations of educators and visitors from other countries to gain a better understanding of America's educational problems. They found much wrong, but their reports did permit educators in America to better interpret their own educational efforts. (Rippa, 1976)

The inclusion of these foreign criticisms of American education in the reports of the U. S. Commissioner of Education exemplified how Harris, in a practical way, tried to understand, via cross-national perspectives, the American system of education. He believed that enduring this criticism was a good method in which to learn from other countries. As Stewart Fraser puts it, the activities of Harris were "cosmocultural" in effect and designed to be both comparative and developmental. (Rippa, 1976)Holmes sums up, in a similar manner, the contributions to world education made by Harris: "The signal contribution made by Sadler and Harris to the science of education and to the methodology of comparative studies was the explicit manner in which they added a sociological dimension to the historical perspective of the earlier pioneers. Harris too, had recognized the close relationships between the ethos of a country and its educational system. 'Doubtless,' he argued, each nation has devised some kind of discipline, some course of study which will train the children of its schools into habits in harmony with its laws.' (Sakas, 1971) "An investigation of these relationships would," he thought "form the basis of a science of comparative pedagogy." (Sakas, 1971) Since he recognized that a multiplicity of 'educational values' and 'special fruits' grow out of any

educational system, he hoped that, before assessing relative merit, more 'discriminating comparison' may be made in regard to the methods of education abroad, so that we may know the entire scope of the problem. We must count in without omission all the educational values before we weigh the products of our own schools against those of other nations." (Sakas, 1971)

Harris was both an educational philosopher and comparative educator. *As* an American pioneer of international education, he paid careful and due respect to the study of foreign educational systems and to the educational philosophies of other countries. Eventually, as his stature grew, the educational world at home and abroad placed great dependence upon his opinion concerning educational problems. (Bennion, 1970) Through his writings, he exerted a great influence upon the school world in general. Harris' contributions to the science of education and to the early methodology of comparative studies can be seen as adding a sociological dimension to the historical perspective of the earlier pioneers. As a result of his contributions, William Torrey Harris was, in name and deed, a cosmocultrual American educational pioneer of the 19thcentury. (Sakas, 1971)

Harris as Administrator

Few philosophers aspire to be superintendents, and very few superintendents think of themselves as philosophers. At the first blush, it seems the two ideas have very little in common. The superintendent is involved in problems, conflicts and demands related to business, management, finance, faculties, curriculum, and personnel. The philosopher engages his or her mind in pursuing the truth and understanding through analysis and inquiry. There was a time, however, before 1900, that the superintendent was seen as a philosopher-educator who engaged in philosophical inquiry about man and the focus of education. (Bennion, 1970)

Harris was such a man who distinguished himself as a school superintendent and an educational philosopher. He thought the role of the superintendent was that of an intellectual leader, who, through inquiry, discovered and described the most appropriate courses of education to others. (Bennion, 1970) Around the turn of the century, the concept of the school administrator began to change from philosopher-educator to that of educational businessman. Education entered into a long romance with business concepts and values. (Bennion, 1970) The major stress was on efficiency-getting the most out of capital and labor investment. With rising enrollments and costs, education became increasing product-educated students.

The concept of the superintendent as an educational businessman has remained strong throughout the 20th century. In most institutions of higher education which train school administrators, the training program has been dominated by courses in school finance, school business management, buildings and grounds, and school law. A concern about human relations in administration during the 1930's and 1940's tempered the business theme somewhat. More recently, a growing interest in the relationship between concepts from the social sciences and school administration has been evident in the literature and in certain university training programs. (Bennion, 1970)

Social science research seems to be yielding insights about organizational behavior and administrative processes which are both relevant and useful to the educational administrator. Administrative theory provides the administrator with concepts and analytical tools which give him a more sophisticated grasp of the many complex variables and relationships with which he must work as he maintains and coordinates the activities of school systems. Concepts relating to bureaucracy, leadership, organizational conflict, the change process, informational organization, and policy development increases the administrator's awareness of the forces at work in his organization and the probable consequences of alternative decisional administration is to view the school administrator as a facilitating and coordinating force in moving the school or school district toward the achievement of its educational purposes. (Bennion, 1970)

The notion of the superintendent as a kind of practicing social scientist is a significant contrast to the concept of the superintendent as an educational businessman. The newly trained administrators from leading university-training programs are familiar with social science research dealing with administrative and organizational processes. They are capable of thinking abstractly about administrative problems and are able to bring to their complex tasks a measure of sophistication about human behavior in an organizational setting.

People commonly do not think of the superintendent as an intellectually inclined, highly literate individual who is reflective about social and educational values. He is more likely to be thought of in a category similar to that of a city manager, hospital administrator, or business executive. He is a man of affairs, who manages a large and complex enterprise. He is the executive officer of the board of education, which is commonly made up mostly of businessmen and often is oriented toward the business and management aspects of the school. (Bennion, 1970)

Recent Trends

School superintendents today do not win distinction by giving clear and powerful expression to

educational aims or by providing brilliant intellectual leadership in defining educational values. Leadership, rather, is recognized in the pursuit of traditional goals in more efficient and innovative ways, such as through team teaching, programmed instruction, and flexible scheduling. The administrator becomes noted for his excellence in manipulating educational means, not in clarifying or redefining educational ends. His social science orientation provides him with appropriate tools for experimenting with alternative means of pursuing traditional goals. (Bennion, 1970)

School systems currently are caught up in a number of social issues in which value questions are central. Integration, equality of educational opportunity, student conduct, and the knowledge explosion are typical of the issues which are of greatest monument to the educational administrator. Much of the public controversy surrounding these issues reflects both the pluralistic nature of our society and the fluid state of many traditional values. We seem to be moving, for example, from a work-oriented to a leisure-oriented society, from consumer habits based on thrift and savings to affluence based on credit, from denial of immediate impulses for longer-range goals to immediate gratification of desires.

Another recent trend which is forcing the school administrator to come to grips with questions of values and purpose is the use of the public school for solving or helping to solve some of the most difficult problems with which *out* society is confronted. One of these is the growing chasm in this country between white and black people, a movement in the direction of two societies-one white, the other black-which are separated geographically, socially, and economically. (Bennion, 1970) In Texas, Hispanic populations are increasing. We are possibly looking at three societies. All three branches of the Federal government have been putting great pressure on the schools to deal with this problem. Another problem, in part related to the racial issue, is that of economic deprivation. Pockets of poverty in a sea of affluence are generating enormous strain and unrest in our society, and the school is looked to for leadership in breaking the cycle of poverty.

In this period of widespread debate about the aims of education against a backdrop of changing social values and vigorous protests against inequalities, there is rich opportunity and compelling need for a leadership of ideas about value questions in education as well as in the larger society. (Bennion, 1970)

Educational leadership in our day requires more than business proficiency, political acumen, and sophisticated organizational ability, important as these qualities are. Our schools are caught up in a crisis of values which makes policy development most

difficult. School boards need help in establishing direction. Never was it more important and perhaps more difficult to analyze and articulate educational aims within the context of current issues and value conflicts in American society. The point is not that school administrators should become professional philosophers as one finds in university departments of philosophy, but that they should have sufficient exposure in their graduate training experiences to the humanistic disciplines, such as philosophy and literature, to make them sensitive to and able to think reflectively about value questions and conflicts.(Sniegoski, 1989)

The social sciences are helpful to the extent that they describe many of the value conflicts that exist in our pluralistic and rapidly changing society, but it is the humanities, when approached in the spirit of reflective inquiry, that help one to think clearly in arriving at value judgments. Value choice and judgments have to be made in making educational policy. The superintendent who has a reflective mind and some tools of philosophical analysis can contribute much to enlightened leadership in educational policy formation.

There are many educational experiences which can foster thoughtfulness about value questions in the prospective school administrator. At the graduate level, educational philosophy and curriculum theory tend to develop a more reflective mind and the ability to examine critical concepts related to educational values and purposes. Moreover, there is the possibility of experimenting with special interdisciplinary seminars for graduate students in educational administration in which content from the humanities is utilized in exploring educational value questions.

Plato envisioned an ideal society in which the leaders would possess the greatest wisdom. The wisest were those who had the clearest vision of Truth, Beauty, and Goodness. Harris viewed educational leadership as a source of penetrating insight into the appropriate aims of education in a free and democratic society. Philosophical inquiry takes on greater importance during times of rapid change when traditional values cease to give clear direction. (Rippa, 1976)

Bilingual Beginning

Harris was an avid assimilationist. He believed that America was a "melting pot."However, he followed Horace Mann in seeing the public school as the main vehicle for education. Bilingual education and dual language are topics of controversy today. Bilingual topics date back with Harris to the 1900's, when spokespersons for German articulated the need for bi-lingual education. Harris, as superintendent for St. Louis schools, cast his ballot for German in the public schools. He thought that German should be

incorporated into the curriculum to draw German immigrant children into the public schools. Also, he felt that using language-education policies would cement relationships between immigrants and their children, and thereby bring cohesion and authority to the German community. Harris said that because Germans spoke a foreign language, they should not, any more than English or Irish immigrants; break off communications in the native tongue with relatives and mends in their mother country. Harris said that it was in the best interest of the entire community that the German should cultivate his own language while be adopted English as his general means of communication. He wanted immigrants to have eventual cultural rebirth as Americans. This effort was a long drawn-out situation and it continues today in the form of Spanish and bi-lingual programs. Some modern-day commentators on bi-lingual education, pro or con, give weight to Hanjs on the links between language education and national character. (Schlossman,1983)

Conclusion

Harris indeed is an administrator. His expertise, activities, and career reflect a broad base of diversified involvement. Had lawmakers, newspapers, scholars, and political activists acquired a passing familiarity with his sophisticated body of ideas, it might have done much to clarify the muddy thinking that has characterized Harris and his colleagues in some debates.

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DEWEY ON THE PURPOSE OF HUMANE LITERATURE

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At the 2003 meeting of the Society of Philosophy and History of Education, I presented a paper entitled, "Dewey's Idea of the Role of Liberal Arts in Building the School of Education as a 'Great Community.'"[1] In it, I touched upon his belief that Humane Literature contributed to the role of liberal arts in that process. I intend to pursue the purpose of humane literature a bit more fully in this paper. To that end, it is necessary to review first what I will call Dewey's concept of the "ultimate" purpose of education, a purpose that does not seem to appear in most of the literature concerning his educational thought. The purpose of his concept of humane literature is found within his "ultimate" concept of education. Let me begin with an examination of Dewey's "ultimate" purpose of education.

John Dewey saw the ultimate purpose of education as being central to bringing about the ideal society that he strongly believed human kind could realize at some point in the future. I want to state at the outset, however, that Dewey did not believe this "ideal" society to be a *perfect* society. He tells us in *Art as Experience* that no society will ever be perfect.[2] Having said that, Dewey discussed his ideal society which he termed the Great Community in his 1927 book, *The Public and Its Problems*.[3] The Great Community, as he defined it there, amounts to an American society or more accurately societies of peaceful, ethical, social democracies at all strata of the social order. There would be no segregation of any kind in any given "community" of the Republic. For Dewey, that means all members of the group are willing to regulate their specific activity with a view of achieving a common end. If they do, then a community exists. Issues that arise, for example, in the local Kiwanis Club "community," or local church "community" or local village "community" or state "community" or national "community" would be resolved in a peaceful, ethical, democratic manner. The prevailing standard would be "What is best for all citizens of our "community?" Individual self-centeredness would give way to an ethical, collective will that is focused on building the common good, not the private good. Dewey thought that the Great Community might be possible in the future if individual self-centeredness, a basic element that some believe is fixed in human nature is, in fact, changeable and not absolute. The idea bears further examination.

Dewey was convinced that human nature is indeed changeable and not fixed. He believed instead that human nature is little more than individual and collective habits socially and culturally acquired that are so rigid they appear to be fixed. He wrote:

> The conception of a fixed and enumerable equipment of tendencies which constitutes human nature thus represents at the best but a convenient intellectual device, a bench mark useful for studying some particular period of development. Taking long enough time span, it is fruitless to try to distinguish between the native and the acquired, the original and the derived. The acquired may moreover become so deeply ingrained as to be for all intents and purposes native, a fact recognized in the common saying that 'habit is second nature.'" And, on the other hand, taking a long biological evolution into account, that which is now given and original is the outcome of long processes of past growth.[4]

Clearly, then, John Dewey was convinced that humankind could, in fact, change habits or human nature in any direction the "community" desired. He

strongly proposed that it be done in such a way as to build an "ideal" society with his concept of the Great Community found in his book, *The Pubic and Its Problems* as its foundation.

Dewey believed that a proper understanding of both education and human nature are at the center of the problem since the separation of the "liberal" and "vocational" arts in education reflects a particular concept of human nature. To that end, he identified two groups that generally either agreed or disagreed with that statement of human nature. The first group he called "conservative" and the second he termed "short-cut revolutionists."[5] Dewey criticized the arguments of both. On one hand, he tells us that those arguing for the "conservative" view believe that human nature is fixed, absolute, and unalterable. Consequently, he says, this group believes that the separation of the "liberal" or "cultural" and "vocational" or "useful" arts is a natural and therefore proper one. More will be said of this separation below. At this point, it is only necessary to say that he rejects such a claim and argues instead that human habits, socially acquired, shape what might be called our "human nature," and that since individual and social habits can be changed, it follows that human nature can also be changed.

On the other hand, he criticized the second group, the group he called "short-cut revolutionists" who suggest that a proper education can bring about "rapid and sweeping social change."[6] Dewey's position rested on a hope that "a future new society of changed purposes and desires may be created by a deliberate human treatment of the impulses of youth,[7] a situation that would be years away because, he said, most of the adult population of the 1930s, the years when he was writing this material, had been given training, or certain skills, rather than a proper humane education.

In summary, Dewey argues that human nature is not fixed and absolute but can be molded and shaped by a proper education program over years of time that is designed to create the proper social habits in the people that will, in turn, lead to the creation of the Great Community.

Next, I turn to Dewey's concept of liberal education and to the role of humane literature within it. He provides us with something of an understanding of what he means by humane study when he writes:

> "Any study so pursued that it increases concern for the values of life, and study producing greater sensitiveness to social well-being and greater ability to promote that well-being is humane study."[8]

Certainly the classics would fall into the category he defined as humane study but so would what might be called "the good books," books that are of real significance but have not been accepted as "classical."

Still, there seems to be more to his concept of humane study than "classical" and "good" literature, and he clearly assigns a societal purpose to humane study as well. To that end, I turn next to a discussion of his thoughts on the "liberal" and "vocational" arts.

Dewey tells us in *Democracy and Education* that the separation of the educational values, "cultural" or "liberal" and "useful" or "vocational" are not intrinsic and absolute but are instead historical and social.[9] The separation, he said, began with the ancient Greeks who believed that *truly* human life was within the domain of a relatively few who subsisted on the labor of others. That concept led to the psychological separation between intelligence and desire or theory and practice. The separation also found its way into political thought that suggested human nature was based on those capable of a life of reason or those deciding their own ends, and those capable only of desire and work or those having their needs decided by others.[10] Those two distinctions, psychological and political, Dewey said, translated into an educational theory that advocated a separation of the "liberal" and "vocational" arts. The former focused on education for a self-sufficing life of leisure devoted to knowing for its own sake and the latter, a useful, practical training for mechanical occupations void of intellectual and aesthetic content. While it is true that in the modern world the distinctions are not quite as sharply divided as they were even in the early 20th century, they nevertheless are clearly present. Dewey is clearly opposed to even a hint of distinction between the "liberal" and "vocational arts" in public education.

I must stop here and point out that higher education in Dewey's day was left to the few, not to the masses. When he writes about *formal* education he is usually referring to public school education, not higher education, needed by the people to help them become proper citizens in a democratic republic. He had that in mind, for example, when he wrote the following: "The problem of education in a democratic society is to do away with the dualism (cultural and useful) and to construct a course of studies which makes thought a guide of free practice for all and which makes leisure a reward of accepting responsibility for service, rather than a state of exemption from it."[11] Still, even though the masses did not attend higher education in his day, he believed that the liberal arts college ought to be based on the aforementioned concept, a concept that is important to this discussion. Let me explain.

Dewey wanted to abandon the concept of "traditional liberal education" in the liberal arts college, an education focused in cultural literacy only, for a new concept of liberal education that would bring together the "cultural" and "useful." Two

examples will suffice. Both are found in a 1944 article entitled, "The Problem of the Liberal Arts College," where he is arguing for eliminating the distinction between the "liberal" and "vocational arts." He 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]

He went on to describe his concern with the vocational or technical education in that same article. He was concerned, he said, about the very strong possibility that technical programs 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.* (Italics Dewey's) 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]

Dewey's argument, therefore, is not to abandon the study of the "liberal" studies, particularly humane literature, but on the contrary, to nurture and develop it in our public schools. He proposed that children be introduced to good and great literature as early as possible and that such literature be continued through study in the liberal arts college. Consider what he said about children's literature in a November 16, 1929 article in *Saturday Review of Literature* where he wrote, "Were it not for one consideration, I should reach the conclusion that 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."[14] 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 *Iliad* 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."[15]

Dewey seems to be saying that the purpose of choosing good and great literature for children and adults is to raise the standards of reading; that is to say, good and great literature provides the opportunity to improve vocabulary as well as the opportunity for making the technical subjects acquire a more humane direction. He also is saying that the "ultimate" purpose of such literature gets at the heart of human nature as seen by the authors. Dewey departs from the conservative view, however, when he says that the good and great books allow contemporary readers to analyze "snapshots" of past concepts of human nature, not a human nature that is fixed, absolute, and timeless as professed by the conservatives, but habits socially and culturally acquired and that can be changed. He tells us in *Art as Experience*, "Literature conveys the meaning of the past that is significant in present experience and is prophetic of the larger movement of the future."[16] Once students understand such "snapshots" are really habits, they will have a much deeper understanding of which habits need to be changed in the young to those desired new habits that will lead ultimately to the Great Community.

Dewey is calling on teachers and professors of literature to use their insights into good and great literature in such a manner as to provide leadership toward identifying habits accepted as being human nature which was considered fixed and absolute. I rather think that Dewey envisioned a continual Great Discussion over years and years of time on just what habits need to be changed in the continually emerging generations of youth that, once implemented, will eventually or ultimately lead to life in the future Great Community. Literary teachers and professors would be an important part of that ongoing discussion and implementation process. The idea seems entirely consistent with his philosophy of history and the role of historians in it.[17]

Clearly, Dewey's ideas on the "ultimate" role of education, including the role of humane literature in reshaping human nature make no practical sense if we believe that our present is as far as civilization can or will develop. In fact, the only factor that gives his proposal any sense of possible success or even any reason not to dismiss him as a foolish windbag is the element of time. We just have to say, "Well, maybe if humankind has enough time to actually change human nature through education, then maybe your ideas have some practical merit. Maybe humankind in 6005 A.E. looking back at us will comment that we were making feeble beginnings in our primitive social order. To give Dewey his due, however, it is important to understand that he recognized any fundamental change in social habits, or human nature, would likely require generations, a problem that was made more difficult by those who were bickering over the proper direction that education should take when he was writing these words in the 1930s and 1940s. He rather chastised his contemporaries when he wrote:

If we had less compromise and resulting confusion, if we analyzed more carefully the respective meanings of culture and utility, we might find it easier to construct a course of study which should be useful and liberal at the same time. Only superstition makes us believe that the two are necessarily hostile so that a subject is illiberal because it is useful and cultural because it is useless.[18]

He would likely say the same to us today. In effect, Dewey has pointed out the problem but leaves us to discuss it, to figure out, to resolve it, a situation not all too uncommon in Dewey's writings. Lagemann believes that had Dewey remained at the University of Chicago and particularly working in the Laboratory School he might have resolved some of these kinds of problems that consequently would have made his educational ideas more practical.[19] Unfortunately, however, since Dewey does not make clear how he intends to use humane literature as a means to close the gap between the "liberal" and "vocational" arts, we are left to make proposals ourselves. We are left with Dewey telling us "If you understand what I am saying and consequently if you have a 'felt need' to work humankind toward the Great Community, a society that humankind can indeed completely capable of bringing about, then the problem is yours, not mine."

ENDNOTES

1. George Stone, "Dewey's Idea of the Role of Liberal Arts in Building the School of Education as a 'Great Community.'" *Journal of Philosophy and History of Education*, Volume 54, 2004, pp.

2. Dewey, John. Art as Experience, in John Dewey: The Later Works: Art as Experience, Vol 10, 1934 ed. Jo Ann Boydston (Carbondale: Southern Illinois University Press, 1989): 87.

3. Dewey, John. "The Search for the Great Community," The Public and Its Problems 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, 1988): 325 – 350.

4. Dewey, John. "Human Nature," in John Dewey: The Later Works: Essays, Reviews, and Miscellany, Vol 6, 1931 – 1932, ed. Jo Ann Boydston (Carbondale: Southern Illinois University Press, 1989): 29 – 39. Probably the best background reading for Dewey's concept of human nature is his 1922 work, Human Nature and Conduct. For that see, Dewey, John. Human Nature and Conduct in Dewey, John. The Middle Works: Human Nature and Conduct 1922, Vol 14, 1899 – 1924, ed. Jo Ann Boydston, (Carbondale: Southern Illinois University Press, 1988). Also see, Wolstein, Benjamin. "Dewey's Theory of Human Nature," Psychiatry, 12 (1949), 77 – 85. There are several secondary works on Dewey's concept of human nature and Wolstein's is one of the best.

5. Jenson, Hans E. "The Theory of Human Nature," Journal of Economic Issues, Vol XXI, No. 3, September 1987, pp. 1047.

6. Ibid.

7. Ibid.

8. Dewey, John. Democracy and Education, in John Dewey: The Middle Works: Democracy and Education, Vol 9, ed Jo Ann Boydston (Carbondale: Southern Illinois University Press, 1985): 297.

9. Ibid: 269.

10. Ibid.

11. Ibid: 270.

12. Dewey, John. "The Problem of the Liberal Arts College," in John Dewey: The Later Works: Essays, Reviews, Miscellany, Vol 5, 1942 – 1948, ed. Jo Ann Boydston (Carbondale: Southern Illinois University Press, 1991): 279.

13. Ibid.

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, 19): 394 – 395. Dewey actually made the case for children reading the classics much earlier in a 1909 article entitled, "The Moral Significance of the Common School Studies that was first published in Northern Illinois Teachers' Association, Topics for General Sessions: Moral and Religious Training in the Public Schools, November 5th and 6th, 1909, Elgin, Illinois, pp. 21-27. See it in Dewey, John. The Middle Works: Essays on Pragmatism and Truth 1907 – 1909, Vol 4 1899 – 1924, ed Jo Ann Boydston (Carbondale: Southern Illinois University Press, 1977): 205– 213.

15. Ibid.

16. Dewey. Art as Experience, in Boydston: The Later Works: 348.

17. Stone, George C. "John Dewey's Philosophy of History," Journal of Philosophy and History of Education, Vol Number 45, 1995, pp. 182 – 189.

18. Dewey. Democracy and Education, in Boydston: The Middle Works: 267.

19. Lagemann, Ellen Condliffe. An Elusive Science: The Troubling History of Educational Research. Chicago: University of Chicago Press, 2000.

THE LEARNING OF LIBERTY: SLAVERY AND THE ROLE OF CHRISTIAN EDUCATION IN LITTLE DIXIE, MISSOURI, 1820-1860

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When one thinks of antebellum southern cultural history, one usually looks to the deep South rather than the border states of the upper South for answers. Although it has generally been overlooked by cultural historians, the upper South is also rich with southern cultural history, particularly in the areas of religion and education. Rural antebellum central Missouri is no exception because of its slave population and its frequent interaction between slaves and masters. The master-slave relationships that developed in religion and how they affected education (broadly defined as the transmission of Southern culture) are an important aspect in understanding this region of southern cultural history. Central Missouri, or what has become known as "Little Dixie," provides an excellent setting in which to examine religion where the slaves and slave owners frequently interacted which helped create, as well as sustain, this regional Southern culture. Although, Missouri's total slave population was among the lowest of the slave states, the seven counties of Clay, Lafayette, Saline, Cooper, Howard, Boone, and Callaway were at the heart of the "Black Belt" in Missouri, and they consistently contained the largest population of slaves in Missouri throughout the antebellum period. In terms of percentages, the slave population in these seven counties was comparable to many of the areas in the deep south.[1]

Between 1820 and 1860, slavery in central Missouri shaped the lives of most blacks and whites in this important section of the upper South. Research on this still relatively obscure part of the periphery of the antebellum South has uncovered important educational aspects of the relationships between slaves and slave owners. Several historians have uncovered some aspects of their interaction such as the treatment of slaves, the buying, selling, and valuation of slaves, the management of slaves, and the nature of the slave community itself. Many of these histories have examined slavery from the standpoint of a paternalistic planter class looking after a deprived race of people, or from the position that slaves were the victims of white oppression. Others have depicted the various societies or "slave communities" that slaves carved out for themselves in an oppressive culture.[2] They generally have not, however, focused on the interactions between the slave and the slave owners from an educational or religious perspective, in particular in an upper south state like Missouri where there was a large number of small farms with few slaves. A clearer understanding of this unique relationship in religion is vital to understanding the formation of southern culture because to understand

the slave requires an understanding of the master who attempted to control his property and to understand the master requires an understanding of the slave who longed to live a life of freedom. Slave and master cannot be fully understood in isolation from each other. Both masters and slaves contributed significantly to the making of southern culture, particularly in religion; therefore, the perspective of both masters and slaves will be examined.

Little Dixie's religious fabric offers insights into the complex relationships between masters and their slaves and the place of religion in the transmission of culture in the region. Religion in areas such as Little Dixie where the majority of farmers worked small farms with relatively few slaves had its own unique and profound development in the slave community. Indeed, throughout the antebellum period, religion was a powerful force in the lives of many Little Dixie slaves. Religion, in many ways, supplied the slaves in central Missouri the inspiration to exercise control over some of their own affairs. Slaves desired freedom and through their religious practices were able to gain a sense of it. The relationship between master and slave in Little Dixie encouraged the slaves to develop a greater sense of autonomy.

The Great Revival that occurred during the early nineteenth century did not ignore Little Dixie. The religious zeal of this movement coincided with the rapid population growth in Missouri after 1816, and the people of Little Dixie demonstrated their pride and enthusiasm at the prospects of being a part of a thriving region. One observer wrote in the *Missouri Intelligencer*, that the wilderness of central Missouri has been "converted into productive fields," and is now filled with an "intelligent" and "dense" population that will soon be "improved by art, and drawing wealth from its rich sources of commerce."[3]

Many of the settlers who came to Little Dixie during the mid-1820s were men of wealth. The Panic of 1819 slowed immigration but did not prevent wealthy slave owners from coming to central Missouri. According to one prominent settler, these immigrants, who were generally "persons of considerable property and respectability–having with them slaves and considerable money ...,"[4] made their way to central Missouri, and drove out many of the old settlers who liked to live on the fringes of more settled areas. The immigrants left their worn out farms in the east and were lured to the abundant lands of Little Dixie. They had high expectations of gaining greater wealth, establishing large plantations and becoming the economic, political, and social leaders

of Missouri. They were ambitious and aggressive and gauged themselves by the number of corn-cribs, smoke houses, and slave quarters they owned. Many lived in double-log cabins and longed for the day to own large plantations that would rival those in the deep South.[5] However, by 1860 few owners in Little Dixie owned enough slaves and land to compete with their contemporaries in the deep South.

Although Missouri was not a large slave holding state, slaves existed in substantial numbers in the seven counties that made up Little Dixie. Through immigration and naturalization, the slave population steadily increased making Little Dixie a significant slave region in the upper South. Throughout the antebellum period, the slave population made up a significant proportion of each county's total population. By 1860, slaves in all Little Dixie counties constituted 29 percent of the population.[6]

In addition, throughout the antebellum period only about 12 percent of free families in the entire state of Missouri owned slaves.[7] However, in the seven counties of Little Dixie this percentage was considerably higher. In the 1850 and 1860 censuses, the percentage of families owning slaves in each county of Little Dixie far exceeded the 12 percent average in the state. The percentage of slave owning families was 43% in 1850, while in 1860 the percentage was 37%.[8] The number of families that owned slaves in Little Dixie also steadily increased between 1830 and 1860. Although there was a decrease in the percentage of slaveholding families between 1850 and 1860 in Clay, Boone, Saline, Cooper, and Lafayette Counties, the number of families owning slaves increased. The reason for the decline in the percentage was that the total number of families moving into Little Dixie increased and not all of these families owned slaves.[9] This is not to imply that the peculiar institution was declining in Little Dixie because of more non-slave owning families inhabiting the area. In fact, slavery became stronger economically in Little Dixie because each year the number of slave-owning families also increased.

Whatever the reasons for its existence in Missouri, slavery was a major driving force in Little Dixie society. What is unique about Little Dixie is that it did not follow many of the demographic trends that the deep South demonstrated. In southern antebellum society, it was assumed that to belong to the planter class, a slave owner should own at least twenty slaves.[10] In fact, few slave owners in the deep South could acquire that many slaves. Only about 12 percent of the slave owning families throughout the South had more than twenty bonded servants. Moreover, the majority of slaves lived and worked on these plantations. With some regional variation, the majority of the slave owners did not own the majority

of the slaves. Throughout most of the deep South, about 75 percent of the slaves belonged to 12 percent of slave owning families.[11] This created a unique plantation society and culture known only to the deep South. The planter aristocracy that developed in the deep South was a small minority, not only among the entire southern population, but also among slave owners as well. In upper South regions like Missouri's Little Dixie, which were also deeply involved with slavery, plantations like those in the deep south rarely existed.

As a plantation society evolved in the deep South, a different slave culture emerged in Little Dixie. When the figures on the number of slave owners in the deep South with twenty or more servants are compared to the number of slave owners in Little Dixie with more than twenty, the differences became very apparent. Little Dixie did not have as high of a percentage of slave-owning families with more than twenty slaves. If 12 percent of the slave owners in the deep South constituted the planter class, this percentage was much lower in Little Dixie. Between 1830 and 1860 the percentage of slave owners with more than twenty slaves never exceeded 4 percent leaving about 96 percent of slave owners out of the planter class. If a family in Little Dixie owned more than twenty slaves, they usually did not own more than thirty slaves.[12] Consequently, the majority of the slaves in Little Dixie did not live on large plantations as they did in the deep South. The majority of the slave population in Little Dixie lived and worked on small farms where there were less than 20 bonded servants. In 1830, approximately 8 percent of the slaves in the seven counties of Little Dixie lived on plantations. This figure jumped to about 10 percent in 1840. The percentage of slaves living on plantations rose to approximately 17 percent by 1850, and to 19 percent by 1860.[13] Comparing these figures to those in the deep South in which about 75 percent of the slaves were owned by a mere 12 percent of slave owners, makes it clear that Little Dixie did not develop a plantation culture. Dominant in the deep South, plantations were rare in Little Dixie. Although there were fewer slaves, and fewer plantations, slaves were more evenly distributed among the white population in Little Dixie.

Comparing the average number of slaves per slave owner will further explain that a plantation society did not emerge in Little Dixie. By 1860 in the deep South, owners averaged 12.7 slaves while in the upper South the average was 7.7.[14] Little Dixie was below the upper South average with 6.1 slaves per owner.[15] Although the average number increased each year for each county, the average number of slaves owned was still considerably below the number to qualify as a planter.

There are some striking similarities, however, between the black belt of the deep South and Little Dixie. By examining the entire population of Little Dixie and comparing the number of families owning slaves to the number of families owning slaves in various parts of the deep South, the percentages are quite similar. By 1860, Howard County had similar figures to Mississippi and South Carolina. Each had approximately 50 percent of their families owning slaves. In Boone, Cooper, and Lafayette Counties the percentage of families owning slaves was approximately 33 percent, which was the same for Alabama, Louisiana, and Florida.[16]

The pattern of slave distribution and ownership had an important influence on the lives of everyone in Little Dixie. The settings for learning were quite different in Little Dixie than in the plantation society of the deep South. Rather than living on large plantations, most of the slaves in Little Dixie lived on small farms where there were fewer than twenty bonded servants. Although most farms remained relatively small as compared to the plantations of the deep South, many owners believed that slave labor would move them into commercial agricultural production rather than subsistence farming. Reflecting the southern tradition that immigrants transported to Little Dixie, slaves were expected to do general farm work in tobacco production and hemp manufacturing, which were the two main agricultural products that were brought from Kentucky and Tennessee.

As this population increased and the prospects of a thriving community became clear, many of the Christian denominations dispatched their traveling ministers to the region. The itinerant ministers and circuit riders were principal figures in the religious lives of the people in central Missouri during the 1820s. They roamed much of the Little Dixie region teaching and spreading the gospel, which laid much of the foundation for religious instruction for both slaves and owners throughout the antebellum period.

In 1818, the Baptist minister and ardent educator, John Mason Peck, one of the most prominent traveling ministers to teach the gospel in Little Dixie, sought to educate those living in this newly settled area. As a traveler to this region, Peck had a different view of the people of central Missouri from what many of the Little Dixie people had of themselves. Peck, who once met and preached to Daniel Boone, believed most of the early residents who were looking to live a life away from civilization were lacking in family government, somewhat superstitious, and very irreligious. But, he noted that among these "squatters" were some upright and pious families with more settling in every day, and with proper religious education would help the region thrive with pious,

Christian families.[17] As late as 1835, the Methodist minister, Jacob Lanius, considered Liberty in Clay County to be filled with irreligion. "Wickedness abounds in this village yet and gambling is becoming very fashionable and popular," he wrote in his diary in 1835. That same year, Lanius wrote that he was excited when a judge attempted to control much of the gambling, drinking, and billiard playing.[18]

One of Peck's goals was not only to expose the people of Little Dixie to the gospel, but also to find particular individuals qualified to continue preaching the gospel after his departure. Peck often wrote detailed descriptions about many of the families he encountered, judging whether they could bear the burden of the ministry. He concluded that most of the people he contacted needed the guidance and wisdom of well-trained and intelligent ministers. On a visit to Salem Church, a Baptist congregation in Chariton County, Peck encountered two men, William Coats and Thomas Smith, who were quite involved in the church by leading prayer meetings until traveling ministers, like Peck, arrived to preach more formal messages. According to Peck, Coats was not quite prepared to preach the gospel until he had further training. He wrote,

> ... the mind of Brother Coats, before referred to, had been stereotyped with the fallacies he had heard, mixed up with gospel truth, from early life. He was a plain, strong-minded man, who read the Bible and thought out its meaning for himself; but he had been trained under that mode of preaching which hampered his feelings.[19]

Brother Thomas, on the other hand, Peck believed was ready to undertake the ministry. Thomas, Peck wrote, "was an active intelligent man, with a clear, strong mind, and one of the very few lay-brethren I found who understood the duty of a Christian professor."[20] Peck was convinced that it was important to spend time instructing the more pious families and individuals he encountered because those who lived in remote areas rarely had the opportunity to visit with a minister to receive consolation.[21]

During the first few years of rapid settlement, the people of central Missouri lived rather precarious lives. The secluded living conditions for some of these people were welcomed; however, for most it was foreboding. Although many of the families remained isolated, most of these people preferred some social contact, which often came in the form of an occasional itinerant minister.[22] One of the goals of many of these early missionaries was to bring some stability and organization in these people's lives, particularly in their spiritual lives. It was not uncommon for the ministers to set up in advance organized meetings or services with prepared sermons

before arriving at a church, a home, or a settlement.[23]

Organizing churches or assisting already established churches were also a part of the plan for the early itinerant ministers. Ministers and denominations assisted in a variety of ways. Of the preachers from the two most dominant denominations, the Methodist circuit riders were most likely to travel from settlement to settlement helping and establishing churches while Baptist ministers attempted to live among the people they served.[24] William Coats and Thomas Smith established Salem Church just six months prior to Peck's visit. He was the first itinerant minister to visit the church since its beginning. People from throughout the settlement traveled between 10 and 15 miles in December to hear Peck preach the gospel to them. In his efforts to help solidify the church, Peck had long conversations with William Coats about the duties, responsibilities and hardships of the ministry. Peck's advice and teachings must have paid off because within two years, Coats was numbered as one of the Baptist ministers.[25]

In struggling to establish churches, itinerant ministers and circuit riders in Little Dixie faced many challenges in their ministry throughout the antebellum period. Not only did they have to battle the elements when traveling, but they also had to contend with drunkards and lawless people who had little tolerance for the preaching by traveling evangelists. The settlers, who lived an exciting and stressful frontier life, often turned the Sabbath into a day on which to enjoy recreation such as hunting, fishing, card-playing, dancing, and drinking. Sunday church services were infrequent, particularly during the 1820s, and many of the frontiersmen refused to hear a minister speak about giving up ungodly ways and living a pious life.[26]

Most of the services during these early settlement years were camp meetings. These were highly charged emotional meetings that often lasted for several days. The messages preached at these meetings were designed to fill the listener with such passion toward changing his or her lifestyle by leaving the sinful life and believing in the salvation. It was not uncommon for those attending the camp meeting to display fainting, body jerking, and dancing. Although Peck was not against the camp meetings, he had reservations about them. He believed that they should be controlled and monitored so that they were not mere social gatherings and to insure that excessive emotionalism did not overshadow true conversion experiences.[27]

Between 1820 and 1830, camp meetings were common in Little Dixie until more churches with full-time ministers were established. However, some churches were established in Little Dixie during these early years of statehood. After 1830, camp meetings

for both slaves and owners continued but they became less frequent. By 1820, the newly founded Mount Pleasant Baptist Association, which included five churches: Concord, Mount Zion, Mount Pleasant, Salem, and Bethel Baptist, had grown to 213 members and seven pastors. In Cooper County, the Mount Pisgah congregation had 34 members in 1820 with three elders presiding. By 1822, it had grown to four churches and over 200 members. Churches were later founded in other parts of Little Dixie as well. Lexington in Lafayette County had eight organized churches, all founded by varying Protestant denominations in 1853.[28]

Camp meetings and Sunday church services brought together slaves and slave owners in Little Dixie. These times of worship afforded the slaves time to gather together with slaves from other farms. Unlike many parts of the deep south where slave owners built churches on their own plantations and hired preachers to minister to their slaves, many Little Dixie farmers took their slaves to local churches or camp meetings. As the slaves worshiped together, they were able to make new contacts, interact with other slaves, formulate friendships, develop existing relationships, and hold their own religious meetings. This gave the slaves the opportunity to exercise some control over their own affairs. Although they were not able to gain total control of their lives, they were able to monitor their own behavior and on many occasions listen to black preachers who ministered to them in ways that appealed to them.

The noted southern historian, John Boles, has shown that in many parts of the antebellum south, slaves actively attended church services and became members. In most regions, he stated, the slaves represented between 20 and 40 percent of the Baptist congregations, while in a few areas the percentage was more than 50 percent. Regardless of the percentage of slaves that attended from region to region, owners and slaves worshiped together. They prayed together, sang from the same hymnals, heard the same sermons, and participated in communion with each other. Boles observed that when some congregations built new church buildings, slaves were usually given the old buildings that were adjacent to the new building to hold their own services. White members usually monitored these services; however, it does raise the possibility that the white owners recognized the special religious needs of slaves that only they could provide themselves.[29]

In addition, Boles argued that "the so-called underground church, the invisible institution of covert worship services held deep in the woods or secretly in slave cabins and urban cellar ..." were " ... insufficiently understood and greatly exaggerated."[30] According to Boles, church worship, whether in

mixed churches or all black churches, was more important to slaves than attending backwoods services. Although he acknowledged the existence of the underground church and did not deny its importance, Boles claimed that the worship conducted by the slaves outside the church was an extension or supplement to the public worship that was conducted inside the church. On Sunday afternoons, slaves often gathered together to review, supplement, and preach what they learned at the morning service with greater enthusiasm with little observation by the whites.[31]

It is difficult to determine with certainty what percentage of Baptist church congregations, or any of the other denominations in antebellum Little Dixie, were slaves because church records are sketchy. However, some of the churches kept records of the number of slaves that joined. Blacks did represent between 20 and 40 percent in some of the churches. For example, between 1837 and 1844, the Columbia Baptist Church in Boone County indicated that of the 129 members, 49 were slaves, which is 37 percent of its members.[32] In stark contrast, the Bear Creek Christian Church in Boone County identified that very few slaves were members. Between 1824 and 1860, only five slaves joined the church compared to the numerous whites that joined.[33] By 1844, the minutes of the Little Bonne Femme Baptist Church in Boone County pointed out that their membership had grown to 120 members, of which 33 were slaves. Between 1844 and 1860, the church grew by 167 members of which 31 were slaves.[34]

Slaves in the seven-county region actively participated in church services, although they were often segregated from the whites. Slaves were usually required to sit in galleries. Isabella Henderson, a young slave girl in Saline County who was interviewed in 1937, remembered joining her master's church. The interviewer quoted Isabella, "I remember j'inin' the white folks church in old Cambridge. They had a gallery for the slaves."[35] Sometimes the slaves became emotionally involved with the sermon and began to shake. Isabella went on to say that, "There was one old woman named Aunt Cindy .... One Sunday she got 'happy' and commenced shoutin' and throwin' herself about. White folks in the seats below hurried to get out from under the gallery, fearin' Aunt Cindy, was goin' to lose her balance and fall on them."[36] "Uncle" Peter Clay of Liberty also recalled attending his master's church and being required to sit in the gallery. He commented that during communion, the whites would be served the cup first, and the same cup would then be passed to the slaves.[37]

Some slaves involved themselves with their church in other ways. For example, the Cedar Creek Primitive Baptist Church in Callaway County hired a slave by the name of Sam for the purpose maintaining the meetinghouses and bringing water. Apparently, these duties were in addition to his slave duties because he received payment for his work. After seven months of working for the church, the church decided to double his wages because of his outstanding performance.[38]

Slave owners also took their slaves to camp meetings for further religious experiences. These camp meetings were less formal than Sunday church services because segregation rules were more lenient. Richard Bruner, a Saline County slave, remembered that, "we went to de white folks church on Sundays, when we went to camp meeting we all went to de mourners' bench together. De mourners' bench stretch clear across de front of de Arbor; de whites and de blacks, we all just fell down at de mourners' bench and got religion at de same place."[39] Some slaves were permitted to choose the church they wanted to join, and did not have to join the church of their masters. As Bruner explained, "ole Marsa let us jine whichever church we wanted, either de Methodist or Baptist."[40]

Camp meetings were usually supplemental to the Sunday services. Slaves would sing the songs and repeat the prayers that they learned in church with their masters. These camp meetings were usually very influential in the lives of the slaves, as Charles Butlington delighted in remembering a camp meeting at a place called Bel Air in Cooper County.

I member berry distinctly of a camp meetin' held close to my Marster place. The place was called Bel Air in Cooper County…Preachers in that day conducted the services in the following manner. He would word out the song two lines at a time, the congregation committing this to memory would sing these two lines, then two more lines were worded out and so on until that song was ended. One of the songs used worded out as follows:
Come let us now forget our birth and think that we must die—all sing.
What are out best delights on earth, compared with those on high—all sing
O here the mortals weep no more and there the wearied rests."
Then the preacher he'd get up and call on someone to pray, just like to-day. Some could gather up something to say, others expected the Lord to do it all. By using such expressions as Lord help, Lord make me what I orter be, I wants to be a Christian, Lord I believe, Lord pour down the Holy Ghost" etc. Then we'd sing some more such as "Amazing Grace, how sweet the sound that saved a wretch like me. Then pray again,

using the same expressions and others as Lord, don't you know me, I'm your follower, Yes Lord, we adores thee, come Gabriel any time we'se all ready to go. Had very little preaching, mostly praying and singing."[41]

The importance of these slave camp meetings is evident in the fact that even after spending most of their time laboring for their masters, slaves would often put in additional time to construct shelters and benches for their services. Many traveled barefoot five to six miles from surrounding farms to participate in the services. They built roofs out of logs cut down from nearby trees, covered them in brush, and split logs for benches. They used drip-lamps made from strips of cloth and pig grease for light.[42]

Many churches allowed slaves to meet and hold services on their own. In an 1855 letter to his wife, J. E. Hawley indicated that slaves were given the opportunity to occupy a church in Columbia in the afternoon. He wrote, "this afternoon one of the largest churches was occupied by the colored gentlemen and ladies (slaves!)." He went on to point out the seriousness, pride, and respect the slaves had toward their faith. He wrote, "would to God this Harriet Beecher Stowe could have witnessed the streets thronged with the happy groups of the finest looking blacks you ever believed, dressed in the tip of the fashion in silk furbolos [sic.] and flounces. I would have given a ten dollar bill to have had my family group at home, to behold the scene with me."[43] The Bethel Baptist church in Saline County hired a white minister to preach to the slaves once a month "for the benefit of the cold. people of the neighborhood."[44] On numerous occasions, the Methodist Circuit Rider, Jacob Lanius mentioned in his diary preaching at all-black church services and camp meetings in Little Dixie.[45]

When slaves had their own services, whether camp meetings or Sunday services, a black preacher often presided over the ceremony. When James Hudson a slave who moved from Alabama to Columbia and joined the Columbia Baptist Church in 1840, he was given a license to preach the gospel to the slaves of the church. The letter that accompanied him stated that James possessed the talents and skills of a minister of the gospel and should be allowed to preach.[46] The Grand Prairie Baptist Church, a white church in Callaway County, asked a black man by the name of Lewis to preach in its church. They must have been impressed with his talents because the minutes read that Lewis had the "privilege of preaching or exercising his gifts as a preacher whenever circumstances may make it convenient for him to do so."[47]

Congregations, both white and black, were expected to supervise the moral conduct of their members and to counsel those who disobeyed the moral standards of the church. In essence, churches functioned as moral courts and for the slaves this had important social implications. Private and public lives were critically examined and anyone who broke the rules could be censored or even dismissed from the church. According to Boles, when slaves participated in the hearings of a church member who was accused of moral misconduct, they were often treated as equals to whites.[48] Whether it was the emotional feeling of being filled with the spirit, preaching, or maintenance work, by engaging themselves in religious affairs, slaves were given the opportunity to gain some control over their lives, particularly when it came to the monitoring of each other's behavior.

Monitoring the moral conduct of fellow church members was a significant part of religious life in antebellum Little Dixie. Beginning with the first itinerant ministers until the Civil War, the citizens of the frontier faced the moral codes of their churches. In a frontier society, the scrutinizing of morals was perhaps more significant than in the larger cities in the east because of the sparse population. Any deviation of proper conduct was newsworthy and church trials became well known. If a fellow church member were to break the rules, his or her standing within the community was in jeopardy. Church members feared both the discipline imposed by the church and the fact that news of their transgression would spread throughout the community.[49]

Church members of all denominations who broke the customary rules were often disciplined for actions relating to fighting, gambling, swearing, adultery, drunkenness, disturbance of worship, and Sabbath breaking. Both slaves and whites were brought before the moral courts, both were generally held to the same moral standards. The standard procedure for many churches on the frontier, particularly the Baptists, was to hold a meeting once a month on Saturday or Sunday afternoon to conduct business. The discussions usually centered on the moral conduct of its members. The accused would stand before a committee and be judged according to testimony presented by witnesses. If the accused failed to appear or his or her explanation was not accepted by the committee, then the member was found guilty and punished. A guilty member was often asked to confess and promise to mend his or her ways with the church and God or faced expulsion from the church.[50]

Disciplining members was often individualized. Depending on the church, the severity of the infraction, and the mood of the congregation, the punishment ranged from the mild to the severe. The Bear Creek Christian Church in Boone County asked Brother Renurd Pig, a white, to leave the church for two infractions – intoxication and beating his slave

girl to death. Another member, Brother Carlisle, was denied admission to the church only because he took two oaths that contradicted each other.[51] The Cedar Creek Baptist Church cancelled Leroy Mullins membership because of swearing. The same church required Roger Wiggington to stand before his congregation and apologize for beating his wife.[52]

Slaves were also brought before the moral courts and disciplined for their transgressions. They were generally held to the same moral standards as whites. Cedar Creek Primitive Baptist Church in Callaway County brought up charges against a slave named Adam for disorderly conduct, which was a standard charge against church members. Adam was found innocent of this charge. However, he was found guilty of a later charge of committing adultery and excommunicated for it.[53] Another Church in Callaway County, the Grand Prairie Baptist Church, also held a trial for a slave named George in 1852. He was accused of not properly conducting himself as a member of the church. He was brought before the committee, but was found innocent and exonerated of the charges.[54]

It is very significant that slaves were involved in supervising moral conduct and were sometimes asked to serve on the committees when a slave was charged with moral misconduct. The Bethel Baptist Church in Saline County believed that one should be judged by his peers. In 1851, the church asked some of its members who were slaves to serve on the disciplinary committee. The minutes read, " ... the cold. members be required to co-operate with the whites in conducting cases of discipline, and whatever else may be necessary to promote good and piety amongst themselves."[55]

As owners and slaves interacted in the realm of religion, slaves in Little Dixie were able to forge some sense of autonomy and to have some control of one very important aspect of their lives. In no other public arena could the slaves have achieved this. The judicial system prevented slaves from gaining autonomy because slaves could not testify against whites. Sunday church services and sporadic camp meetings brought slaves together from different farms, which allowed them to act somewhat as a community. As they socialized at religious meetings, communicated with each other about Christianity, learned the moral codes, and watched over each other as Jesus directed, the slaves of Little Dixie did not totally concede to their master's power and therefore gained some control over their own spiritual education.

ENDNOTES

1. Later, most of central Missouri became known as "Little Dixie." It has been speculated that the origin of the term dates back to the end of the Civil War. The boundaries of the region have been redefined on several occasions. However, the first attempt to place boundaries on the region was in 1941 when Paul I. Wellman wrote "Missouri's Little Dixie is Real Although it Appears on No Maps," *Kansas City Times*, Dec. 5, 1941. By drawing his conclusions based on Democratic party lines, he claimed that the region consisted of 14 counties. Robert M. Crisler redefined the boundaries in 1948 with his study, " Missouri's 'Little Dixie'" *Missouri Historical Review*, 32 (January 1948). He claimed that not only election returns but the popular use of the term "Little Dixie" by the residents defined the region more accurately to include only eight counties. Slavery, a strong component of antebellum southern culture, was not utilized as a yardstick in these studies. By using economic and cultural criteria, R. Douglas Hurt in his *Agriculture and Slavery in Missouri's Little Dixie*, (Columbia: University of Missouri Press, 1992), defined "Little Dixie" as this seven county region. Historians agree that these seven counties are included in the boundaries of "Little Dixie."

2. See Eugene D. Genovese, *Roll, Jordan, Roll: The World the Slaves Made*, (New York: Random House, 1976); John W. Blassingame, *The Slave Community: Plantation Life in the Antebellum South*, (New York: Oxfod University Press, 1979); Albert Raboteau, *Slave Religion: The "Invisible Institution" in the Antebellum South*, (New York: Oxford University Press, 1978); Thomas L. Webber, *Deep Like the Rivers: Education in the Slave Quarter Community, 1831-1865*, (New York: W.W. Norton & Co., 1978).

3. Missouri *Intelligencer* (Franklin), April 1, 1820.

4. *Missouri Intelligencer* (Franklin), November 13, 1824. See also October 12, 1826, and December 25, 1829.

5. Hattie M. Anderson, "Evolution of a Frontier Society in Missouri, 1815-1828," *Missouri Historical Review* 32 (April 1928), 303-304.

6. Census for 1820; Fifth Census or Enumeration of the Inhabitants of United States, 1830; Sixth Census or Enumeration of the Inhabitants of United States, 1840; Seventh Census of the United States,1850; Population of the United States in 1860.

7. Kenneth M. Stampp, *The Peculiar Institution: Slavery in the Antebellum South*, (New York: Knopf, 1956), 30.

8. Manuscript Census Returns for Boone, Cooper, Howard, Lafayette, Saline, Clay, and Callaway Counties Missouri. Slave Schedule, Seventh Census of the United States, 1850, Slave Schedule, Eighth Census of the United States, 1860, State Historical Society of Missouri, Columbia.

9. Robert W. Duffner, *Slavery in the Missouri River Counties, 1820-1865*, (Unpublished Ph.D. Dissertation., University of Missouri, 1974), 17.

10. Stampp, 30.

11. Ibid., 30-31.

12. Duffner, 24.

13. Manuscript Census Schedules, Slaves, 1830, 1840, 1850, and 1860.

14. Stampp, 31.

15. Manuscript Census Schedules, Slaves, 1850, 1860; Agriculture of the United States in 1860, 233-34.

16. Duffner, 20.

17. John Mason Peck, *Forty Years of Pioneer Life*, edited by Rufus Babcock, (Carbondale: Southern Illinois University Press, 1965), 126-7, 144-50.

18. Lanius Diary.

19. Peck, 130.

20. Ibid.

21. Ibid., 131.

22. R. Douglas Hurt, *Agriculture and Slavery in Missouri's Little Dixie*, (Columbia: University of Missouri Press, 1992), 189.

23. Peck, 144, 150.

24. Hurt, 189-190.

25. Peck, 129.

26. James A. Hazlett, "The Troubles of the Circuit Rider," *Missouri Historical Review,* 39 (July 1945), 427.

27. Peck, 130-134, 151.

28. Hurt, 193-194.

29. John B. Boles, *Black Southerners: 1619-1869*, (Lexington: University Press of Kentucky), 158-159.

30. Ibid., 163.

31. Ibid., 163-164.

32. Columbia Baptist Church Minutes, I, 1844.

33. Bear Creek Christian Church Minutes, p. 3-4, 27, 30-3, 38-40,44.

34. Little Bonne Femme Baptist Church, List of Members, II, p. 5-13.

35. George Rawick, *The American Slave: A Composite Autobiography*, Vol. 2. (Westport, Conn.: Greenwood Press, 1977), 194.

36. Ibid., 128.

37. Harrison A. Trexler, *Slavery in Missouri, 1804-1865*, (Johns Hopkins University Studies in Historical and Political Science, series 32, no.2, Baltimore: Johns Hopkins Press, 1914), 84.

38. Cedar Creek Primitive Baptist Church, Callaway County, Minutes, December, 1851, July, 1852, January, 1854, p. 65,67, 68, 72.

39. Rawick, 154.

40. Ibid., 154

41. Ibid., 156-157.

42. Ibid.

43. J. E. Hawley to his wife, June 10, 1855, in Hawley Papers. Although he did not indicate which day of the week; however, it was most likely Sunday afternoon.

44. Bethel Baptist Church, Saline County, Minutes, September, 1850, January, December, 1852, p. 49, 65, 76.

45. Jacob Lanius Diary, January 9, April, May 2, 1834, March 9, 23, 1836, July 22-24, 28, 1836, p. 12, 21, 22, 47, 48, 61, 62.

46. Columbia Baptist Church, Minutes, June, 1840, I.

47. Grand Prairie Baptist Church, Callaway County, Minutes, February, April, 1856, 68-9, 74.

48. Boles, 160-161

49. Leslie Gamblin Hill, "A Moral Crusade: The Influence of Protestantism of Frontier Society in Missouri," *Missouri Historical Review*, 45 (October 1950), 22.

50. Boles, 161

51. Hill, 26, 28.

52. Ibid.,30.

53. Cedar Creek Primitive Baptist Church, Callaway County, Minutes, October, November 1845, June 2, July, August, 1846, May, 1847, p. 47-49-52.

54. Grand Prairie Baptist Church, Callaway County, Minutes, July, August, 1852, p. 54-55.

55. Bethel Baptist Church, Saline County, Minutes, September, October, 1851, p. 62-63.

'LEARNING BY DOING,' THE DEVELOPMENT OF A CONSTRUCTIVIST PROGRAM: PUTTING DEWEY INTO PRACTICE

Martha Tevis and John McBride, University of Texas-Pan American

For the past several years a unique graduate program that has been offered to public school teachers of mathematics and science in the Lower Rio Grande Valley of Texas at the University of Texas – Pan American (UTPA). Some comments from graduates of this program are; "It has "changed my life, " resulted in "bringing activities from the university classroom to public school classrooms to the home of my students." " ... helped me achieve a masters degree which would not have been possible for me as a mother of five—three of whom are enrolled in a university and caused me to continue being in the classroom." "I found that teaching can be fun and I can relate mathematics to real life issues." "I have learned effective ways to involve parents in daily homework assignments and mini-grant projects." Many wrote that as a result of the program, they wrote and were awarded grants. So often the graduates say that this masters program has reinvigorated their teaching and brought excitement to their classrooms. The success of this program can be attributed to incorporating many of John Dewey's ideas into the program.

Background of UTPA

This program was developed at the University of Texas-Pan American in Edinburg, Texas. The area from which students are drawn includes Hidalgo, Willacy, and Starr counties. The largest county, Hidalgo, is the number one metropolitan poverty area in the United States. Starr County is a poverty pocket with third world poverty in much of the county and about a 40% unemployment rate. The graduate students teach at schools with over 90 % Hispanic students, a mirror of the 88% Hispanic representation in the university's student body of more than 17,000. These students must deal with the problems caused by both poverty and bilingualism. Two of the areas of concern in the Lower Rio Grande Valley of Texas are science and mathematics. Few public school students were entering high school or college with an interest in pursuing science related professions or fields requiring mathematics when this program began in 1993. This program's focus is to offer a program that will give teachers the ability to begin to change this.

In 1993 Dr. Robert Reeve responded to an announcement from a new Regional Science Collaborative Office in Austin funded by Eisenhower grant funds. He soon contacted fellow science educators, Dr. John McBride in the College of Education and Dr. John Villarreal in the College of Science and Engineering, and they wrote grants for workshops for science teachers. After a short time it became evident that the teachers wanted more than a workshop experience, and at that point graduate courses began to be offered. In 1995, one student graduated, in 1996 three, and by December 2004, eighty students had graduated from the program. The retention rate after the first semester has been excellent and by the end of the academic year 2004-2005, 95-100 will have graduated with masters degrees in education. A total of about $750,000 in tuition grants have been received from the Regional Science Collaborative, NASA, the University of Texas Health Science Center at Houston, and Frito Lay.

By 1998, Dr. Martha Tevis had joined the program faculty as graduate advisor and teacher. The faculty members in the program began to work out a philosophy that would inspire teachers and, when applied, excite students. All agreed that the ideas of John Dewey best fit the goals they wanted to achieve.

The Teacher

With regard to the place of the teacher, Curtis and Boultwood see Dewey's idea of "the teacher as a stage manager" [rather than] "as a player strutting and fretting."[1] The teacher problem solves the organization of material until something "works."[2] Children will respond to activity in the learning situation, and the classroom should provide those experiences.

However, Dewey would not want to dissociate the child from the parents and community. This became a central focus of the program since many of the students in our graduate students' classes came from homes where many parents had only a few years of schooling with some classified as "illegal aliens," spoke no English and were in such awe of the schools that they were afraid to go to the schools and talk with teachers.

The professors agreed that the solution was to involve the parents in their children's education. In developing this aspect of the program Dewey's description of the fourfold interests of children as "making things (construction), finding out (inquiry), expressing themselves articulately, and communicating"[3] were stressed. Two examples will be cited.

Each summer a distance learning course in science is offered with the University of Texas Health Science Center in Houston where approximately 400 researchers are conducting "cutting-edge" research. Each summer various aspects of a different topic are addressed. Ten to fourteen researchers, who can also see the graduate students and can be seen by the students, present their latest findings; then the

graduate students take their ideas to a seminar and develop questions and come back another day for in depth discussions with the researchers. At times some of their public school students are also in attendance. In the fall the graduate students take information from this course back to their students who must take it back home to teach their parents and then report back. One area of high interest concerned diabetes because the incidence of diabetes is especially high among Hispanics in this geographical area. The parents showed a high interest level here.

The second example is the development of grants for the public school students who prepare for a Science Achievement Day. The graduate students ask their students to form science inquiry groups to write mini-grants for cooperative projects. The grants are from $250-400 and are for elementary and secondary. Then, they present the completed projects at a Science Achievement Day where the parents are in attendance. There are certificates for all but no prizes such as first or second place because this is not a competition but a format for them to display their creativity. At the Science Achievement Day the students in the science inquiry groups come in and set up their projects, and half of the students present and then answer questions from the other half and their parents. After about half an hour, they change places. To watch a fifth grader seriously presenting his or her project and then answering questions about it in a clear and intelligent manner with parents and high school students listening intently is to watch Dewey's ideas in action.

All students receive NASA Junior Scientists T-shirts, and the second year that there was a Science Achievement Day the parents all requested T-shirts for themselves, a mark of the program's success at unifying parent and child in the educational process. At the succeeding Science Achievement Days now parents come expecting T-shirts. This sends a signal of approval from the parents to the child.

The Curriculum

In reviewing the curriculum the program has sought to reflect Dewey's statement, "If I were asked to name the most needed of all reforms in the spirit of education I should say, 'Cease conceiving of education as mere preparation for later life, and make of it the full meaning of the present life.'"[4] Dewey believed that the curriculum must relate to the child's experience, "and he was not satisfied with 'learning' activities that merely pleased or entertained children"[5]because they would not lead to interaction between the student and curriculum. In the next section the final Practicum Projects of some of the teachers in the program will illustrate the implementation of this belief.

Student Achievement

The state of Texas has a strong emphasis on testing in order to prove accountability. The practice of "teaching to the test" has not been popular with teachers because it results in rigidity in instruction. This program has offered teachers an opportunity to circumvent much of the dreary and boring methods of teaching to the test and has given them the knowledge with which to construct creative ways for their students to truly learn and understand, "to internalize," the information necessary for passing the tests. The results that the teachers have had have energized them and renewed their initial excitement about teaching. As they watch students begin to enjoy learning because they understand the concepts, the teachers see hope where before too often there was failure.

The program is designed in a research sequence. At the beginning of the program the teachers take a beginning research course, where they develop a qualitative paper and a quantitative proposal based on the qualitative paper. In the middle of the program they take a course where they develop an in depth proposal for a method of raising student achievement in at least one of their classes. The culmination of the various courses in the program comes when the student takes a Practicum course in the final semester. During this course the student implements the proposal with his or her students. An approved pre-test and a post-test are given. The demographics of the school or district are given as well as the activities involved, and the methodology required. Finally an evaluation of the results is described though a Power Point presentation and a paper. During the process of the experiment the university faculty member visits the classroom to view the methodology in action.

Projects from the spring of 2004

One teacher raised the level of achievement in one of her classes through the use of cooperative learning methods. She teaches at Ann Richards Middle School in La Joya Texas, a school district of 23,0000, in a Title One School which has 845 students of whom 780 are classified as "at risk." She compared two eighth-grade classes in which she used cooperative learning strategies with one class in which she did not use cooperative learning. The students were assessed using the following: Benchmarks, Pretest, Posttest, TAKS 2003, TAKS 2004, six weeks grades. The increase in level of achievement from the pre-test to the post-test for those who had had cooperative learning methods ranged from 15 to 35 points with most gaining about 25 points in their TAKS scores over a one semester period. The scores of 33 of the 40 students tested showed significant gains in comparison to the other class, for 7 there were no differences. She plans to implement this approach in

all classes in the future. The attitude of her students has improved concerning their interest in mathematics.

Another teacher at a middle school in Pharr-San Juan-Alamo ISD decided to use constructivist strategies and reading strategies in his classroom. He was especially pleased with the results of including parents in the learning process. His school, Alamo Middle School, had an enrollment of 1,091 students, 993 of whom are economically disadvantaged and 98% of whom are Hispanic. The pretest was administered December 1, 2003, and the posttest April 13, 14, 2004. He shared the increase in achievement levels with the parents of his students and stated that he found communicating with the parents to be a rewarding experience. In discussing his experience with trying a new approach using what he had learned in his masters program he wrote that he was teaching his students to be teachers for they were taking their projects home, reporting on them to their parents and coming back to class and discussing the experience. His comment was, "The teaching never stops."

A high School Chemistry teacher at Hidalgo High School used inquiry-based strategies learned in the program with her students. The study included two regular Chemistry classes and two pre-AP Chemistry classes, a total of seventy-four students. The four classes were made up of sixty-one juniors and thirteen sophomores. They took a benchmark exam in December and they took their TAKS test in late April. On the December benchmark her tenth grade students had a 42% pass rate, but by April their pass rate was 100%. Her eleventh grade students had an 81% pass rate on the December benchmark and a 93% pass rate in April. Recently she has been selected as the Science Coordinator of a 23,000-student school district, almost entirely Hispanic, in a high poverty area, and she plans to implement her success with inquiry-based strategies there.

One of the teachers participants teaches seventh grade classes at a Title One school, Memorial Middle School in Edinburg CISD, a school with 55 percent of its 1290 students classified as at risk of failing one or

more core areas. In her project thirty-eight students participated in the study for a period of seven weeks. The students were divided into two groups – Group A and Group B. Group A received science instruction with the incorporation of reading strategies and was the experimental group. Group B received the same science instruction as Group A without the incorporation of reading strategies. At the end of the semester the students who had been taught with the reading strategies scored 9% higher on the end of instruction exam than the control group.

A science teacher decided to raise student achievement using the Predict-Observe-Explain Strategy in her Biology classroom at W. A. Todd Ninth Grade Campus in Donna, Texas. Of the 845 enrolled in that school 278 students are Limited English Proficiency (LEP), 672 are economically disadvantaged, and 619 are at risk. She included two pre-AP biology classes in the study. One was the experimental group and the other served as the control group. The experimental group consisted of 28 Hispanic students, 19 female and 9 male. Both classes had identical curriculum but the students in the former class were constantly exposed to the Predict-Observe-Explain strategy which encourages the development of critical thinking. Demonstration, experimentation, and discussion were the teaching methodologies utilized. From January to April the students in the experimental group increased their scores 4.1% while the control group increased theirs only 1.8%.

The Success

Students who have completed a master's degree program which emphasizes the ideas of John Dewey find that they are more enthusiastic about continuing as teachers. Several stated that their masters program had "changed their lives." They comment on the importance of relating school to community to home, on how much the parents have enjoyed being included in the education of their children as if they were part of as team, and how the use of literacy strategies and constructivism in the classroom have made their classrooms places where their students want to go. John Dewey's ideas live on in their class rooms and are as current today as in the distant past.

ENDNOTES

1. S. J. Curtis and M. E. A Boultwood, *A Short History of Educational Ideas* (London: University Tutorial press, 1961), 485.

2. Ibid.

3. Nell Noddings, *Philosophy of Education* (Boulder, CO: Westview Press, 1995), 29

4. "Dr. John Dewey Dead at 92; Philosopher a Noted Liberal," [Obituary] available from http://www.nytimes.com/learning/general/onthisday/bday/1020.html.

5. Noddings, 31.

PAULO FREIRE, TODAY'S PUBLIC SCHOOLS, AND THE PEDAGOGY OF THE OPPRESSED

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Another school year has begun. Children are walking through classroom doors full of excitement and anticipation. The doors of knowledge are opening wide and students are ready to eagerly embrace all that their teachers are prepared to share. Teachers too are excited about the start of the school year. They are excited about the new academic year and look forward to implementing the great teaching and learning strategies they have planned for their students. There is a wealth of positive energy and high expectations for student success from both teachers and students.

Oh, if this scenario held true in our inner-city schools and those in suburbia faced with a dramatically changing student population. This era of accountability through high stakes testing has dramatically changed the educational landscape. "Under NCLB (No Child Left Behind), every school district and every school will be measured, driven, and sanctioned or rewarded on the basis of its students' performance on standardized test" (Lipman, 2004).

Many children entering school this year continue to come from homes where parents are ill prepared to provide the kinds of intellectually stimulating experiences that improve their children's chances of success in school. In many of these homes the knowledge needed to nurture and support the academic growth of children is limited. Many of these parents do not read to and with their children. They do not frequent the library, zoo, science place and other venues that promote learning. Many of these parents have not had the kinds of experiences themselves to share with their children as they pursue academic excellence. Their visits to school are less frequent and often occur only when required, due to some problem.

Teachers often view these parents as an anchor around their children's ankles, sinking them to depths that make academic excellence virtually impossible. This attitude about '*those*' parents and their children has been prevalent in urban schools for decades. These same negative opinions about the parents of the children they teach are growing rapidly in our suburban public schools. "What a shame." We have created an environment, perceptual and real, where teachers, administrators and students fell oppressed in so many ways. Many of these individuals have a diminishing sense of hope. They lack strong convictions that support high levels of student success, and their own. Excuses become the primary mode of discussion. Teachers blame parents, principals blame teachers, students hate school, and

parents just don't know. What a poor excuse this is for lowering expectations of students. What a terrible rationale for education, simply teaching to a state-mandated test for the entire academic year!

Why do these types of perceptions exist in our public schools? While many possible answers to this question exist, this paper will focus on how I think Paulo Freire would answer this question. I will also discuss what I believe Freire would suggest we do to make needed change.

Paulo Freire was a Brazilian educator, activist, and author. He believed that the process of teaching and learning, in most societies, enabled individuals in ways that limited their ability to think and act critically. This form of education, which he described as *banking*, perpetuates existing social, political and economic hierarchies. Freire saw these educational practices as unjust. His life's work was dedicated to eliminating the banking system of education throughout the world.

I believe that Freire would agree that the students described here are members of the oppressed in our society. He wrote,

> Pedagogy which begins with the egoistic interests of the oppressors (an egoism cloaked in the false generosity of paternalism) and makes of the oppressed the objects of its humanitarianism, itself maintains and embodies oppression. It is an instrument of dehumanization (Freire, 1974).

He would tell us that the teaching and learning processes being employed here clearly demonstrate the ill effects of what he and others have called the 'banking' method. Freire would tell us that these students lack the critical consciousness needed to liberate themselves from their culture of defeat. The 'banking' concept of education, Freire says, turns students into mere receptacles passively awaiting bits of information deposited by teachers.

This method of educating students reminds me of a car assembly line. Along this assembly line are basic car frames each in some form of completion. At the first stop along this assembly line you might see gas and brake petals installed. At another stop seats are bolted in place. Doors, steering wheels, transmissions, motors and other parts that make up an assembled car are added at other various stops along this assembly line. The car frame moves down the assembly line and something is added, downloaded, to complete the construction process.

The 'banking' method, it seems, follows a very similar pattern when educating students. At the first stop, often kindergarten, their teachers attempt to

'socialize' students and provide them with some basic foundational information, primarily in the academic areas of language arts and mathematics. At each grade level, stops along the assembly line, information is provided to students as if they too are moving down an educational pathway as inanimate objects. The assembled car is often taken back by the purchaser numerous times to address defects. These students are often stuck with educational defects for the remainder of their lives.

This 'banking' method reminds one of John Locke's tabula rasa theory, which perceived that the child is born a blank slate, taken to outrageous extremes.

> Implicit in the banking concept is the assumption of a dichotomy between human beings and the world; a person is merely in the world, not with the world or with other; the individual is spectator, not re-creator. In this view, the person is not a conscious being; he or she is rather the possessor of a consciousness; an empty "mind" passively open to the reception of deposits of reality from the world outside (Freire, 1974).

This method of teaching and learning addresses the student as if he or she is a lump of clay to be shaped and molded by the teacher. There is little to no input from the student. Any output from the student other than a regurgitation of what the teacher has shared is considered insignificant and often penalized. Educators employing these methods act as if students come to school knowing nothing of value and lack the discipline and desire needed for learning. Therefore, the process calls for students to listen, comply, and not become active learners. In other words, the teacher teaches, while the student memorizes what the teacher teaches. In this method of teaching the student is a passive learner.

> Education thus becomes an act of depositing, in which the students are the depositories and the teacher is the depositor. Instead of communication, the teacher issues communiqués and makes deposits which the students patiently receive, memorize, and repeat (Freire, 1974).

This 'banking' method is a process of teaching and learning supporting the perceptual barriers that slow the process of academic and social growth among many of our public school children. One wonders why this process of teaching and learning is more prevalent in areas populated by the poor—those called minorities—the oppressed in our society. Freire would say, I believe, that the banking method of education is part of a process that supports our economic system. If each person in our society were afforded the same opportunities for a quality education, we would not survive as a nation. Too

many of us would no longer buy into the propaganda that our government fills the airwaves with. After all, there must exist a workforce willing to follow and not question much. The masses must learn to settle for less than the elite, yet feel good about where they currently are. They must also have a hope for a better future for their children. The masses are also taught that their lot is much better than those that are homeless, in prison, and in some cases those of color. The carrot of a better future is dangled before them, yet is perpetually positioned just out of reach for most. Of course a few are allowed to succeed to purposely keep that door of hope for others cracked, at least, somewhat.

Instead of allowing personal choice, the banking method systematically limits the opportunities of the oppressed. Cornel West believes that free-market fundamentalism, our need for greed,

> ... is a major threat to the quality of democratic life and the well-being of most peoples across the globe. It yields an obscene level of wealth inequality, along with its corollary of intensified class hostility and hatred. It also redefines the terms of what we should be striving for in life, glamorizing materialistic gain, narcissistic pleasure, and the pursuit of narrow individualistic preoccupations –especially for young people here and abroad" (West, 2004).

This 'banking' method of education is part of an assimilation process that some believe is necessary for certain groups to become true Americans. I disagree. The American Heritage Dictionary defines assimilation, in part, as "the process whereby a minority group gradually adopts the customs and attitudes of the prevailing culture." Historically one will note that assimilation embraced a melting pot ideology that said to become a true American one had to leave old ways of living behind and adopt 'our' values and beliefs. The banking system of education is indoctrination into these sets of values and beliefs. Yet when looking more closely at the values this society supports, many of us wonder where we fit in. Take a moment to think about the following questions first posited by Allan Johnson (2001) as they relate to our social construction of race and the outcomes for those who do not assimilate.

1. Who would less likely be arrested? Once arrested, who would less likely be convicted? And, once convicted, less likely to go to prison, regardless of the crime or circumstances?
2. Who can succeed without others' being surprised?
3. Who can usually assume that national heroes, success models, and other figures will be held up for general admiration of their race?
4. Who are more likely to be given early opportunities

to show what they can do at work, to be identified as potential candidates for promotion, to be mentored, to be given a second chance when they fail, and to be allowed to treat failure as a learning experience rather than as an indication of who they are and the shortcomings of their race?

5. Who doesn't have to deal with an endless and exhausting stream of attention to their race? They simply take their race for granted as unremarkable to the extent of experiencing themselves as not even having a race?

6. Who has representation in government and the ruling circles of corporations, universities, and other organizations that is disproportionately high?

7. Who has greater access to quality education and health care?

I believe that Freire would say that this practice of indoctrination is not education and must end now. Freire would suggest educational methodologies that empower individuals to develop their critical consciousness. Freire describes critical consciousness as the ability to perceive social, political, and economic oppression and to take action against the oppressive elements of society. He saw the essence of education as the practice freedom and liberation.

> Education as a practice of freedom – as opposed to education as the practice of domination – denies that man is abstract, isolated, independent, and unattached to the world, it also denies that the world exists as a reality apart from people. Authentic reflection considers neither abstract man nor the world without people, but people in their relations with the world. In these relations consciousness and world are simultaneous: consciousness neither precedes the world nor follow it (Freire, 1974).

> Liberation education consists in acts of cognition, not transferals of information (Freire, 1974).

I believe that Freire would look at this predominant process of teaching and learning in our urban public schools and support the following declaration. The importance of the intellectual, political and social growth of students represents the foundation on which praxis, *reflection and action upon the world to transform it* (Freire, 1974), emerges. We are to develop within each learner their critical consciousness, their desire to learn, and their ability to liberate themselves from oppressive systems and acts.

Students need tools to examine knowledge and

their own experience critically and to analyze relationships between ideas and social-historical contexts, or in Freire's words, "read the world" (Freire & Macedo, 1987).

Giroux (1988) supports this call for critical consciousness when he talks about agency. "Education," he said, "should support students' ability to act on and change personal conditions and social injustice. It should prepare young people to participate actively and critically in public life, support a sense of possibility, and arm young people with tools to survive and thrive in the face of multiple forms of oppression and marginalization."

Teachers and learners bring meaning to literature, data, history, mathematical equations and other subjects, when we are provided opportunities to internalize this new information. When teachers and learners internalize new information, we connect what is new with our existing base of knowledge. Therefore, experiences connected to new information and existing knowledge help us to understand and value the importance of learning. "This includes grounding curriculum in students' experiences and challenging official knowledge that erases and distorts the histories and interests of subordinated social groups" (Macedo, 1994).

Education as a practice of freedom and liberation empowers learners to learn how to learn for ourselves. We become more reflective and take more ownership of all aspects of our lives. We begin to understand and appreciate the value of determining for ourselves what something means.

We need teachers who believe that they can make a tremendous difference in all children's lives. We need teachers who understand and value engaging students in the teaching and learning process. Every educator should strive to empower each learner to become more intentional in every aspect of his or her live. In other words we need educators who will actively embrace the premise of education as the practice of freedom and liberation. Our call is to do all that we can to prepare pre-service and practicing educators to promote processes of teaching and learning that emphasize education as the practice of freedom, personal development, and social involvement. Our ultimate goal as educators is to empower students to learn how to learn for themselves. Given his life's work, I feel strongly that Freire would agree.

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SHAPING THE FUTURE: THE STRUGGLE FOR EQUAL OPPORTUNITY

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Reflections

The United States, from the founding of the Republic has been committed to education of its future generations. The American culture has changed over time. Puritans formed a God-State in Old Massachusetts Bay Colony. Settlers viewed themselves as a city set on a hill for all the world to see—a Colony of Puritans committed to saving souls and to a God-centered state. Good citizenship required adherence to the true religion. Anglicans, Baptists, Quakers, and Catholics could not be citizens since their religious beliefs made them a threat to civil welfare (Butts and Cremin, 1953). Although Oliver Cromwell referred to the Puritans as a small colony of fanatics pinched by the narrow viewpoint, and Wendell Phillips (1956) attacked the somber theology of the early New England schools, still it is to the Puritans that we look for the basis on which American education developed. True, tolerance and democracy were no parts of the Puritan community, yet the Puritans wrote in 1642 and 1647 the first laws on education in the American colonies and provided an educational focus for our founding fathers (Van Patten, 1977).

Through evolutionary stages we have become a more open pluralistic society. Along the way the nation's social consciousness expanded to include ever more of the population in the great American dream of equality. The Constitution provided the backdrop for an open society. Floods of immigrants brought and continue to bring diverse ethnic, cultural and racial diversity to the country. Prejudice, discrimination, and intolerance reign among all nations and cultures. Slavery was an economic factor in Europe and in the Southern colonies. Over time slaves were freed and discrimination was addressed through Federal court decisions and executive orders. Special education legislation expanded opportunity and rights for the disabled. Women's right to vote, own land, and manage businesses emerged. These opportunities for economic and social justice remain a work in progress as gaps in educational achievement, poverty, underemployed and underrepresented populations continue to require government supported security networks. Civil rights groups have made progress through political activism. Financial support for these initiatives varies with the ebbs and tides of a cyclical economy. With quantum leaps in advanced communication, financial and transportation networks together with rapid access and dissemination of information through Internet web systems, we are part of a globalization process. As an overproducing nation, we need markets throughout the world. Free trade is essential. Yet isolationists, and protectionists continue to seek advantage for special industries often to the disadvantage of the larger economy.

Our technological age has brought advances beyond the imagination of just a decade ago. Yet, technological advances have not improved living conditions of millions of impoverished peoples. Our presidential and congressional elections have become uncivil, intolerant, prejudiced politics of personal destruction. Half truths, distortion, and misinformation are spread through television, print and the Internet 24 hours a day, seven days a week. So divisive have our governmental officials and agencies become that often Congress and the President find themselves confronted with gridlock. Needed legislation, tied up in partisan politics, is often put on hold. In the late 90s, a *Penn Commission on Society, Culture and Community* with 48 prominent intellectuals, journalists, historians and sociologists was formed to deal with a rising tide of meanness and incivility that encourages violence, blocks social reform, and disrupts reasoned national debate. The group met twice a year for three years to address intolerance, provincialism, isolation, and anti-government groups which threaten national unity (Van Patten, Stone and Chen, 1997). On March 7-9, 1997 more than one hundred members of Congress held a retreat in Hershey, Pennsylvania to search for civility and comity in their discourse with one another.

An emerging litigious society is offsetting the technological advances in education, society, and the military. This litigation affects every aspect of American society and infiltrates our educational system at all levels from Kindergarten through the Ph.D. level. Ilya Prigogine, the Nobel-prizewinning scientist who first identified what he called "dissipative-structures," found all parts of the system are in constant fluctuations. Parts of each system become extremely vulnerable to external influences. This is particularly true in society and education (Toffler, 1993). Our educational institutions are affected by a variety of influences internal and external. John Dewey once noted that schools are miniature societies. This paper will address the search for access, equity, and social justice in education.

It will include eight sections: 1. Historical background of the American culture and psyche, 2. the directionality of change and the new social order,

3. The impact and limitations of Brown vs. Board of Education, Topeka, Kansas (1954), 4. The affirmative action saga, 5. No Child Left Behind Act legislation, 6. Future developments of school choice including 'faith-based initiatives', 7. vouchers, charter schools and business influence on education and society, 8) Where do we go from here, afterthoughts?

Education is a complex enterprise and efforts for educational reform have often proved less than effective. Affirmative action is a social commitment but has not proven effective in increasing student achievement levels. The requirements of the No Child Left Behind Act have proven extremely difficult if not impossible to implement since there are so many unforeseen problems in having every child improve or excel in academic achievement. These issues will be addressed in this paper.

Historical Background

Today as in the 30s and 40s, rural and small town America expresses continual changing demographics. For many years, young people left for jobs in the cities and industrial centers. In recent years, many people are returning to a simpler, more stable, more peaceful area of the country. Some work in cities and commute to their residence in small towns. Recently attending a graduation ceremony at Greenland High School Gym, small town and rural America provided for me a portrait of earthiness. The gym was full of families, kinfolk, and down home type folk many of whom wore overalls, work boots, and cotton and gingham dresses. This contrasts sharply with larger communities graduation ceremonies, in style, substance and dress. It reminded me of my rural roots as well as diversity in age, gender, small town vs. rural, perhaps ethnicity but not in race. Caucasians predominated. Outside of an Asian there were no nonwhite faces to be seen. Thus, one could envision the accuracy of the various reports of the *Civil Rights Project* at Harvard that there is a tendency to have segregated groups in our schools. Although the project was chiefly concerned with inner city school populations, the same trends hold true in rural America.

Recent federal court decisions, however, suggest that segregated schools are due to rapidly changing demographics with a majority-minority population in major population centers. The 2000 presidential election revealed fissures in the country, as there was almost an even division of support for the two candidates. This social, economic, and political fragmentation may or may not continue in the future, but reflects strongly held beliefs and struggle for power and authority on both sides of the political spectrum.

World War II and Its Aftermath

Radio broadcasts warned us of an impending war. On March 15, 1939, Hitler took Czechoslovakia. We were listening to reports of Poland being overrun, of Neville Chamberlain's "Peace in Our Time" (Evans, 1998). Hitler and Stalin signed a non-aggression plan in August 1939 followed by the German take over of Poland (Heffner, 1952). World War II was started. Soon gold stars appeared in windows as young men enlisted for the War. Many of us were high school seniors when the draft was initiated. Most of my classmates and I volunteered. We went to Lyons, New York and took our physicals and were soon notified to report for basic training. I believe many of us thought it would be an adventure. Getting away from farms and small towns seemed like an opportunity to see the larger world. Today fifty-nine years later, many of the war's survivors, are retiring from university professorships, accomplished by the nation's commitment to its veterans through the G.I. Bill (The Serviceman's Readjustment Act of 1944). The New York State legislature appropriated funds to provide each returning serviceman $400-$500.

The 1930s and 1940s were a period of transition from a rural to an urban and suburban society. They were decades of a simpler less complex society although a number of educators including John Dewey, George Counts and Theodore Brameld wrote books and articles about the need for economic and social justice from the 1930s to the 1970s.

The 1950s and 60s were a period of reawakening to issues of economic and social justice during a period of relative prosperity after the war. In many areas of rural America there was little consciousness of racism, or even a discussion of the issue. Brown (1954) created a consciousness of the need for economic and social justice for Blacks.

Directionality of Change: Foundations for a New Social Order

The history of humankind has been a history of good and bad. Prejudice, intolerance, violence, exclusion, individual and group conflict, are recorded on the pages of history. Balancing this conflict we have evidence of the potential for justice and compassion within individuals and groups. The human and divine compete for expression in action. Acts of generosity, kindness, caring, love, and compassion are represented in our history as our acts of prejudice and intolerance. As we think about our national evolution, we should remember that each of us in our space and time continuum is a prisoner of the age in which we live. W. I. Thomas in his *The Polish Peasant In Europe and America* noted that the crisis, with all its social and psychological accompaniments of conflict and tension, which have been occasioned by the shattering of old ways,

continues until some new form of adaptation is reached; one in which elements of the old—usually a good many of these—are fused with new elements drawn in part from the precipitating intrusion (Nisbet, 1969).

Thomas Jefferson wrestled with the issue of slavery throughout his life. Before his death on July 4, 1826, fifty years after the Declaration of Independence, he made out his will. He was generous to his colored servants.

> I give to my good, affectionate, and faithful servant Burwell his freedom, and the sum of three hundred dollars to buy necessaries to commence his trade of painter and glazier, or to use otherwise as he pleases. I give   also to my good servants John Hemings and Joe Fossett their freedom at the end of one year after my death; and to each of them respectively all the tools of their respective shops or callings: and it is my will that a comfortable log-house be built for each of the three servants so emancipated on some part of my lands convenient to them with respect to the residence of their wives (Padover, 1952).

Our nations founder's wrestled over the shape of government, finally pulling together through compromise and dialogue a constitution. The Constitutional Convention of May 25, 1787 was designed to formulate a constitution of a Federal Government and to form a Union (Chitwood and Owsley, 1955). The constitution represented chief concerns of the nations founders—small vs. large state representation; fear of foreign entanglements; fear of absolutistic powers, federal vs. state powers, uniform commercial regulations, apportioning representation and direct taxation on the basis of counting three-fifths of slaves (Chitwood and Owsley, 1955), sectionalism (West vs. East), the role of inferior courts under the Supreme Court, provisions for continued importation of slaves prior to 1808 with a $10 import duty on each slave imported; the role of a Federal executive together with a variety of other concerns. It is interesting that although the Constitution starts with "We the people," it was the States that ratified the Constitution. Although delegates to the Philadelphia Constitutional Convention were to be chosen by the electorate, due to limitations on suffrage only one–fourth of the adult white males in the country voted one way or the other in delegate elections. (Chitwood and Owsley, 1955, Beard, 1927, McLaughlin). The requisite number of states (nine) ratified the Constitution by June 21, 1788, and it went into effect on March 4, 1789.

During the debate over the Constitution, education was a subject left to the individual states under the Tenth Amendment. "The powers not delegated to the Constitution, nor prohibited by it to the States, are reserved to the States respectively or to the people." The state can create, organize and reorganize school districts, employ and dismiss personnel, prescribe curriculum, establish and enforce accreditation standards, and govern all management and operation functions of the public schools directly. The Federal Government can only intervene in a peripheral way. Federal authority in education emanates from three sources. 1. acquiescence by states in accepting federal grants that are provided under the authority given the Congress by the general welfare clause, 2. standards or regulations that the Congress has authorized within the commerce clause and, 3. constrained action by courts enforcing federal constitutional provisions protecting individual rights and freedoms (Alexander and Alexander, 2001). As Good and Teller (1973) note, the power to distribute funds implies the power to withhold them, and thus to control education in the states by indirection.

Plessy v. Ferguson (1896) Separate but Equal in Society and Education

Federal intervention in education through the Supreme Court has shaped educational policy. Plessy v. Ferguson (1896) ruled that "separate but equal" public school facilities were constitutional. Alexander and Alexander (2001) wrote about Justice John M. Harlan's lonely dissent in the case. "Our constitution is color blind, and neither knows nor tolerates classes amount its citizens. In respect to civil rights, all citizens are equal before the law", Harlan argued (U.S. 1896). The high court ruled for "separate but equal" on the basis of established usages, customs, and traditions of the people. By that standard, Justice Brown, found that we cannot say that a law, which authorizes or even requires the separation of the two races in public conveyances, is unequal. The ruling was quickly transferred to education. Segregation was public policy but was continually questioned by the National Association for the Advancement of Colored People (Alexander and Alexander, 2001.

Through the succeeding years "separate but equal," was challenged especially in Higher Education. In *Missouri ex rel Gaines v. Canada* (1938), the Supreme Court ruled a Missouri law prohibiting blacks from entering the University of Missouri Law School was unconstitutional since there were no other black law schools student could go to in the state. In *Sweatt v. Painter* (1950) the Supreme Court ruled that a separate black law college in Texas was unconstitutional since the state had created it in the six-month period of trial continuance and could not provide the legal education that the plaintiff was due.

Brown at 50

"Except for waging and winning World Wars I and II, the decision in the *School Desegregation Cases* was probably the most important American governmental act of any kind since the Emancipation Proclamation." Luis H. Pollack (1966)

On May 17, 1954 Chief Justice Earl Warren read the decision of the Supreme Court.

We come then to the question presented: Does segregation of children in public schools solely on the basis of race, even though the physical facilities and other 'tangible' factors may be equal, deprive the children of the minority group of equal educational opportunities? We believe that it does …. We conclude that in the field of public education the doctrine of 'separate but equal' has no place. Separate educational facilities are inherently unequal. Therefore, we hold that the plaintiffs and others similarly situated for whom the actions have been brought are, by reasons of the segregation complained of, deprived of the equal protection of the laws guaranteed by the Fourteenth Amendment (*Brown v. Board of Education, Topeka*, 347 U.S.483, 74 S.Ct. 686).

The decision came from a consolidation of cases from five states under the rubric of Oliver Brown and his daughter Linda who sought to attend a white school nearer her home in Topeka. The National Association of Colored People had been bringing lawsuits on behalf of desegregation for several years. A young attorney, Thurgood Marshall, had been speaking on behalf of school integration and was the mastermind behind the successful litigation. In 1987 President Lyndon Baines Johnson nominated Marshal to be Associate Justice of the Supreme Court, where he served until 1991. After the death of ardent segregationist Justice Vinson, Eisenhower appointed Chief Justice Earl Warren. Warren was a young energetic California attorney who served as Governor three terms. He was rewarded with the Supreme Court appointment. He was able to gain unanimity from a court divided between activism and judicial restraint (Cray, 1997).

The implementation of the Brown decision was augmented by Brown II (1955), which sought school integration forthwith. Brown was following by a series of Federal Courts and executive orders. Kronholz (2004) reported on resistance to Brown in Virginia, one of the states in the original Brown lawsuit. The school district in rural Prince County, Virginia remained segregated for five years after the Brown decision, and appealed to the Supreme Court four times to avoid complying with the ruling. In 1959, the county closed its public schools, locking 1700 black school children as well as some whites out

of an education for five years. A half century later, Blacks still lag in high school graduation rates and the county's poverty rates are 18.9 percent. Kronholz continued by noting that after public schools were closed the Virginia constitution was amended to allow for paying private school tuition. A private academy offered tuition free admissions to white children.

They reflect the issues facing the larger society and in turn affect that society through their students. In our educational literature we have an increasing number of scholars describing a continuing struggle for opportunity and equity among minorities, women, and English as a second language populations. The Harvard Civil Rights Studies and a recent report published by a North Carolina economic policy organization find "a new apartheid is gripping Southern Education," (Kind and Cruel, 2004). Frankenberg, Lee, and Orefield (2003) of the Civil Rights Project at Harvard University report:

Our schools are becoming more nonwhite. Minority enrollment approaches 40 percent of all U.S school students, twice the share of minority in 1960. In the South and West almost half of all public school students are non-white.

Latin-Asians are the largest minority growth population and are segregated by race, poverty, and linguistics.

Asians are the most integrated in schools at the aggregate level, as well as being the most highly educated.

In our 21st century, almost 12 years into the process of continuous resegregation, the South is regressing as courts terminate major and successful desegregation orders.

Statistics for the 2000-2001 school year show whites are the most segregated group in the nation's schools. They attend schools where 80 percent of the student body is white. The South and West student populations are more likely to attend multiracial schools.

A substantial group of American schools that are virtually non-white are called apartheid schools. They educate one-sixth of the nation's black students with one-fourth of them in the Northeast and Midwest. These students are in areas of poverty, with limited resources, social and health problems. Some one-ninth of Latino students attend schools with 99 to 100 percent minority enrollment.

Housing patterns and increase in multiracial schools show ¾th of Asians attend multiracial schools vs. 14 percent of whites.

The largest city school systems are overwhelmingly non-white and segregated. There is a balkanization of school districts in inner

cities with difficulty of creating desegregated schools.

In 1967 the largest suburban schools were virtually all white.

The largest countywide school districts that contain both city and suburban schools are mostly concentrated in the Southern States where there is more desegregation.

Federal courts are not helping desegregation.

In the 1990s the portion of black students in majority white schools has decreased by 13 percentage points to a lower level than at any year since 1968 (NCES, Common Core of Data 2000-2001).

Frankenberg, Lee and Orfield (2003) recommended:

1. Continuing desegregation plans
2. Avoiding transfer policies in NCLB Act to give students a real choice of better integrated schools
3. Designing educational choice plans that diminish segregation.
4. Increasing housing mobility programs with educational counseling
5. Increasing city-suburban transfer options in metropolitan areas.

Ethnic Diversity

Jordan (2004) reports on a study by Viacom's Network and Cultural Access Group, a Los Angeles based firm that found children growing up in the United States lead similar lives independent of their ethnicity. Although children use the Internet, Radio, Television, value their family most and generally like the way they look, the vast majority live in homogeneous enclaves with little contact with peers of other ethnicities. The United States is more diverse than in the past, with some 40 of U.S. children non-white, yet they see that diversity only in their television screens or driving through downtown. Jordan continues by noting that the study shows the U.S. has a long way to go to abandon old prejudices and fully embracing diversity. On the other hand, none of the 1500 children and their parents surveyed by one-to-one interviews, group discussions and surveys, used skin color, hair type, or accent when asked to describe differences between themselves and kids of other ethnicities. Asked to describe differences, Latinos said whites and African Americans eat American food, white Hispanics eat beans and rice. When a white student was asked what distinguished her from a Cuban friend, she replied they have to go to bed earlier. The Viacom study is interesting since if we could see the work through the eyes of kids, and parents of kids, diversity, multiculturalism would take on a different cultural meaning. Perhaps we superimpose adult research

values on data and information gleaned in our continuing search for unity within diversity.

Affirmative Action the Federal Courts and the Supreme Court

The Supreme Court in University of California at Davis v. Bakke v (1978) ruled that race but not quotas may be used in college admissions to assure diversity in student enrollment. Bakke was a reverse discrimination case brought by a white student who sued on the basis his test scores and grade point average was higher than blacks who were admitted to medical school. In addition there were no disadvantaged whites admitted to the special program for admissions during a four-year period and the special admissions program was staffed by a majority of minority members. Affirmative action policies were limited by Adarand Constructors v. Penna (1995) when Sandra Day O'Connor, writing for the majority of he Supreme Court, ruled that "federal racial classifications must serve a compelling governmental interest and be narrowly tailored to serve that interest." In the Hopwood v. the University of Texas, Austin (1996) the Fifth Circuit U.S. Court of Appeals prohibited the University of Texas law school from using race as one of the admissions criteria. The court found any consideration of race as a factor in university admissions to be unconstitutional. The Appeals Court also found that diversity cannot be a justification to use race in admissions criteria.

Affirmative action had opponents and advocates through the years, and the Federal Courts have various rulings on its use in admissions. With a number of reverse discrimination lawsuits, it was inevitable that the Supreme Court would rule on its role in education. On June 23, 2004 the Supreme Court ruled on a University of Michigan reverse discrimination case (Gratz v. Bolinger, undergraduate admissions) and (Grutter v. Bolinger (Law school admissions policy). The high court found the university's law school admission policy to include race to achieve diversity constitutional. On the other hand the court found the university's undergraduate admissions policy too mechanical in giving points for being a minority, therefore unconstitutional. Sandra Day O'Connor writing for the majority in the undergraduate case, found diversity to be a compelling state interest in admissions policy while noting that at some point in the future, perhaps twenty-five years, affirmative action would no longer be necessary and would be phased out. O'Connor also noted that the court was influenced by the various lobbying groups parading in front of the Supreme Court, filling the streets of Washington, D.C. and all available space in the high court. The military,

corporate sector and university officials turned out in massive support for affirmative action.

The controversial nature of affirmative action policies was noted in a dissenting opinion by Justice Antonio Scalia. Future areas for litigation include whether an institution sufficiently evaluates its applicants as individuals, whether the admission policy avoids separate admissions tracks, and whether it sufficiently avoids a zealous pursuit of a critical mass that is used a de facto quota system. Scalia was scathing in his dissent. Schmidt (2003) finds it is essential to use caution in affirmative action programs. The Nixon Peabody Higher Education lawyers suggest risk-avoidance strategies to prevent affirmative action litigation. 1. Inventory all policies related to race, ethnicity, and diversity including those in areas of admissions, financial aid, outreach, recruitment and employment, 2. set up a strategic planning team with representatives of different disciplines to evaluate policies, 3. justify each policy by showing how they serve diversity related to educational goals, 4. consider race-neutral alternative rigorously and, 5. don't consider race any more than necessary.

Brown (1954) has changed the educational landscape. Federal court decisions through the intervening years together with legislation and executive decrees have strengthened efforts to assure economic and social justice for all in a democracy. Equal access and opportunity have now been expanded to include efforts toward higher educational achievement levels for all students. The No Child Left Behind Act, for all its detractors, is a continuing legacy of Brown to assure all children have equal opportunities for improved educational achievement.

In commenting on his signing of NCLB into law, President George W. Bush said,

These historic reforms will improve our public schools by creating an environment where every child can learn through real accountability, unprecedented flexibility for states and school districts, greater local control, more options for parents, and more funding for what works.

Summary of NCLB provisions
Guiding Principles of the No Child Left Behind Act
1. Accountability for Student Performance
2. Focus on what works
3. Reduce Bureaucracy and Increase Flexibility
4. Empower parents
A Blueprint for Better Results
   Annual Testing of all Public School Students in Reading and Math in grades 3-8 and high school by the 2005-2006 school year
   Annual Report Cards on School Performance for Parents, Voters, and Taxpayers

Ensuring that every child reads by 3rd grade
A Highly Qualified Teacher in school classrooms by 2005
Accountability – Raise Standards, Raise Hopes
   Accountability is an exercise in hope. When we raise academic standards, children raise their academic sights. When children are regularly tested, teachers know where and how to improve. When parents know scores, parents are empowered to push for change. When accountability for our schools is real, the results for our children are real. George W. Bush
The Need for Accountability
1. A significant achievement gap exists between disadvantaged students and their more efficient peers, despite billions in federal spending since 1965
2. Sixty percent of poor fourth graders cannot read at a basic level
3. U. S. students lag behind their international peers in key subjects
4. Past federal education policy has lacked focus or has never insisted on results
Critics and Criticism of No Child Left Behind Act
   As with all government acts, rules, regulations, the accompanying bureaucracy is often overwhelming. Chief criticism of the NCLB is that the rules and regulations are difficult if not impossible to follow and adhere to in the real world of the public schools. In a highly charged political election year, former developers and supporters of NCLB act are now its severest critics as witness Senator Ted Kennedy's continued call for abolishing the act—an act which he had a key part in designing, developing and implementing. Several states have opted out of following the act, but most may reconsider when viewing the considerable amount, of federal support for implementing the act regardless of criticism to the contrary.

Major criticism and responses in addition to the mass of bureaucratic rules include the following:
1. Bipartisan proponents of the act were not aware of the complexity of the educational system. They did not know that school populations are not stable. Parents move frequently for better jobs, for financial problems, for domestic violence and divorce, for deaths and for a variety of other reasons. It is difficult to measure school performance with a fluctuating student population. **Response.** States are given more time and flexibility in dealing with school districts that have large migrant populations.
2. There are rural school districts that do not have funds to recruit highly qualified teachers in more than one subject. **Response.** NCLB officials have extended the time for rural schools to recruit or train qualified teachers.

Children with exceptional needs were to be tested with regular students. This has not been possible. **Response.** NCLB officials have lowered the required percentage of students taking the standardized tests below the 95 percent level.

3. The federal government has not adequately funded the NCLB act. **Response.** Federal funds have been increased each year since the act went into effect. Some advocates of NCLB Act believe the funding issue is a 'straw man' designed to draw attention away from the fact that states have financial challenges to keeping up with exploding at risk student populations that require massive school building efforts and have difficulty just keeping up with all the new demands placed on administrators and teachers. The cyclical boom and bust economy makes it difficult for school policy makers and administrators to gauge proper spending levels. In the boom times of the Clinton administration years, many school districts started overspending and are now facing the dire results of such action. Old time administrators knew the importance of a 'rainy day fund'.

Litigation

Lindseth (2004) finds a wave of school finance litigation sweeping the country. The lawsuits are focused on "education adequacy" a phrase used in the NCLB Act law. Over thirty states have brought "education adequacy" lawsuits based on state constitutions that guarantee some level of free education for children. The adequacy lawsuits seek to prove that the state has not met its duties under the vaguely worded provisions of state constitutions. New York, Arkansas, Kansas, Massachusetts and Montana have had school financing formulas overturned in 2004. Lindseth continues by noting possible downsides to demands for increased school funding. Among them are:

More money without fundamental changes in how it is spent, will not improve student performance.
Alternative means of education will be shifted to the back burner.
More resources rather the effective use of resources may become the norm.
Local control of schools will be eroded as the state takes over.
Standards may be lowered.

Litigation by civil rights advocates to increase funds for public schools K-12, often well intended, has significant downside effects. Smaller class sizes, better qualified teachers and other facilities improvement need to be balanced with effective use of resources.

Vouchers

The Supreme Court upheld a school voucher program in Cleveland in 2002. Faith-based groups heralded the decision as a new page in using federal funds for private and private religious schools. In June 2004, the high court left open the door to examining future use of state funds for private and private religious schools. Hibbs v. Winn (2004) 5-4 ruling held that state tax credit programs for parochial schools can be challenged in Federal Courts. Richey (2004) reported that the ruling was seen as a victory for those seeking to outlaw tax-credit and school–voucher plans impermissible entanglement with religion under the first amendment.

Shaping the Future

In a seriously fragmented society faced with a major transformation, it is difficult to predict the future. We are an overproducing nation dependent on a global economy that in turn depends on the United States. In the 1930s the Smooth Hawley Tariff was part of the reason for the great depression. Today with the European Common Market and trade associations, a worldwide depression might be less severe.

Globalization has been attacked for several years by a variety of labor union, peace advocates, anarchists, animal rights, and environmental groups. William S. Schwab, in a chapter on *Globalization*, noted the effect of outsourcing jobs to lower wage countries. The American labor market is in a period of transition as Robert Reich in his *Work of Nations* (Cited in Schwab, Globalization and Urbanization in the More Developed World) noted. Routine production services and in-person services have been outsourced to China, India and Malaysia. Currently, a new trend has developed according to Francis (2004). Francis in "U.S. Runs a High-Tech Trade Gap" reports that for the first time in history the United States has a deficit in high-tech trade, or what Reich calls 'symbolic-analytic services'. During the 1960s Americans were told our students needed to upgrade their skills for emerging high-tech areas. Now, as Francis notes in the second half of 2003, we imported some $17.5 billion more than it exported in advanced technology products. Advanced technology products are defined as biotechnology, life sciences, optoelectronics, information and communication, electronics, flexible manufacturing, advanced materials, aerospace, weapons, and nuclear technology. The trend is frightening corporate executives. Richard Dauch, chairman of the National Association of Manufacturers calls on elected officials to act on public policy in constructive and meaningful ways. He calls for tax cuts, subsidies, and other changes to reduce the cost of competition in the international marketplace (Francis, 2004). One of the challenges that Congress has failed to address is the high, continuing cost of litigation. Companies like

Wal-Mart, IBM, and GE have thousands of lawsuits each day from class action lawyers seeking deep pockets to sue. Asbestos lawsuits have forced top-flight companies into bankruptcy.

Students in our educational system need flexibility in preparing for a rapidly changing employment future. Globalization is everywhere evidence in all advanced industrial nations as a flood of immigrants, legal and illegal, from third-world countries bring children to our classrooms. The No Child Left Behind Act, a continuation of the efforts of Brown (1954) and Brown II (1955) that call for integration with all deliberate speed, for all its criticisms, is an effort to raise achievement levels of all children regardless of ethnic, racial, cultural, or national backgrounds. When we revisit the Tenth Amendment to the Constitution and find education one of the items not mentioned and therefore left to the states, we reveal one source of the current controversy over NCLB. Federal funding without federal intervention in state controlled education, is the goal of most if not all chief officers of state schools.

Armas (2004) reports that the number of Hispanics and Asians in the United States grew roughly four times faster than the nation's population overall between 2000 and 2003. Hispanics, the nations largest minority, numbered 39.9 million in 2003 up 13 percent from April 2000. The U.S. population grew 3 percent during that period to 290.8 million. Asians were the fastest growing minority group, put 12.6 percent to 11.9 million, while the black population rose nearly 4 percent to at least 37 million. The increase in minority population is due to higher birth rates, and increased immigration. Although whites remain the single largest group at 197 million, they grew only 1 percent from 2000-2003. U.S. census bureau projections show that whites and minority groups will be roughly equal by 2050.

Afterthoughts

Current criticism of the No Child Left Behind Act reflect a number of factors including:

Suspicion of Federal intervention in education
Fear of accountability based on standardized test scores
Anxiety over enforcement of punitive measures in the act
Inadequate funding for implementing the act
Awareness of the complexity of the educational enterprise
The extreme difficulty in improving achievement levels of all students
Lack of specificity in "annual yearly progress"
Lack of definition of "highly qualified teachers"
Questioning the percentages (95 percent) of students required to take tests
The inclusion of subcategories of race, disability, ethnicity, language deficiency
Requirements for "highly qualified teachers" in more than one subject in rural school districts
Lack of awareness of large public school student transient populations.

It is noteworthy that Secretary of Education Rod Paige has adjusted the act to meet the concerns of educators. Further modifications are underway to meet educator concerns and criticisms.

While there have been record amounts of Federal education funding, critics contend it is far short of school needs. Arkansas Senator Blanche Lincoln notes that while she supported the passage of the Act in 2001 and 2002, funding has been woefully short. Although Congress raised funding for Title I programs by $727 million above last year, it does not meet the needs of the poorest schools and the 2005 budget includes 7 billion less than needed (Senator Lincoln, 2004).

Regardless of who wins the contentious election, attempts to close the educational achievement gap for minorities, however defined, will continue. I believe the No Child Left Behind Act will continue to be an anchor toward that end. Perhaps we should develop a codicil that would stress Leave No Parent Behind. Parental, guardian, or child care providers must be involved in any meaningful academic achievement improvement. That might entail governmental strategies to improve living standards for those who fall below the poverty level. The Brown decision of fifty years ago has resulted in a continuing commitment to improve education for minority and at risk children. Federal court decisions, executive orders, and Congressional/Executive legislation have all expanded the vision of Brown and continue to be a work in progress. Our nations founding fathers provided the vision of an open democratic society based on free, universal education for all children. Their vision remains our twenty-first century goal. The future is ours to shape and our continuing commitment to providing quality education for all children, however challenging, remains a beacon of hope and attraction to millions of immigrants who come to our country each year. This historic trend will continue.

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"THIS IS NOT A DIVERSITY": READING FOUCAULT READING PORTFOLIOS

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As "student diversity in schools becomes the norm, not the exception," (Darling-Hammond, 2002, p. 1) many of us as teacher educators believe naively that in teaching *about* diversity, we are educating pre-service teachers to teach diverse populations of students within diverse settings. We often fail to recognize that teaching *about* diversity, teaching *for* diversity, teaching *how to be attentive to* diversity, and ultimately teaching *towards* social justice are different teaching acts and that these teaching acts don't necessarily include teaching pre-service teachers to construct their own knowledge, beliefs, and values concerning diversity and social justice. Do we teacher educators expect pre-service teachers to assimilate our ideas or to construct their own ideas about diversity; their own sense of social justice; and their own ideas and strategies for teaching these tropes, concepts, and their relations to the larger social world regardless of the outcome? What part do we play in the institution's power networks that dictate the formation of teacher-subjects?

In this paper, I use the teacher-education portfolio, specifically the diversity essay within that portfolio, to demonstrate the hegemonic nature of the high-stakes, state-mandated portfolio. I will show how the very mechanism of accountability and control that crushes individual thought and knowledge construction ultimately has potential to subvert it through the diversity essay itself. I base my analysis on a qualitative study two colleagues and I conducted in which we analyzed metaphors pre-service elementary teachers wrote when defining diversity and supporting their definitions with examples from their experiences. Originally, we drew our data from 100 senior-level pre-service elementary school teachers' diversity essays submitted within their state-mandated portfolios. We independently noted emergent themes and comparing notes saw not only themes but that pre-service teachers were writing metaphorically. After describing the context in which pre-service teachers write their diversity essays, I use our collaborative findings as the basis for examining pre-service teachers' task of defining diversity, metaphors' roles in their defining process, and the metaphorical and literal benchmark-boundary pre-service teachers must reach to remain in the teaching-learning community and enter the profession. Finally, I use Foucault's (1983) aesthetic of contradiction as a lens for reading the contradictions that pre-service teachers encounter when writing their diversity essays and attempting to match their definitions for diversity

to a "correct," benchmark definition.

Defining Diversity in Context

Pre-service teachers submit their state-mandated portfolios at three points in their program and earn scores of "exceeds expectations," "meets expectations," or "fails to meet expectations and needs remediation."[1] At each submission, the portfolio scores define the boundaries of the teaching-learning community, for if one fails to "meet expectations," fails to rise to the benchmark, one may not enter the program, student teach, or earn certification respectively. That is, one is denied membership in the community and ultimately the profession. Thus, although pre-service teachers writing portfolio diversity essays are already in the program, failing to "meet expectations" on the diversity essay means remediation first, and then, if still failing to "meet expectations," exclusion from student teaching, certification, and the profession. For the portfolio diversity essay assignment, students are to define diversity supporting their definitions with examples from their experiences. To understand the complexity of pre-service teachers' defining task and to ascertain metaphors' roles in their process of defining diversity, I turn to the semantic triangle, for the semantic triangle exemplifies what constitutes definition.

Defining Definition, Defining Diversity

Looking at the semantic triangle, one sees that each word has a *referent*, or dictionary-type definition, and a *reference*, or the experience each individual has with the word (Figure 1). The word has a stable grounding in its *referent* which converges with the variable experiences individuals have with the word, the *reference*, to form a concept at once individual and still clearly anchored in the accepted dictionary definition. Thus, while the semantic triangle demonstrates that no single "correct" definition exists, it also demonstrates that each person's definition reflects the *referent*'s stability by exhibiting characteristics stemming from the accepted dictionary definition. Pre-service teachers, then, essentially responsible for writing an extended definition, would in principle begin with a dictionary-type, established definition, constituting their *referent* for diversity, fit their experience/education into the *reference* to form a definition individual while retaining elements of the dictionary meaning. But pre-service teachers beginning their task by going to the dictionary for help would read of a concept that is inhuman, therefore getting little or no help from the

dictionary to ground their definitions. Thus, they would then have to rely upon what they "know" to be true about diversity. Coming largely from rural, predominantly white, Midwestern, high school backgrounds, what they "know" about diversity when entering the program often fails to align with what they learn in their professional education classes. Conflicted, in a state of cognitive dissonance, and required correctly to define diversity, pre-service teachers create a metaphorical safe place in the diversity essays where they negotiate what they came to the program "knowing" and what they came to "know" in the program. Now grappling with diversity in the metaphorical safe places they have written, pre-service teachers attempt to reconcile the two "knowns" about which they're conflicted creating a third "hybrid" definition for diversity. What they came to the program "knowing," what they come to "know" through the program, and their hybridization of the two become their *referent* or "dictionary" definition (Figure 2). Thus, rather than remaining constant, as the semantic triangle implies, the *referent* comes to resemble the instability of the *reference* revealing the *referent* for diversity to change according to one's "knowledge" base(s).

To expose the *referent*'s instability is to expose "diversity" as an ever-changing concept without an agreed upon "dictionary" definition. Moreover, remembering that pre-service teachers have only completed one portion of their defining task, establishing the *referent*, and recalling that many come from rural, predominantly white, Midwestern backgrounds, one recognizes that many have only limited experiences with people whose sexual orientation and racial, ethnic, cultural, and linguistic characteristics, in particular, differ from their own. Failing to recognize anything from their own experiences that resembles what they now "know" as diversity, pre-service teachers perceive the triangle's experience-point or their definitions' *references* to be empty (Figures 1 & 2). They therefore use metaphors to fill their experiential voids with fictions (Figures 2 & 3). Their metaphors, fictions about diversity, become their "experiences" of diversity thus affecting how the abstract concept translates into the concrete world of school and effectively dissolving the semantic triangle's strength, further mystifying diversity. Adding the *referent*'s instability to the fictions that comprise the *reference* forms an ever-changing lie for some yet unknown truth. To magnify the danger of this lie, pre-service teachers' metaphors apparently function like persistent memories, family or childhood photographs they've seen so many times they convince themselves they were there. Perhaps diversity is "not real" after all.

When the *referent* is constant, the semantic triangle demonstrates that no one correct definition exits; now, the *referent*'s questionable stability and the *reference*-void pre-service teachers fill with fictions they express metaphorically converge, two variables forming the word-sign-concept. But pre-service teachers are not yet finished. They include their diversity essays in a state-mandated portfolio and earn a score on that essay that potentially bars them from student teaching and ultimately from the profession. Their definitions must "meet expectations," meet the outside boundary of the benchmark. Because the benchmark definition is a "correct" definition for diversity, pre-service teachers are doomed to failure; diversity as concept disappears into the mist each time one reaches for it.[2] Moreover, pre-service teachers' chances of failing increase exponentially when one adds the *referent*'s instability to the fact that each portfolio evaluator also has a different *reference* and probably, based on what we've learned from pre-service teachers' metaphors, a different *referent*: the "correct" definition for diversity changes with each evaluator. Pre-service teachers, charged with defining diversity, must nevertheless determine what to include and exclude, what "counts" as diversity and what does not "count," what to "admit" inside diversity's defining boundaries and what to deny admission (Johannessen, Kahn, and Walter, 1982; Green, 1971). If pre-service teachers fail to determine accurately what to include or exclude, their definitions will not meet the benchmark; they will therefore fail to enter the teaching-learning community and the profession. How can pre-service teachers "hit" the moving target that appears and disappears at different locations? How can they represent the apparently unrepresentable, and why would teacher educators ask them to perform what is now clearly a "miseducative," even anti-educational act?[3]

Since pre-service teachers must "hit" this moving benchmark, it is important to examine the target more closely. Benchmark, itself a metaphor, is literally a marked point of known or assumed elevation, a surveying term. Significantly, although, because a rubric accompanies each benchmark, the benchmark appears to be a known elevation, it is instead a point pre-service teachers know exists but whose elevation they cannot discern—a vista, obscured from view. Indeed, as a surveying term, benchmark implies surveillance, the benchmark itself as surveying eye, and perhaps surveillance from the benchmark—a marked point of elevation from which professors supervise students, keeping them within the community's metaphorical boundaries while the benchmark's elevation and their own vantage point

remains obscured. Once one understands "benchmark" as surveyor and point from which to survey, one understands its identification as the "correct" definition's boundary, one understands its paradoxical nature: it is at once in view and obscured; stationary but moving; constant but changing; present but absent. Reaching this ever-moving, every-changing benchmark results in a passing mark, retention in the program, and entry into student teaching, but the "correct" definition, the benchmark boundary can only elude them.

Further, this benchmark is only one point of elevation, only the first ceiling-boundary, for higher benchmarks, state and national ones, reign over it. Also in view but obscured, stationary but moving, constant but changing, present but absent, these benchmark surveyors and points from which to survey mark professors and teacher education programs' boundaries and standards of accountability, one of which is diversity. Pre-service teachers, their diversity essays, and their essay scores become objects of professors' archaeological dig, become examples of experience/education they use to support how they define themselves as teacher educators educating for diversity and how they define diversity within their teacher-education programs. Just as pre-service teachers must define and support their definitions with examples from their experiences and then collect artifacts as evidence, professors too must collect, identify, classify, and display artifacts they gather from pre-service teachers as evidence defining their meticulous professional diligence as they strive to meet state accreditation and national benchmarks for diversity.[4] These benchmarks, like the pre-service teachers' portfolio benchmarks, present themselves as known, "correct," and clearly marked but in fact hidden, every-changing, and ever-moving.

The benchmark ceiling-boundary for the portfolio diversity essay and state and national accreditation benchmarks define conditions of membership for pre-service teachers and professors alike. Every-changing and ever-moving, the benchmark definition for diversity, at each level, creates the reality in which pre-service teachers and professors function, becomes their reality, and directs the way they construct meaning as they strive to understand diversity as concept, classroom reality, and program requirement. Typically used to clarify and lead to understanding, defining as part of the high-stakes, state-mandated portfolio apparently serves instead to magnify pre-service teachers' confusion about the meaning and value of diversity, to call into question diversity's existence as both concept and classroom reality, and, because of the context in which they define diversity, to foster a sense of helplessness in those who will be

taking charge of and in principle educating our children.

Creating Theory: Reading Foucault Reading Portfolios

Using Foucault's critical apparatus to examine the contradictions pre-service teachers face when writing their diversity essays reveals an aesthetic of contradiction much like the one Foucault unveils when analyzing surrealist painter, René Magritte's painting of a pipe (under which Magritte writes, "This is not a pipe"). Analyzing Magritte's *Les Deux mystères* (1966) (*The Two mysteries*), Foucault (1983) excavates and exposes the ambiguous, contradictory, nonrepresentational relation between words and things as the core aesthetic element within his critical aesthetic. The second of two paintings with the words "Ceci n'est pas une pipe" (This is not a pipe) written on the painting posing as the painting's legend, *Les Deux mystères* (1966) is a painting within a painting showing a wide-slatted wooden floor upon which an easel holding a chalkboard-canvas stands slightly off-center. In the center of the chalkboard-canvas within the painting is a picture of a pipe underneath which one reads, "Ceci n'est pas une pipe" (This is not a pipe). Painted in the left top corner is a pipe, like the one on the chalkboard-canvas. This pipe is painted largely, spanning one fourth of the painting, seems to float above the chalkboard-canvas, though one has difficulty discerning if it floats in the forefront, the background, or on the same plane as the chalkboard-canvas.

In his analysis, Foucault (1983) establishes a relation among words, things, and the truth demonstrating that Magritte creates art as an exercise in contradiction. By integrating images and sentences within the same work—the "legend's" explicit rejection of what the viewer believes he/she is seeing, an image of a pipe (perhaps a floating image of a "real" pipe)—Magritte paints images and language that cancel each other (Foucault 1983). Resemblance and discourse dissociate and rupture. Similarly, pre-service teachers writing portfolio diversity essays becomes an exercise in contradiction. Pre-service teachers must negotiate the "knowledge" and language of diversity they bring to the university, the institutional "knowledge" and language they learn concerning diversity, and some reconciliation of the two and then combine this *referent* with the *reference* they fill with fictions articulated as metaphor (itself both image and language). Finally, they attempt to match the convergence of these with an unknown, "correct" definition for diversity without knowing that no "correct" definition exists, that, in fact, the benchmark at once exists, since evaluators assign a score based on a benchmark definition, but, as I have

demonstrated, cannot exist. Thus, the "correct" definition for diversity floating above pre-service teachers is much like the large pipe seeming to float in the painting, a benchmark of unknown location and stability, impossible to pinpoint since each portfolio evaluator necessarily has a different "correct" definition for diversity. Their individual semantic triangles for diversity disrupt the possibility of having one correct definition. Neither the pipe nor a correct definition for diversity exists.

Like the pipe on the chalkboard-canvas in the painting and the words apparently contradicting the image and very existence of the pipe, "This is not a pipe," pre-service teachers' metaphorical images of diversity underneath which portfolio evaluators write, "This is not a diversity," transmit the same feeling of Magritte's painting: one might simply erase the chalkboard-canvas. Although some pre-service teachers will "pass" the diversity essay, one wonders why and how, since the definition floats appearing and disappearing in a haze of contradictions. Still an absolute benchmark, a surveying eye, a site from which professors survey pre-service teachers, and level pre-service teachers must meet, the benchmark contradicts itself: no "correct" definition is possible; no portfolio evaluator can have the same "correct" definition; no match is possible; no one can "meet expectations." The portfolio's proclaimed representational value vanishes from the canvas.

Indeed, pre-service teachers' inability to match the concept they developed by merging their *referents* and *references* for diversity to the "correct" definition floating above them contradicts the premise upon which the portfolio stands—its representational power—the power to represent what each student "knows" and "understands" about diversity, diverse settings, and diverse populations of students—to represent pre-service teachers and, by extension, teacher educators "meeting expectations" of anonymous power holders (Palermo 2002). Everyone and no one anonymously sculpt pre-service teachers into subjects having problems with diversity as concept and diversity in practice, subjects failing to "meet expectations," and needing remediation. Anonymous powers—state legislators, national accreditors, professional organizations, *Portfolio Handbook* authors, teacher educators implementing the mandate, and unknown others—anonymous powers—define the limits of these pre-service teachers' possibilities, inscribe on their essays, "This is not a diversity," or simply erase the board altogether. Could this exercise of defining diversity be designed as an object lesson, to show pre-service teachers what it means to be excluded, what it means to be controlled by anonymous powers, powers one

cannot identify or locate in space and time? An interesting possibility, but an improbable one, I think.

Teacher educators possessing Foucault's critical aesthetic consciousness can identify, understand, and subvert hidden power relations embedded in such evaluations as the portfolio—power relations which indeed become sanctioned acts of violence against pre-service teachers (Palermo, 2002). I suggest that teacher-educators recognizing this aesthetic of contradiction eschew the portfolio scores, accept pre-service teachers' definitions as products created in tension with the institution's discursive power and influence and as reflecting knowledge construction in progress within the institutionally constructed power-knowledge tension, examine portfolios as only one part of pre-service teachers' becoming teacher-subjects; and thereby doubt the portfolio's representational power, even erasing it to stop the normalization cycle and mechanisms of power, shame, and "miseducation." Examining pre-service-teachers' diversity essays, their process of defining diversity, and their need to match their definitions to the benchmark through Foucault's aesthetic of contradiction excavates and exposes portfolio high-stakes benchmarks and their results for the ever-changing, ever-moving lies they are, means the portfolio, its directions, its examples, and its rubric fall apart when pre-service teachers cannot piece together, project, guess, or match the "correct" definition for diversity. Pre-service teachers, forced to assign meaning and value to realities outside their experiences, are judged on defining and exemplifying that with which they are experientially unfamiliar and matching it with an absolute truth that does not exist (Palermo 2002).

Conclusion

Foucault's aesthetic of contradiction illuminates the ambiguous, contradictory, and non-representational nature of the portfolio, exposes pre-service teachers' inability to match their definitions with the benchmark as contradicting the premise that the portfolio in general and diversity essays in particular have representational power. In the very act of exposing the portfolio's non-representational nature, Foucault's aesthetic of contradiction contradicts that exposure by [re]presenting representation as something non-representable (or at least diversity as non-representable) revealing representation itself as a moving, ever-changing target appearing and disappearing at indiscernible locations—like Magritte's pipe that one cannot pinpoint as floating in the foreground, background, or on the same plane as the chalkboard-canvas. Analyzing pre-service teachers' definitions and defining process in light of Foucault's critical

aesthetic further illuminates the phenomenon of the semantic triangle disintegrating before one's eyes. Together, the aesthetic of contradiction at play in pre-service teachers' high-stakes task and the triangle's disintegration explode the idea that representation is possible (at least for the concept diversity), that the benchmarks are meaningful, that within the Professional Education Unit we teacher educators teach pre-service teachers to create themselves, think critically, and teach others to do the same.
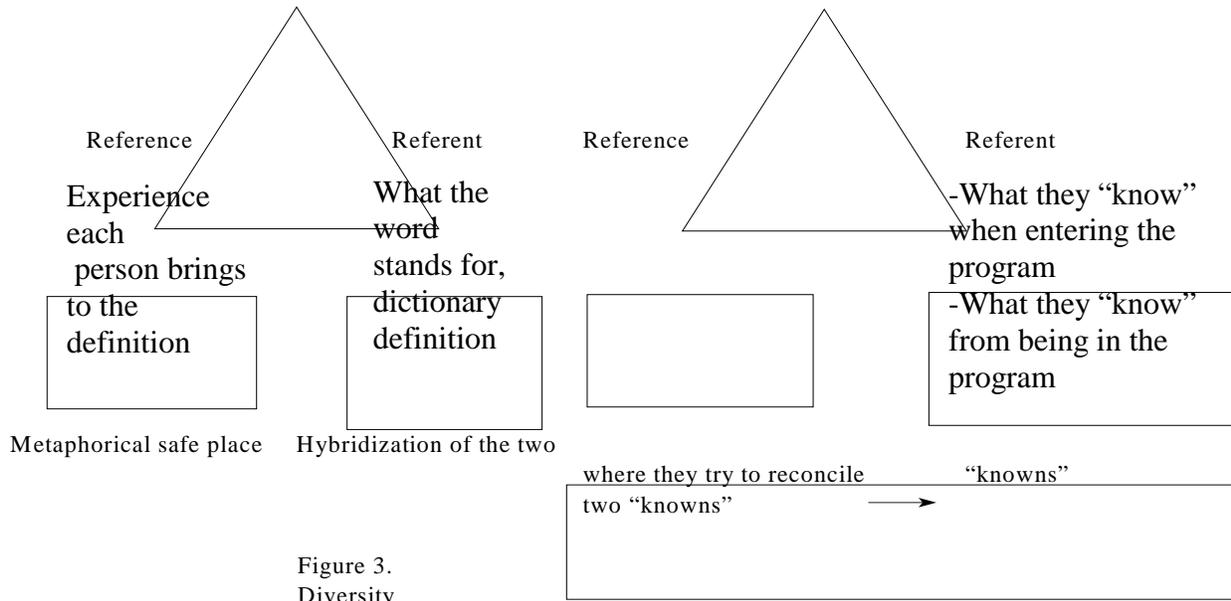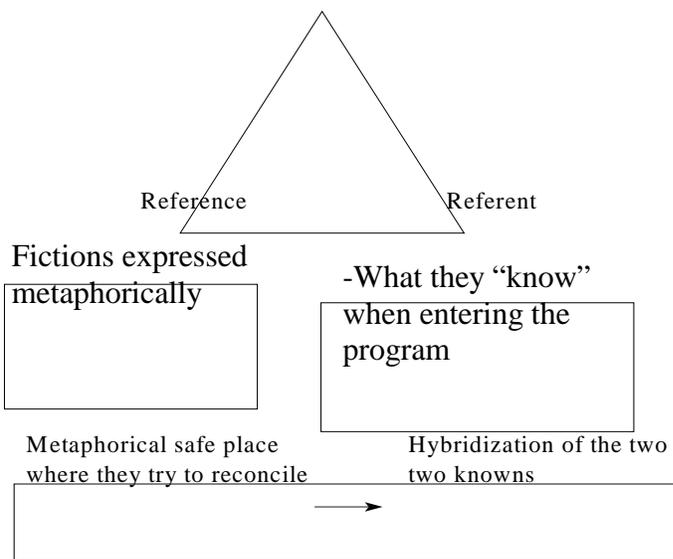
Figure 1.
Word/Sign

Figure 2.
Diversity

Reference   Referent

Experience each person brings to the definition

What the word stands for, dictionary definition

Metaphorical safe place   Hybridization of the two

Reference   Referent

-What they "know" when entering the program

-What they "know" from being in the program

where they try to reconcile   "knowns"
two "knowns"

Figure 3.
Diversity

Reference   Referent

Fictions expressed metaphorically

-What they "know" when entering the program

Metaphorical safe place
where they try to reconcile

Hybridization of the two
two knowns

ENDNOTES

1. The Professional Education Unit has since replaced the original three-level rubric with a four-level scaled rubric.

2. Pre-service teachers repeatedly expressed this sense of diversity, a personified mist or fog creeping into classrooms or an invisible presence slowly moving in, felt but unidentifiable and uncontainable.

3. Although one does not find "miseducative" in the dictionary, I use it here, for it expresses the idea of teaching things that are false but disguised as true thereby leading students to believe they are participating in an educative process.

4. National Council for Accreditation of Teacher Education (NCATE).

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PARALLELS BETWEEN THE LOSS OF ATHENIAN DEMOCRACY AND PRESENT DILEMMAS IN AN AGE OF TERRORISM

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Duty arises from our potential control over the course of events. When available knowledge could have changed the issue, ignorance has the sin of vice.
Alfred North Whitehead
Aims of Education[1]

The purposes of citizenship in a democracy are to be discussed. The United States' fears and choices in an age of terrorism will be contrasted with the withering of Athenian society.

The Greeks

Pericles death in 529 B.C.[2] marked the close of Athen's Golden Age. The Golden Age of Athens was that of the great tragedians whose plays are marked by unity of time, place and action. Aeschylus, Sophocles, and Euripides were viewed by the citizenry.

One of the most political plays of all history is Sophocles' *Oedipus Tyranos*,[3] translated into Latin as *Oedipus Rex*. Despite many admirable qualities, Oedipus fulfills Apollo's prophecy that unwittingly he will kill his father, King Laius of Thebes in battle and later marry his mother, a widow, the beautiful Queen Jocasta. Oedipus discovered on the porch of the palace of Thebes that he had committed this deed. The moral of this play is that no matter how great we are all ridden by human frailty and circumstance, no man can be a politician forever.

The Athenian amphitheater had been constructed a generation earlier. The Acropolis, a hill above the agora or marketplace, is crowned by the stately Parthenon—a temple once containing Phedias' golden statue of Athena, the goddess of wisdom. The Erechtheum's exquisite Porch of the Maidens may be viewed from there. The Parthenon was once painted in glorious shades of red and blue.

Socrates' father, a stone cutter, had helped to create this beauty in the previous generation. Socrates was proud of his father, although he came from a class of tradesmen. Socrates, himself, fought as a common foot soldier for Athens in three different battles.[4]

Socrates' method of teaching was by questions. Coming upon all classes of citizens in the agora, he would inquire about all matters. The opening paragraphs of *Apology* explain:

How you, O Athenians, have been affected by my accusers, I cannot tell, that I know they almost made me forget who I was so persuasively did they speak; and yet they have hardly uttered a word of truth.[5]

Plato, one of Socrates' aristocratic pupils, recorded all the Socratic dialogues. About the time of The Republic,[6] Plato continued to use Socrates as the principal character, or mouthpiece, but a distinct contrast begins to appear between the two. Government was probably one of the first contrasts.

Plato creates a class society ruled by the guardians who have been educated to know Absolute truth (or the Good). The *Republic* states that: "We cannot but remember that justice of the State consisted of each of the classes doing the work of its own class."[7]

The classes were philosopher-kings, warriors or auxiliaries, and artisans who did manual labor. Four hundred thirty-one B.C. marked the beginning of the Peloponnesian War. One year later Pericles succumbed to a rampant disastrous plague.

Thucydides, the first accurate Athenian historian, believed *The Funeral Oration over the bones of the Dead*[8] shed light on the Athenian esprit at its zenith. Thucydides also wrote that Pericles teaches us two things about the meaning of democracy. First, to succeed it must have good leadership. The other thing, to learn about democracy is its meaning.

Pericles' *Funeral Operation* in the first year of the Peloponnesian War, which culminated in the City's defeat by Sparta in 404 B.C., is thought by many to be the best speech on democracy in all of Western history.

Churchill uses the same rhetorical emphasis in his speeches during The Battle of Britain.[9] After the fall of France to Hitler, Churchill addressed the House of Commons 18 July 1940 stressing the need to brace for battle rather than sink into the Abyss of a new Dark Age.

Churchill said:

Let us so bear ourselves that if the British Empire and Commonwealth last for a thousand years, men will say, "This was their finest hour."[10]

Although, Britain survived, Athens declined. There arose in Athens a jaded desire for monetary stimulation in the city. Confidence was replaced by cynicism.

Pericles *Funeral Oration Over the Athenian Dead* began:

It is very hard to speak appropriately … for those who have known and loved the dead may think

words scant justice to the memories they have. Their hands and courage handed down to us a free country. I would rather set forth the spirit in which they faced the battles … the Athenian Constitution and the Athenian way of life that brought us to greatness. Our country is called a democracy, power rests in the hands of not the few, but of the many. The gates of our city are open to the world; we practice no periodic deportation … for we do not place our trust in secret weapons, but in our own faithful courage …. Man by man for independence of spirit, many sideness of attainment, and complete self-reliance in limbs and brain. Such then is the city, for when, lest they should lose it, the men whom we celebrate have died a soldier's death.[11]

Socrates probably heard Pericles and agreed. Yet some in Athens sought to acquire more territory. In 416 B. C., the Athenians twelve years later launched an unprovoked attack on the defenseless, neutral island of Melos. The dialogues which followed are known as the "Melian Dialogues." [12] Thucydides probably received them from one of the envoys and recorded them in Book V of *The Peloponnesian War*.[13] The Melian Dialogues show that inequity of *Realpolitik* is not new, not the creation of Hitler, but originating in 416 B. C.

> Thucydides records this Athenian ultimatum: Athenians: 'You know and we know as practical men, that the question of justice arises only between parties, equal in strength, and that the strong do what they can, and the weak submit.'[14]

Here is shown the hubris of seemingly unbeatable Athens in its fearless resolve to dominate the world even without allies, without regard for the opinion of other nations. Is there a modern parallel with the Bush administration's dismissive attitude toward the U.N. and our traditional friends? All Melian men were killed; women and children sold into slavery.

After Athens' defeat in an expedition to Sicily, 413 B.C., a revolution in 410 B.C. replaced the democracy with the rule of a group of aristocrats. The aristocratic class had long desired this change and the outcome of the Sicilian expedition served as the catalyst for the revolution. This oligarchy was, in turn, replaced by a weakened democracy which survived until Athens surrendered to Sparta in 404 B.C.

The next major event was the death of Socrates at the hands of this government in a prison in Athens, recorded in the *Phaedo*. In the famous last scene of Plato's *Phaedo*, before Socrates drinks the hemlock, he comforts his friends saying, "Death is either a dreamless sleep or a passage to a place of true justice." The nature of another world where true judgment takes place is then described.

Thomas Cahill in *Sailing the Wine Dark Sea: Why the Greeks Matter* writes:

> The death of Socrates was certainly a watershed in Plato's life, turning him into a vocal opponent of democracy.[15]

For Aristotle politics is subordinate to ethics. This is clear in that the *Politics* related much more to application and practice than the *Nichomachean Ethics*, which he wrote earlier. Aristotle's *Politics*[16] describes a total aristocracy determined at the hour of birth. Men destined for the lower class are born with a bone structure to till the earth. This man is born solely in the aristocracy and is born to think and govern.[17] Most human beings, for Aristotle, perceive only shadows —they are, indeed, Plato's beings in the Allegory of the Cave.

In the *Republic*, Plato had suggested testing all infants of every class at birth. Those babies showing intellect and leadership are to be removed from the home and reared by the state.

In the *Politics*, Aristotle believed in hereditary gifts only. Aristotle wrote in the first chapter of the *Politics*, "authority and subordination are conclusions which are not only inevitable, but also expedient." [18] The *Politics* was unfinished at the time of his death in the year 322 B. C.

As appeals to an assortment of deities which Pericles rarely spoke of, multiplied Athens was conquered by the Macedonians. After the death of Alexander the Great, 323 B.C., Macedonia and Acacia became a part of the Roman world.

The Americans

When the Constitution of the United States was adopted during the Convention of 1787 in Philadelphia, Benjamin Franklin wrote a strong speech acknowledging that he agreed with the Constitution:

> No other convention would be able to make a better Constitution. No other convention would be able to make a better Constitution for a general government is necessary to represent many diverse interests. [19]

James Madison in #10 of *The Federalist Papers*[20] warned of the governmental tendency to break and control the strife of factions. He warned that injustice and confusion that were introduced into public councils have been mortal diseases under which popular governments perished.

In *Federalist Paper* #54, Madison writes that "the power of the purse must be under the control of the people." After many regal abuses in England, the "power of the purse".[21] was taken from the monarch. The House of Lords originally controlled the finances of the nation. Now the House of Commons also exercises control.

There has been an evisceration of checks and balances in the U.S. government since 9/11. Congress virtually turned over the right to declare war to the President. The domination of Congress by the President's party makes it more of a rubber-stamp than a deliberative law-making body.

Alexis de Tocqueville in *Democracy in America*[22] warned against The Tyranny of the Majority,

unlimited power is a dangerous thing. Human beings are not competent to exercise it without discretion and God alone can be omnipotent." [23]

There are many problems to be solved if democracy can be continued in the 21st century.

Robert E. Byrd, a Democratic Senator, who has served under eleven presidents observes in *Losing America*[24] that we are confronting a reckless presidency. The powerful pre-emptive actions after 9/11 to attack other nations without consulting Congress and the "absolute abuse of the power of the purse"[25] need consideration. The power of purse has not been held by an English monarch since the *Magna Carta* (1215).

Has new authority, without limits, been given the Executive branch?[26] How long until the aristocrats are thrown out?

ENDNOTES

1. Alfred North Whitehead, The Aims of Education (New York: The Free Press, 1, 1929, p. 14.

2. All Chronology is from Thomas Cahill Sailing the Wine Dark Sea, Why the Greeks Matter (New York: Doubleday), 2003 pp. 285-287.

3. A work important not only in political thought but also in psychiatry.

4. Thomas Cahill, Sailing the Wind Dead Sea, p. 43.

5. Plato (Great Books of the Western World, Mortimer Adler (Editor in Chief) translated by Benjamin Jowrett (Chicago: Encyclopedia Britannica, Inc.) 1952, The Republic, Book IV, p. 353.

6. Ibid., p. 245.

7. Ibid., p. 353.

8. Thucydides, The History of the Peloponnesian War, tr. Sir Richard Livingston, Thucydides (London: Oxford University Press, 1943, pp.209-217.

9. Winston S. Churchill, Never Give In. (Edited by his grandson Winston S. Churchill ed. The Best of Winston Churchill's Speeches, 'Their Finest Hour' House of Commons, 18 July 1940. (Great Britain: Pimlico 2003, p. 221.

10. Thucydides, The History of the Peloponnesian War, Book II, tr. Sir Richard Livingston, pp. 110-114.

11. Cahill in Sailing the Wine Dark Sea, presents a more readable, but condensed version, pp. 239-247.

12. Thucydides, The Peloponnesian War, Book V. Alciabides is thought to be the Athenian speaker.

13. Ibid., Book V, ¶, p. 267.

14. Plato (Great Books of the Western World) The Phaedo, p. 251.

15. Cahill, Sailing the Wine Dark Sea, p. 182.

16. Aristotle Politics, tr. H. Backham, M.A. (Cambridge, Mass: Harvard University Press,) MCMLIX. p 19.

17. Ibid., p. 23 (Read 1).

18. Ibid., p. 25

19. Walter Isaacson, Benjamin Franklin (New York: Simon & Schuster), 2003, p. 458.

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21. Ibid., No. 54.

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23. Robert E. Byrd, Losing America. (New York: W. W. Norton & Company, 2004, Title Page.

24. Senator Robert C. Byrd. Losing America, pp. 39-40.