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IMMERSING PRE-SERVICE PRINCIPALS IN CONSTRUCTIVIST-BASED LEARNING

Shelly Albritton, Anita Johnston, Jack Klotz, The University of Central Arkansas

Introduction

Standards developed by the Interstate School Leaders Licensure Consortium (ISLLC) in the 1990's challenged the design and delivery of post-baccalaureate programs charged with preparing tomorrow's school leaders. Found in each of the six ISLLC standards are indicator statements describing the knowledge, dispositions, and performance skills necessary for the exemplary leader needed in today's schools. To address the ISLLC standards, pre-service programs are compelled to include the following three dimensions in their delivery design:

1. Awareness, defined as acquiring concepts, information, definitions, and procedures;
2. Understanding, defined as interpreting knowledge to school environments, integrating concepts with practice, and using knowledge and skills in context;
3. Capability, defined as applying knowledge and skills to specific problems of practice. (NPBEA, 2002, p. 9)

The first and foremost underlying assumption that guided the development of the ISLLC standards for today's school leaders states, "The central responsibility of leadership is to improve teaching and learning" (NPBEA, 2002, p. 8).

At the heart of the ISLLC standards is clearly the push for pre-service programs to develop school leaders with awareness, understanding and capabilities to lead school reform efforts that improve student outcomes. Regarding teacher education programs, Brooks and Brooks (1993) assert that

The philosophical underpinnings of the theories and practices to which preservice teachers are exposed have a lasting impact on their perception of the teaching role.... Both preservice and inservice teacher education must promote teaching practices that mediate student construction of their own understandings, therefore, teacher education programs must themselves be constructivist-based ... unless teachers are given ample opportunities to learn in constructivist settings and construct for themselves educational visions through which they can reflect on educational practices, the instructional programs they learn will be trivialized into 'cookbook' procedures. (pp. 121-22)

This assertion is no less true for pre-service educational leadership programs. Accordingly, it is incumbent upon pre-service principal programs to model what is expected in real-world leadership

applications and practices. "A constructivist approach provides a much greater range of outcomes for all participants in all grades since effective decision making and active participation are called for in every setting" (Shapiro, 2002, p. 15). As emergent leaders exit their pre-service programs, it is reasonable to expect that the approach taken to teaching and learning which is modeled in the preparatory program will be replicated in the field of service by a school leader whose central responsibility is to improve teaching, learning, and ultimately, student outcomes at the K-12 level.

The Shifting Focus

Designing an ISLLC standards-based pre-service principal program necessitates a paradigm shift from an instructor-centered design to a learner-centered design with the main focus squarely placed on the learner taking a proactive role in acquiring his or her knowledge and finding solutions to problems through autonomous exploration and discovery. Just as learning is an active process, school leadership is an active endeavor, and as such, utilizing the constructivist-based teaching and learning approach is congruent with the standards-based approach to preparing future school leaders. "In the constructivist approach, we look not for what students can repeat, but for what they can generate, demonstrate, and exhibit" (Brooks & Brooks, 1993, p. 16). Jonassen (1991) outlines the following design principles to a constructivist-based learning environment:

1. Create real-world environments that employ the context in which learning is relevant;
2. Focus on realistic approaches to solving real-world problems;
3. The instructor is a coach and analyzer of the strategies used to solve these problems;
4. Stress conceptual interrelatedness, providing multiple representations or perspectives on the content;
5. Instructional goals and objectives should be negotiated and not imposed;
6. Evaluation should serve as a self-analysis tool;
7. Provide tools and environments that help learners interpret the multiple perspectives of the world;
8. Learning should be internally controlled and mediated by the learner (pp.11-12).

Constructivist Approach in Action: One Program's Effort to Shift the Focus

In the graduate program for educational leadership and administration at the University of Central Arkansas, the leadership students realize their primary

focus is on developing knowledge, dispositions, and skills relative to the principal as instructional leader of the school. They direct their discussions and activities on leadership for and supervision of the instructional program intended for continuous school improvement. Once the leadership student accepts a position in school administration, the student must have had rich prior experiences that simulate as closely as possible the real world of the principal during their pre-service program. In an effort to immerse pre-service students in the constructivist-based learning, the collaborative approach taken by the instructors and students affords numerous opportunities for the students to engage in strategic, content-driven and contextually-embedded experiences.

One of the most valuable simulation experiences, dualistic in nature, is developed during this period of the instructional program as each student constructs a Teacher Case Study reflecting the inseparable nature of teacher and the culture in which he or she holds membership. Recognizing that the world of the teacher is heavily influenced by many organizational factors, the student first composes a description of the school culture then moves forward to examine the professional performance of a selected teacher. In the university classroom, the students are exposed to a number of theoretical frameworks and models relative to motivation, expectancy, decision-making, supervision, and leadership which will enable them to prepare an analysis of the teacher in context of his or her school setting.

In the first phase of the experience, the leadership student may conduct on-site visits to the school, examine school records, and converse with school faculty and staff, gaining the knowledge and insight necessary to write a thoroughly rich description of the school culture. Typically, the data collected will include the school demographics relative to staff and students, school achievement data, evidence of school vision, mission, and goals, facility or physical plant information, events or periods of historical significance, identification of campus administration and leadership, and any other information that the student might determine as influencers of the school culture.

Moving to the second phase of this learning experience, each leadership student selects a teacher for his or her Teacher Case Study. By way of personal conference with the selected teacher, the leadership student assures anonymity and gains permission to proceed. The student, working collaboratively with his or her selected teacher, will establish an 'observation calendar' during which the student will visit the classroom on several occasions, conduct at least one formal observation of instructional delivery, and

schedule formative problem-solving conferences as either deems necessary. These observations and interactive conversations afford the leadership student an opportunity to appraise an individual teacher's performance and contribution to the school's well-being, as well as the opportunity to practice real-world engagement as the instructional leader of the school. Using data collected during the observation period, the leadership student and the selected teacher will collaboratively prepare a plan for professional development appropriate to the teacher's needs and in alignment with the school's mission and goals.

Through reflective analysis of his or her personal leadership behaviors in overlay with these opportunities of engagement, the leadership student constructs a personalized meaning of principal as the instructional leader. Each leadership student prepares a presentation of the Teacher Case Study to share with peers in the university classroom. The entire process has given the leadership student practice in observing, appraising, and analyzing teacher professional engagement as it relates to the overall instructional program. The presentation affords the leadership student an additional opportunity to articulate the process of supervision utilized and an analysis of instructional leadership behaviors relative to teachers and their efforts toward continuous, comprehensive school improvement.

Conclusion

According to Dewey (1938), knowledge flows primarily from life experiences learners undertake that are authentic and meaningful. In the constructivist approach, instructors in educational leadership programs serve as facilitators of the learning experiences and coach students to construct meaningful connections essential to their own life experiences and learning. When leadership students are presented with opportunities to problem-solve, to determine how things work, and transfer their discoveries to practical leadership application in schools, learning becomes personal based upon their life experiences which in turn makes the acquisition of knowledge meaningful. One emphasis of the constructivist approach in an educational leadership program is to empower students to be active in their own learning process. Through performance-based opportunities, new life experiences engage the mind to construct knowledge relative to the many contextual intricacies of school leadership.

Learning is a social activity, another key element of a constructivist approach to learning in an educational leadership program. Through interaction in a risk-free environment (Klotz, Marshak, & Roberson, 2001), social interactions with peers, instructors, mentors, and others involved in the educational process enhance the construction and application of knowledge. Recognizing

that learning happens in the mind (Dewey, 1916), performance-based activities relative to the context of the acquired knowledge contributes a vital link to deeper learning as the student engages in the activities. In other words, "All hands-on activities must also be minds-on" (Hansen, 2005). They are intricately intertwined in the learning process. Coupling the concept of hands-on, minds-on with social interactions further solidifies

authentic learning experiences evidenced through applied leadership practices. Furthermore, when students connect meaning with applied activities and work with peers in the classroom and colleagues in school settings, learning communities are formed where even deeper levels of understanding can be derived from the learning experiences.

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CREATING COMMUNITY: BARRIERS, BRIDGES, AND BENEFITS

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Today's public school teachers conduct their work under tremendous pressure and stress. The mandates of No Child Left Behind (NCLB) have discounted pedagogical knowledge and expertise, transforming teachers into test administrators. Curriculum has narrowed to what will be tested. The use of appropriate methods and assessment are diminished by expectations that all students, including those with special needs, will be proficient in reading and mathematics at the date specified in NCLB. Inclusion has become the norm, with little support to foster its effectiveness. Budgets have been slashed and funds to meet the provisions of NCLB have not been forthcoming. Discipline problems have increased, parental involvement is limited at best, and competition between teachers, students, and schools has increased as the measure of success has been limited to test scores.

An increasingly strident far right voice has resulted in state legislatures dictating curricula such as 'systematic, intensive phonics' as the method of reading instruction; 'character education' as a quick fix for society's ills; 'abstinence only' sex education; and science programs that include 'creationism or intelligent design.' Houston (2005) says,

... many non-educators, who currently have enormous power over the profession and practice of education, see it as an engineering feat not unlike what we are doing to our foods ... This view of education ignores the key principle of learning: it robs of the all-important reality of relationship as the basis for all learning, and it puts statistics above students" (p 25).

Comer (2001) stated that:

American schools are said to be failing. Like nineteenth-century medicine men, everybody is promoting everything, whether there is any evidence that it works or not. Over here we have vouchers, charters, privatization, longer school days, summer school, and merit pay. Over there we have the frequent testing of students, the testing of teachers, smaller class size, report cards on schools, and high-stakes accountability. And over here, a very special offer: student uniforms, flag-raising ceremonies every morning, the posting of the Ten Commandments on schoolhouse walls, and sophisticated diagnostic instruments to identify children at risk for acting violently – when many administrators and teachers can't even identify children who need glasses" (p 1).
It is not surprising, therefore, that teachers feel

increasingly frustrated, isolated, and powerless. The resulting mind set seems to be an 'us against them' perspective. "My class would run smoothly if I could just get rid of the misfits." "Test scores would go up for my class if it weren't for those kids who just don't get it." "How can anyone expect me to teach these kids when they don't even speak English?" "All the public does is criticize."

Parker Palmer (2003), long an advocate of public school teachers, has explained the impetus for developing the Courage To Teach program as follows:

I think of public school teachers as being among our culture heroes. They're being asked to solve every problem that no one else in this society knows how to solve – and then being beaten up on a daily basis for their alleged inability to do so. The best of them are working under enormously adverse circumstances, with scant resources, and with hardly any public understanding of what it means to be a teacher or what problems teachers have to deal with. And yet so many of them are doing it with great passion, with great heart, with great commitment. I think my own inner movement towards this program was one of deep compassion for these folks who are doing such critical work in our society with so little outer or inner support. (in Intrator (2005), p xlviii).

Although Palmer is correct in his view of the conditions facing many teachers and of those teachers who persevere, other teachers opt out of the profession. Estimates of the number of teachers who leave the profession within their first five years of teaching are as high as 50 percent. Hare (2005) writes of the desperation seen among today's new teachers. I see that same desperation in my graduate students, teachers who want to make a difference and who have begun to lose hope that they will ever be able to do so. Barth (2000) refers to such teachers as "at-risk" and asserts that schools are toxic to both teachers and students, "the longer one resides there, the less learning takes place" (p1). It is these teachers who have provoked this investigation of community and the people who give me hope that today's toxic schools can be transformed into true learning communities. Such transformation is not easy, nor will it happen quickly, but as Barth (2000) argues, "All teachers and principals can learn. I believe these words will become a reality when we transform the schoolhouse into a community of learners, a culture of adaptability, a place of continuous experimentation and invention. For only when school becomes a context for adult development will it become hospitable to

student development” (p. 69). Palmer (2004) maintains that “... community is essential to rejoining soul and role” (p 22).

The term community is defined in a variety of ways, some have argued that the term has become so ambiguous that it has little meaning at all. The mission statements of many, if not most schools, include some statement about creating communities of learners and/or their collaborative approaches to education, yet little, if any, evidence of such actually exists within their schools. Blank (2004) suggests that “The idea of community may be like democracy: everyone approves of it, but not everyone means the same thing by it. Beneath the superficial agreement is a vast substratum of disagreement and confusion” (p 2).

Some notions of community are rather romantic in that they conjure up images of some fictional “pleasantville” where everyone gets along and there are no conflicts. True community, however, faces the reality that conflict is a necessary component of community; without facing conflict and openly discussing difference, there is no possibility of growth. A teacher from a school with a strong sense of community explained that “When conflict is brought to the surface, people are uncomfortable with it. That’s when it becomes real ... it will go somewhere” (in Achinstein, 2002, p 10). Another teacher from the same school said that, “It may be uncomfortable when we have conflicts. But we may need conflicts to resolve things. We can’t just have the status quo” (in Achinstein, 2002, p 10). Shields (2004) suggests that while we tend to think of community in terms of what binds us together, we must create communities of difference. She defines communities of difference as “based not on homogeneity but on respect for difference and on the absolute regard for the intrinsic worth of every individual. Members of such communities do not begin with a dominant set of established norms but develop these norms together with openness and respect, as they share their diverse perspectives” (p. 38).

Strike (2004) explains that,

A community is not merely a group of people who like one another. It is more about common projects and the kinds of attachments that result from common purpose. In communities, just as in congregations, people may come to love one another, but they do so because they share a common purpose and shared commitments (p 228).

Palmer (2004) describes “community as a kaleidoscopic word that assumes new meaning at every turn – (it) can evoke utopian images of a bygone era, a slower simpler time when people lived side by side in

villages and small towns. If community is to become an option for more than a fortunate few, we must shake off these romantic fantasies and create forms of life together that respect contemporary realities” (p. 73).

Creating true community requires a shift in thinking and the ability to deal with apparent paradox. Palmer (2004) urges a mind set that makes provision for both/and, rather than either/or. Smith (2005) insists that effective teachers must continue to learn and to unlearn. Shields (2004) argues that social justice and academic excellence are not antithetical; they are inextricably intertwined.

Creating professional learning communities also requires a major shift in focus from teaching to learning. Such a focus requires we must at least begin to accept ownership of our responsibility when students fail to learn. “As the school moves forward, every professional in the building must engage with colleagues in the exploration of three crucial questions that drive the work of those within a professional learning community: What do we want each student to learn? How will we know when each student has learned it? How will we respond when a student experiences difficulty in learning?” (DuFour, 2004, p1). These questions force us, teachers and administrators, to acknowledge that we must assume responsibility for students who are not succeeding and that collaboration is essential to change the status quo. Yet, because what passes under the guise of collaboration are too often only circles that go round and round, getting nowhere (Palmer), we have in many instances actively created barriers to collaboration.

Barth (1991) questioned, “Are teachers and administrators willing to accept the fact that they are part of the problem? God didn’t create self-contained classrooms, 50 minute periods, and subjects taught in isolation We did because we find working alone safer than and preferable to working together” (pp 126-127).

Another barrier to collaboration may also be fear of disclosing our own true feelings and beliefs, and thus appearing to be non-intellectual or non-academic. Palmer (2004) believes that we build walls to protect ourselves and to hide our vulnerabilities. He cautions “live behind a wall long enough and the true self you tried to hide from the world disappears from your own view” (p 43-44). Palmer argues that

We have much to learn from within, but it’s easy to get lost in the labyrinth of the inner life. We have much to learn from others, but it is easy to get lost in the confusion of the crowd. So we need solitude and community simultaneously: what we learn in one mode can check and balance what we learn in the other (p 53).

The desire to avoid conflict also creates barriers to collaboration. Achinstein (2002), in her examination of the micropolitics of collaboration asserts that “understanding conflict is essential to building a fuller conception of teacher professional communities” and that “conflict can be an event whereby individuals or groups clash, in which divergent beliefs and actions are exposed ... Communities are often born in conflict because they demand substantial change in school norms and practices, challenging existing norms of privacy, independence, and professional autonomy, and may question existing boundaries between cultures and power groups at school sites” (pp 3-4).

Achinstein concludes that communities that can productively engage in conflict, rather than those with low levels of conflict or those that suppress their differences, have a greater potential for continual growth and renewal. Reflection and conflict offer a community the opportunity for change. The ability to engage in critical reflection and openly explore dissent is vital to fostering and renewing a learning community.

An increasing number of voices are now speaking to the need for schools to become communities. More like congregations than banks (Strike, 2004). While there is a growing body of research that points to positive relationships between improved student achievement, prosocial behavior, and increased parental involvement and the degree to which schools function as communities, too little attention is paid to developing community within schools. Strike urges that “We should aspire to help students to want what is worth wanting so that their education becomes a project that they and we share” and that we “view educating as a process of initiating students into a variety of communities” (p 219). He proposes that the internalization of norms is essential to learning and that, “Community begins in learning the norms of those who care for and about us, and ends in caring for and about those whose norms we share” (p 221). He concludes that, “Community bans neither competition nor difference. At the same time, members of communities pursue goals that they can only achieve as a collectivity, and each member benefits from the success of all. Hence, each can care about the success of all” (p 224).

Schaps (2000) discusses three elements that form a “prescription” for improving schools: promote high expectations for all students (academically, ethically, socially, and emotionally); make sure all students get challenging and engaging learning opportunities; and create opportunities for all students to develop a sense of community with adults and peers in school, and to feel that they contribute to and influence daily life in the

school (p 1). Schaps contends that the reason in-school community-building isn’t given proper attention is because few of the individuals or entities that set and/or control school policies and practices are unaware of its benefits and the academic ends of schooling as measured by high-stakes testing override other considerations. Lewis (2003) echoes this concern in her perception that, “The conservative agenda – with its emphasis on efficiency (as defined by testing), individualism (‘Only my child is important, not what happens to others.’), and competition to spur better products – garners the headlines ... the only community that matters is a consumer-driven one” (p 1). Yet, Lewis asserts that to most Americans another view of community holds that “the school is a central source of democratic values and the place where equity issues are worked out” (p 1).

Continuing his criticism of NCLB and its disastrous effects on the practice of education, Kohn (2005) writes: “Some of the results of that pressure are plain if anyone cares to look: You can see practice tests replacing student-designed projects, children appearing alternately anxious and bored, terrific teachers quitting in disgust. But there are also subtler effects. The current version of school reform is changing what we value. If the sole goal is to raise academic achievement (in the narrowest sense of that word), then we may end up ignoring other kinds of learning, beyond the academic. It’s exceedingly difficult to teach the whole child when people are held accountable only for raising reading and math scores” (p 1). If teaching is essentially a moral activity, then Kohn (1991) states that qualities such as helpfulness and responsibility should be taught in the context of community, not in a vacuum. “... the idea is not just to internalize good values in a community, but to internalize, among other things, the value of community” (p 8).

Various strategies for creating school communities or communities of learners exist. Those that appear to be effective have several things in common. Among these are a focus on the need to change ourselves and our practices if we hope to affect change in students; the need for systematic approaches to developing collaboration and community rather than buying into “quick fix” programs that promise solutions but are virtually ineffective; and the crucial role of critical reflection.

Doyle (2004) proposes that significant changes in our perceptions of school governance and leadership are needed and that a school community involves all who have a stake in that community in true shared leadership and shared governance. Shared governance is more than

lip service, each person has a real role to play in decision making. It requires an administrator who honestly and openly seeks a variety of opinions and ideas. It requires commitment and loyalty over time and interpersonal relationships are recognized and valued. Teachers must assume more responsibility in being actively engaged in sharing expertise and ideas and administrators must provide teachers with more authority, time, and resources to develop as leaders. A culture of inquiry and critique must be developed.

Some schools have chosen to strengthen community within them by fostering connections with the broader community. Some have become “community schools” which bring together within them a range of social services, making the school a center of much community activity. Other schools engage in the development of school partnerships with various entities within their communities. Epstein and Jansorn (2004) explain that, comprehensive partnership programs should include six types of involvement: assisting families with parenting skills; establishing two-way communication that keeps families informed about school programs and student progress and makes it easy for families to keep in touch; improving recruitment and training for school volunteers; involving families in learning activities at home; including families as participants in school decisions; and collaborating with the community.

The desire to create “caring” schools has led to a focus on social and emotional development, as well as academic achievement. The Collaborative for Academic, Social, and Emotional Learning (2002) offers several criteria for an effective program: it is grounded in theory and research; it teaches students to apply social and emotional learning skills and ethical values in daily life; it builds connections between students and their school; it provides developmentally and culturally appropriate instruction; it helps schools coordinate and unify programs; it enhances school performance; it involves families and communities as partners; it establishes successful organizational supports and policies; it provides high quality staff development and support; and it incorporates continuous evaluation and improvement.

Of course, if schools are to become communities, teacher education programs must also change in order to provide pre-service teachers with the knowledge and skills they will need to understand and foster community and graduate students with the support they will need if they are to become teacher-leaders rather than passive participants in maintaining the status quo. In all honesty, I probably have more concern about our ability to

critically analyze our programs and to make relevant change than I have about the ability of public schools to do so. Having taught at three different universities, I often have the feeling that most of the faculty meetings I have attended in South Carolina, Oklahoma, and Michigan are actually one very long meeting, only the names and faces have changed. We seem to “change” what we do in largely piecemeal or superficial ways, often in response to a looming reaccreditation process. I agree with Palmer that we have indeed built walls behind which our true selves lie. We protect “our” courses and seem to discuss change as something our colleagues should do. As Palmer (2004) says, “There is less sense of community among intellectuals than in the most ‘primitive’ society of storytellers” (p 123).

Hare (2005), however, offers an interesting proposal for a new vision of teacher education, what she calls the *Lehrergarten*, or teacher garden, building on Froebel’s concept of the kindergarten. She proposes a model that, like Froebel’s, draws parallels between the laws of nature and human development, and incorporates Palmer’s belief that we must attend to the **WHO** that teaches as much as to the how and what of teaching. Hare uses the metaphor of seasons to explain the phases of learning and development, as well as the kind of support, that lead to becoming a teacher.

In the first season, *The Seed of True Self* is the focus. Students spend time in classrooms, and reflect upon these experiences and upon their fears, doubts, passions, and commitments in safe spaces created by the *lehrergartners*. “Another important of this component of the *lehrergarten* is the opportunity for preservice teachers to discern their vocation as they move through the program. The first opportunity comes during this season, as students become more aware of their own identities and gifts and also grow in their knowledge of the demands and requirements of teaching” (p 202).

The second season is one of *Dormancy and Darkness*. “After the initial excitement and activity of landing in one’s preservice site, these teachers-to-be often experience a crisis of confidence, of vocational choice much deeper and darker than the initial doubts of the first stage” (p 202). The *lehrergarten* must then provide a space for quiet and reflection, and aid students in understanding that “darkness and shadow are an inevitable part of life, of growth” (p 203).

The third season is a time of renewal, *The Flowering of Paradox*. By the time students reach this season they have had many experiences in the various roles that teachers fill and have seen the gaps between best practice and real life. “Student teachers need to explore many paradoxes, but especially those that they meet in

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teaching: the personal/professional, teacher/learner, cognitive/affective, individual/community, subjective/objective, and abundance/scarcity” (p 204). Hare explains that preservice teachers need to come to “grasp and trust the wholeness of life, seeing how seeming opposites can actually complement, complete, and even cocreate each other” (p 205).

The final season is that of Embodiment and Abundance. Students are filled with joy at completing their programs and fear at the prospects of finding a teaching position and actually being teachers. The lehrergarten must now provide the space that enables them to understand that the ideas that have been explored now must be lived. Hare concludes that, “The lehrergarten gives new teachers an experience of reaching out and reaching in, a chance to strengthen their identity and integrity as well as their knowledge of content, skills, and methods. It gives them the best chance of living a life in the classroom they can endure” (p 207).

I began this exploration of community quite naively. I thought that I would spend my sabbatical reviewing the literature, visiting schools, and interviewing teachers

and administrators, gathering information that I could neatly fit into my graduate classes and thus help my students find ways to create a less toxic environment for their students and themselves. Now I find myself still, on the journey to community; a journey of the heart as well as the head. In spite of the detours that keep sending me in different directions, I know that I’m not at all ready to abandon the trip. Palmer (2004) says that, “A community is a chaotic, emergent, and creative force field that needs constant tending (“p 76). I would also add that the journey toward understanding and fostering community is also chaotic, emergent, creative **and** demanding. At this point in my journey I think I do understand two of Palmer’s contentions. “A strong community helps people develop a sense of true self, for only in community can the self exercise and fulfill its nature: giving and taking, listening and speaking, being and doing” (p 39). Finally, if we are to connect role and soul, we must uncover our hidden wholeness, even though the process may be heartbreaking. As he explains, a heart can break into shattered pieces or it can break open into new capacity.

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AN INTERESTING RELATIONSHIP: KNOWLEDGE AND THE POLITICAL

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Abstract: This paper inquires into a developing crisis in the United States public education system. Standards have been implemented through a notion that one can accurately measure knowledge and its companion, learning, through standardized assessments of adequate yearly progress.

Introduction

The media reports many articles about the failure of our schools to teach and fingers are pointed at the teachers, school administration, the Department of Elementary and Secondary Education, the federal government, and university preparation programs as the reasons for educational failure. Test scores have become the litmus indicator of educational success. High stakes testing controls our curriculum and pedagogy. These measures have not improved the system nor have they helped all children to learn at an acceptable rate. It is time to look in new directions beyond our known comfort zones into the system and the policies that control schools and funding to find the source of our shared failures.

The Rupture

It is difficult to pinpoint an exact time or a specific event that began the rupture that changed American education. Was it May 1954, or perhaps May 1968? Clearly, scientific advances greatly accelerated its continuous evolution. The mid century media explosion allowed immediate access to global information but media did not supply immediate understanding of diversity or shared values. Every night in living rooms across America, the we watched a filtered version the fight for civil rights, the race to the moon, the cold war and the Viet Nam Conflict, to name but a few. A judgment was made and it was decided what should be aired, what would be said, by whom and what would not be shared. In that moment media became the conduit of the truth about the world.

As media grew and the demand for greater and faster access to new information and the ability to store it efficiently grew out of control. Efficiency and its twin, technology, continually supply the speed to control access to knowledge and power.

Teachers, school administrators, members of the Department of Elementary and Secondary Education, the federal government, and university preparation programs are all trying to fulfill the legal responsibilities of their individual roles in the education of children in P-12 school systems across our state. These honorable people and knowledge are captured in a broken system of quicksand. The system must be changed if our children are to learn and grow at an acceptable level. Inevitably the radical discussion of systemic change in

this paper will include the role of knowledge and the political as described by postmoderns.

The system itself has evolved into a massive power structure where the policy language is in total control of the individuals within the system. Here in the game of education, the real is most often different from the ideal. In this reality, the relationships are complex, territorial, guarded and compromised by stiff competition for very scarce resources. Deconstruction is one way to examine the reality of public education and the relationships between its players and how these impact child in our schools. Postmodern/ post structural thinkers would argue that language, even a thought or a whisper, is the locus of control.

Philosophers

Jean-Francois Lyotard, and Michele Foucault would begin this deconstruction by focusing on its education policy language.¹ Michele Foucault considers how individuals are constructed and controlled through institutional discourse and seemingly beguine practices that mask the social and political forces that limit choices, outcomes and opportunities.² Hegemony reinforces the concepts associated with the idea that each individual has "a specified place" in society, until the individual believes these notions are reasonable, right and good and that he does indeed belong in his place. The individual actually limits himself by his acceptance of hegemonic practices, which he accepts as 'the truth' and the way it should be. J.M. Servan, the eighteenth century French criminologist, recognized the terrible possibilities of institutional power, discursive practices and hegemony when he noted:

When you have [thus] formed the chain of ideas in the heads of your citizens, you will then be able to pride yourselves on guiding them and being their masters. The stupid despot may constrain his slaves with iron chains, but a true politician binds them even more strongly by the chain of their own ideas; it is at the stable point of reason that he secures the end of the chain; this link is all the stronger in That we do not know of what it is made and we believe it to be our own work; despair and time eat away the bonds of iron and steel, but they are powerless against the habitual union of ideas, they can only tighten it still more, and on the soft fibers of the brain is founded the unshakable base of the soundest of Empires.²

Hegemony

Hegemony occurs as slowly as rust, fueled by fleeting thoughts, very tiny comments, slight expressions and weak attitudes. The work of hegemony may begin in a simple designation, such as, when a child is relegated to a reading group. The child internalizes the ascribed characteristics of the group and becomes them in his/her own mind. An example is that of the top group the Eagles who are proud of their reading ability. Their self-esteem is strong. They and their classmates believe these children are smart and it is desirable to be Eagle. In his analogy of life as a poker game, Rick Lavoie would say that by being part of this group, the Eagles have earned millions of poker chips to use in the game of life. They have poker chips to spare, they are not afraid to risk and grow. The story is different for children in the lowest reading group the Sparrows. They have very few poker chips. For them the possibilities in the game of life are very limited. They believe the unspoken message that poor readers are not very smart and certainly not capable of excellence in any arena. Hegemony embeds these beliefs in the "soft fibers of their brains". They become a "chain of their own ideas", that is what they believe to true about themselves. This is the reality in which they live. They are truly limited by their own beliefs. Over time these belief-chains will grow stronger and stronger. They will become their beliefs.

Those Who Question

Fortunately not all individuals are captured in a "chain of their own ideas". Some radical individuals question throughout life their life. These individuals operate on the edge of the reality that the rest of the culture has constructed. Their reality is not fixed by outside influences and conformity. They are constantly examining belief systems and asking 'why' and 'how'. Jean-Francois Lyotard addresses these struggles when he writes,

... an adult himself or herself has to struggle constantly to assure his or her conformity to institutions and even to arrange them with a view to better living-together, but that the power of criticizing them, the pain of supporting them and the temptation to escape them persist in some of his/ her activities.³

Paradoxically, it is through their own apartness that the possibility to question and make decisions according to their own criteria that allows them to enter into a place where the rules can be questioned, and policy language can be examined.

Language, Knowledge, Policy and Power

For the language of a policy to be considered as

legitimate its discursive formations that is words, phrases and resulting actions must all be commensurate. To be commensurate they must all follow the same linguistics rules. They must all be in the same language game.⁴ These language games not only control discourse but also distribute and control power.⁵ In the case of public education the power resides in the genre of the laws that control knowledge and the funding to operate the schools. Jean Francois Lyotard describes the relationship between knowledge and power as:

knowledge and power are simply two sides of the same question: who decides what knowledge is and who knows what needs to be decided? In the computer age the question of knowledge is now more than ever a question of government."⁶

What counts as knowledge simultaneously expands and contracts, as it is stored as positive or negative impulses in a virtual archive. Here the idea of knowledge is only expressed in yes/no terms of someone's interpretation of significant, of the 'perceived' truth, all in determinate statements with very specific beginnings and endings. There are no possibilities for variance, certainly no room for imagination as the only truth is recorded electronically.⁷ And life will never be the same again.

Historically the people, the school, the university and the state have shared the responsibility to nourish, protect and legitimate knowledge through an agreed upon values. Here the idea of knowledge was a simple bank of competencies to be shared and enjoyed by all. Knowledge was in the service of the people, and it is through knowledge the people defined the role of the state. Within the shelter of this archive, the people safely deliberated on a case-by-case basis, the parameters of justice and the rules of their culture. In this ideal environment, the school, the state, and the university each acknowledged responsibility to educate the citizens of the community. Each fulfilled that compact. The people of the community had absolute faith in the intentions and actions of the school. The school's values were, in fact, isomorphic with community, the state and university. The university provided education in the form of a speculative narrative so that educators may better serve the people. The state acted with guidance about certification, district classification, and curriculum all in the interest of the people. The people established reality, determined what counts as knowledge, and all were privdelged to speak.

Despite our power, and wealth, studies have demonstrated that a great many American children do not possess an adequate level of reading proficiency, or skill in mathematics, or knowledge in the other content

areas. In the name of progress, to raise test scores and assure continued funding streams, the State Department of Elementary and Secondary Education in conjunction with the schools and universities developed educational standards and curriculum for Missouri's children. The content that must be addressed in classrooms across the state is defined. In an initial examination, this combined effort appears to be an opened reciprocal communication between equals, all seeking a common goal, that is, access to meaningful knowledge for all of Missouri's children. A closer examination reveals some complications and incommensurability between intent, implementation, and practice.

The state, the school and the university worked with the best intentions to improve education for all children. Their discursive practices were in the genre of justice and fairness, grounded within the values of each individual. They discussed many possible solutions, made prescriptive recommendations and they all agreed on the scope of the obligation necessary to address the problem. It was determined that the curriculum and the students' knowledge of it should be assessed.⁸ But what should be considered the most important knowledge that is, what should be assessed and how?

Despite the fact, that are many ways to assess learning, knowledge and skill, all students must be assessed in a certain manner through high stakes testing (the only exception is the MAP-A). The scores represent measures of student achievement in numerical terms and then they are employed as factors in a complex system of equations that rate the performance of each student, each school and each district across the state to determine if there is adequate yearly progress, which is ultimately tied to funding and to continued existence for schools. High student achievement equates into good teaching, a good teaching allows for passing the accountability test, and represents an increase in knowledge.

Now the language game has changed from one based in what is best for children using the language of justice, into one of efficiency as measured and recorded through technology. There are clearly several clashes of

messages and language genres. The language games that are played in classrooms across Missouri are entangled and certainly do not legitimate the governmental policies of state curriculum, the assessments that accompanies it, nor its regulations and funding. There are additional disputes between the genres of intent and practice.

From the speculative point of view, the action of establishing curriculum standards, allows for establishing a binary of knowledge as meaningful (that is included in the standard) and knowledge as insignificant (that is not included in the standard). There is a question about the justice in these determinate decisions. How does one decide to exclude knowledge or reduce access to a 'vast array of competencies'? How can educators believe this is right and good? Even though no one purposely tried to constrain knowledge in the classroom or the community, that is what is happening. Now knowledge has changed from a bank of competencies into a product to be bought sold, and controlled. The government is the one who must speak, who decides what counts as knowledge and who has access to what knowledge.

Summary

This complex Gordian knot functions to maintain a power grid, that is constantly evolving into new and even stronger forms of discourse inexorably tied to educational funding streams and legislation. The meta narrative is so well entrenched, so logical, so very powerful that those who tend it, such as state departments of education, the federal government, universities, educators and school boards, to name but a few, are unaware of their supportive roles and of their subservience to the system. It will maintain. Once again language has logically arranged the proper place for us all. We have chained ourselves by agreeing to play the game. What else can we do? Hegemony allows us to accept not only our place but also knowledge as a commodity. We all dance to the tune of the invisible piper as we are held hostage in a multi dimensional Meta narrative. And we believe that this is the way it should be.

ENDNOTES

1. Foucault uncovers what happened and point at which it occurred, while Lyotard examines the why and how an instance occurs, and what it truly represents through policy analysis.
2. Michel Foucault, "Technologies of Self," in Paul Rabinow (Ed.), Michel Foucault: *Ethics, Subjectivity, and Truth* (New York: The New Press, 1997; 223-251.). Originally published in France in 1994 by Editions Gallimard as *Compilation, introduction, and new translations*.
3. Jean-François Lyotard, *The Differend: Phrases in Dispute*, trans. Georges Van Den Abbeele (Minneapolis, MN: University of Minnesota), 3.

4. Jean-François Lyotard leads the quest for justice by examining language and its relation to knowledge and power. He often examines the intersection of language and law, ethics and politics through language games, which are, "a set of rules by which some use of language is governed. See Wlad Godzich, translators note in the "Afterward" of Lyotard's, *The Postmodern Condition*, 118.
5. Lyotard, *The Differend: Phrases in Dispute*, 128.
6. Lyotard, *Postmodern Condition*, 9.
7. Michel Foucault, *The Order of Things: Archaeology of the Human Sciences* (New York: Vintage Books, 1970), 17.
8. Knowledge, that is 'knowing how', indicates a vast array of competencies and the state curriculum is competency based.

THE DARK SIDE OF TRANSFORMATIONAL LEADERSHIP

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The concept of *transformational leadership* dominates the current literature of educational administration. Aspiring principals are taught that it is their duty to *transform* the climate and culture of public schools in order to maximize student learning, ensure social justice for all students, attain maximum performance from teachers and other school staff, and improve parent satisfaction with public education. Transformational leadership is usually contrasted in the literature with *transactional leadership*, which is commonly dismissed as “mere management.” Although some authors (Bass, 1998; Avolio, 1999; Hoy & Miskel, 2001) concede that transformational leadership extends but does not replace transactional leadership, the former is consistently held out as the ultimate expression of educational leadership. Typically, transformational leaders are expected to achieve the following goals within their organizations:

- Define the need for change.
- Create new visions and muster commitment to the vision.
- Concentrate on long-term goals.
- Change the organization to accommodate their vision rather than work within the existing one.
- Mentor followers to take greater responsibility for their own development and that of others. Followers become leaders and leaders become change agents, and ultimately transform the organization. (Hoy & Miskel, 2001, 414)

These are high expectations for leaders who work within a hierarchical, bureaucratic system, are given little autonomy by school district and state educational authorities to operate their own schools, and typically enjoy a limited tenure. The ideal also ignores some inherent contradictions within the concept of transformational leadership itself. These contradictions include both ethical and structural issues that are rarely addressed in the constant and uncritical celebration of transformational leadership. Perhaps it is time to instill some balance in our understanding of effective educational leadership.

Defining terms

James McGregor Burns formulated the classic definition of transformational leadership. In his 1978 work *Leadership*, Burns writes that transforming leadership “occurs when one or more persons *engage* with others in such a way that leaders and followers raise one another to higher levels of motivation and morality.... [T]ransforming leadership ultimately becomes *moral* in that it raises the level of human

conduct and ethical aspirations of both leader and led, and thus it has a transforming effect on both” (Burns, 1978, 20). Transactional leadership, on the other hand, occurs “when one person takes the initiative in making contact with others for the purpose of an exchange of valued things.” The exchange can be economic, political, or psychological, but it is in essence a bargaining process in which “each party to the bargain is conscious of the power, resources, and attitudes of the other.” The relationship between persons in the exchange remains one of bargainers and goes no further, because “The bargainers have no enduring purpose that holds them together....” A “leadership act” may have taken place “but it was not one that binds leaders and follower together in a mutual and continuing pursuit of a higher purpose” (Burns, 1978, 19-20).

Bass (1985) expands Burns definition of transformational leadership by identifying three main components. These are: *charisma*, in which leader and followers form an emotional attachment that inspires followers to transcend their own private interests in favor of a higher common purpose; *individualized consideration*, in which the leader mentors and enhances the confidence of followers; and *intellectual stimulation*, by which leaders make followers aware of mutual problems and enunciate a vision of new possibilities for the group. Transactional leaders on the other hand, engage in *contingent reinforcement*, which involves either praise or corrective feedback depending on the performance of the subordinate; *contingent rewarding or sanctioning* of subordinates; and *management by exception*, when the leaders monitors performance and corrects followers mistakes.

Bass joins Burns in identifying transformational leaders as “true” leaders, who elevate followers to higher levels of maturity. Transactional leaders on the other hand are just “managers” who engage in “compromise, intrigue, and control” in their relations with followers (Bass, 1985, 31). Transactional leaders relate to followers in ways that imply that “everyone has a price; it is just a matter of establishing it.” By contrast, transformational leaders “motivate individuals to put aside selfish aims for the sake of some greater, common good” (Bass, 1985, 187). While Bass stops short of identifying transformational leaders as more moral than transactional leaders, the implication is clear that they are (Keeley, 2004). Given these comparisons, what idealistic young administrator could possibly aspire to be a transactional leader?

Ethics and transformational leadership

Bass (1985) considers charisma as “the first and most important component” of transformational leadership (Keeley, 2004, 152). The exercise of charisma is the vehicle through which the transformational leader inspires followers to transcend their selfish interests to attain some “higher” purpose. The German sociologist Max Weber (1921) first conceived of charisma as one of the elements by which followers accepted the leader’s legitimacy. Later, Chester Barnard’s acceptance theory (1938) established conditions that allowed followers to judge a leader as having the authority to issue orders.

Charismatic leaders are often seen as the “heroes of management” (Howell & Avolio, 1992, 43) whose success in “turn[ing] around ailing corporations, revitalizing aging bureaucracies, or launching new enterprises” is seen as nothing short of miraculous. Charismatic corporate leaders achieve these goals by “communicating a compelling vision of the future, passionately believing in their vision, relentlessly promoting their beliefs with boundless energy, [propounding] creative ideas, and expressing confidence in followers’ abilities to achieve high standards” (Howell & Avolio, 1992, 43). Charisma is a highly prized characteristic for organizational leaders.

Yet charisma is not an unmixed blessing. Howell & Avolio, (1992) note that charisma is a value neutral term that does not distinguish between moral and immoral charismatic leaders. Other authors (Kipnis, 1976; Hollander, 1995; and O’Connor, Mumford, Clifton, Gessner, & Connelly, 1995; Conger & Kanungo, 1998) warn of the dangers inherent in charismatic leadership and the need to distinguish between ethical and unethical charismatic leaders. Ethical and unethical charismatic leaders can certainly be distinguished. Howell & Avolio (1992) point out that unethical charismatic leaders tend to use power only for personal gain, to promote their own, personal vision, to censure or suppress dissenting views, to make unilateral decisions, and to be insensitive to followers’ needs. Kipnis (1976) notes that the propensity of leaders to use charisma unethically is influenced by several “metamorphic effects.” These are (1) power becomes desired as an end in itself; (2) holding power tempts the individual to use organizational resources for self-benefit, even illegally; (3) power creates the basis for false feedback and an exalted sense of self-worth; and (4) an exalted sense of self-worth results in a corresponding devaluation of others’ worth and a desire to avoid close contact with them. Utilizing the work of House & Howell (1992) and McClelland (1975) O’Connor, Mumford, Clifton, Gessner & Connelly

(1995) distinguish between “personalized” and “socialized” leadership. Personalized leaders are exploitative of others, non egalitarian, and self-aggrandizing. By contrast, socialized leaders are empowering of followers, non exploitative, and motivated to maximize gains for the organization without consideration of their own personal needs. O’Connor and colleagues also identify a syndrome of personality constructs that marks the personalized leader and portends harm to the social system. This syndrome arises from the interaction of a number of variables, including the leader’s high need for power, object beliefs (i.e., viewing others as instruments to be used to achieve the leader’s own goals or to recognize others as individuals), outcome uncertainty, narcissism, and a negative life story. This syndrome produces leader behavior that is unethical, self-destructive and dangerous to the organization.

Leadership is grounded on the relationship between the leader and followers. How then can the possibilities that leaders will treat followers in ethical ways and seek the long-term welfare of the organization rather than their own self-aggrandizement or short-term gain be enhanced? Howell and Avolio (1992) suggest that upper level managers be more discriminating in recruiting, selecting, and promoting future organizational leaders. O’Connor and colleagues (1995) suggest that top executives take action to assess potential leaders’ beliefs, values, and the strategies used to encourage employees before appointing subordinates to positions of authority in the organization. More recently, Bass and Steidlmeier (2004) have written that the ethics of leadership rest on three pillars: the moral character of the leader; the ethical legitimacy of the values embedded in the leader’s vision and program which followers are free either to accept or reject; and the morality of the processes of ethical choice and action that the leader and followers engage in and collectively pursue. Ethical leaders set examples for their followers to emulate and those they lead tend to display high levels of moral reasoning.

Most leaders engage in both transactional or transformational leadership acts. But “those whom we call transformational do much more of the transformational than the transactional” (Bass & Steidlmeier, 2004, 176). Both transactional and transformational leadership have ethical dimensions. For transactional leaders, ethical concerns center around the moral legitimacy of the means employed to reach a given end; whether or not rewards and sanctions support subordinates freedom; telling the truth and keeping promises; and the impartiality of the means used to

settle conflicts. For transformational leaders ethical concerns center around issues of manipulation of followers; empowerment and self-actualization of followers; the openness to discussion of the leader's program; and the treatment of followers as ends rather than means. True transformational leaders do at times manipulate followers, but only "for what they judge to be for the common good" (179, emphasis not in the original). Transformational leaders are behaving ethically when they foster the values of honesty, loyalty, and fairness and when they support the values of justice, equality, and human rights. Transactional leaders are ethical when they tell the truth, keep promises made to followers, negotiate fairly, and permit followers to make free choices (Hollander, 1995; Bass & Steidlmeier, 2004). The implication that ethical transactional leaders are incapable of fostering honesty, loyalty and fairness or of supporting the values of justice, equality, and human rights is open to serious question.

Dangers of transformational leadership

Transformational leadership is not without its critics nor is its record totally unblemished. Howell and Avolio (1992) note one of the dangers of the successful charismatic leader:

The trap that awaits charismatic leaders who have a successful track record partially lies in the accolades that accompany their accomplishments. If they readily believe the praises heaped upon them, they can be seduced by delusions of invincibility and greatness. Rather than focusing on the next challenge, they become preoccupied with managing an aura of greatness. Image management replaces active, meaningful contributions to the organization. (50)

When used to give followers a positive "identity image" (Gardner & Avolio, 1998) impression management is ethical. Used as described above, the same tactic can be used for "spin" for the manipulation of followers.

Bass and Steidlmeier (2004) hold that transformational leaders are justified in manipulating followers for ends that the leader believes contribute to the "common good." However, they neglect to explain how that "common good" is determined and we are left to assume that it is the leader who defines it. But the manipulation of followers for purposes that followers have apparently not participated in identifying or to which their selfish concentration on their own interests have blinded them, can turn ugly. Why should followers who have participated in defining the common good or whose consciousness has been raised by enlightened transformational leadership have to be manipulated?

Grenier (1988) illustrates the use of manipulation to transform an organization in his study of Ethicon, a subsidiary of Johnson & Johnson. Ethicon's "common good" was to reduce bureaucracy in the work environment. When the company opened a plant in New Mexico, managers organized jobs around teams that functioned in what was supposed to be a flexible and participative structure. Managers compared the work teams to a sports team "where all participants worked together for the common good and had a voice in how [work goals] would be reached" (Grenier, 1988, 26). In theory, company supervisors were to function as facilitators of communication, while the workers determined the means of achieving production goals. Team members were to have control over issues of hiring, firing, and disciplining other team members. But the reality of the situation was far different. Workers referred to the system as the "rat system" because it pitted team members against one another to root out "counter-productive behavior." For Ethicon managers, the most counterproductive behaviors turned out to be any expression of discontent with the company or any voicing of support for the Amalgamated Clothing and Textile Workers Union (Grenier, 1988). Wages paid to Ethicon workers in New Mexico were lower than wages paid to company employees in other states. The wage differential was a source of dissatisfaction the union sought to exploit early on.

In hiring workers, Ethicon managers carefully screened applicants to identify "team players" and to exclude anyone who might be an actual or potential union supporter (Grenier, 1988). Managers also used teams to control workers who showed pro-union sympathies and used peer pressure to "deprive the pro-union employees of status and identify them as losers" (Grenier, 1988, 90). Facilitators were required to bring negative attitudes to the attention of the work team and encourage the anti-union majority to denounce their pro-union colleagues. This kind of behavior was possible because facilitators won approval from managers, team members in turn won recognition from facilitators, and new hires won acceptance from group members for demonstrating commitment to the company. As Grenier explains "The issue was who had the power to do more for the workers, and management had convinced most of the workers that management could do more, good and bad, than the union" (Grenier, 1988, 147). In the end, pro-union workers lost the representation election by a vote of almost two to one and Ethicon remained non-union.

The moral of this story "is that Ethicon's efforts to achieve unity of purpose produced, instead, a sharply

divided work force motivated by fear” (Keeley, 2004, 164). Ethicon managers began with a laudable goal: to “transform” one segment of a highly bureaucratized and conflict-ridden industry into a work environment marked by unity, cooperation, and worker participation in decision making. But they sought to achieve this goal by manipulating the work teams, by hiring only people who shared a common pro-company and anti-union attitude, and by suppressing dissent of those who would not go along. Instead of producing a model work place, marked by peace and the absence of conflict, Ethicon managers ended up with a divided and bitter work force that little resembled the idealized work place they envisioned (Keeley, 2004).

The Ethicon experience raises other questions: why would workers cooperate with leaders who were unethical and against what would seem to be their own best interests? Why did followers comply with “bad” leadership (Kellerman, 2004)? If leadership is a relationship, why were followers willing to sustain a relationship with leaders who were acting in ways that rendered the work place both hostile and psychologically dangerous? Kellerman (2004) maintains that followers have reasons for following even when their leaders are unethical or incompetent, or both. These reasons usually involve issues of individual and group needs which make following even bad leaders better than not following. “Another, perhaps more persuasive way of putting it is this: Not following is not in their interests” (Kellerman, 2004, 25). To quit following entails risks---to family, to social or economic position, or even in rare cases, to life. “In particular, actively to protest against the powers that be takes time, energy, and, more often than not, courage.” As a result, those who can manipulate followers, even for some “higher” purpose or for followers own unrecognized “best interests” do so, and usually get away with it.

Prominent leadership theorists (Bass, 1998; Hoy & Miskel, 2001; Bass & Steidlmeier, 2004) recognize that effective leaders use both transactional and transformational behaviors as needed. Many also recognize that for a leader to be transformational s/he must first have established trust and credibility with followers through the use of ethical transactional leadership. Moreover, creating and communicating a vision and charisma are critical weapons in the transformational leader’s arsenal. While leaders may use visioning and charisma in any organizational setting, leaders of academic organizations might be expected to display these characteristics most often. But that is not always the case, as Birnbaum’s (1992) study of effective university presidents has shown. Stereotypical elements

of transformational leadership proved to be very rare in the academic setting.

Birnbaum and his associates undertook a five-year longitudinal study of college presidents in an effort to understand the nature of academic leadership. Conceptually, the researchers approached the study of leadership by viewing leadership as a web of reciprocal relationships between leaders, institutions, and organizational values that plays itself out in a specific setting. In addition to gaining a better understanding of the realities of academic leadership, the study dispels some widely believed myths. “Although leadership is generally considered to be important, it is a vague and in many ways undefinable process” (Birnbaum, 1992, 24). While leadership myths are not necessarily false, they can be misleading “because they suggest oversimplified ways of interpreting exceptionally complex phenomena. And they can misdirect: a leader who acts on the basis of a myth can make major errors of judgment” (25).

Birnbaum’s work called into question five leadership myths, three of which address foundational assumptions about transformational leadership. The first of these is the *Myth of Presidential Vision*. The leadership literature is unanimous in its agreement that a leader must have a vision, “a clear sense of the direction that they want their organization to take” (Kouzes & Posner, 1987, 85). The myth is not that leaders should not have a vision “but that the vision must be developed by presidents as the outgrowth of their own personal agendas. The mark of effective leadership ... becomes getting others to ‘buy in’ to the leader’s vision” (Birnbaum, 1992, 25). But according to Birnbaum, the leader’s vision serves two quite different purposes. Articulating a vision allows constituents to have confidence in the leader’s competence and convince them that he or she has listened to and been influenced by them. These two purposes make it possible for the leader to influence follower’s perceptions of reality and to move them toward a shared view of the organization’s future. Leaders accomplish this “by changing constituents’ perceptions of figure and ground and focusing their attention on certain elements already existing in the organization rather than others” (Birnbaum, 1992, 25). “The reality of presidential vision,” says Birnbaum. “is that goals are already within the institution, waiting to be both discovered and renewed through interpretation” (28).

The *Myth of the President as Transformational Leader* also proved to be not as prescriptive as usually assumed. Indeed, the distinction between transformational and transactional leadership proved to be meaningless for university presidents.

“Transformational leadership, through which extraordinary people change organizational goals and values, is an anomaly in higher education” (Birnbaum, 1992, 29). Colleges and universities are shaped more by their history, culture and “the socialization and training of its participants” rather than by an extraordinary leader. Attempts at transformational leadership in this type of an institution are more likely to lead to disruption and conflict rather than to transformation. Only slightly less rare on university campuses are examples of pure transactional leadership. Good university presidents could not be characterized as either purely transformational or purely transactional. Rather, they synthesized the two leadership approaches, “emphasizing restoring values and *improving* behaviors in an evolutionary way.... Good leaders help change their institutions, not through transformation and the articulation of new goals or values, but through transactions that emphasize values already in place and move the institution toward attaining them” (Birnbaum, 1992, 30).

Bass (1985) identified charisma as the most important element in transformational leadership. But the *Myth of Presidential Charisma* proved to be as problematic as the myths of presidential vision and transformative leadership. Charisma is difficult to define but can best be described as an intense emotional relationship between leader and followers. The belief that effective leaders must have charisma “assumes that people want leaders they can revere, or even idolize, and that such leaders are able to motivate followers to support the leader’s goals in preference to their own” (Birnbaum, 1992, 31). But for university presidents, charisma can be attributed to both successful and unsuccessful presidents. While it did enable some presidents to exercise additional influence over followers, it was also used as a screen for ineffectiveness (Birnbaum, 1992). Presidential charisma has its drawbacks. Charismatic leaders pay little attention to structure, routine and the established order of the institution. Reliance on charisma can “diminish the authority of others in the hierarchy, weaken the formal administrative structure of the institution, and leave the college in shambles if the leader suddenly leaves or fails” (Birnbaum, 1992, 32). Reliance on charisma can cause leaders to ignore the process of institution building---the development of norms of shared responsibility---and it can lead to the predominance of impression management over genuine achievement. Charismatic leadership may also be rare in universities because the training and socialization of faculty “predisposes them to resist hierarchical authority

of any kind” and because most institutions of higher education are functioning fairly well (Birnbaum, 1992, 34). As Bass (1985) reminds us, charismatic leadership is rarely found in old, highly structured, and successful organizations, but in old institutions that are in crisis or in new ones trying to survive.

Leadership myths serve their purpose. They can be comforting. They can provide some guidelines to action when leaders don’t know what to do, and they are essential in a complicated world if leaders and followers are to bring some sense of order to organizational life. But the most “pernicious myths are those that call for charisma and transformation which, taken to extremes, may lead to the imperial presidency.” Taking myths seriously “can cause presidents to see themselves as personally responsible for the college’s survival and development, to insulate themselves from learning, and to initiate grand schemes that overpower the normal resilience of institutions and lead to damaging disruptions” (Birnbaum, 1992, 46-47). It takes little stretch of the imagination to see public schools as institutions with more in common with colleges and universities than with other types of organizations to which they are normally compared. Surely Birnbaum’s conclusions deserve careful consideration when discussing educational leadership.

Finally, we come to the issue of human rights and organizational goals. Keeley (2004) asserts that historically management theorists seem less concerned about protecting human rights in the organization than they are in achieving organizational goals. “Things like freedom in the factory, unions, and constitutional checks on corporate policies are not generally what theorists have in mind when speaking of worker empowerment.” Rather, what these theorists seem to have in mind is an “Hegelian notion of freedom to serve the goals of the organization” (Keeley, 2004, 164). Historically organizational theorists have seemed more interested in collective goals than in individual rights, not only in the organization, but also in society at large. Keeley quotes Henri de Saint-Simon’s 1821 criticism of the French constitution:

[Lack of collective purpose] is the great gap in the Charter. It begins ... by putting forward the rights of Frenchmen, which can only be clearly determined when the purpose of society is established in a positive way, since the rights of every associate can only be based upon the abilities which he possesses and which contribute to the common good.... It cannot be too often repeated that society needs an active goal, for without this there would be no political system.... The maintenance of individual

freedom cannot be the goal... People do not band together to be free.....(164-65)

This preference for the common good over the goals and needs of individuals is reflected in the early literature of management. August Comte (1851), Saint-Simons's disciple and a founder of sociology, challenged workers to consider themselves as servants of society rather than concern themselves with their own political rights and privileges. Henri Fayol (1916/1949), one of the founders of management theory, lamented that workers could not be persuaded to subordinate their own interests to a common good, either of the firm or of the nation of which they were citizens. Henry Mintzberg compared contemporary organizations to a bucket of crabs "each clawing at the others to come out on top" (1983, 421), reflecting the larger society where the competition of individuals and groups to achieve private ends was contributing to the breakdown of leadership at all levels. And John Gardner, after decrying the tendency of groups in America to pursue private and parochial aims and grievances at the expense of society at large, marvels that our society "works at all" (1990, 95). Finally, Warren Bennis (1989) laments the absence of agreement or commitment to the public good or to a common vision and purpose:

As the world has divided into factions, so has America, and so consensus is harder to come by. Each faction marches stubbornly to its own drummer, has its own priorities and agenda, and has nothing in common with any other faction---except the unbridled desire to triumph over all others (144).

Bennis, who was trying to explain why leaders are prevented from leading, laid the blame at the door of "those on top" of society who have traditionally tried to keep other groups down. Perhaps, but one suspects that the lack of agreement on common goals and interests has more complex and convoluted origins than simple class-consciousness.

It can be argued that since organizations do exist and do achieve purposes, there must be some bond that holds them together. Management theory has traditionally assumed that bond to be agreement on a common goal or purpose that all participants in the organization accept and commit themselves to achieve. This "goal paradigm" remains a mainstay of management theory (Keeley, 2004). The problem is that, while it is easy to talk about common goals and interests in the abstract, it is much more difficult to identify them in the real world. Organizations do have real and legitimate goals, but participants in the organization frequently disagree about the value and priority of these goals. Participants in organizations also have competing

and legitimate goals of their own. Moreover, notions such as the "common good" or the "general interest" are theoretical concepts and attempts to translate these concepts into concrete terms will cause disagreement, primarily because individuals will be impacted by the translation in diverse and arbitrary ways (Keeley, 2004). Thus, theoretical concepts of the "common good" are virtually impossible to identify in actual practice. The devil, as they say, is in the details.

But if organizations are not held together by the conscious pursuit of a common goal, what does allow them to function in the face of competing goals and interests? What binds organizations of all types is a "social contract" (Keeley, 1988) built on a consensus among participants on specific processes such as negotiation and legislation that addresses their diverse goals and needs while still meeting some organizational purpose. Thus the bond that keeps public and private organizations together is not commitment to common ends, but a consent as to means, an "agreement on rules, rights, and responsibilities that serve the separate interests of participants" (Keeley, 2004, 167).

An alternative view

Michael Keeley (2004) offers an alternative view of the prevailing transformational leadership paradigm based on American political history, especially the writing of James Madison in *Federalist Paper No. 10*. In this contribution to one of our foundational political documents, Madison addressed the problem of how to protect minority political views from the overweening power of the majority. Madison's views on protecting minority opinions in the political process have relevance to any large organization and the interaction of majority and minority groups within them. In particular they have significance for our understanding of the limits of transformational leadership. Most authorities on transformational leadership concede that there are unethical, "inauthentic," or "pseudo" transformational leaders who abuse their power. Yet these same authorities tend to reject any structural restraints on the power of the transformational leader or argue that the rewards of transformational leadership far outweigh the minimal risks of the occasional miscreant (Burns, 1978; Bennis, 1989; Bass, 1990; Howell & Avolio, 1992). However, even a passing acquaintance with our own recent history should indicate the severe limitations of ethical standards and public opinion to keep leaders on the straight and narrow (Kellerman, 2004). Who can forget the example of the executives of Enron Corporation, RJR Nabisco, or Archbishop Bernard Law! To paraphrase the old maxim: "Power corrupts; unrestrained power corrupts absolutely." Madison

would agree.

Madison begins with the assumption that “factions” are a normal part of life in society, a condition he attributes to the diversity of abilities, opportunities, religious views, and economic status that mark all societies. Whatever the reasons for their existence, the competition of factions leads to conflict and, in the absence of structures to deal with inter-group conflict, the faction with the most power prevails. But the use of force leads to injustice and instability in the society. The issue then is to manage conflict among majority and minority groups and to minimize the potential for harm to the minority (Keeley, 2004).

Madison proposed two ways of dealing with the problems associated with the existence of factions. One was to stop people from advancing their own personal interests and the other was to persuade everyone to share the same opinion. He rejected the first because it denied personal freedoms and was “far worse than the disease” it was designed to remedy (Webster, 1999, 45). The second remedy is impractical for “As long as man’s reasoning remains fallible and he’s free to use it, different opinions will be formed” (Webster, 1999, 46). Moreover, because of the complex nature of divisions within any society, people may share an opinion or interest in a particular issue for a short time only. Interests change and the composition of majority and minority opinion groups on any issue will inevitably shift. (Keeley, 2004).

Madison’s concern in *Federalist No. 10* and in his later political writing was to design ways to protect the rights of minority opinion from the oppression of the majority and to protect everyone from the authoritarian leader. “It is naïve” he wrote, “to say that enlightened statesmen will adjust the clashing interests [of competing factions] and make them subservient to the public good.” First of all “enlightened statesmen” will not always be in charge and even if they are “they will rarely prevail over the immediate interest one party may have in disregarding the rights of another or the good of the whole” (Webster, 1999, 47). To protect society from both the dangers of faction and the rule of the unenlightened statesman Madison proposed a system of checks and balances to governmental power by distributing power among three coequal branches of the government and including a Bill of Rights in our foundational document.

If we shift our attention from the political arena to the realities of life in organizations we can recognize several parallel issues. First of all, not every participant in the organization shares the same opinions and interest (Steers & Porter, 1987). Nor is every participant

attracted to the goals and values of the same leader. These realities make it highly unlikely that any leader will be successful in convincing every organizational participant to adopt the same goal or to identify with a common vision. Participants will sort themselves out into majority and minority positions. In that case, what happens to those in the minority? Historically the fate of dissenters has not been pleasant. Even such eminent leadership theorists as Bennis (1989) and Gardner (1990) suggest that the effects of minority agendas and the insistence of minorities on their political rights and privileges have a chilling effect on the ability of leaders to lead. If only these people could be made to conform! What stops a majority heedless in its pursuit of a self-identified common goal from riding roughshod over a minority or restrains the unethical leader from taking actions that are either self-destructive for the leader or ultimately fatal to the organization itself? Madison wisely rejects the efficacy of constraints such as concern for the public good, the fear of negative public opinion, or personal moral standards. Concern for the public good or fear of negative public opinion are ineffective since the majority (or their leaders) define the former and the latter falls victim to groupthink (Keeley, 2004). In the absence of structural restraints on the power of the majority of its leader, the minority will certainly be overridden.

Madison’s conclusions call into question some of the basic assumptions of transformational leadership. If concern for the public good, fear of negative public opinion, and adherence to a set of moral values are not sufficient to restrain authoritarian or over-enthusiastic leaders; if differences in values, goals, and interests do exist and if transformational leaders are not able to create an absolute consensus, “transformational leadership produces simply a majority will that represents the interests of the strongest faction.” (Keeley, 2004, 160). Sometimes that majority is on the side of the good----sometimes it is not. And for those who disagree with the majority’s view the only options are to keep silent---to go along---or to exit the organization. Neither of these options may be of long-term value to the individual nor to the organization.

Conclusion

What possible restraints can be invoked against the power of the majority or a leader? The following are certainly possibilities for consideration. First, there should be clear defined agreement about the rights and responsibilities of all participants in the organization. Second, there should be multiple sources of information about decisions, policies, etc. available to all organizational participants. Clearly defined conflict

resolution procedures should be in place and followed and there should be well-publicized procedures for making decisions that impact all organizational participants, including avenues for the expression and honoring of minority opinion. It becomes necessary for the leader to negotiate, to keep his or her promises, to respect the rights of dissent in the organization, to build coalitions of support on issues of concern, and to balance multiple sources of power in the organization,

offer viable organizational restraints. In short, the limitations on power more closely associated with what is commonly considered the less desirable leadership style---transactional leadership--- may in fact be more beneficial to the long-term health of an organization and in protecting the rights of organizational members than an unfettered and idealized transformational approach to leadership.

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FINDING AN AGNOSTIC SOCRATES: A PLAUSIBLE INTERPRETATION OF THE DELPHIC ORACLE

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The religiosity of Socrates does not constitute a necessary precondition to an adequate interpretation of the Delphic pronouncement. In this paper, I will show that an interpretation of the Delphic oracle pronouncement from the perspective of an agnostic Socrates is plausible. It is not the intention of this essay to demonstrate that an interpretation of the Delphic passage that considers the piety of Socrates is inadequate; rather, this paper adheres to a serious (non-ironic) even literal interpretation of the statement regarding Socrates' knowledge of his own ignorance. Obviously Socrates' agnosticism is not absolute as he is aware of his ignorance. An interpretation of Socrates' *aporia* in the light of a non-ironic reading of the Delphic oracle and the divine voice is less compatible with a literal understanding of the statement regarding Socrates' knowledge of his own ignorance than an interpretation of the same passage from the perspective of an agnostic Socrates. In this sense, I will be arguing in support of a Straussian interpretation of the text. Socrates' agnosticism is a consequence of the literal interpretation of *aporia*. A literal reading of the text will show that agnosticism espoused by the non-religious perspective of Socrates is the most adequate interpretation. Moreover, the literal interpretation of the divine commendation for the Socratic wisdom prior to the latter's awareness of his own ignorance (at the time Socrates was absolutely agnostic) refutes the conception of a religious Socrates.

The paper will further discuss the fact that Socrates' open acknowledgment of his agnosticism will not impede upon his religious defense. Apollo, speaking through the Oracle at Delphi acknowledges Socrates as the wisest human being, his most virtuous servant, although Socrates is an agnostic. A literal interpretation of the Apollonic pronouncement corroborated with a literal interpretation of Socrates' recognition of his own ignorance (which constitutes the adequate solution to the Delphic riddle) implies a pious Socrates (in the cult of the god of wisdom) at the apex of his agnosticism.

Socrates' testing of the oracle is not necessarily a consequence of his religious beliefs as an agnostic does not disregard religion but perceives it as a starting point to his dialectical process. The awareness of the knowledge of his own ignorance does not necessarily constitute the conclusion of the Socratic philosophy. The philosopher acknowledges his present state of ignorance but is also actively investigating himself and

others as agnosticism does not eradicate the hope for finding authentic knowledge beyond the knowledge of one's ignorance.

This essay refuses to side with those who pretend that the Delphic passage is inextricably connected with a religious Socrates and with those who pretend that in the light of the Delphic passage a pious Socrates is inconceivable. My perspective assumes the middle ground as both perspectives are possible and should be addressed in an agnostic context that provides the hope for a future conclusion, one that envisages the possibility of acquiring knowledge beyond the knowledge of one's ignorance. In the future of Socratic elenchus, the inquiry may provide a positive answer to the question: "Is Socrates a religious person or not?"¹

A serious (non-ironic) and even literal interpretation of Socrates' admission regarding the philosopher's lack of knowledge reveals an absolutely agnostic Socrates. According to the author of this essay, absolute agnosticism refers to a person who has no pretensions of knowledge whatsoever. The literal interpretation of the Socratic claim to be in a state of *aporia* is compatible with Hannah Arendt's understanding regarding Socratic philosophy. The Socratic *aporetic* state is best illustrated in Hannah Arendt's discussion of the three similes applied to the philosopher. Socrates described himself as a gadfly and a midwife. According to Plato, somebody else applied the third simile of "electric ray" to the philosopher. As a gadfly, "he knows how to arouse the citizens, who without him, will 'sleep on undisturbed for the rest of their lives,' unless somebody else comes along to wake them up again."² What the philosopher provokes in his interlocutors is not positive knowledge but thinking, investigation. Socrates does not pretend to teach anything, as the philosopher is sterile like the Greek midwives who were past the age of childbearing. As a midwife who decided whether the child should live or die Socrates assisted his interlocutors in removing what he called a *windegg*. "He purged people of their 'opinions', that is, of course unexamined prejudgments which prevent thinking by suggesting that we know where we not only don't, know but cannot know, helping them, as Plato remarks, to get rid of what was bad in them, their opinions, without however making them good, giving them truth."³ The *Meno* provides the description of Socrates' role as an electric ray: "The electric ray paralyzes others only through being paralyzed itself. It isn't that, knowing the answers

myself I perplex other people. The truth is rather that I infect them also with the perplexity I feel myself.”⁴ The apparent incompatibility between the Socratic roles of gadfly and electric ray—the former providing stimulation while the latter paralysis—is explained away in Arendt’s account. The paralysis refers to the external manifestation of the human being while internally thinking makes him more alive than ever.

The literal interpretation of the Socratic claim to complete *aporia* is reflected in the aporetic nature of Plato’s Socratic dialogues. Hannah Arendt states, “The first thing that strikes us in Plato’s Socratic dialogues is that they are all aporetic. The argument either leads nowhere or it goes around in circles.”⁵ Arendt discussing the aporetic nature of Plato’s Socratic dialogues adds: “Only the last Platonic dialogues from which Socrates either disappears or is no longer the center of discussion have entirely lost this quality.”⁶ Hannah Arendt’s account of an aporetic, utterly agnostic Socrates legitimizes the starting point of this essay: the literal interpretation of the Socratic claim to be in a state of *aporia*.

Socrates’ apology must be carefully designed to deter his opponents from inferring that the philosopher is guilty of impiety. Moreover, the philosopher must prove his religiosity in order to refute the charges of impiety. As Socrates attempts to provide irrefutable evidence for his religiosity he appeals to the highest authority that could exonerate him, divinity itself. In his defense, Socrates invoked Apollo, the god of wisdom. As previously mentioned, this paper adheres to a literal interpretation of the statement regarding Socrates’ knowledge of his own ignorance. It is also assumed that the prosecutors, the jurors and the people of Athens who participated or assisted at Socrates’ trial understood Socrates’ public acknowledgment of his *aporia* as literal. Socrates’ task of harmonizing limited agnosticism, which emerges from a literal interpretation of his *aporia*, and his pretensions to piety, seems quite challenging. Although Socrates has not convinced the jurors who returned with a death sentence, he provides a coherent religious endorsement for his limited agnosticism. Divinity, actually, endorses philosophy and in the process undermines the belief in itself. It is as if Socrates attempts to convert his audience to a new religion: agnosticism or, better-stated, philosophy. Socrates utilizes his listeners’ religious beliefs as a starting point and further deduces a limited agnosticism (the realization that the only thing one knows constitutes the knowledge of one’s ignorance), which in turn undermines the initial belief in divinity. Socrates’ justification for his agnosticism emerges from the

narrative of the Delphic oracle.

The Delphic oracle, situated on the slope of Mount Parnassus, approximately one hundred miles from Athens, constituted one of the most revered religious sites in the ancient Mediterranean world.⁷ The oracle was built in honor of god Apollo, the god of wisdom. The god communicated with humans through the utterances of the prophetess of Delphi. Generals inquired about the outcome of military campaigns; politicians invoked the Oracle before drafting new laws and religious leaders consulted it for advice regarding cultic matters. The prestige of the Oracle for the Greek society could also be inferred from Socrates’ decision to appeal to its pronouncement as the philosopher defended himself in a case involving capital punishment. As private individuals had the privilege to consult the Oracle on matters pertaining to personal interest, Socrates’ friend Chaerephon asked the following question: “Is anyone wiser than Socrates?” The answer came promptly but in a laconic fashion: “No one is wiser.” The prophetic utterance puzzles Socrates, as the philosopher does not pretend to know either great or small things. To ignore or disregard the Oracle would be a sign of impiety. Under the circumstances, the best course of action would be to investigate the meaning of the Delphic pronouncement. According to Thucydides, the Oracle often uttered riddles.⁸ Thus, Socrates is confronted with two possibilities: (1) the Delphic pronouncement should be interpreted literally and (2) a nonliteral interpretation of the Delphic pronouncement is adequate. As Socrates has no pretensions to knowledge, the most sensible thing to do would be for the philosopher to eliminate the first possibility by proving its inadequacy. If only Socrates could find a human being wiser than himself then he would have narrowed his search for the true meaning of the Delphic pronouncement. Thus, Socrates proceeds to test those who were thought to be the wisest exponents of the politicians, poets, and craftsmen. At the end of his investigation Socrates finds their claimed knowledge to be inadequate and realizes his superiority in wisdom due to the realization of his knowledge of his own ignorance. An evolution in the Socratic thinking can be observed as the philosopher changes his position from his claim of absolute ignorance to his claim of possessing positive knowledge: the knowledge of his own ignorance.

As shown previously, an interpretation that regards Socrates’ response to the Oracle as pious is rejected by this essay due to its adherence to a literal interpretation of Socrates’ knowledge of his *aporia*. According to a Straussian interpretation, the fact that Socrates has built

his defense around the Delphic pronouncement does not reflect the philosopher's religiosity but rather his ability in utilizing irony.⁹ According to David Corey, scholars such as Alexander Nehamas and Christopher Bruell share the Straussian interpretation. Corey states, "He [Socrates] does *claim* to 'obey to the god,' these scholars admit, but he does so only because he is defending his life on a charge of impiety and because his immediate audience (the jurors) would never be able to understand how reason has come for Socrates to stand as a new god. Accordingly Socrates speaks "ironically" about his experience with the oracle, saying less than he really means, or rather saying exactly what he means but in a way that his jurors will not (or could not) fully understand."¹⁰ I would suggest that Socrates' appeal to divinity represents one of the philosopher's last attempts at practicing the art of midwifery as Socrates starts with the peoples' religious beliefs and through the employment of reason leads them to philosophy.

Socrates' employment of irony (when invoking his religiosity) should not be perceived as an attempt to avoid lying while providing a strong defense against the accusation of impiety. Even if this were the case the philosopher would have still deluded his audience. If Socrates had attempted to delude his interlocutors in order to deliver himself from his predicament then he would have renounced his art (that of assisting people in finding the truth). As a responsible midwife Socrates must make sure that he does not assist his interlocutors in fostering any false conceptions but rather that any windegg conceived will be discarded. In the *Phaedo* the philosopher reiterates his commitment to his art. Socrates states, "If you think that what I say is true, agree with me: if not, oppose it with every argument and take care that in my eagerness I do not deceive myself and you and, like a bee, leave my sting in you when I go."¹¹

This essay assumes that Socrates deluded his audience as he utilized a noble lie (the affirmation of Socrates' religiosity). However, Socrates did not renounce his art but rather attempted to utilize it. The philosopher adapted his discourse to the level of understanding of his audience. Thus, Socrates simply employed religion as the starting point of his argumentation. The philosopher's intention was to lead his audience to agnostic philosophy, which he attempted to deduce from the Delphic pronouncement. Socrates did not intend to leave his audience with a false conception of reality (the belief in divinity) as by determining his audience to embrace agnosticism the philosopher would have eradicated the religious conception inherent in (initiated by) the noble lie.

Apollo is the god of wisdom and if Socrates is the wisest human being then the latter is the former's most virtuous servant. This would be the conclusion of a literal understanding of the Delphic pronouncement corroborated with the assumption that the Socratic explication of the Delphic puzzle is adequate and should be interpreted literally. Socrates' acknowledgement of his aporia taken literally implies the philosopher's agnosticism. An agnostic is thus the wisest man or, better stated, an agnostic is the most virtuous follower of the god of wisdom. By implication religion legitimizes agnosticism and in the process undermines itself. Socrates, with the support of the Oracle, urges people to attain the highest virtue in the cult of Apollo that consists of an agnostic worldview. For those convinced by the Socratic argumentation, by the time they have embraced agnosticism they would have severed all of their ties with traditional religion as they would have embraced a new deity, Socrates' god: reason.

Socrates has brilliantly employed religious arguments to support his behavior. His religious behavior comports two aspects. First, Socrates' religious duty consisted in deciphering the Delphic pronouncement. Second, Socrates' religious duty involved correcting the inadequate conceptions of his interlocutors. The second aspect of the Socratic ministry involved cultivating wisdom (the ultimate virtue in the cult of Apollo) in his fellow human beings. Socrates' religious dedication is evident even at his trial as the philosopher attempts to guide his audience to philosophy, i.e., as Socrates leads his listeners to agnosticism.

One of the goals of this paper is to prove that Socratic agnosticism should not be perceived as the ultimate goal of philosophy, as its highest truth, as its highest virtue. Socrates' agnosticism is not passive. The philosopher does not urge one to lethargy. On the contrary one should keep on investigating as at the end of one's inquiry one might find valid positive knowledge beyond the knowledge of one's ignorance. However, before discussing active agnosticism this essay will address a passive agnostic perspective of the Socratic philosophy. According to the latter perspective, Socrates preaches the resignation of the human being in the face of an ultimately unknowable reality. In *The Phenomenology of Spirit*, Hegel affirmed that the Greek citizens believed themselves to be united with the absolute.¹² Charles Taylor stated, "Greek religion is that of the beautiful unity of men with God, his being at home with God. And this is tied up as we saw with his being parochial, with his not yet having a universal reflective consciousness. It goes along with his total

identification with the customary law of his own polity (Sitten). A man is nothing but a bearer of this public life; and this public life intern is identified with the God, the God who founded and who watches over the city, the God thus whose people we are, but in a happy unity, not in separation and transcendence.”¹³

This unity between the Greek and his city and gods was disrupted by the element of fate. However, some of the Homeric heroes managed to embrace the inscrutable fate and thus persist in their unity with the absolute. According to the passive agnostic perspective, Socrates’ project is to persuade his audience to accept the inscrutable fate (the transcendence of the absolute). Consequently, the ultimate human truth consists in the knowledge of one’s ignorance. If the Homeric project consisted in glorifying heroes who embraced fate, then Socrates adhered to a similar endeavor. According to the passive agnostic perspective, both Socrates and Homer attempt to prevent the collapse of the Greek city as they both fight for preserving the unity between the Greek and his city. Obviously, both have failed as the collapse of the Greek city followed.¹⁴

The active agnostic perspective adheres to the idea that the statement regarding Socrates’ state of *aporia*, although presently adequate, is not necessarily ultimately adequate. In other words, Socrates proves neither that the knowledge of one’s ignorance constitutes the ultimate human positive knowledge nor that it does not. Thus, positive knowledge beyond the knowledge of one’s ignorance might lie ahead. Therefore, the Socratic investigation must continue. Consequently Socrates, besides defending the adequacy of his investigation of the things pertaining to heaven and earth, urges his interlocutors to engage in a similar endeavor. This essay will provide three motivations that support the adequacy of the active agnostic perspective.

According to the first motivation, passive agnosticism is incompatible with the elaborate city that Socrates and Glaucon designed in the *Republic*. One’s access to the Good, one’s ability to grasp the first principle and subsequently to derive authentic knowledge from it would be impossible due to the ultimate nature of the principle affirming that the only possible knowledge constitutes the knowledge of one’s ignorance. Unlike passive agnosticism, active agnosticism does not eradicate the hope for the discovery of positive knowledge: the first principle along with its derivative knowledge. Human investigation must continue. The power of seduction exerted by the beauty and goodness envisioned in the *Republic* generates, even boosts the human inquiry. Thus, an active agnostic Socrates (unlike a passive

agnostic Socrates) does not refute the philosophy of the *Republic* but rather finds it useful. From an active agnostic perspective, the philosophy of the *Republic* assumes a role similar to the one Schleiermacher attributed to religion. Schleiermacher understood religion as a reflection of human imagination, a necessary precondition to philosophic inquiry. The absence of religion deprives of the motivation to engage in a philosophical assessment of reality.¹⁵ The compatibility between the Socratic active agnosticism and the philosophy of the *Republic* constitutes the first reason in favor of preferring active agnosticism to the detriment of passive agnosticism.

The *Phaedo* also endorses the Socratic recommendation for further investigation (which is inherent in the active agnostic perspective but incompatible with the passive agnostic perspective). *Phaedo*¹⁶ indicates that wisdom could be found in Greece and even the barbarian world. It sounds as if (appears that) Socrates admits to have failed (due to the finitude of the human existence) to solve the Delphic riddle. The philosopher cannot conclude that a literal interpretation of the Delphic uttering is adequate, as he has not tested every single human being. Thus, the investigation must continue. A human being due to his finitude might not be able to complete the investigation (to reach positive knowledge). I’m not saying that positive knowledge can be reached. I’m only saying that investigation should only stop when the philosopher has reached the first principle and has deduced everything else from it. But one cannot know whether this can or will ever happen. This is the active agnostic perspective. Although a finite human being might not be united with the absolute, humanity collectively might reach that goal. This reflects the social aspect of Socratic philosophy, the civic aspect. Thus, Socrates passes his task (investigation) to his followers. He does it in an interesting way. He realizes that they loved him and not thinking itself. To find someone like me, Socrates seems to say you must investigate. The philosopher’s disciples must adopt the Socratic life; they must test people for their knowledge. Probably Socrates has to die in order to divert his follower’s attention from himself and direct it toward his god: thinking. This is why in his death Socrates reaches the apex of practicing his art, that of leading humans to philosophy.

The third motivation for the preference of active agnosticism to the detriment of passive agnosticism arises as one realizes that the inductive method employed in justifying passive agnosticism is problematic. In his attempt to decipher the true meaning of the Delphic pronouncement, Socrates resorted to the

inductive method. The philosopher tested various individuals who were considered to be wise and discovered that he was wiser than all of them. Thus, Socrates generalized that he was the wisest human being. In the process, Socrates dealt with various claims to knowledge. As all claimed knowledge assessed failed to pass the test of authentic knowledge, Socrates has generalized that there is no authentic knowledge except the knowledge of one's ignorance. A passive agnostic would support the ultimacy of the inductive conclusion. In his conception, any further investigation is futile as its result will always be the same: there is no positive knowledge beyond the knowledge of one's ignorance. The adherents to active agnosticism give more credit to the philosopher than the exponents of passive agnosticism. Consequently, Socrates has not assumed that one could inductively infer with logical necessity a general principle from one's particular experience. Only after Socrates would have tested every single human being and their (his) corresponding knowledge the philosopher could have concluded (if it is the case) that the only adequate knowledge constitutes the knowledge of one's ignorance. It may be true that Socrates was wiser than all the people he investigated. However, the philosopher has not proven that the divine pronouncement must necessarily be interpreted literally. The philosopher has not proven that he was the wisest man, neither has he elucidated the prophetic utterance. Thus, the Socratic search for the adequate meaning of the Delphic pronouncement must continue and implicitly the philosopher's social dialogue and investigation into things pertaining to heaven and earth.

The passive agnostic perspective receives a new name in Hannah Arendt's account: nihilism. Arendt further presents the incompatibility between nihilism (non-thinking, passive agnosticism) and Socratic philosophy. Arendt states,

What we commonly call nihilism-and are tempted to date historically, decry politically, and ascribe to thinkers, who allegedly dared to think "dangerous thoughts"-is actually a danger inherent in the thinking activity itself. There are no dangerous thoughts; thinking itself is dangerous, but nihilism is not its product. Nihilism is but the other side of conventionalism; its creed consists of negations of the current, so-called positive values to which it remains bound. All critical examinations must go through a stage of at least hypothetically negating accepted opinions and "values" by finding out their implications and tacit assumptions, and in this sense nihilism may be seen as an ever present danger of thinking. But this danger does not arise out of the

Socratic conviction that an unexamined life is not worth living but, on the contrary, out of the desire to find results which would make further thinking unnecessary.¹⁷

Nihilism¹⁸ (passive agnosticism) does not constitute the only form of manifestation of non-thinking. Its other manifestation is even contrary to nihilism. Non-thinking is present in societies which accept unexamined positive knowledge. Such is the Greek society during Socrates' time. Such were the German society during Nazism and the Russian society during Stalinism. Active agnosticism has a larger role as besides fighting passive agnosticism (nihilism); it battles non-thinking in all its manifestations. Arendt, exposing the danger of non-thinking states,

By shielding people against the dangers of examination, it teaches them to hold fast to whatever the prescribed rules of conduct may be at a given time in a given society. What people then get used to is not so much the content of the rules, a close examination of which would always lead them into perplexity, as the possession of rules under which to subsume particulars. In other words, they get used to never making up their minds. If somebody then should show up who, for whatever reasons and purposes, wishes to abolish the old "values" or virtues, he will find it easy enough provided he offers a new code, and he will need no force and no persuasion-no proof that the new values are better than the old ones-to enforce it. The faster men held to the old code, the more eager will they be to assimilate themselves to the new one; the ease with which such reversals can take place under certain circumstances suggests indeed that everybody is asleep when they occur.¹⁹

Arendt's account shows the importance of thinking even when the philosophic investigation does not yield positive knowledge, as thinking will prevent one from wrongly assuming the necessity of the rules and consequently build upon this assumption the new inadequate code. It is the blind belief in the necessity of the rules corroborated with the acceptance of an unexamined new code that led to the horrors of Nazism and Stalinism. However, the belief in state founded upon rules (positive knowledge) does not pose a threat to the political and moral affairs of the state. The lack of thinking, not positive knowledge, poses a danger to the well-being of the state. Thus, the citizens' acceptance even of adequate law must be grounded in their thinking. The citizens must examine the law and embrace it only as the law can be successfully deduced from the first principle.

Socrates does not perceive religion to be utterly inadequate. The philosopher simply pretends to be agnostic *vis a vis* the matter of religion. The advocates of a pious Socrates might claim that Socrates took religion seriously, as he investigated the Delphic pronouncement. However, such claim refutes an atheist perspective of Socrates, not an active agnostic one. An active agnostic takes any claim to knowledge seriously, even the claim to religious knowledge. The active agnostic's hope for finding positive truth compels him not to leave any stone unturned. Socrates has not utilized religion solely as a noble lie intended to deliver the philosopher from his predicament and also to provide assistance to his interlocutors on their path to philosophical enlightenment. Unlike a passive agnostic who would consider religion as utterly inadequate, the philosopher (as an active agnostic) engaged in assessing the adequacy of the religious uttering.

Although a passive agnostic would never engage in assessing religious statements, the passive agnostic conception presented in this essay is compatible with an understanding regarding the Socratic testing of the Oracle. Passive agnosticism emerges only at the end of Socrates' inquiry into the knowledge of the politicians, poets, and craftsmen as Socrates attempts to elucidate the meaning of the Delphic uttering. Socrates states, "It seems to me that he [the god] is not referring literally to Socrates, but has merely taken my name as an example, as if he would say to us, The wisest of you men is he who has realized, like Socrates, that in respect of wisdom he is really worthless."²⁰ (Apology) At this point the passive agnostic concluded that for the human being the knowledge of one's ignorance constitutes the ultimate positive knowledge. The realization of this fact prior to the Socratic investigation would have prevented the investigation. The Socratic statement— "I am only too conscious that I have no claim to wisdom, great or small."²¹— uttered prior to his investigation could be employed to justify the conception of an active agnostic Socrates at the outset of his philosophic endeavor. Thus, the fact that Socrates was an active agnostic and subsequently became passive agnostic is compatible with the passive agnostic conception presented in this essay.

The Socratic active agnosticism described above is compatible with Mary Nichol's conception of Socratic (erotic) justice. Nichols affirms that in the *Republic*, Plato presents two concepts of justice: Socratic justice and Platonic justice. The Platonic justice is influenced by the spirited nature of the human being while the Socratic justice by the emotional side of the human being. The spirited philosopher is revealed when

Socrates addresses a potential danger to the harmony of the perfect city, which may come from the city's soldiers. The soldiers' spiritedness is necessary in their dealings with the enemies of the city, but soldiers should manifest restraint in their dealings with their fellow citizens. As a solution, Socrates introduces "the noble puppy" that is friendly to the people he knows but angry toward strangers. The spirited perspective emphasizes the rejection of the investigation of the unknown.

The erotic justice is revealed by the story of Leontius and in the behavior of Socrates himself. Nichols states, Socrates is the antithesis of the spirited philosopher of the *Republic*. He typically describes himself as erotic. His love of wisdom is not inconsistent with his attraction for particular human beings. In the *Gorgias*, for example, he singles out Alcibiades as his beloved at the same time that he admits that he is enamored of philosophy. But he claims that his two loves do not pull him in different directions. His philosophy therefore does not prevent him from responding to the differences among men. He does not love all the members of a class. His love makes distinctions, just as his *daimonion* allows him to associate with some men but not with others. If love is aroused by the particular character of the beloved, it compels men to acknowledge distinctions. It is for this reason that love must be distorted to support an egalitarian city and misunderstood by a man like Glaucon who seeks the simplicity that permits absolute acknowledge and control. Love is subordinated to spiritedness in the *Republic*; only if it supports the spirited city is it allowed to exist. In other words, Socrates has no place in the city if he and Glaucon found.²²

The story of Leontius resembles that of the philosopher's descent to Piraeus. The desire for investigating the unknown, the new Thracian deity determines Socrates' descent to Piraeus. Like Socrates, Leontius desires to see the corpses. The story of Leontius reveals the fight between the spirited and the emotional elements of the human soul. In the attempt to preserve the identity of the city the spirited element tries to prevent Leontius from looking at the corpses. The erotic element urges him to look at the failure of the city, at the incompleteness (inefficiency) of its laws. The civic conflict arose due to the imperfection of the city's laws. Desire triggers the investigation into the city's constitution and laws. In a similar fashion Athens, recognizing its incompleteness, introduces the new Thracian goddess. Socrates, also realizing the imperfections of Athens, envisions the ideal city. However, even Socrates' ideal city eventually collapses.

Both perspectives recognize the unknown but only the erotic oriented human being engages in the investigation of the unknown. For the active agnostic, the desire for the perfect city he envisions triggers his investigation of the unknown. The hope for the realization of his dreams compels the philosopher to assume all kinds of risks inherent in the process of investigation. The active agnostic differs from Nichols' erotically oriented human being, as the former does not accept the ultimate incompleteness of the human condition, as Nichols assumes the infinity of the human nature. Nichols states, "By looking at the corpses, Leontius will see that man himself is an 'infinite multitude'."²³ The infinity of man, matter or even reality constitutes a presupposition upon which Nichols builds her case. The active agnostic avoids making this unfounded assumption as he considers two possible outcomes to his philosophic endeavor: (1) the discovery of positive knowledge beyond the knowledge of one's ignorance and (2) the awareness of one's aporia as only positive knowledge possible.

The incessant investigation constitutes the main feature of active agnosticism. The extent of Socrates' dedication to active agnosticism is evident above all in the philosopher's final act, his death. In Socrates' death the ultimate expression of his midwifery is revealed. "Never had the state offered an occasion when his art could be exercised to greater effect nor, if the long view be taken, more persuasively than when it allowed Socrates to drink the hemlock and the judges' argument to move to its conclusion."²⁴ In his defense, Socrates seems to have failed to convince the Athenians about

the necessity of a dialectical process involving the state. The philosopher attempted to trigger an internal investigation and to lure the citizens away from spirited justice to erotic justice. However, in his final act Socrates seems to have succeeded in guiding the Athenians toward the necessary self-examination. Ballard states, "No verbal argument could have demonstrated with such clarity and force the mechanical and inflexible character of the judges and the gap between their verdict and the intent of the very laws which they professed to embody. Socrates, it seems, managed to involve the state and his own life in a dialectic which stripped away pretenses."²⁵

The Delphic account must not necessarily be interpreted from an active agnostic perspective. This paper does not reject a possible interpretation of the Delphic episode, which considers a religious Socrates. The aim of this essay goes even further than attempting to prove that an active agnostic Socrates is plausible as it proposes an ongoing dialogue between the religious and agnostic perspectives. As both perspectives might be plausible, a future investigation is necessary. An active agnostic is ready to engage in this investigation. Furthermore, the discovery of a religious Socrates would not contravene the active agnostic perspective discussed in this essay, as active agnosticism does not reject positive knowledge of any kind. On the contrary, in order to fulfill his dream of the perfect city, the active agnostic hopes for the discovery of positive knowledge. The active agnostic even praises religion for envisaging such ideal.

ENDNOTES

1. I am referring to a scholarly inquiry that might provide the contemporary (or the future) investigator with a definite answer to the dilemma regarding Socrates' piety.
2. Arendt, Hannah. (1971). "Thinking and Moral Considerations." in *Social Research* 38 (3): 417-46, p. 432.
3. Ibid.
4. Plato. (1961). "Meno," in *The Collected Dialogues of Plato*. Princeton University Press, 80.
5. Arendt, 438.
6. Ibid.
7. Zaidman, L. Bruit and P. Schmitt Pantel. (1992). *Religion in the Ancient Greek City*. Cambridge: Cambridge University Press, 121-128.
8. Thucydides. (1972). *History of the Peloponnesian War*. London: Penguin Books, ii, 17, C.
9. Strauss, Leo. (1983). *Studies in Platonic Political Philosophy*. Chicago: University of Chicago Press, ch. 2.
10. Corey, David D. (2004). "The Religious Dimension of Socratic Citizenship: Delphic Oracle and Divine Sign," unpublished essay, 21.

11. Plato. (1997). "Phaedo", in *Plato* Edited, with Introduction and Notes by John M. Cooper. Indianapolis: Hackett Publishing Company, 91c.
12. Hegel. (1977). "Self-consciousness," in *Phenomenology of Spirit*, ed. A. V. Miller, Oxford: Oxford University Press, 119-139.
13. Charles Taylor. (1975). "Absolute Spirit: Religion," in *Hegel* Cambridge: Cambridge University Press, 499.
14. As this essay refutes passive agnosticism, the Socratic (passive agnostic) project that of persuading his interlocutors to bow before the indeterminacy (the human being's lack of unity with the absolute) inherent in the human condition must also be rejected. Thus, from an active agnostic perspective a parallel between Homer's endorsement for the human acceptance of fate and Socrates' intention to persuade people to accept their lack of unity with the absolute is inadequate.
15. Jean Hyppolite. (1974). "Religion: Mysticism or Humanism?" in *Genesis and Structure of Hegel's Phenomenology of Spirit*, Evanston: Northwestern University Press, 531.
16. *Phaedo*, 78a.
17. Arendt, 435.
18. Nihilism and passive agnosticism are equivalent as both endorse the idea that the knowledge of one's ignorance constitutes the only possible positive knowledge attained by human beings.
19. Arendt, 436.
20. Plato. (1961). "Apology", in *The Collected Dialogues of Plato*. Princeton University Press, 23b.
21. *Ibid.*, 21b.
22. Nichols, Mary P. (1984). "The Republic's Two Alternatives: Philosopher-Kings and Socrates", in *Political Theory*, Vol. 12, No. 2, pp. 252-274, p. 268.
23. *Ibid.*, 266.
24. Ballard, Edward G. (1961). Socrates' Problem in *Ethics*, Vol. 71, No. 4. July, pp. 296-300, 298.
25. *Ibid.*

DERRIDA, PLATO, AND THE URBAN EDUCATION PROBLEM

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Plato (1961) on writing:

So it's not a remedy for memory, but for reminding, that you have discovered. And as for wisdom, you're equipping your pupils with only a semblance of it, not with truth. Thanks to you and your invention, your pupils will be widely read without benefit of a teacher's instruction; in consequence, they'll entertain the delusion that they have wide knowledge, while they are, in fact, for the most part incapable of real judgment. They will also be difficult to get on with since they will be men filled with the conceit of wisdom, not men of wisdom. (274)

My professional life as a professor of educational leadership has been, since August 1, consumed with one single task: the preparation of the NCATE Report for my college's educational leadership programs. The sudden mid-summer departure of a colleague to another institution left our program months behind in this process. As a professor with some experience in writing reports, I was drafted into the role. The report has now been submitted. Engaging yet again in this process, however, reinforces what I find to be problematic about such systematic attempts of programmatic control and reform. This paper focuses on the specific problem of goals statements, conceptual frameworks, organizational visions, and the like. Specifically, this paper examines the term urban; yet, the specific term is not as important to this argument as is the larger problem of any language used for centering organizational values.

In the case of our leadership program, we committed to a single focus of preparing effective urban educational leaders with the knowledge and skills to improve student achievement. Goals statements such as this are almost universal in all levels of education. For educational leadership, they are consistent with a much broader movement to change (reform) educational leadership and governance. This movement, I will argue, is based on archaic, yet nonetheless potent, positivist assumptions.

The current reform movement in educational leadership preparation has recently gained considerable momentum. While this movement is largely the policy implementation of political agendas, the preparation of educational leaders is still receiving unprecedented attention and scrutiny (Hess, 2003; The Broad Foundations & Thomas B. Fordham Institute, 2003; Lashway, 2003; Hess, & Kelly, 2005; Levine, 2005). Combined, these studies and reports signify widespread public dissatisfaction with current practices of school leadership preparation coupled with a demand for reform and change. Individually, these works present a consistent call for a systematic approach to school improvement that emphasizes the role of leadership in

ensuring the efficient achievement of organizational goals. Simply, school leaders must know how and be able to lead schools to improved student achievement.

The level of public focus on school leadership preparation intensified in 2003 with a call for a major overhaul of current preparation programs with the release of the Progressive Policy Institute's *A License to Lead? A New Leadership Agenda for America's Schools* (Hess, 2003). Hess called for an end to leadership licensure as it is currently structured and declared: "Our schools can no longer make do with a once-adequate leadership pipeline that today turns away talent, delivers questionable preparation, stifles entrepreneurial energy, and isolates educational leaders" (19). This report was shortly followed by the release of declared that the "United States is approaching a crisis in school leadership" (39). The recommended solution to this problem was "to welcome into leadership posts the best men and women who can be found wherever they are today, to provide relevant training..., and to hold them to account for their schools' results." (39).

Also during 2003, the U.S. Department of Education released Larry Lashway's digest on school leadership *Transforming Principal Preparation* (2003). Lashway declares that current standards-based reforms are forcing significant changes in school leader preparation programs. The research looks at the effectiveness of preparation programs and acknowledges that while there is a perception that most programs are ineffective, there is not strong research evidence to support this assertion. Nonetheless, the field is being redefined to meet standards-based changes. In support of Lashway's claim that there is little research on the quality of leadership preparation, Murphy and Vriesenga (2004) reviewed research on preparation programs in educational administration and concluded that "There is not an overabundance of scholarship in the area of administrator preparation" (28). Further, the authors state that "(t)he contours of school leadership are only weakly shaped by empirical evidence on preparation programs" (28).

Perhaps because of the absence of research on school leader preparation, two studies released in the spring of 2005 (Levine; Hess and Kelly) have garnered significant attention among the public, policy makers, and educational professionals. In a report entitled *Educating School Leaders*, Arthur Levine, president of Teachers College at Columbia University, claimed that few school leaders are prepared to meet the multiple expectations of the job (12). Following a summary of research results, Levine concludes that:

Education schools and their leadership programs are in desperate straits. Because the programs have failed to establish quality controls, states have developed alternative routes for people to enter school leadership careers, and major school systems have embraced them. Because traditional educational administration programs have not prepared school leaders for their jobs, new providers have sprung up to compete with them. Because they have failed to embrace practice and practitioners, their standing as fallen, and school systems have created their own leadership programs. All of these changes are likely to accelerate.

The process of replacing university-based preparation programs is well under way. The question is whether education and their leadership programs will attempt the reforms necessary to curb current trends. (68)

In two recommendations directly related to school leader preparation, Levine calls for high quality standards (64), and relevant and challenging curriculums (66). Levine's most pressing concern was that many courses and much of the curriculum of university preparation programs is disconnected from the actual practice of the administration of schools; yet, the study did not include any analyses of what is actually being taught in university programs.

Citing a complete lack of research on the topic, Heck & Kelly (2005) released the results of their study of curriculum content in preparation programs, *Learning to lead? What gets taught in principal preparation programs*, shortly after the release of the Levine report. This study analyzed 210 syllabi from 31 programs from three groups including "influential elite programs, large programs..., and more typical programs" (11). The results indicated that "preparation has not kept pace with changes in the larger world of schooling, leaving graduates of principal preparation programs ill-equipped for the challenges and opportunities posed by an era of accountability" (35). Most troubling, was the finding of limited training in the use of data, hiring and terminating personnel, and evaluating personnel. A summary of key

findings includes:

- 2% of course weeks addressed accountability in the context of school management or school improvement
- 5% of course weeks addressed managing school improvement via data, technology, or empirical research
- 11% of courses weeks devoted to school personnel management addressed selection and hiring of new teachers
- Only 29 out of 1,851 assigned readings were authored by the 50 living most influential management thinkers. (35, 36)

The authors conclude with a warning that failure to address key elements of management in the preparation of school leaders will result in micromanagement, poor decisions, or the misuse of accountability instruments (38). Therefore, "meaningful reform of principal preparation programs must retool the content so that it matches the challenges confronting principals in the 21st century schooling" (38).

The Hess & Kelly (2005) study is particularly troublesome. In doing a "content analysis" of course syllabi, the researchers elevate labels and descriptive narratives to the level of reality. They assume that the syllabi indicate what is actually being taught. Thus, the titles, topics, themes, or any other descriptor of lesson provided by a professor is the content. Even more troubling is that Hess & Kelly make a priori assumptions about what the terms actually mean and what terms and labels should actually be used to describe content. And because they do this from a positivist perspective, they accuse program faculty of left leaning political bias.

It is within this standards-based context that our program selected the term urban as a descriptive and measurable standard for what we do. The guiding premise of the decision to emphasize urban leadership was an assumption that there are unique characteristics and needs among urban schools, and that university preparation programs serving these schools have an obligation to prepare leaders with knowledge and skills consistent with these characteristics and needs. Clearly, there are many arguments for better preparing effective urban educational leaders. In addition, this effort is consistent with the mission of the university to serve the needs of the community in which it is housed.

Nonetheless, the adoption of the term urban is problematic. First of all, there are issues with the meaning and context of the term. Is urban descriptive of the type of leader prepared in the program? Is it descriptive of what leaders are prepared to do? Is it a

descriptive of the context in which the educators who complete the program will work? Or, is it a polite description of difference and of something other?

Embedded within these questions, however, is a deeper issue mentioned earlier: the use of language as a descriptor of conceptual frameworks, mission statements, and organizational visions. In this case, the use of urban is simply an example of a language problem when systematic processes seek to frame and define organizational behavior. Thus, a critical analysis of the meaning of urban to guide the preparation of educational leaders should not be separated from a much broader problem of language.

The writings of Jacques Derrida (1991) support the argument that the use of terms such as urban are embedded with conflicting and culturally situated meaning that may result in harm rather than benefit. Timothy Spurgin (2004), writing in reaction to the death of Derrida on October 8, 2004, in the *Chronicle of Higher Education*, explains the problem of language presented by Derrida:

Derrida's main point, it seems to me, is that our wishes are at odds with our words. We often want to make sharp distinctions, insisting, for example, on the difference between philosophy and mythology. Yet in order to articulate such a distinction, we are forced to rely on language, a medium that almost always escapes our control. (B5)

Yet, when a term such as urban is selected to define a program, there is, in a real manner, an effort to control language. Clear distinctions are being established between something that is uniquely urban and subsequently, distinctly different from that which is not urban.

The problem of language when it is used to define the purpose for a program is more than semantic. In the end, it may be that term itself, and the meaning the term signifies for the reader or hearer, not the speaker or the writer, contributes to the very issues in need of address. Spurgin (2004) presents a comment from one of his student's that serves as a relevant starting point for this discussion:

'Derrida seems to want to describe language as something slippery, intricate, iridescent, complex and deceptive,' one student wrote, 'as if deciphering a text were like trying to catch an eel, underwater, with just one finger.' (B5)

The adjectives, slippery, intricate, iridescent, complex and deceptive, are good descriptors of the problem with the meaning of the term urban.

In his essay, *Plato's Pharmacy*, Derrida (1991) shows how Plato uses the term "pharmakon" as a

referent for writing. Pharmakon, in classical Greek, is a drug. Derrida makes clear, however, the term potentially indicates both a cure and a poison: "... the effectiveness of the pharmakon can be reversed: it can worsen the ill instead of remedy it" (126).

A brief overview of *Plato's Pharmacy* (1991) is necessary to develop the argument that there are potential problems with the term urban as a descriptor of an educational leadership preparation program. Derrida explores how Plato used an analysis of myths that explain the origins of writing in *Plato's Pharmacy*. The myths Plato cites have common paternalistic characteristics. That is, myths commonly associate the origins of writing with fatherhood. For Derrida, locating the origin of writing in the father is not metaphorical. Rather, it is a representation of the metaphysical assumptions necessary to connect writing and truth. Explanations for the source, or origin of meaning and truth in writing, Derrida suggests, are a necessary communion of mythology and philosophy. In short, there is an origin of writing; writing was given birth, a philosophy, yet the source of writing, and the source of meaning in writing, remains illusive, unobtainable and mythological.

The source of meaning is directly related to the problem of language when used in programmatic contexts. Peggy Kamuf (1991), in her editorial introduction to the third section of *Plato's Pharmacy*, articulates the language problem described by Derrida:

Derrida fits the Platonic myth of Theuth into a pattern of traits common to gods of writing from other mythic traditions. His purpose is to demonstrate that Plato's story was not simply a spontaneous invention, as commentators have always seen it, but was also 'supervised and limited by rigorous necessities.' These necessities or structural laws consist in a series of oppositions clustered around the opposition speech and writing (e.g., life and death, father and son, legitimate and bastard, soul and body, good and evil, inside and outside, son and moon, and so forth). For instance, the Egyptian god Thoth, who seems to be Theuth's nearest forebear, is a secondary god, the son of the sun god. But his subordinate position is the position also of the supplement, that which both added to and substituted for the father term. He represents thus a danger for the sun's supremacy. His speech is likewise never absolutely original; instead it introduces difference into language, which is why he is associated with the origin of the plurality of languages. (121, 122)

Kamuf is explaining Derrida's exploration of both the

necessity and impossibility of structural oppositions in language.

There is a need at this point to get back to the connection between writing and drugs and to return once again to the term urban. Derrida concludes his discussion of Plato, the origin of writing, mythical fathers and dialectical assumptions with this passage:

The god of writing is thus also a god of medicine. Of "medicine": both a science and an occult drug. Of the remedy and the poison. The god of writing is the god of the *pharmakon*. And it is writing as a *pharmakon* that he presents to the king in the *Phaedrus*, with a humility as unsettling as a dare. (123)

The use of the term urban as descriptive of what leadership preparation program does is an act of writing. It is a declaration in writing. It is, in this sense, a *pharmakon*, acting as a drug. Further, the term urban is complete with structural opposition, mythological origins, paternalistic assumptions and the promise and potential of either a remedy or a poison.

Two specific issues are relative to the practical implications of the use of urban. First, the intent of the program in selecting the term urban is to remedy. There is, unquestionably, a sincere desire on the part of the program faculty to heal urban schools. What is rarely considered, however, is the potential of the term such as urban to poison.

For example, there is danger in the use of the term urban in a programmatic context of objectification and systemization. There is an implied position that there is some social ill in need of a remedy: the urban problem. In many circumstances, the term urban is used as a substitute for terms such as race, poverty, or inner-city. Thus, the term urban resonates with Plato's mythic paternalistic origins. A remedy is needed but who or what is in need of the remedy? The program faculty cannot be in need of the remedy because it must already have it in order to provide it. In this situation, the remedy must be applied to an other; someone or something that is both different and in need of a cure. Urban, in this case, both creates and defines difference.

This leads to a second question: how is the remedy applied? The remedy, or the mission of the program is, in a sense, a prescription required by the university, the state, and accreditation agencies to be written; and, as a written document, it is expected to be applied in a consistent and coherent manner. The remedy requires an organizational structure. The remedy necessitates a system. From this perspective, the idea of urban educational reform is consistent with classical liberalism. That is, a privileged group identifies the

meaning of what is necessary, what is good, what is proper, what is education, or what is knowledge, and systematically attempts to institutionalize and produce the concurrent values.

I previously (Davis, 2001), labeled the privileged assumption embedded in a similar type of social remedy the missionary assumption. Although this term was used in the context of colonialism, the basic assumption is the same:

The missionary assumption is a worldview that one necessarily assumes in order to attempt to convert or save another. The missionary assumption requires knowing the "right way" for others to be and the "right truth" for others to know. Further, the missionary assumption is situated within the historical context of imperialism and European domination in colonial regions. Conversion is bound in European culture and brought to indigenous peoples. Because of its interrelationship to colonial control, missionary practice is ultimately bound up in political, social, and economic power. (2, 3)

There are, actually, many similarities between colonial development and urban reform and not the least of which are common elements of economic, racial, and cultural difference. While these common features are important, the uniting point here is the attempt to improve the other, or an attempt to remedy within a set of ideals determined by a dominant group.

The urban remedy, therefore, is intended to impact a group or an identifiable socio-economic culture. This group remedy is similar to the school organizational process described by Sergioanni (2000) as the colonization of the "lifeworld" by the "systemworld." Sergioanni cites Jurgen Habermas and discusses the relationship between the formal structure and the culture within a school organization. Sergioanni argues that one of these is generative of the other. Thus, either the culture of the school determines the characteristic of the structure, or the structure of the school determines the characteristics of the culture. Thus, when an educational leadership preparation program seeks to remedy urban educational problems, the program is acting as a component of the systemworld. This has the likely effect of harming, or poisoning, the lifeworld of the school.

One manner in which the term urban may poison the lifeworld of school is to silence emotional and controversial, although nonetheless necessary, discourse on race, class and difference. The use of urban as a substitute for politically or socially sensitive terms such as race is consistent with documented tendencies (Delpit, 1995; Rush, 2002) to speak outside of the issue.

Rusch (2002) states, "The fact is that silence governs most educators' discourse about diversity and equity" (1). This is no mere semantic posturing.

When a leadership preparation program takes the moniker urban, what does this mean? The program's faculty supported a commitment to critical education and Giroux's (1994) call that "leadership takes up the issues of power, culture, and identity within an ethical discourse that points to those practices between the self and others..." (34). There was a unanimous commitment among faculty members to teaching for social justice, equity, diversity, community, and democracy (Darling-Hammond, French, & Garcia-Lopez, 2002; Maxcy, 1991). Presented in these terms, the problem for the leadership faculty is to create meaning for the term urban as it applies to the program; yet, as Derrida makes clear, the creation of meaning is beyond the faculty's control.

Nonetheless, the use of urban was thoroughly debated and selected because, regardless of the potential negative implications, it was thought to be descriptive of what the faculty would like to accomplish. Nonetheless, there is an obvious paradox in what the program is attempting. This paradox can be articulated in several ways including the academic and the practical, theory and practice, power-over and empowerment, modern and postmodern, and bureaucratic and community. As a result, the faculty recognized the need to negotiate these apparent opposites within the curriculum and delivery of the program.

In response to the wave of recent criticisms, policy makers seeking to reform educational leadership preparation are demanding performance-based programs (Finn, 2003; Murphy & Forsyth, 1999; Murphy & Hawley, 2003; SREB, 2002.). Proponents of these types of programs expect leaders to know what and know how to improve student achievement. This mandate requires the selection of terms such as urban that establish the structure and the context for measuring performance. The reform mandate is also a form of colonization of the lifeworld by the systemworld; but, in this case, the lifeworld is the organizational culture in the academy.

Certainly, there is a body of practical knowledge and experience necessary to the administration and

leadership of school organizations. The program does seek to provide a range of specific skills; however, it is problematic for the faculty to view themselves as a group of intellectuals seeking to fix problem urban schools. The bottom line is that there are ethical implications involved in the epistemological assumptions necessary for a faculty to claim knowledge of how to implement what is best for schools. Does this not make the faculty a functional tool of the systemworld colonizing the lifeworld of schools?

We do hope to thoughtfully respond. One approach faculty members have discussed is an approach of the program that is consistent with democratic and community and critically oriented approaches of Giroux (1994), Maxcy (1991), and English (2003). The program also attempts to negotiate these dilemmas with a rigorous scholarly focus. As leadership preparation programs nationwide move to performance-based models resulting from systematic reform efforts, there is a real danger that the future will include large numbers of uneducated, intellectually vapid school administrators. It may well be that rather than school leadership programs being too theoretical, that they, in fact, have never been scholarly rigorous enough. Scholarly rigor reveals the complexity of educational organizations, an appreciation difference, and a recognition that power and knowledge are culturally situated. Thus, for the program, preparation for urban school leadership means meaningful engagement and reading of scholarship and research, ample opportunities for formal and informal writing, engagement with outstanding critically oriented faculty members, and sufficient time for discourse and debate.

But there is something more, something strongly hinted at by Derrida. Language is a problem. Language is a slippery eel under water. And within the written remedy, also lies the poison. How about a different goal statement: "Our goal is to hear voice, our goal is to hear silence. Our goal is to understand that one does not exclude the other." The alternative, in writing, may be the education of administrators who may "*also be difficult to get on with since they will be men filled with the conceit of wisdom, not men of wisdom*" (Plato, 1961).

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THE *OUGHT*, THE *IS*, AND MODERN THOUGHT:
PRINCIPLES AND PARADOX IN AMERICAN PUBLIC EDUCATION

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Hear me! For I am such and such a person. Above all, do not mistake me for someone else
[Italics in the original].
Friedrich Nietzsche, *Ecce Homo*

Introduction

How are humans defined within a particular social order? Is what we are to society purely a function of either nature—our genes—or the influences of our increasingly overlapping social contexts? This question has endured for centuries on end. A reasonable and safe answer is that the social self is some combination of both nature and interactions with multiple social environments. Through scientific inquiry, humankind has persistently sought to reduce, if not eliminate entirely, the errant effects of nature on both the physical and mental character of humans. Relative to social contexts, Michel Foucault has argued that the social-self is constructed through the practices exercised through the many institutions that operate to structure the order of a society. If this is so, then upon what authority do these institutions gain their “right” to exert life-forming influences on humans? In the Western world, at least since Plato, the answers to questions regarding humans have been assigned to philosophy. What is philosophy? And who has a right to philosophy?¹ This paper is a consideration of these questions relative to the institution of public education at the dawn of the 3rd century of the American experiment.

What is philosophy?

There are many definitions given for *philosophy*. For example, in his *The Oxford Dictionary of Philosophy*, Simon Blackburn defines philosophy in a somewhat objective-technical sense as, “The study of the most general and abstract features of the world and categories with which we think: mind, matter, reason, proof, truth, etc.” Recognizing that philosophy is a human invention, Jacques Derrida, on the other hand, gives the definition of philosophy a more humanizing character. For Derrida,

philosophy is supposed to be the place from which one defines the ... concepts of man, humanity, what is man, what are the transformations of the concepts of man today, what is humanism Philosophy is a way of thinking. It’s not science. It’s not thinking in general.²

Philosophy is at once the substance of the *ought* and the means to reconcile if not understand the gap between the *ought* and the *is*, reality itself.³ On the side of nature is Hegel. On the side of the social constructionists is Kant. For the optimist Hegel there need be no concern for the

gap between the *ought* and the *is* because the unfolding of *history* will eventually eliminate any gap. For the pessimist Kant, the distance between the *ought* and the *is* is infinite. The only way to understand the world and to survive its contingencies is through *reason*.

Susan Neiman reminds us that generally in our modern Western state of mind, at least,

[w]e proceed on the assumption that the true and the good, and the just possibly the beautiful, coincide. Where they do not, we demand an account. The urge to unite *is* and *ought* stands behind every creative endeavor. Those who seek to unite them by force usually do more harm than they set out to prevent.

Those who never seek to unite them do nothing at all.⁴

Enter the philosopher. Defining the *ought* and reconciling the differences between the *is* and the *ought* is the intellectual domain of philosophy. But who qualifies as a philosopher? Are they to be found only in departments of philosophy in universities? Not so for Derrida who believes that

[a] philosopher is always someone for whom philosophy is not given, someone who in essence must question the self about the essence and distinction of philosophy. And who reinvents it. It is necessary to recall this fact even if it seems trivial or too obvious. For such a situation and such a duty are more particular than it seems and this can lead to redoubtable practical consequences ...⁵

Derrida believes that this view of philosophy is essential to understand, especially regarding the political significance of institutions. Institutions are created with particular *a priori* philosophical perspectives which are, as Derrida reminds us,

a sort of axiomatic, a system of values, norms and regulating principles in virtue of which , , , prescribes every philosopher to question him or herself concretely about such a situation, and not to take it as an established and obvious fact with grave consequences.⁶

Because philosophy is essential to *being*, philosophy, in democratic societies at least, should be the *right* of each individual. Bertram Bandman defines a right as “a just (or justified) *entitlement for making effective claims and*

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demands [emphasis in the original].”⁷ Consequently, if one is to live a decent and fulfilling life in an increasingly complex world, then one must have a right to both define that life and have fair access to what is needed to achieve it. Recognizing the importance of philosophy to understanding the world, John Dewey locates philosophy at the core of education. In his *Democracy and Education*, Dewey argues that

[i]f we are willing to conceive education as the process of forming fundamental dispositions, intellectual and emotional, toward nature and fellow men, philosophy may even be defined as *the general theory of education* [emphasis in the original].⁸

Considering both the relationship of rights to *being* and philosophy to education, then one’s right to philosophy must be the essence of education, the life-blood of Jeffersonian democratic politics. Enter institutions.

Institutions as *Philosophemes*

Institutions, such as American public education, are constituted for the purpose of promoting some particular set of values deemed important to society. For American public education, at the core of these values are those embedded in the Founding documents. Derrida explains that because institutions are about promoting values, they are *philosophemes* in that they are:

philosophical acts and archives, philosophical productions and products, not only because the concepts that legitimate them have an assignable *philosophical history* [inscribed in their charters and constitutions]; but because, by the same token and for that very reason, such institutions imply sharing of a culture and a philosophical language. From that moment on, they are committed to make possible, first and foremost by means of education, access to this [philosophical and archival] language and culture.⁹

So far within the institution of American public education available signifiers of the discourse of philosophy have been inadequate to the task of bridging the gap between the *ought* and the *is*. For example, few can fault the noble ambitions of the No Child Left Behind (NCLB) Federal mandate while many find fault with its heavy-handed implementation criteria. The philosophical goal of NCLB is to free the individual child from ignorance, but the institutional philosophy underlying its methods works to condemn certain children to a lesser social status than others. Presently in American public education the philosophy of the *ought* is noble, but the philosophy that explains the *is* frustrates any possibility of achieving the goals of the *ought*.

The *Ought*

The *ought* is an ideal, a valued state. The Founders

understood this when they established the Constitution. The ideal United States of America was to be a place where citizens would have a right to “life, liberty, and the pursuit of happiness,” a right to be what any kind of person they wanted to be. The Bill of Rights through the Fourteenth Amendment would guarantee that government at any level could limit one’s rights only by clearly defined substantive and procedural “due process of law.” Some of the Founders believed that to preserve a democracy its citizens must be educated. Thomas Jefferson, in particular, stated that “... the most effectual way of preventing [tyranny] would be, to illuminate, as far as practicable, the minds of the people at large”¹⁰ This belief helped spawn the development of the institution of American public education in the early nineteenth century. In 1916, over 135 years later, John Dewey reiterated the importance of education to community, the nation: “Mere physical growing up, mere mastery of the bare necessities of subsistence will not suffice to reproduce the life of the group.”¹¹ Because they are intended to further core values, the operating philosophies of American government-sponsored institutions such as public schools, ought to be consistent with achieving the American democratic ideals. Perhaps no other educator in the twentieth century expressed this notion better than Dewey.

... the business of schooling tends to become a routine empirical affair unless its aims and methods are animated by such broad and sympathetic survey of its place in contemporary life as it is the business of philosophy to provide.¹²

Ignoring Dewey’s warning, what passes currently for education is merely a “routine empirical affair.” What accounts for this diminution, this widening gap between the *is* and the *ought*?

The *Is*

As Neiman argues, “Kant viewed the world as structurally flawed, built along a gap between the *is* and the *ought* that admits but the shakiest of bridges.”¹³ For Kant, the *ought* is the domain of metaphysics, of reason, of the self; whereas, the *is* is the domain of nature. The gap is a product of history, between the self and nature, the individual and community. That the *is* is merely a function of nature is a flaw in Kant’s thinking. He failed to take into account the limits of science in understanding nature, particularly the limits of the social “sciences” especially as they influence education policy.

In the American society, at least, the function of education is to bridge the gap between the *is* and the *ought* by preparing children to assume the fundamental political office of citizen as wise and just beings. But if one accepts this proposition about American education, then given its

over 150-year institutional history one could reasonably conclude that the United States would substantially be a country of “wise and just” citizens practicing the liberal democratic ideals that characterize the humanities discourse of the Enlightenment. Unfortunately, the massive inequalities and injustices that have characterized the history of the United States provide little evidence that K-12 schooling has contributed very much to molding a sufficient number of “wise and just” citizens necessary to fulfill the demands of the ideal American democratic *ought*. These are hard facts, and extremely difficult for most Americans to accept. But how did the *is* become so different from the *ought*? How did the *is* become a victim of the hegemony of modern thought, a philosophy of “reality” built on Plato’s conception of the world structured by an immutable binary distinction of a world of ideal forms superior to the world of perceptions?

In his 1962 classic, *Education and the Cult of Efficiency*, Raymond Callahan presents a history of how American education was modeled after the then popular industrial factory system, one where division of activities and efficiency rules. Schools have changed little since. And, if the U. S. Department of Education has its way, with its emphasis on outcomes-based testing and “data driven decision making,” the business model will likely dominate the structures of all educational institutions, including higher education, as the Department seeks to control all aspects of P-12 schooling, especially teacher education. How did this state of affairs come about?

Two parallel philosophical discourses shaped the character of modern Western humans. One primarily influenced the *is*, the discourse of reality, other the *ought*, the discourse of humanity. Before Plato, in the age of the Sophist, the two discourses largely coincided in the realm of truth about the world. From Plato in the fourth century B.C.E. to Saint Augustine in the fourth century C.E. the two discourses were effectively separated. They were firmly joined again when Augustine located all truth within a Platonic conception of the ideal, God. This joining of the *ought* and the *is* was enforced normatively through the religious doctrine of the Roman church and physically through the power of the Papacy.

It wasn’t until the sixteenth century that Rene Descartes (1596-1650) opened up an intellectual space for separating the two major discourses with his famous proclamation, *cogito ergo sum*, “I think therefore I am.” For the next 150 years the two discourses, to a large degree, were separated again—and each flourished in the age “Enlightenment,” of metaphysics. During the Enlightenment the competition between rationalism, championed by Descartes, and empiricism, championed by David Hume (1711-1776), provided the intellectual

foundation for modern science. All the while, the discourse of the *ought*, of humanity, was being enriched by a plethora of philosophical perspectives of humanists including John Locke (1632-1704), Jean-Jacques Rousseau (1712-1778), Mary Wollstonecraft (1759-1797), Thomas Paine (1737-1809), Thomas Jefferson, and James Madison, to name only a few. But near the end of the Enlightenment, Immanuel Kant (1747-1804), in his intellectual foundry in Königsberg, was working feverishly to join rationalism and empiricism in a seamless weld which would form an unshakable foundation for modern thought, the discourse that would be used to construct the modern *is*.

Since Kant, those seeking to understand the human *self* would find utility in the newly fashioned discourse of the modern *is*. The view that human nature could be explained through scientific inquiry would insidiously permeate into and eventually justify the discourse of the *ought*, the *self*. Roberto Calasso reminds us that it would not be until Friedrich Nietzsche (1844-1900) would come along at the end of the nineteenth century to openly challenge modern thought in its ability to make moral judgments. In Calasso’s words,

the official course of philosophy, the Locke-Hume-Kant sequence we find in textbooks, had always striven to erase any duality from the mind and tended to reduce the subject to the command center, whose reliability remained to be tested. The task of patiently checking the joints, a task undertaken by Kant, led finally to the shattering of the joints, which Nietzsche accomplished with his hammer. In the subject’s place an empty cavity now yawns.¹⁴

Conclusions

Since Nietzsche, in the *is* of today, the subject, the *self*, has become even more transparent as modern thought, with its foundation based on such notions as division, categorization, hierarchal stratification, systems, and efficiency, reigns supreme. Some have even celebrated this as a victory for humankind. In 1992, the conservative neo-Hegelian, Francis Fukuyama, argued that with the triumph of free market capitalism and the defeat of Soviet style socialism we are witnessing the “end of history,” the gap between the *is* and the *ought* is being eliminated.¹⁵ No so. In the United States, at least, the gap ever widens as the middle SES continues to shrink and lower SES swells. Unfortunately, in its current state, public education has become an active agent in this widening of this SES gap. Although education policymakers claim that the present system of mandated testing will serve to raise the educational benefits of the lower class, it paradoxically does the opposite. This is evident in the very high correlation between scores on standardized achievement

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tests and socioeconomic status (SES). Dewey was well aware of the significance of schooling practices on the self. he noted that, “What he does and can do depend upon the expectations, demands, approvals, and condemnations of others.”¹⁶ Over twelve years of schooling when students in lower SES continually finding themselves on or near the bottom in test score rankings, what are they to believe about who they are? How can the “experts” be wrong? I must be what their “science” has revealed to the world that I am.

Unless the gap between the *is* and the *ought* is eliminated, one’s life become merely a chance of birth. Can teachers make a difference? If we accept the proposition that individual teachers can generally make a significant difference in a student’s education, and that the difference implies students being more “wise and just” relative to liberal democratic Enlightenment ideals, then the current schooling policies that inhibits teachers from having a significant influence must be rejected. Teachers must be given far greater autonomy is deciding the eight

essential education policy questions.

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

Currently, the spectrum of classroom teacher-judgments has been narrowed to almost an infinitesimal band. Classroom teachers have the responsibility for broadening this bandwidth by demanding their right to fully share in the philosophy governing American education policy. Those in universities teaching and committed to the education foundations have the duty and responsibility to restore the philosophical and historical foundations to their rightful central role in teacher education.

ENDNOTES

1. For an in-depth discussion of this question see: Jacques Derrida, *Ethics, Institutions and the Right to Philosophy*, trans., Peter Pericles Trifonas (London, UK: Rowan & Littlefield, 2002).
2. *Ibid.*, p. 22
3. Much of the discussion of the *ought* and the *is* is owed to Susan Neiman. See, Susan Neiman, *Evil in Modern Thought: An Alternative History of Philosophy* (Princeton, NJ: Princeton University Press, 2002).
4. Neiman, 322.
5. Derrida, 4.
6. Derrida, 5.
7. Bandman, Bertram, “Some Legal, Moral and Intellectual Rights of Children,” *Educational Theory*, Vol. 27, No. 3, 170. Donna Kerr more technically defines a right as: “if N has a right, then N has a limited entitlement or a range of liberty that makes reference to some action about which N thereby has a choice and that there is some specifiable ground or warrant for the entitlement or range of liberty. Kerr, Donna, “Thinking About Education as a Strict Typology of Rights,” *Educational Theory*, Vol. 28, No. 3, 166.
8. John Dewey, *Democracy and Education: An Introduction to the Philosophy of Education* (New York: The MacMillan Company, 1916), 383.
9. Derrida develops this description of institutions relative to a discussion of the role of UNESCO in a “cosmopolitical” world where the politicization of differences (cosmopolitan) could have an influence on the constitution of selfhood (paraphrased: Peter Pericles Trifonas, translator and editor). Derrida, *Ethics, Institutions and the Right to Philosophy*, 3 and 17.
10. Thomas Jefferson, “Preamble to a Bill for the More General Diffusion of Knowledge (1779). Paul. L. Ford, ed. *The Works of Thomas Jefferson* (New York, G. P. Putnam’s Sons, 1904), 414. Cited in Kern Alexander and M. David Alexander, *American Public School Law* (Belmont, CA: Thomson West, 2005), 28.
11. Dewey, 3.

12. Dewey, 384.

13. Dewey, 87.

14. Roberto Calasso, *The Ruin of Kasch*, trans., William Weaver and Stephen Sartarelli (Cambridge, MA: Harvard University Press, 1994), 153. Originally published in 1983 as *La Rovina di Kash* by Adelphi Edizioni, Milan, Italy.

15. Francis Fukuyama, *The End of History and the Last Man* (New York: Free Press, 1992).

16. Dewey, 14.

JOURNEY INTO CREATIVITY: AN ENSEMBLE APPROACH TO EXPLORING CREATIVITY

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This paper is intended to share findings from research conducted with 45 fifth-grade music students as they explored an ensemble approach to creativity. It is also intended as an invitation to join in a conversation about the implications of what journeys into creativity, initiated and enhanced through the arts, have to offer to education—to teachers and students alike. The data that shape this paper follow a narrative inquiry methodology and include students' written (notated) musical ideas and recorded processing sessions (discussions, improvisations toward creating new musical works and the rehearsals of those works) as well as narratives—theirs and mine—of how their interactions contributed to and influenced the musical works they created in small groups of four to ten students.

This discussion encircles two issues:

First, What are the possibilities for creativity that are embedded in aural (musical) processes? And Second, What is the relationship between the individual “self” and the social context in nurturing creative emergence?

The philosophy that informs this study is woven from the works of several writers, including Gregory Bateson (1904-1980), John Dewey (1859-1952), Martin Heidegger (1889-1976), and Friedrich Nietzsche (1844-1900), as each of these writers, in different ways, wonders about the limitations to thinking that are brought about through mankind's insistence on thinking in either/ors:

Mankind likes to think in terms of extreme opposites. It is given in terms of formulating its beliefs in *Either/ors*, between which it recognizes no intermediate possibilities. When forced to recognize that the extremes cannot be acted upon, it is still inclined to hold that they are all right in theory but that when it comes to practical matters circumstances compel us to compromise. (Dewey, 1934, 22)

Dewey's concern speaks to this project as it questions the “either/or” kind of mentality that is pervasive in education; it is the type of thinking that persuades students they must choose between being artistic/creative or academic/logical. Gregory Bateson also questioned this way of thinking, wondering if it is perhaps a way of reducing reality down to its most simplistic form—registering only *difference*—for the purposes of creating two-dimensional maps of our four-dimensional world (the fourth dimension being time—or motion—a central element of music.) Bateson quoted Korzybski (“the map is not the territory”) as he questioned “What is it in the territory that gets onto the

map?” To this question and to the idea of “difference,” Bateson responds:

We say the map is different from the territory. But what is the territory? Operationally, somebody went out with a retina or a measuring stick and made representations which we then put upon paper. What is on the paper map is a representation of what was in the retinal representation of the man who made the map—and as you push the question back, what you find is an infinite regress—an infinite series of maps. The territory never gets in at all. The territory is *Ding an sich* and you can't do anything with it. Always the process of representation will filter it out so that the mental world is only maps of maps of maps, ad infinitum. All ‘phenomenon’ are literally ‘appearances.’ (Bateson, 1972, 457-458)

Nietzsche expressed a similar concern, his, more specific to the ways that either/or thinking affects time and motion, unfolding, dynamic forces that are inherent in music:

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. (Nietzsche, 1968, 281)

Bateson, Dewey, and Nietzsche converge to question the limited (and limiting) either/or choices that we offer to children. Maxine Greene calls such offerings a “polarity of two kinds of life.” The one extreme, she calls a “restless, uncommitted, decontextualized ‘light’ way of life” and the other, a life “under a weight of official doctrine, lock-stepped in the ‘grand march’ of sentimental pieties, slogans and stereotypes... kitsch and denials” (Greene, 1995, 175). We recognize, as Greene does, that neither of these options is one to encourage hope in our students for their world.

This limiting choice is a convoluted contrivance grown from the Western notion of the excluded middle (that A is either true or false, but cannot be both,) merged with the principle of identity (that A=A and never changes.) Nietzsche refuted this taken-for-granted idea, arguing that the world is in a constant state of becoming, that A is, then, in a constant state of becoming, as well (and so, is never the same) (Nietzsche, 1968). He challenges the principle of identity to suggest that there is a balance or tension—what Deleuze and Guattari (2002) call a “between”—at the boundaries of same and different, motion and rest, self and other. Specific to this last thought, various authors suggest that, as students carve

out their own ideas of self, limited, overly simplistic options and negligible opportunities for creativity may limit their how they “create their own subjectivities” (Guattari, 1991, 189) forcing them to define themselves as *either* strongly independent “self-sufficient” entities (Greene, 1995; Martin, 1991) *or* as insignificant parts of a self-absorbing “group” (Heidegger, 1971). Bateson strongly believes it is time for individuals to “think in a new way... beyond the boundaries of their own skin” (Bateson, 1972, 457); Mihalyi Csikszentmihalyi supports this idea, as he advocates a move toward greater complexity and diversity—toward an “evolving” self (Csikszentmihalyi, 1993, 5). Greene and Guattari extend this notion, proposing that, as the self evolves toward more complexity and diversity, so does the community to which these individuals are attached; by embracing diversity and complexity, a space is shaped in which individuals, classrooms, and societies may discover “meaning to become different, to find their voice, and to play participatory and articulate parts in a community in the making” (Greene, 1995, 130).

In other words, as individuals “create their own subjectivities,” they are involved in the creation of the community of which they are a part. These writers suggest that notions of balance, tension, complexity, and “between” hold greater potential to encourage and support students in the creation of their subjectivities than do overly-simplistic *either/or* opportunities. Additionally, these and other writers suggest that the arts, in which tension, balance, and diverse, multiple viewpoints are inherent, are especially potent “spaces” in which children may envision diverse viewpoints and options as they create their own subjectivities, as selves, and “intersubjectivities” (Guattari, 1992, 189), as communities.

Mention of the arts invites other questions, the most concise of which asks, “Is art still an essential and necessary way in which that truth happens which is decisive for our historical existence” (Heidegger, 1971, 178)? Put another way, “Is the power of art being lost (Is art still art?) as it falls prey to ways of thinking that serve to anaesthetize its ability to ‘reveal’ truth?” As we consider the emotive, expressive power of the arts and the ways they identify and express individuals and cultures, we may wonder about modernist understandings of art and how these ideas influence creativity. Alternately, we may also wonder about the conditions that contribute to the origination of works of art and the possibilities these present for collaborative interactivity and decision-making, between and among personalities (acting and being with each other) and between and among the arts (experiences with materials,

resources and processes of the arts—the messy, noisy, moving aspects of artistic creativity.) We might also consider how an understanding of these conditions might potentially affect thinking that extends beyond the arts: learning and teaching as mutually engaged experience, beyond the *either/ors* of delivering instruction, passive receptivity, and two-dimensional assessments. As we wonder about these ideas, we may discover the extent to which current thoughts of boundaries, *either/or*, *same/different*, *motion/rest*, and *self/other* have become embedded in our cultural (and world) views of thinking, living, learning, arts, and creativity, as well. (Current thought suggests that it may be safer to “show” students that creativity is something for grownups, that it is “different” than academics, that it is something only a few rare individuals can do; it convinces us to show them only the part of it that is finished and unmoving. This idea of safety has even been presented as the reason why art is “locked up in museums”) (Dewey, 1934, 8).

Responses to questions about creativity—what it is, where it begins, who “has” it, how we find it, how it affects our students and our culture—may elude us as they are wrapped inside our cultural ways of thinking about boundaries and *either/ors*. As we consider the questions that each of these implies from our own particular perspectives (science, art, math, music, teaching, philosophy, business, government) we may realize that the idea of “perspective” itself, has a possible *either/or* mentality attached to it. (When seeing the world from our own singular perspective, others are beyond our frame of reference.) This notion of the arts, constrained by a single perspective, framed, visual, two-dimensional, and finished, evidences a similarity to simplistic, bounded notions of self, as previously discussed. As various authors have suggested expanding and “evolving” the self beyond its borders, others also suggest expanding our ideas of arts beyond the frame.

Beyond the Frame

The writings we have considered, until now, have strongly asserted that “self” and “arts” hold significant potential toward moving beyond static, frozen, *either/or* ways of thinking, not simply for the purposes of creating an isolated, finished “product,” but as a way of creating a *system* of thinking and living that is more expansive and inclusive. Similarly, Heidegger proposed that it was in clarity of perception that thinking, learning, and living could be enhanced and elevated, “revealed” within and through the “clearings” of the arts and the self *or Dasein*:

Dasein is like a space in which things let themselves be seen. If the phenomenal world is like a wood

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crowded with trees then *Dasein* is the clearing in the forest, the space in which phenomena are made manifest. (Heidegger, in King, 2001, 140)

Csikszentmihalyi's view of the evolving self embraces the same sense of awareness that Heidegger's *Dasein* purports; Greene's view of the arts also evidences a clear similarity. (Heidegger calls them spaces and openings, as well as clearings; Greene's use of the phrase "sudden shocks" may even better disclose the power of art as a way to "reveal truth," to reveal "problems," and to hold in balance the various "contraries" that Heidegger suggests it is the purpose of art to do.) Heidegger's way of perceiving the arts and the self as potentialities for both revealing and concealing "truth" and "problems" aligns his thoughts with R. Keith Sawyer's notion that improvisational music ensembles owe their energy to the adaptive qualities of the ensemble as its members engage in "problem finding" (Sawyer, 2004) together. (This idea is similar to what is called "constructivism" in education.) It may be important to recognize that, in these writings, ideas of the self are often reflected in ideas about the arts: the finding of problems, the revealing of truth, the holding in tension of "contraries." To consider self and art as reflections of each other, and to also consider the myriad ways that both are reflected throughout a collaborative community, manifests properties of various theories that emerge from the "new physics," those of complementarity, synchronicity, and simultaneity.¹ These theories hold multiple levels of potential toward considering the ways "self," "arts," and communities (or "ensembles") influence and affect creativity.

Findings Emerging From the Study

The students that were part of this study, as they participated, discovered "clearings" similar to those that Heidegger suggests—as they went in search of the "problems" that are inherent in creating music as a group endeavor. In the process of engaging in ensemble music and the process of "co-creating" music in the learning of it, music itself became a clearing in which they could connect and interpret their processes of networking selves and ideas together, while creating original musical works. As they involved themselves more deeply in the music, in their groups, and in the processes of collaborative musical creativity, their notions of self and art developed and merged. This was observable in the music they created and in the growing eloquence of their personal narratives.

Their narratives were shaped by the inquiry and by the narrative inquiry approach (meaning their responses were both written and oral) but the children also

contributed to the ways the inquiry was, itself, being shaped. In crafting the original inquiry, "What is creativity and why is it important?" student responses were influenced by an idea that emerged in class discussion:

I'm not sure I can tell you what creativity is. It would be easier for me to tell you what creativity isn't. (Garfield,² a 5th grade participant, transcribed from class discussion, 2/17/05)

The question "what is creativity?" and "what is its opposite?" was one to which students returned, throughout the project. They often attached "thinking" to the idea of creativity and were strong in their belief that creative thinking was a "normal" or "usual" thing:

I think the opposite of creativity is not thinking.

Because if you are thinking you are most likely being creative. (Evian, journal entry, 2/17/05)

It's just about thinking. When I get thinking, I get creative. (Avery, journal entry, 2/17/05)

I make up music because I like it. If I like something and I think about it, it's really not that hard. (Blazer, transcribed from conversation, 3/15/05)

The project was especially focused on how creativity happens within the dynamic processes of collaborative musical creativity. Student responses addressed, "Where do I get my ideas?"

Most times when I have creative ideas they are drawings or stories. I get these ideas thinking just about normal things I always think about. Usually my ideas come from other ideas. (Helen's journal writings, dated 2/17/05)

Descriptions of "how creativity begins" and "how creativity happens" were difficult ones to express, as students struggled with the limiting characteristics of a linear language:

Lying on your bed, looking at the ceiling, thinking. Creativity is thinking and concentrating. Creativity is watching and looking and inventing. Creativity is doing. (Avery, journal entry, dated 2/17/05)

As they reached toward descriptions of how their music "happened," students' narratives grew increasingly poetic *and* increasingly collaborative. Their writings reflected the interactive, conversational elements of the ensemble creating process:

Creativity is when minds process things, then you do something with it. The reason for creativity is so we can have new things to work with. Songs [ones we already know] create emotions and feelings that we share together and sort of make creativity happen. (Group entry, collaboratively written by six students, 4/15/05)

Collaborative Creativity

From these student responses and from the ideas of previous authors discussed earlier, a new type of “clearing” emerges: that of “group creativity” (Sawyer, 2004) or creating in ensemble. Such a “clearing” is, possibly, an interweaving of multiple other clearings—of self, experience, caring, being-with others, and art (music/dance/theater) all of which Heidegger advocates as “clearings” in which truth and “problems” are revealed and confronted within a balance (or tension) of opposites (what he calls “contraries”).

Within the group creativity clearing that this study explored, students discussed multiple kinds of influences that affected their perceptions, including the praise and encouragement of parents, teachers, and also each other:

What I created and why? Every Saturday afternoon after I do my chores, I sit in my room and listen to music. I started to play my piano. And thought about if I could fly where would I go, what would I see and how could I? I didn’t want to be a bird. Then I realized angels fly too. I thought of the title ‘Just Spread Your Wings Like an Angel.’ I told my mom. She said it’s creative. And I started making words to my song. That’s how I found creativity. (Rachel, journal entry, dated 6/1/05, toward the end of the study)

Additionally, as students engaged in creating music in ensemble, ideas about awareness—developing abilities to hear each instrument as it entered, adapting to the moving dynamic music going on around them, being sensitive to levels of learning of other members of the ensemble, and being watchful for cues to signal times of change and ending within the music—became continually more important. Children’s responses to this awareness were various and often included ways that creativity may be linked with “organizational” concepts—ways of working with people and their ideas. They also included thoughts about shared leadership and conflict resolution. In the following submission, a student discusses a way of resolving conflict creatively that could involve more than one person or even a conflict of ideas within one’s self.

Creativity happens by when someone has an idea about ...something. You sometimes feel more than one opinion about something so creativity comes in and you put both of your ideas together and make it a little bit different or even totally different for that matter but creativity means to let your mind be creative. That is what I think creativity means. (James, a journal entry, 3/9/05)

As students became more absorbed in the reflective

actions of learning/creating music collaboratively, they observed and questioned the concept of “process” as it included “difference,” adaptation, or “change,” and it was within this that our ways of thinking about “how creativity happens, where it comes from and what it does” holds potential to reach beyond the walls of our music classroom and into our larger world. Students explored and questioned the processes of not only creating, but of music and learning, as well. As they did so, they struggled with thoughts about beginnings and endings, repetition and difference, as they were set against an awareness that music sometimes “comes from” a day-dream, an “everyday” kind of thought, or even “out of the blue.” Their struggles with “beginnings,” “endings,” and “process” were essentially struggles with either/ors of two-dimensional linearity.

Beginnings of Creativity

It’s about beginning, right? I mean, isn’t creativity about just beginning? (Bryce, a fifth grade student, responding to the question, “What do you think creativity is?”)

Ideas about “process” in this study often gave way to questions about where creativity begins:

My ideas come to me out of the blue. I am just playing during the day and an idea comes to me. Well after I get my idea I get people together and we write a script and start working. I think the reason plays come into my mind is because I am very creative but my idea of making up plays comes from Mrs. Forehand. I think ideas come from people and things around you. That is what I think creativity is and how I use mine. (Carver’s journal entry from 4/5/05)

This thought, that ideas can come “out of the blue,” was echoed in various students’ expressions of “finding” creativity in the “part of your mind that day dreams all day long” (Houston, 2/17/05, journal entry). Being open to creative thoughts was included in multiple student writings:

Sometimes when I’m reading, whatever was on the page, stops, and my mind takes off in a creative kind of day dream. (A.J., 2/17)

Students questioned not only where creativity “begins” but also where it ends:

Sometimes, you get going [in your group music work] and you don’t stop ‘cause you just can’t, you know? You just don’t want to stop ‘cause there’s no place to stop so it’s just natural you keep going. Well, I tried that just now [in a group with four other students.] I kept on going ‘cause I didn’t want to stop. The music *needed* to keep going. The rest of my group wouldn’t go with me. They just sat back

and watched me like they were watchin' cartoons. (Jess, transcribed from spoken response to his creative group, dated 6/3/05)

I asked another member of this group, about her reaction to this student's "need" to go on. "We'd already talked about it and we had a plan about when to stop," she said (transcription, same discussion; same date). Struggling with ways to explain how the music they were creating was "becoming," ideas of ending merged with ideas of "why" —of *purpose* —as students forged new understandings of music, creativity, and self. As these "clearings" were merging together, students became more open to sharing their musical works and ideas with each other, generating a special kind of energy as each ensemble of four to ten students shared the music they had created with the rest of the class. In their discussions and their actions, they challenged the idea that sharing, rehearsal, and performance were different:

It's kind of weird, isn't it? That we talk about 'production'? I mean, how we think it's different than practice... isn't rehearsal kind of like a production, too? Or maybe it's more like a 'pre-production'. Or maybe a 'pre-formance'. (Althea, transcribed from conversation with Jess, 6/07/05)

The question out of which this conversation grew, "When is it rehearsal and when is it performance?" may reflect other questions that are even more closely aligned to this study—"How are learning and creating (using what we have learned) different?" and "How are music, learning and creativity connected?" These questions, again, implicate theories from the new physics.

Ideas of creating resonance among music, creativity, and learning suggest that the actions of creativity may have about them a fractal character, that they are recursive (rather than linear and step-wise) and that the beginnings of creativity—possible, encouraged, and comfortable within the collaborative expression of music and other arts—have the potential to project students toward continual discovery of their own creativity, as part of creating their own "be-ing." These may be invitations for students to find other connections between and among the arts and the sciences as they journey toward their own life-learning to find connections between and among who they are and who they are with others as they engage together in the purposes of their futures.

From this study, ideas of purpose emerged, grown from the idea that music, itself, is the purpose, that music is constantly being created (even traditional music, because of its unfolding nature) and that music is

an ensemble endeavor. Yet how this purpose was wrapped within ideas of performance, beginnings, and endings was one that students questioned. Nietzsche wondered about this, as well:

Not every end is the goal. The end of a melody is not its goal; and yet, if a melody has not reached its end, it has not reached its goal. A parable. (Nietzsche, 1986. 204)

Ends and Goals

Nietzsche's parable about "goals" (or purposes) and "endings" implies a question about how these reflect and are reflected by the processes that encircle them. Deeply involved with music, Nietzsche was aware that music "ends" in an echoing ring and that the question, "When does a song end?" has various responses, dependent on how intimately involved with the music one is. The "ending" of a melody echoes beyond the mere sounding or performance of voice or instrument; when it is no longer physically heard, it is wrapped inside the responses and perceptions of those who listen, whether those are members of the ensemble of musicians who create it, or are audience members reflecting, responding to, and "re-creating" the sounds. It resonates within and with others and "echoes beyond" influencing future perceptions and awarenesses of sounds in those who have heard it. It also resonates with the system of music and its history, as part of the "ring of all sounds ever heard" (da Vinci, in Shlain, 1991, 191).

When Does a Song End?

A song never really ends. If you like the song, you'll always go back to some part of it, use it again. And in any song, there is always the suggestion of something else that can be added, a new feeling that comes with a new day. (Mavis, conversation, 5/15/05)

New instruments, new harmonies, new people, with new ideas. Even old songs get to have some creativity in them. (A.J., conversation, 5/15/05)

Did you ever wonder why there are so many recordings of Beethoven's Fifth Symphony? Maybe it's because every time someone plays it, it's created all over again. (Althea, transcribed from conversation with Jess, Carver, and Mavis, 6/21/05)

Maybe it [music] is always going, waiting for us to join in. (Jeffrey, a second grade student musician, transcribed from class discussion, 5/15/05)

Student ideas of beginnings, endings and processes resonate with those of philosophers who suggest that, in music and other arts, there is a profound connection between people, as each and together they express shared purposes (Greene, 1995).

This idea is reflected in Bateson's notion of an ecology of Mind, a belief that each of us, as a subsystem of mind, is connected to others in a profound and significant way and that, additionally, we are each connected to a larger System of Mind—the "Mind of God, if you will" (Bateson, 1972, 467). As Bateson proposes an ecology of Mind—as Shlain suggests a Universal Mind—as Paul Lucas muses upon the possibilities contained within a society of Mind (Davies, 1983)—(each of these considered as systems)—from this study there emerges the idea of a "harmony of Mind."

A Harmony of Mind

The authors that have informed this study suggest that there is a need for "evolving" the self (Csikszentmihalyi, 1993, 5), to think "beyond the boundaries of the skin" (Bateson, 1972, 457), to include others, the world and the arts (Heidegger, 1971), and that these elements have the potential to converge in a synchronous development of a dynamic, moving, interacting, "co-created" (Dewey, 1915, 5) "community in the making" (Greene, 1995, 130). They merge theories of complementarity, synchronicity, and simultaneity, as they suggest the creation of a "self" that is evolving, as it is nested within a collaborative community that is also evolving, that is then nested within the activities of creating something new together. This is what a musical ensemble does. It crafts a space

in which individuals engage in "a type of interaction in which all participants harmonize their individual plans of action with one another and thus pursue their illocutionary aims without reservation" (Sawyer, 2004, 89).

A space such as this offers the potential to "listen at the intersection of self and others" to create "polyphonies" of various sounds (Guattari, 1991, 17). It is a space where, rather than striving for unity (which often devolves into conformity,) students and teachers are offered the opportunity to craft harmony from the diverse voices and instruments that exist within our classrooms—operating within the personal and social understandings of creating. Such a possibility suggests a tentative response to the question, "How can a classroom become more like work of art" (Guattari, 1992, 189) by suggesting that children and teachers be afforded the options of listening and engaging beyond the two-dimensional—beyond the static, fixed, finished and framed—and into the unfolding, sounding, improvisational complexity that learning together presents. It proposes a way of thinking about classrooms as *work-ings* of art.

In such a classroom—or such a culture—there is the potential for collaboration, diversity, expression, and change; it crafts a way for students to consider learning as a clearing in which awareness and experience are invitations to join in the music that is theirs to create.

ENDNOTES

1. Complementarity is grown from the wave-particle dualism that is present in physics, synchronicity is a theory in which diverse events evidence a type of connection that is "acausal" (Jung, 1977) and simultaneity is a theory of holistic perception (Dewey, 1934) or of diverse events occurring at the same time.
2. All student names are pseudonyms. Students created their own pseudonyms.

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AN INITIAL CONVERSATION ON REFLECTIVE RESEARCH AND AN EXPLORATION OF A
SELECTED STUDY

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Abstract

Three facets provide structure for this initial conversation on reflective research through an analysis of a project entitled “Campus Conversations.” The first facet includes three points regarding the often neglected issue of addressing the axiological along with ontological and epistemological aspects of research. The second facet provides an overview of the project, “Campus Conversations” with a discussion of its purpose and relationship to the study explored in the third facet. Lastly, a description is provided of the study, its structure, the data collection process, and analysis in terms of the conception issues raised in the first.

Within the complex educational milieu of policy and politics, a multitude of competing voices shout to be heard as to what are sound practice and research. The argument seems primarily between “what constitutes sound research, quantitative or qualitative methodology?” The quarrel routinely is one of how to conduct the study. This discussion hopes to raise another, a far more rudimentary question. A question that seems to be overlooked, if not by some educational philosophers, at least by the researchers themselves and, more important, by the politicians who make policy. This question concerns axiology, or the value of the thing.

Let us consider three facets. The first facet has three points including a discourse upon the need to begin addressing the axiological along with the ontological and epistemological. The second facet provides an overview of a specific project entitled “Campus Conversations” with a discussion of its purpose and relationship to the study discussed in the third facet. The third describes the structure of the study, the data collection process, and some analysis in terms of the conceptual issues raise in the initial facet of this session.

Point 1: Ontology and Epistemology

The current focus of much discourse in education generally, and educational research specifically, whirls about the proponents of quantitative designs and those of qualitative designs. The advent of late of studies of mixed methodologies is an attempt by some to bridge the debate (Goldenberg, 1989, Peshkin, 1978, Vaughn & Liles, 1992). However, we suggest that the concepts, quantitative/qualitative, perhaps should be more properly considered as continuous, rather than dichotomous. In their 1994 book, Langenbach, Vaughn,

and Aagaard offer a conceptual cube: on one dimension is placed ontology; on one is placed epistemology; and on the third is placed ideology. (See Figure 1.) The Langenbach, et al. ontological dimension is anchored on each end by perspective-seeking and truth-seeking. Their epistemological dimension is anchored by qualitative and quantitative methodologies. We would agree with the arguments of these first two dimensions and encourage all to read their discussion.

However, the anchors of the third dimension according to Langenbach, Vaughn, and Aagaard are status quo ideology and reform ideology. While they offer cogent rationale for their selections, this use of status quo versus change ignores the fundamental nature of any axiological discourse. While one’s values may ultimately lead to change, status quo or change would more accurately seem the product of axiology, not the value or aesthetic of the idea. In this initial discussion, we would submit that a far more relevant, useful, and appropriate conceptualization of what Langenbach, et al. refer to as the ideological dimension would be an honest examination of the values and ethics, the “good” of an effort.

Laying aside a clarification of “good” for now, let us first examine the ontological dimension anchored by truth-seekers and perspective-seekers and the need to add the axiological dimension to our discussion. Truth-seekers pursue truth and conceptualize that pursuit as “adding pieces” to the grand jigsaw puzzle of truth. Their assumption, both implicit and explicit, is that they are *value-free-zones*. These professionals hold that truth exists, and, according to the measurement folk, if something exists, it exists in some quantity, and if it exists in some quantity, they can measure it.

Utilizing an Okie-ism metaphor, “*off they go*” to chase down “*that lil’ doggie, heal-n-toe ‘em, an’ brand ‘em*” (as a piece of the truth) and “*ralease ‘em back to da herd*” (add their piece to the puzzle called truth). Results are calculated much the same as round-up time. Count “*them lil’ doggies*” (bits of truth), and whoever has the most marked with “*bran’ an’ notch*” (such as their name as author on published articles) is the “*biggest, baddest, boss on the range.*” The questions most relevant for these professionals are ones of reliability of instrumentation, statistical significance, and effect size; metaphorically “*havin’ a clean regist’rd brand, visable nothcin’.*” Never is it asked “of what

value are all these pieces of truth?"

Under NCLB, the pieces of truth become the marking of preordained circles. Never is it asked, what are students learning? What is the value of the skill (in this case marking circles) to the school, the individual, the society? Extending the Okie metaphor again, are we sure all those little calves branded are actually bovine? Some of them seem a "*smidgen piculer, that 'un looks more like a prairie dog, an' that 'un a armadiller, an' that skulken one a ki-ote.*"

The perspective seekers go to extremes to include all realities. Numerous examples are available of perspective seeking, particularly in the studies of man. Seldom do these perspective seekers make any effort to verify that the reality or truth reported is not a product of someone's disordered thinking. Penefield (Penefield, & Erickson, 1941), in the 1920's in his operating room, induced memories through electrical stimulation of differing areas of the brain. Some patients heard concertos; others relived childhood events including all physical sensations. However, some of the memories turned out to be manufactured by the brain. Just as our brains "fill-in-the-blanks" for use with what we see (actually, a series of stills are sent to the brain and the brain provides the motion like an old time silent movie) so perfectly normal individuals may have false memories as a result of intrinsic motivation, or extrinsic modifications. Lofts' (Tsai, Lofts, & Pologe, 2000) work with false memories is particularly enlightening on these phenomena. Some effort becomes mandatory to provide a more shared construction of reality or truth. Just as a riddle may have regional or cohort tag lines, so may perspectives of reality and truth. A *great* philosopher once presented his dialogue on these multiple perspectives among differing college majors. Dealing with the eternal question, "Why is there air?", William H. Cosby (a.k.a. the Cos) (1967) offered his analysis. According to the biology major, there is air to provide the gases needed to sustain life. According to the philosophy major, the air is for contemplation, study, and existential experience. According to the PE major (the Cos), there is air to blow up basketballs.

Unfortunately, the perspective-seekers fail to address the axiological issue of the value of the question let alone the answer. All questions and answers are of equal value. Having spent time with schizophrenics, paranoids, delusional individuals, psychologists can honestly conclude, not all perspectives are equal. Some are definitely more entertaining; some are more frightening. But they are not equal.

The truth-seekers would study anything, including

the effectiveness of torture as a classroom management tool. Using the quantitative method, truthseekers would have randomly selected subjects from a specified population, randomly assigned to either an experimental group or a control group, collecting and analyzing the data (Hostetler, 2005). The perspective seekers cannot claim the moral high ground, as they too would study the use of torture in the classroom; the difference being in the qualitative methods. They would interview in-depth a select group of 5 – 15 individuals who had experience with torture in the classroom, both teacher and student, and analyze the resulting narratives for consistent themes.

Point 2: Axiology

The realm of educational research is mired in bog of ontological and epistemological quicksand. The question of axiology appears to have been left to religious extremists, truly an unnerving option as seen by many in recent history. The third dimension adapted from Langenbach, et al., should the value of the thing, ought to be pre-requisite. While long neglected and often willfully avoided, recent history would seem to present a powerful case for examining the value or "good" of the thing. We should first ask several questions. What is the value of the thing we wish to do and to whom? What value and to whom does answering the research question offer? Of what value and to whom is a particular assignment? What value and to whom is a specific assignment within an institutional vision?

Turning again to the Langenbach, et al. model, we propose the third dimension would more appropriately be value/good and the anchors of this continuum would be singular/individual good versus universal/collective good. This suggestion is an initial conceptualization of this axiological dimension, we freely acknowledge that there is, then, by default a fifth tangential dimension of individual/singular evil and universal/collect evil, but leave that discussion for another time and place.

Point 3: Institutional Specificity

The University of Central Oklahoma (UCO) has an official vision which includes the concepts of "*Civility, Character, and Community.*" All three concepts are axiological in nature. The challenge has been in the operational definitions imposed upon these three concepts. Each is described in behavioral terms of all individuals involved. For example, what actions must be observed to allow the concepts to be present? The discussion of the value of these three C's is left unaddressed. However, if the three authors today are truly institutional representatives including "*Civility, Character, and Community*" then the question must be

addressed systemically which would, therefore, require instructional assignments for our students be included.

Additionally, the College of Education and Professional Studies (CEPS) has chosen a framework of "... Reflective, Responsive, and Resourceful" (3R's) raising even more concern as to the axiological value of these let alone their external manifestations. These three R's too have been defined in exclusively operational/behavioral terms. No discussion is ongoing as to the value of the R's; only how to incorporate those behaviorally into all that we do. Let us turn now to the specific assignment "*Campus Conversations*" a service learning project embedded within the course "*Foundations of American Education*." Let us now examine the course, the assignment, and the process.

Campus Conversations

Students enrolled as teacher candidates in the UCO College of Education and Professional Studies (CEPS) begin the pedagogical course sequence with Foundations of American Education. The course content includes an overview of philosophy, history, law, governance, and social/cultural diversity, as well as a 30 hour field experience. Among the assignments is a service learning activity with a reflection assignment.

This service learning activity assists in building awareness of and sensitivity towards diverse populations within an academic environment to promote positive cross-cultural insights. The service learning activity is aligned with the CEPS Conceptual Framework and the State Department of Oklahoma Competencies. One of the service learning activities is Campus Conversations, a one hour of service hosted by the teacher candidate during which they host a conversation with UCO international student(s).

Before they attend the session, the Teacher Candidate receives instructions on what they should and should not do during the session. For example, they are to be sensitive of topics such as politics and religion while learning about the cultures. They are instructed on procedures such as signing in, setting up, and closing the session. The UCO Academic Support Center, a partner with this project, provides the tables and chairs for the activity, as well as, houses the materials that may be used during a session (grease boards, dictionaries, and games). The Teacher Candidate creates a "conversation plan" prior to attending the session.

Upon completion of the session, the Teacher Candidate has one week to complete the reflection component of the activity which includes name, level of education, gender, semester of activity, major or teacher certification area, description of the group or individual, description of topics and/or points of interest that were

discussed, and personal insight from this experience. Additionally, each student comments upon how he or she might prepare own classroom for students/parents who do not speak English as a first language. Finally, an open ended option for other comments is provided.

Methodology

Campus Conversations is a one-time activity with a pre-post student perception survey and a single reflection assignment, allowing the individual Teacher Candidate to focus without undue stress in a non-judgmental environment. The structured reflection provides a venue through which themes and insights emerge particularly regarding cultural/language diversity. In addition, the response form provides demographic information on each informant. Personal reflection questions or prompts were: 1. What insight did you learn/gain from this experience (go deep)? 2. How will you use what you gained from this experience as a teacher? 3. How can you prepare for non-native speakers in you classroom? 4. Other (Comments).

Data Analysis

Approached this study in axiological terms of singular/individual and universal/collective value, the data were aggregated by semester for a more holistic view as to possible emergent themes. Of most interest were whether changes in perceptions regarding cultural/language diversity. Nearly all teacher candidates began from a singular; individualist value position (i.e. "*I don't need this*" "*I already know about them*"). While the targeted response questions provided the data for potential perceptual change, responses to the "Other" prompt yielded emergent theme data on shifts toward a more universal/collective value position.

The three semesters of student papers suggested four strong themes: 1) recognition of common human attributes; 2) different personalities of individuals; 3) the valuing of families; and 4) desire for success. In addition, the teacher candidates reported the notion that international students viewed Americans as busy, always in a hurry and sometimes not welcoming. Other secondary areas of discovery reported by the teacher candidates included the difficulty of living in a foreign country, loneliness, difficulty of meeting people, and understanding customs.

One informant put it this way:

"I must confess that when this was assigned, I was not looking forward to it and I did not see much point in participating in it. I laughed with these two young, bright women and discovered that even though they came from a different place and culture than myself, they are just students like me seeking a higher education."

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Others wrote:

“After having this experience, I set a goal for myself that as a teacher, I will try my absolute hardest to make a learning environment that is comfortable for children of all different cultures and backgrounds.”

“...sensitive to the needs of the students and of their families and to give the courtesy and respect that I would give any (American) student and his/her family.”

“...after doing the assignment, I see the importance of this activity and feel that it should continue to be a requirement for teacher candidates.”

“Overall, the biggest lesson I learned from this was to refrain from prejudging.”

Implications

The intended value of Campus Conversations is the connecting of real world experience with UCO’s institutional mission of Civility, Character, Community. Students enrolled in the College of Education and Professional Studies, which adheres to the diversity competency from National Council for Accreditation of Teacher Education (NCATE), also have an opportunity to demonstrate the UCO Conceptual Framework components of Reflective, Responsive and Resourceful (3R’s). The 3R’s provide specific criteria for teacher

candidate evaluation. Campus Conversations service learning supports not only the notion of the value of the activity, but also, informs the potential utility of the inclusion of axiological significance of that which we professionally research.

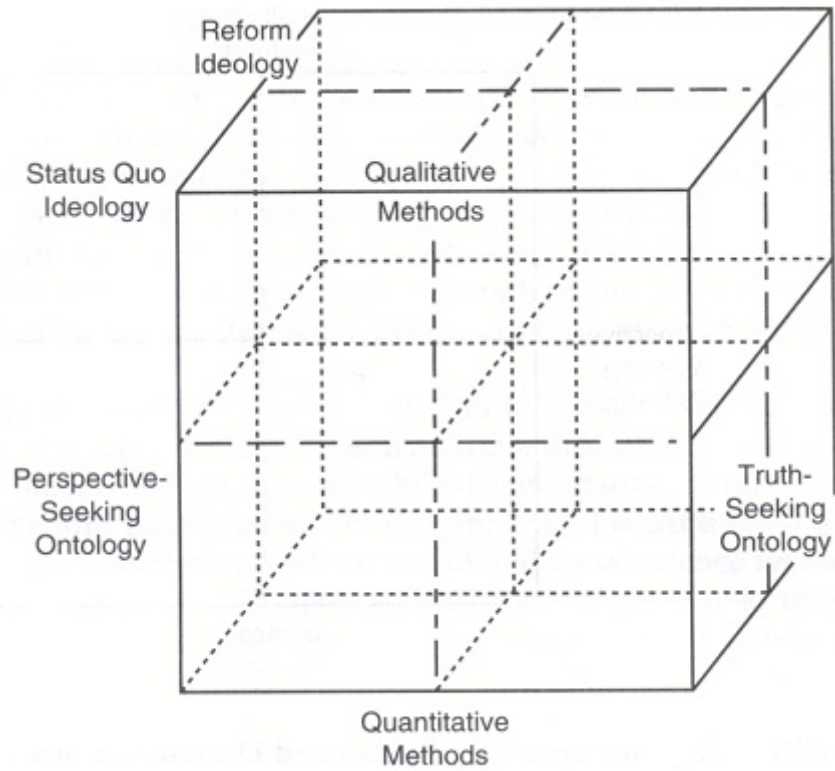
Reflection implies the questioning of the purpose, authenticity, and even the value of any assignment by all involved. We propose that the notion of reflection logically extends to the question of the value/good of that assignment within a program as well as to the value/good of the system which produces the assignment and it’s reflection upon the value/good of the activity. The connectedness of the reflection between the student and the teacher preparation program and the institutional vision appears to be somewhat evident.

The present article we has reflected upon the axiological value/good of a single assignment and the resulting analysis of the data collected through that assignment. We place the present effort on the ontological continuum toward the **perspective-seeking**; on the epistemological continuum on the **qualitative** anchor; and on the axiological continuum toward the **universal/collective value**.

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Figure 1. Conceptual Cube: All Three Dimensions



Note: Reproduced with permission Langenbach, Vaughn, & Aagaard, (1994).

MINORITY FEMALE URBAN SUPERINTENDENTS: A HISTORICAL PERSPECTIVE

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Introduction

A review of the literature on the status of Black women in the urban superintendency reveals a number of common themes. These themes include (1) the dearth of research on the subject of women and minorities in administration, (2) the underrepresentation of minority superintendents, especially minority female superintendents, (3) the role of racial and gender discrimination in limiting the access of Black women to the superintendency, (4) the placement of minority superintendents generally in either very small, or large urban school districts which are in crisis, (5) and the extremely high expectations are placed on Black female superintendents hired as change agents. These factors are all imbedded in the historic and socio-political fabric of society, and form the aforementioned social context of the job.

This paper will briefly examine the historic antecedents and current relationship of social context to the underrepresentation of minority women superintendents in general and Black female superintendents specifically. Spotlights on the experiences of Black females who are either aspiring superintendents, are currently superintendents, or have been superintendents will be presented. To answer the question, "Who cares about the experiences of Black women in the Superintendency?" which I was asked while being reminded of my neophyte status, I will borrow the words of another researcher, Y. Lincoln (1993). "Until we have ... a literature from the silenced, we will probably not have a full critique of the social order from their perspectives. Nor will we have their proposed solutions, or the means of sharing their daily worlds" (p.44). I will further add that a goal of this text is, in the words of Floyd Beachum (2005), "The inclusion of a different voice, (which is) not much different than the struggles we observe in numerous disciplines. Far too many times, the perspectives, voices, and ideas of people of color are pushed to the periphery of the discussion, silenced with cynicism, or muted in a mountain of pseudo-science and/or psychology" (p.260). Therefore, this neophyte hopes to use this work to "build on the traditions of intellectualism, advocacy, and pride in the face of peril. (Beachum, 2003, p. 260)"

The terms "minority women" and "women of color" will be used interchangeably and is defined as all non-white women. The terms Black female/women will be used interchangeably with the term African American female/women. These terms are adopted in this study to

provide continuity from previous research.

Rationale

Our general knowledge of the philosophy and history of western patriarchal society exposes us to the civil rights struggles of minority groups including women. The predominance of women educators and their conspicuously low representation in administration led to questions about the dearth of women in administration and Blacks in the superintendency. The foundation for researching and understanding these issues have been laid by notable scholars such as C. Cryss Brunner, Margaret Grogan, Barbara Jackson, Flora Ida Ortiz, Charol Shakeshaft, Barbara Sizemore, and others. Commenting on the historical context of the problem, Larson and Ovando (2001) declared:

By denying women and Blacks access to educational and occupational opportunity, and by withholding the same inalienable rights that White men bestowed upon themselves, the European founders of this nation created the deficiencies in knowledge and self-sufficiency that subsequent generations saw as evidence of "natural" inferiority of women and people of color" (p.117).

Another scholar who attempted to answer the question on the dearth of women in administration is Cherry McGee Banks. Banks (2000) uses social and role theory to "help explain the status of women and people of color in leadership theory and their underrepresentation in educational leadership positions" (p.221). She reminds us that:

Scholars, practitioners, and gatekeepers (those who control entry into educational leadership) are socialized and participate in a society that makes cultural assumptions about women and people of color. Those cultural assumptions grow out of societal norms and values that marginalize these two groups ... Decisions about who is the focus of research, who is recruited and hired, and who does or does not get promoted are made within a social context in which women and people of color experience an inferior social status and are often objects of negative stereotypes (Banks, 2000, p.221).

Evidence of this theory at work can be discerned in the life experiences of many past, present, and aspiring women educational leaders, including women such as Dr. Barbara Sizemore whose stories were exemplified in this study. Other works such as Marilyn Tallerico's (2000) examination of access to the superintendency highlights components of the theory including sex-role conflicts, gender bias, systemic biases, professional

socialization patterns and cultural exclusions.

These historic sociopolitical factors, in addition to the increased difficulty of the job of superintendent demands that the experiences of women of color who succeed as urban superintendents should be investigated, documented, and published. Only by using their stories as illustrative examples can we see “how the inequitable racial logic of our past has been institutionalized in the taken-for granted norms and practices of educators in schools today” (Larson, 2001, p.108). Most important, scholarly literature must acknowledge the significant pool of available talent, their experience and expert administrative skills, and the considerable contributions of the group.

Methodology

This paper will utilize the current literature and views of Black women who are either aspiring superintendents, current superintendents, or past superintendents. Even though the focus of my research is Black female urban superintendents, the dearth of research on the subject requires that information and data pertaining to minority and women superintendents in general should also be utilized. The information and findings presented in this paper highlights the historic basis of, and current obstacles and challenges facing women of color who aspire to the superintendency. It is supported by evidence acquired from scholarly literature, newspaper accounts, and the personal experiences of the women interviewed. The study’s theoretical underpinnings are based on social and role theory and critical race theory.

Social and Role Theory

Drawing from previous works (Thoren, 1973, Gross et al., 1958, and Goslin, 1969) Cherry McGee Banks (2000) pens the definition of social and role theory as follows. “Role theory is based on the idea that a role defines how individuals are expected to behave, how individuals occupying roles perceive what they are supposed to do, and the actual behavior of individuals.... Role socialization is ... a two way process in which both the socializer and the person being socialized may be changed in significant ways. This characteristic of role socialization is particularly important when race and gender are incorporated into the study of educational leaders. (p.221)”

Critical Race Theory

Kevin Hylton (2005) writes that, “critical race theory (CRT) acts as an umbrella for a range of views” (p84). In this paper, CRT is used as a foundation in understanding matters of race in educational administration and it’s socio-historic placement. Hylton (2005) cites Nebeker’s (1998) “recommendation to

those in education that a CRT perspective would allow a powerful dismantling of colour-blind and ‘race’ neutral policies” (as cited by Hylton, 2005, p85). The overall purpose of critical race theory is to “centralize race and racism as core factors in the study of wider social relations, ...to improve and enhance the bodies of knowledge pertinent to ‘race’, racialization and racial formation as they challenge and transform epistemologies and ways of thinking about the world” (Gunaratnam, 2003 as cited by Hylton, 2005, p.82).

Hylton, 2005 states, “This has the effect of questioning everyday assumptions about socially constructed groups (such as Black women) that often become the foundation for myth and folklore [e.g. identity, homogeneity]” (p.84). Hylton continues that, the five main precepts of critical race theory involve:

1. Centralizing ‘race’ and racism at the same time as recognizing their connection with other forms of subordination and oppression.
2. CRT challenges traditional dominant ideologies around objectivity, meritocracy, colour-blindness, race-neutrality and equal opportunity (Nebeker, 1998, Solorzano & Yasso, 2001, Gardiner & Welch, 2001 as cited by Hylton, 2005).
3. CRT has a clear commitment to social justice that incorporates elements of liberation and transformation (Solorzano & Yasso, 2001 as cited by Hylton, 2005).
4. Storytelling and counter-storytelling methodologies are thus seen as ‘race’ centered research that can effectively voice the experiences of black people in a bid to offer different or competing versions of the ‘truth’ that is often the prerogative of white social scientists (Delgado, 1995 as cited by Hylton, 2005, p.85).
5. The fifth element posited by Solorzano & Yasso (2001) is the transdisciplinary nature of CRT.... They attempt to emphasize the need for writers to constantly engage in an intellectual challenge to broaden their theoretical and methodological frames. CRT draws on necessary critical epistemologies to ensure that their social justice agenda intersects to highlight related oppressive processes or the ‘multidimensionality’ of oppression that affects gender, social class, age or disability. (Hylton, 2005, p.85).

Literature Review

The dearth of Literature on Women of Color in the Superintendency.

Why has so little research on the subject been done?

Scholars (example Sizemore, 1986; Sleeter, 1993, Jackson, 1999; Alston, 2000; Banks, 2000; Brunner & Peyton-Claire, 2000; Larson & Ovando, 2001) have consistently noted that the underrepresentation of women of color in the superintendency must be placed

in the historical and social context of the socio-political roles of race and gender “Race socialization frequently privileges White characteristics and marginalizes characteristics associated with people of color” (Sleeter, 1993). In *The Color of Bureaucracy: The Politics of Equity in Multicultural School Communities*, Larson & Ovando (2001) examines the roots of institutionalized inequity and racism. They define this as follows, “Institutional racism thrives when people create or reproduce structures of domination based on essentialist categories of race (p.123). Most important they note that even though “the consequences of institutional racism are always oppressive, the intent of those who act in discriminatory ways is often not malicious” (p.123). They highlight the historical perspective by stating:

Our history books are surprisingly mute on the (leadership qualities and) courageous acts of women and racial minorities who resisted the oppressive logics and racist policies of dominant society.... The role of women has been consistently undervalued, distorted, and silenced in sanctioned textbooks written by men. (This is because), historically, privileged White men used their power to secure education and privilege for themselves as well as to withhold it from others” (p.111).

Consequently, racism and sexism affects individuals as well as how institutions respond to women of color. Institutionalized racism results in barriers that restrict women of color from access to power and privilege within those institutions. To write the article, “Seeking Representation: Supporting Black Female Graduate Students Who Aspire to the Superintendency,” Brunner & Peyton-Clair (2000) reviewed the literature on women of color in the superintendency. They found that “the literature on superintendents largely represents White men, (and while) there is a small developing body of literature focused on women.... Very little (has been) published specifically about Black female superintendents....” (p.532). These researchers could only identify and cite nine at that time, namely three articles (Revere, 1987, 1989; Jackson 1990) six unpublished dissertations (Adams, 1990; Alston, 1996; Bulls, 1986; Payne, 1975; Revere, 1985; Watt, 1995) and six other studies of Black superintendents in general (Jackson, 1988, 1995; Jones, 1984; Scott, 1980; Sheperd, 1996; Sizemore, 1986). One of the most prolific and consistent researchers on Black superintendents has been Barbara L. Jackson. Her 1999 study of 32 African-American female superintendents is so far the most extensive study on the subject and details their lives, motivations, and impact on their school communities and the profession. As I conducted my

literature search in 2005, I discovered additional articles including (Alston, 2000; Brunner & Peyton-Caire, 2000; Enomoto, Gardiner & Grogan, 2000). Other related research on women and minorities in the superintendency that I found includes (Wesson & Grady, 1994; Brunner, 2000; Kalbus, 2000; Murtadha-Watts, 2000; Nozaki, 2000; Ortiz, 2000; Skrla, Reyes & Scheurich, 2000; Tallerico, 2000; Brunner, 2002; Metzger, 2003). Critical theorists, Tyack & Hansot (1982), suggested that the limited literature and data available on the subject have historical origins and therefore are neither an oversight nor a mistake. The suggestion is that limiting research is a tool that facilitates and perpetuates the underrepresentation of women in administration in general (and Black women superintendents in particular). Tyack & Hansot (1982) state “a conspiracy of silence could hardly have been unintentional” (p.13). The intention to suppress research on the subject was experienced first hand by C. Cryss Brunner (2000), professor at the University of Wisconsin – Madison. She states, “Well-meaning academics have questioned me about whether others would value my work enough to publish it, academics are aware of the devaluation of such research or they themselves think it of questionable value.... A study of female graduate students of color in sociology ... found that the students were socialized to view the areas of gender, race, and ethnicity as illegitimate” (p.533).

Linking the lack of research to the underrepresentation of Black female superintendents

Some researchers have directly linked the dearth of literature on Black women superintendents to their under representation in that profession. (Example Tyack & Hansot, 1982; Alston, 2000; Brunner & Peyton-Caire, 2000). Brunner & Peyton-Caire (2000) commented that “Their (Black female superintendents) scarcity in school districts makes their practices in the role of superintendent invisible to most Black women and others in the academy who may aspire to the position” (p.537). Enomoto et al. (2000), captured this in an interview with Doreen Ballard, an aspiring Black superintendent. She said “I have two whammies. I’m a female and I’m an African American and I’m the only support.” (They concluded), her comments suggest the struggles of both race and gender as well as the lack of support available for someone in her position” (p.572). Role models and “mentoring was found to greatly facilitate Black women in not only obtaining superintendency but also maintaining and retaining their position (Alston, 1996). Therefore the lack of models and mentors are significant barriers to increasing the number of women of color in the superintendency.

Racial and Gender Discrimination as Obstacles to Black Women aspiring to the Superintendency

The underrepresentation of Black women in the superintendency is directly related to racial and gender discrimination which is products of a hegemonic societal system. "Racism and sexism are unconscious ideologies (that are an) integral part of the American identity (Franklin, 1993; West, 1993; Freeman, 1984 as cited by Banks, 2000, p.222). In our recent history, we find that typically, research focused on race has ignored gender while the research on gender has tended to overlook race (C. McCarthy & Crichlow, 1993 cited by Banks, 2000, p.223). "This tendency ignores women of color as an integrated whole and presents them in fragments" (Pinar, 1993; Dugger, 1991 as cited by Banks, 2000, p. 223). Minority women succession to the superintendency and being successful in the job of urban superintendent has been an unnecessarily difficult feat because it is compounded by racial and gender discrimination. The inequity in representation which has been perpetuated by racial and gender discrimination are discussed below. First, the field of education leadership has been and still is, White male dominated. The American Association of School Administrators (1990) found that 92.1 percent of all superintendents were White male in 1990 and in 1992 only 0.2 percent of all superintendents were minority women. Second, "women of color experience discrimination based on two factors: race and sex" (Butler & Walter, 1991; DuBois & Ruiz, 1990 as cited by Banks, 2000, p.222). Judy Alston (2000) states that "Although women in general are moving more and more into powerful positions in education and other occupations and professions, African American women are still a serious minority" (p.525).

How Race and Gender Discrimination Privileges White Males

The race and gender stratification that exists in American society permeates educational institutions. In the early 1900s the women's suffrage movement "effectively propelled women into school leadership positions, ... hundreds of women waged successful campaigns for superintendencies, and by 1930 women accounted for nearly 28 percent of county superintendents and 11 percent of all superintendents nationwide" (Blount, 1998, p.61). Unfortunately, a tremendous backlash against the women's movement sought to curtail women's education and their public roles. According to Jackie Blount (1998), women who chose an education and career became "socially suspect persons ... (who) were stigmatized (and) suffered severe social and economic consequences" (p.92). Educated

White women pursuing a career were accused of committing "race-suicide" which resulted in a dramatic decrease in the number of single women teachers and women superintendents. Women who defied the narrowly defined gender roles were labeled as sexually deviant and punished through social, legal, and economic means (Blount, 1998, p.92). Blount (1998) also found that as women were pushed out of the profession of educational leadership, White men filled the role often enticed by promises of rapid advancement (even at the expense of educated, experienced women) usually through the route of teacher/sports coach to administrator/superintendent. To further protect administrative positions for White men, many school districts wrote policies preventing the employment of married women. Additionally, the literature on educational administration and the superintendency began describing administrative decision making through "scientific analysis ... consistent, logical, linear processes" (Herbert Simon, 1947 as cited by Blount, 1998, p.121) which were seen as male characteristics. Consequently, by 1992, 97.1% of all superintendents were White and 89.5 percent were males. (Banks, 2000) In fact, of the estimated 16,000 reported superintendents across the country, Barbara L. Jackson (1995) has stated that "the number of female Black superintendents apparently has never reached fifty in any given year" (p.141). Enomoto, Gardiner & Grogan (2000) concluded that, "Despite some career advantages to being a minority (opportunities to lead predominantly minority school districts) and many urban school systems where persons of color make up the majority, overall, persons of color remain minorities in a predominantly White-male-dominated administration and society" (p.573). This means that of the estimated 16,000 school district superintendents, White males enjoy the privileges of districts with economic and population stability, lowest risks, and the most opportunities for long tenures. "Men served an average of 13.2 years in the superintendency, compared to 4.5 years for women in general and 2.7 years in the urban superintendency" (Banks, 2000, p.235). These statistics demonstrate a clear pattern of racial and gender discrimination that has privileged White men with the best, most lucrative and steady superintendencies.

Effects of Race and Gender Stereotypes

Previous research which held up White men and their leadership characteristics as the ideal has led to the "stereotyping of women as ineffective leaders ... (those) trait studies consistently supported the traditional attitude that women lack adequate leadership characteristics" (Brown, 1979 cited by Banks, 2000,

p.233). Banks (2000) states that “conceptualizing research on leadership as a mirror in which women and people of color are expected to be a reflection of White men ultimately marginalizes these two groups because they are viewed as having fewer skills and less power” (p.232). Banks (2000) cites Edson’s (1987) findings from interviews with female administrative aspirants who stated that, “they had to be far superior to male candidates just to be considered for an administrative position and, even then, school boards still showed preference for hiring men” (p.265). Women in general (28% of female administrators) are more likely to find superintendency positions with the smallest school districts (less than 300) students. At the other end of the spectrum, women of color have a higher chance of being employed as urban superintendents if those school districts “have a high proportion of students of color” (cited by Banks, 2000, p.231) and are in crisis.

Examples of the effect of gender discrimination were gathered from previous research and reported by Banks (2000, pp.234-235) as follows.

1. Only 72 percent of female superintendents compared to 92 percent of males were married. Female superintendents (married or unmarried) are forced to handle both the social and professional components of their positions.
2. Female superintendents reported higher academic achievement than male superintendents.
3. The majority of male superintendents studied became superintendents within ten years of first beginning to teach. It took the majority of women 26 years or more to be appointed as superintendents.

For the Black female, all the above problems are compounded by race. Enomoto et al., (2000) revealed that while White women saw gender as prominent in their lives Black women first had to deal with the issue of race. “The double jeopardy of being a woman of color takes its toll in terms of an individual’s self-esteem as a leader ... always having to prove (oneself) as competent and capable” (p.572). In an interview with Brunner (2000), Rosa Smith, a Black female urban superintendent in Beloit, Wisconsin describes her feeling of marginalization as a Black female in a meeting with men.

Early one morning at a board meeting we were discussing a critical issue for the board. As I sat at the table ... I quickly realized I was the only female there that morning and that most of the men had already been called on the issue and had discussed it.... Normally I’m very supportive of the person who was chair. But I thought, ‘Well I’ll be!’ ... I thought a few things. One was that I didn’t have to worry

about this vote. And then the other thing I thought was, ‘I’m still out of the loop.’ ... I didn’t like the feeling that I had about it (p.539).

Ms. Smith voiced her dissatisfaction that she had been denied the opportunity to be consulted “right there in front of everybody in as diplomatic a way as I could” (p.539) which made the chairperson very uncomfortable. As a Black female aspiring to the superintendency, I can recall many, many times when I have been silenced and marginalized by White male administrators. This include being skipped over to give my report in leadership meetings and being ridiculed when I tactfully raised question about one poorly conceived planned project. When that project failed miserably, everyone on the leadership team was quick to say (behind his back) they knew it would fail for the very reasons I questioned, yet no one was willing to support me or oppose the principal in the meetings.

Expectations placed on Black Female Urban Superintendents

“The societal context for educational reform has radically changed.” says Michael Fullan (2000). “To be successful, future leaders of the school, district, or other levels will require very different characteristics than those expected of leaders in the last decade” (p.162). In the last decade the leadership characteristics of White males were dominant, which, according to Shakeshaft (2000) emphasize organizational structure and avoid conflict. Such superintendents “endorse prevailing practices, and believe that students could be best served by refining rather than reforming their approach to education” (Johnson, 2000, p.81). On the other hand, women in general demonstrated a transformational and empowering leadership style more capable of managing change (Banks, 2000). As the once homogeneous suburban school districts grow and become racially diverse, they often take on the “urban” characteristics. Based on the available research, this writer contends that it is imperative that homogenous suburban school districts developing urban characteristics employ leaders capable of managing change (including women and minorities) in order to avoid crisis. Banks (2000) research “suggest that there are significant differences in the experiences of minority, women, and White male leaders ... African American superintendents often reflect the needs and priorities of their client communities, and those communities are largely Black” (p. 238). Unfortunately, the urban school district usually goes into crisis before the superintendency becomes available to Black females.

The job of urban superintendent is often made even more difficult for Black female superintendents because

“they do not typically attain urban superintendencies until the district has deep-seated, nearly intractable problems” (Murthadha-Watts, 2000, 604). Unfortunately, because they are generally hired as change agents for urban school districts in crisis they are expected to immediately “fix the problems” and therefore become highly visible. This high visibility brings with it false expectations from the community. “Superintendents recruited from outside the district often receive a mandate to break with established organizational structures, dislodge extraneous employees, make personnel changes, and get rid of budget deficits” (Gordon & Rosen, 1981; Hoy & Miskel, 1996 cited by Murtadha-Watts, 2000, p.603). Barbara Jackson (1995) states, “The superintendency of schools is one of the most crucial and perhaps most difficult public positions in American life today.... For today’s superintendents, the expectations and constituencies are many, requiring a balancing act between internal and external forces over which he or she has little control” (p.2). The following two case studies are the experiences of women of color who were hired to “save” two urban school districts. The voice of one is heard, while my observation of the second is offered.

Spotlight on two women of color as urban superintendents.

Case One: Murtadha-Watts (2000) interviewed two women of color (one Latina, one African-American) who “played pivotal roles in the cleaning up and maintaining stability in one of the largest urban school districts in the Midwest. The socio-political context in which the superintendent was hired was described as follows:

“The district faced projections of more than \$7 million budget deficits and a state-legislated reform measure to specifically increase achievement in the city’s schools.... About 90% of the district’s schools were either put on warning or academic probation.... Central office administrators were reassigned to schools Twenty principals were subsequently transferred, and contracts of four others were not renewed.... Teachers lost their negotiation powers ... (they) were limited to bargaining salaries, wages, and some related benefits. The head of the teacher’s association described the situation saying that, ‘the atmosphere in our school system has become one of intimidation’ (p.606).

The Latina superintendent, Dr. Diaz, reflected on her “balancing act” between the school board, accomplishing the mandated changes, her staff, and the media. Murtadha-Watts (2000) reports: “Dr. Diaz

describes herself as ‘very social with a good sense of humor’ ... (and) said that ‘when you suffer a lot to get somewhere, you learn.’” In discussing how the school system should respond to children failing to achieve academically, she said, “We can’t move at a regular pace to catch up.... They [the children] are failing. The average pace is not going to do it.” The researcher said that Dr. Diaz’s “ability to make the right decision under all of the intense pressure was keenly felt as was her political vulnerability.... She believed that ‘superintendents who survive will politically accommodate the system.’” The researcher reported that, “She felt a tremendous, very personal responsibility to bring about change.” Ms. Diaz said, “As you travel the road of the superintendency you break some limbs that are painful.... Once you make a decision, looking back is second guessing yourself.... That’s why you have to do things for the right reasons.” One major obstacle Dr. Diaz had to deal with was the media. Murtadha-Watts noted that, “She was acutely aware of the role the press played in publicizing her difficult decisions of personnel cuts and school closings. She stated that ‘the press is more focused on adult comfort’ and if ‘everything is going peachy’ ... ‘the news coverage failed to offer an in-depth analysis’” (pp.607-608). In response to budgetary constraints, Ms. Diaz made the decision to close several schools and move a number of principals. One entrenched White principal rallied the community’s support and waged a media war against the superintendent demanding her resignation.

Case Two: Dr. Barbara Pulliam, a Black female, became superintendent of Clayton County Public Schools after a nationwide search by the school board. Turmoil had entered the district after its constituents elected a majority African-American school board which fired the White male superintendent. At the time of Dr. Pulliam’s appointment the school system faced a financial shortfall of \$5,000,000, the state’s contribution had declined 9.3% over the past ten years, the student population had doubled in 10 years, approximately 70% were minorities including immigrants, 68% of the students were eligible for either free or reduced lunch, 13% of the students had special needs, and the system’s accreditation was on probation by the Southern Association for Accreditation of Schools (SACS). Phillip C. Schlechty (2000) in the chapter “Leading a School System through Change: Key Steps for Moving Reform Forward” in *The Jossey-Bass Reader on Educational Leadership*, outlines the leadership characteristics and tasks of successful superintendents. He states, “Strong leaders build cultures that outlive them, they lead even when they are gone” (p.183). From

my observation as a county resident, parent, and county employee, I believe that Dr. Pulliam have successfully accomplished a number of Schlechty's tasks outlined in bold below. In addition she successfully steered the district to "clear" status with the SACS committee, meaning that the county is again fully accredited.

Educate the community about education; ensure that results dominate the attention of all.

Dr. Pulliam instituted public forums to hear the concerns of all stakeholders. Also, the DAY ONE program brought the community into schools to welcome students on the first day. She maintains open communication with the community including a weekly newsletter and discusses all issues pertaining to the education of students, the county, and other concerns raised.

Ensure working conditions that confirm the professional status of all educators.

Under Dr. Pulliam's administration, with active encouragement, the number of Board Certified teachers increased. There is a leadership development program for principals and assistant principals. A partnership with Georgia Leadership Institute has been entered into. Administrative staff have been reassigned or removed from schools that were developing toxic cultures.

It is the purpose of the school to invent learning opportunities for each student each day.

After school remedial programs in high schools grew 96% when Dr. Pulliam provided transportation for all. SAT preparation classes were taught outside the regular

academic day. A virtual high school was instituted whereby all students (with or without a computer) would have access to on-line learning. Enrollment in AP courses increased when the barriers of teacher selection were removed. International Baccalaureate programs

commenced in two high schools. The K-3 reading initiative was instituted. A literacy coach was hired for all elementary schools.

Findings and Recommendations

The dearth of literature on Black female superintendents facilitates their underrepresentation in the superintendency. It is imperative that more scholarly research which focuses on Black female superintendents be conducted and published to increase their visibility and awareness of their effectiveness. For women of color who succeed as urban superintendents, they must overcome enormous obstacles in order to effect the changes needed to benefit students. These obstacles are both external (gender and racial discrimination) and personal (lack of support). Often their success is dependent on an indomitable spirit, extensive scholarship and experience, and strong support that energized them with the discipline and expectancy to succeed. Therefore, it is imperative that all women of color aspiring to the superintendency invest time in understanding the experiences of other women of color who have aspired to the superintendency and select role models from among those who have succeeded. Even though actively seeking out mentors can be viewed with suspicion, they must find mentors to work with. Black women must determine their career goals and even though it is unfair, they must be prepared to work harder and longer to achieve the superintendency. I conclude with the words of Joanna Kalbus (2000) "If we truly believe in equity and equality when dealing with the education of all children, then women – and especially women of color - need to believe in themselves, invest in themselves, and attain to make it to the top." For the sake of our diverse students, once we have begun the journey, we must not, we cannot waver from "the path to the superintendency until we arrive" (p.549).

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CHINA TODAY

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China and its rich culture have amused people of the world for many years. From the legendary Great Wall to the Tricota Soldiers; from the gates of the Forbidden City to tombs of legendary emperors, Chinese ancient architecture is still a source of astonishment for people around the glob. This is a country about the same size as the United States on the continent of Asia. It has more than 7,000 miles of coastline, abuts the Yellow Sea, the East China Sea, and the South China Sea. From land, it borders 14 countries. This most populous nation, with over one-fifth of the world's population was ruled by emperors for more than 3000 years and by Communism for nearly 50 years. China as it exists today refers to a long-standing civilization comprising successive states and with a culture dating back more than 4,000 years. It has one of the oldest continues civilization in the world, and the longest uninterrupted written language system. China has often been criticized for its widespread repression of personal freedom. No study of China can do justice to its thousands of years of fascinating historical facts and fictions. What you are reading now is intended only to whet your appetites, and to inspire you to learn more about this diverse and fascinating country.

A major characteristic of China's history has been identified with alternating periods of war and peace through the imperial dynastic changes. Through centuries, China was considered to be a technologically advanced country in the world; however, by the nineteenth and early twentieth centuries China's political and economic, power declined compare to the growing influence of Western powers. With the establishment of the Republic of China, as the imperial system in China ended, it brought a new era of challenge and triumph for Chinese citizens. After many years of hard social and financial time, Chinese economy through he hard work of its people started to flourish again. To increase productivity and living standards, central planning with market-oriented activities is helping China succeed in a modern time. The public is persuaded to work on agricultural reforms, dismantling the commune system and introducing the household responsibility system that provided ordinary people greater decision-making power in agricultural activities. The government, which used to encourage only agricultural activities, now is promoting nonagricultural actions. Activities such as village enterprises in rural areas, and more self-management for state-owned enterprises, increased

competition in the marketplace, and facilitated direct contact between mainland Chinese and foreign trading enterprises are prime examples.

Reforms began in many areas; agriculture, financial banking, economy, and education are just a few. These reforms have led the new China into a fresh state of growth, where rural per capita real income doubled, industry posted major gains especially in coastal areas near Hong Kong and across the strait from Taiwan, where foreign investment helped spur output of both domestic and export goods, and Chinese children continued their superb performance based on international standards across the board . China became a self-sufficient force to be reckoned with. Although this new approach of "mixed" system has resulted in political corruption and lassitude, it has started a move for making changes that people have asked for.

Nowadays China has achieved new importance in world history. Even textbooks now regularly include a historian who specializes in China. China has played a great role in Asia's impressive economic growth in the past two decades. As a result, historian and politicians now need to push beyond their focused research to address the question of how could we evaluate many social and economic change in China comparatively?

In my recent trip to China and during my contact with educated professors, students, and common people I was able to observe some underlying explanations for this remarkable change.

1. Secure property rights are necessary for economic growth. Without security of ownership, people will not invest in productive activity. 'Rent-taking' government is a concept that that is not friendly to asset holders (Richard W. Davis, ed., *The Origins of Modern Freedom in the West*, Stanford, 1995; David Landes, *The Wealth and Poverty of Nations*, Norton, 1998, p.27-28.) North and David Landes specifically support the idea that old imperial regime of China's granted its subjects no freedom and no protection for property. Today this factor has changed and the new rule is getting stronger everyday. There are other studies that endorse this theory. Bodde and Morris concluded that imperial Chinese officials had no interest in securing the rights of their subjects to own and alienate property. (Derk Bodde, Clarence Morris, *Law in Imperial China: 190 Ch'ing Dynasty Cases*, Harvard, 1967)
2. Old stereotype describes China as the land inhospitable to trades and foreigners. Cultural

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essentialists consider China a 'Confucian' society, which is predominantly based on agriculture, and only recognizes agriculture as a source of wealth, and demeans trade. Imperial state officials of China were only interested in holding back the merchants and raise taxes. That stereotype overlooks the multiple belief systems of Confucian orthodoxy which includes Buddhist monasteries who pioneered land clearance in many regions, and pioneered open trade at pilgrimage sites. The new China is far from that cliché. (Sucheta Mazumdar, *Sugar and Society in China: Peasants,*

Technology, and the World Market, Harvard, 1998) What every visitor can see in modern China is enthusiasm and eagerness to be linked to the outside world. Foreigners are welcomed and well treated by Chinese, and they consider world trade to be one of the keys to their economic success. Hardworking locals respect tourists who are viewed as a source of income. It is true that contingency and unpredictability are facts of the modern world, but they shape our views of the past. We need to accustom ourselves and our students to surprising, and rapid maybe discomfoting changes.

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EXISTENTIAL EDUCATION TODAY: UTILIZING THE ABSURD IN POPULAR CULTURE

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John Dewey (1902) believed natural connections exist between students' everyday lives and interests and the broader curriculum (or studies) toward which schools have traditionally aimed. Indeed, he held that the life of the child and the history of the curriculum are actually two sides of the same coin. Reflected in each child that grows to maturity is the larger pattern of natural human interests and developmental processes that account for the cumulative evolution of society. Conversely, reflected within the broader curriculum are the collective interests and developmental processes of society as a whole throughout the history of civilization. According to Dewey, the educational challenge is to recognize these natural—indeed inevitable—connections between child and curriculum, and to utilize our understanding of the latter to inform preparation of the former. In so doing, Dewey believed it was possible to benefit both the child and society.

The purpose of this paper is to explore just one of many ways in which contemporary educators might utilize the interests and experiences of youth to promote personal growth and social change. Specifically, I wish to explore the existential notion of the absurd as it is manifested in popular culture, and I wish to examine its merits as a means of social criticism and personal reflection for the good of the individual and the benefit of society.

A basic assumption underlying the paper is that personal growth and social change are highly interconnected. Since societies are composed of individual persons and groups of persons, it is difficult to imagine social improvement in the absence of personal development (e.g., Hewitt, 1994). One way to promote personal development for social change is through candid, hard-hitting critical analysis and self-reflection (e.g., Freire, 1970). Among those who have historically advocated such an approach are existential philosophers like Jean-Paul Sartre and Albert Camus. A specific means of assuming responsibility for life and society is to confront the self-deception or bad faith (Sartre, 1943) through which we seek refuge from the inherent absurdity of the world (Camus, 1942a). One way to confront our bad faith is through the Theater of the Absurd. This paper explores the educational value of the Theater of the Absurd within a contemporary social context.

First, I will briefly discuss my own teaching context. This will provide a sense of the experiential

contingencies that inform the remainder of the paper. Next, I will introduce basic ideas related to existential thought, including the intellectual underpinnings of absurdism (e.g., 1942a & b; Sartre, 1943). Then I will discuss the Theater of the Absurd, providing classic examples from the works of authors like Samuel Beckett and Georges Feydeau. Next, I will present contemporary parallels in popular culture, including the long-running television cartoon *The Simpsons* and Jon Stewart's Emmy Award winning news parody *The Daily Show*. Finally, I will suggest that although underutilized as educational tools, approaches such as these provide powerful opportunities for critical social analysis and self-reflection. The remainder of the paper will be dedicated to the exploration of these possibilities.

MY OWN TEACHING CONTEXT

During my professional life, I have worked in a variety of industrial, institutional, and educational settings. I have installed water lines and sewage systems, served on a grounds crew tending lawns and gardens, and worked as a laborer in a large California sugar company. I have also worked in a psychiatric hospital and a juvenile detention facility, and I have taught in the public schools. However, my current location is the College of Education at the University of Oklahoma where I work in teacher education, offering undergraduate and graduate courses in the social studies (citizenship education), creative expression, global and multicultural education, and instructional leadership. Within this context, I work largely (but not exclusively) with students who, like myself, have experienced greater unexamined and unearned social, political, and economic privilege than have most others in our society and world (McIntosh, 1989).

While it is possible to identify some generalities, the condition of unexamined and unearned privilege is itself complex, contingent, context-specific, and subject to continual change and evolution. For example, most elementary teacher education students with whom I work tend to be politically and religiously conservative white, middle class women living within a predominantly white, politically and religiously conservative, middle class state. As such, many experience unearned and unexamined social, political, and economic privileges. However, as young women preparing to enter a historically patriarchal profession situated within a historically patriarchal society, these *same* students must also contend with oppressive,

institutionalized conditions of power and gender. Thus, while it is accurate to say that they have experienced unearned privilege relative to many other members of society, it must also be acknowledged that they too have been the victims of institutionalized oppression.

The situation is further complicated when considering one's own position within the organization (in my case, as a white male academic). As a male faculty member working within a predominantly female educational setting, I undoubtedly benefit from unearned and unexamined privileges. Yet, as a middle class professional from a working class background, it would not be inaccurate to say that I, too, have encountered certain forms of institutionalized oppression (e.g., Faludi, 1999). This is not to say that my experiences are comparable with those of my white female colleagues or students, nor that their experiences are comparable with those of the men, women, or children of color with whom they may eventually work. The point is simply that privilege and oppression must be understood in complex and contextualized terms rather than in a simple and unambiguous way.

EXISTENTIALISM

Existentialism is a philosophical school of thought associated with a number of prominent European thinkers, including Soren Kierkegaard, Friedrich Nietzsche, Martin Heidegger, Edmund Husserl, Jean Paul Sartre, Simone de Beauvoir, and Albert Camus. While typically seen as an individualist and humanist perspective emerging in post-World War II France, the roots of existential thought extend back to the work of 18th century Dutch religious philosopher Soren Kierkegaard and to the views of the 19th century German philosopher Friedrich Nietzsche. More recently, the basic tenets of existentialism have been adapted by contemporary thinkers like Deweyan philosopher Maxine Greene, whose examination of the dialectic of freedom articulates a sort of collaborative existential project in search of freedom and justice.

At its core, existential philosophy seeks to understand the nature of human existence. What does it *mean* to be human? Indeed, what does it mean to *be*? How does *human* being differ from the being of other entities and objects within the world? Existentialists hold that although human existence is *contingent* upon historical social and biological factors, it is not *determined* by these contingencies. While human being is partly an existing condition, it is also something to be consciously pursued. In this regard, human being is open-ended. As such, it is free from unilateral determination by already existing essences.

Because humans are self-aware, consciousness of

our existence takes precedence over other factors. Since it is possible for humans to become conscious of our existence, existentialists conclude that it is possible for us to shape that essence through the choices we make. In this regard, classic (humanist) existential thought holds that humans are free. From this perspective, there *are* no universal preexisting truths that determine our existence. There are no predetermined structures or values—ideal, material, or otherwise—to which we may turn to excuse our decisions. To the extent that these factors exist, they are created *by* us, not imposed *upon* us. Hence the existential dictum: Existence precedes essence. Finally, since humans are free, we must assume responsibility for our own decisions. Having determined the nature of our very existence, it is incumbent upon each individual to assume full responsibility for the realities we create. There can be no excuses.¹

Freedom, thus conceived, can be perceived as a tremendous burden. Thus, Sartre exclaimed that man is condemned to be free (quoted in Gaarder, 1991, p. 457). When we begin to realize the full extent of the responsibility that must be assumed for the decisions we make, the weight can be enormous. This weight can lead to a sense of angst, or anxiety, and dread. In extreme form, existential dread is manifested in a sense of what Albert Camus called absurdity—a feeling of total lack of meaning. This is the sense that nothing matters in a meaningless world.

In an effort to escape responsibility for our decisions, and thus to avoid the anxiety of an absurd existence, many engage in practices of self-deception. Sartre called these practices bad faith. By falsely insisting that there is some larger material or ideal entity that determines our existence, it is possible to alleviate the feeling that we ought to assume responsibility for our choices. After all, if predetermining conditions account for our actions, we cannot be held accountable for the decisions we make. However, as thinkers like Sartre and Camus have demonstrated, bad faith is harmful both to the individual and to society. Thus, existential philosophers insist that it is better to acknowledge our complicity in our decisions and to learn to live with the consequences of these choices than to convince ourselves that our actions are beyond our personal control.

Much pragmatic work related to existential philosophy has involved efforts to identify and address commonly practiced forms of bad faith. This work suggests that bad faith can be exposed either directly or indirectly. For example, a direct, prosaic approach to the exposure of bad faith might involve simply naming it for what it is. Such approaches are often deductive in

nature, and they generally involve direct confrontation. Individuals are bluntly confronted. They are told that they are deceiving themselves, engaging in bad faith. Illustrative examples follow.

Sledge hammer approaches like these are certainly in keeping with the no excuses tradition of existential philosophers like Jean-Paul Sartre. However, from an educational standpoint they may not be the most effective alternatives. Reminding us that continuity is an essential aspect of the educational process, Dewey (1938) draws a critical distinction between experiences that are educative and those that are miseducative. For Dewey, educative experiences are those that lead to new insight while at the same time maintaining the possibility of continued learning and development. Miseducative experiences, on the other hand, have the effect of arresting continued inquiry and growth. The problem with highly confrontational approaches is that, regardless of their initial impact, they can have the ultimate effect of arresting educational continuity.

An alternative to the heavy-handed sledge hammer approach is to address existential issues indirectly or obliquely, enabling students to name the problems themselves. Such approaches tend to be poetic rather than prosaic in nature. They employ inductive and literary methods rather than direct deductive approaches, providing metaphorical examples and allowing participants gradually to come to consciousness of critical connections with, and implications for, their personal lives. An example of an indirect, metaphorical or poetic approach to the examination of bad faith is the Theater of the Absurd.

THEATER OF THE ABSURD

The Theater of the Absurd is an existentialist genre of dramatic literature that emerged in Paris during the first half of the twentieth century. Like the philosophical tradition to which it is linked, it is intended to communicate a sense of bewilderment, anxiety, and wonder in the face of an inexplicable universe. Like a Charlie Chaplin film, the Theater of the Absurd presents commonplace details of life in all in their triviality and absurdity. But what is truly absurd about the theatrical rendition is the fact that no one seems to notice. The ultimate objective is for the audience to notice that nobody notices. The audience might begin by laughing (releasing empathetic tension, e.g., Mead, 1934) and then begin to wonder about the participants' lack of awareness regarding the obviously absurd predicament in which they are placed. Eventually, the audience begins to register tenuous parallels between the theatrical situation and their own everyday lives. Through humorous participation in the absurdity of the

lives of others, the gradual process of critical reflection begins.

Classic examples of Theater of the Absurd include plays such as those of Samuel Beckett (e.g., *Endgame*, 1957) and Georges Feydeau (e.g., *A Flea in Her Ear*, 1907). As previously mentioned, films like those of Charlie Chaplin also closely parallel this literary genre. In Samuel Beckett's post World War II *Endgame*, for example, four actors occupy a desolate room. An aging couple and a master and his servant obliviously await the end of the world. Even here, at the twilight of existence, the imperial master continues to command, his resentful servant continues to fluctuate between obedience and defiance, and the aging couple continue their incessant bickering over the minutia of everyday life. The audience is left to ponder the absurdity of the entire predicament—and to consider possible parallels in their own lives.

This is an example of the Theater of the Absurd. It is reflected in the plays of Beckett and Feydeau and numerous others, and it has been captured in the films of actors like Charlie Chaplin. While classic examples of the Theater of the Absurd are largely a thing of the past, I believe the spirit of the absurd is evident in society today.

THE THEATER OF THE ABSURD IN POPULAR CULTURE

Classic examples of Theater of the Absurd, such as the plays of Beckett and the films of Chaplin, may largely be a thing of the past. However, the spirit of the absurd is alive and well in popular culture. Increasing numbers of Americans appear to be experiencing a sort of general malaise as the Executive Branch of the U.S. government thumbs its nose at the Legislative Branch, the U.S. Congress repudiates the will of the people, multinational corporations export American jobs to maximize profits, exploitive environmental policies are given deceptive names such as the Clear Skies Initiative, and deceptive, profit-driven war is euphemistically labeled Operation Iraqi Freedom. Thus, a sense of the absurd—a general uncertainty about the meaning and sanity of life—appears to be growing in today's increasingly unstable sociopolitical climate.

Along with a growing sense of the absurd, there are also a variety of contemporary parallels to the classic Theater of the Absurd. Notable examples include the tragicomic films of Michael Moore, Bill Marr's television program *Politically Incorrect*, the animated television program *South Park*, the long-running cartoon *The Simpsons*, and Jon Stewart's award-winning news parody *The Daily Show*.

The Simpsons, for example, is a highly popular,

long-running cartoon program featuring the lives and travails of a particularly dysfunctional American family. Its basic purpose (beyond profit) appears to be the lampooning of American society. Homer, the father, is fatuous, lazy, selfish, and inconsiderate. He is also entirely unreflective. He readily subordinates the needs of others (including his family) to his own impulsive desires, and it rarely occurs to him that things should be otherwise. A gentle nature, deeply submerged, is his one redeeming quality. While the virtues of Marge, the mother, go a long way toward offsetting Homer's indolence, she too has limitations with which she must contend. For instance, Marge is almost neurotic about the many social causes she undertakes. The cast is rounded out by three children, Bart, Lisa, and Maggie (the baby), and a variety of equally suspect relatives, acquaintances, and townsfolk. Bart is the charmed, kind-hearted but smart-alecky fourth-grader who always seems to get his way. Lisa, Bart's brilliant, dutiful, environmentally conscious younger sister, is constantly frustrated by the foibles of her family. As such, she often feels misunderstood and unappreciated.

As with the case of the Theater of the Absurd, few in the world inhabited by the Simpsons seem to notice or care about the toxic material Homer inadvertently removes from work at the nuclear power plant, the wave of panic that sweeps through the school lounge when the teachers' edition textbooks (complete with printed answers) turn up missing, or the corporate takeover of the local elementary school for purposes of quality control and marketing research. This absurd account of the lives and times of the Simpsons clearly serves as a means of lampooning society. However, it also provides a medium by which members of the audience might begin to recognize absurdity—and perhaps even self-deception—in their own lives as well.

Another example of bad faith related to absurdity in contemporary society involves Jon Stewart's news parody *The Daily Show*. A merciless spoof of contemporary reporting, *The Daily Show* presents top news stories from around the world, featuring on the spot reporting by highly trained experts and special consultants. Mock reporting of Washington and Middle East politics, Supreme Court deliberations, school mandates, religious debacles, the Iraq War, Mexican immigration, and the outsourcing of American jobs provides a forum in which politicians, businessmen, and especially the media are lampooned with impunity.

Dubbing actual clips from the sermons of televangelists, the speeches of high ranking military personnel, and the comments of prominent politicians such as George W. Bush, *The Daily Show's* senior

specialists report from unlikely locations, such as the eye of the Hurricane (e.g., Katrina), press bases on Mars (during the landing of the Mars Exploration Rover), and the inner chambers of the White House Presidential suite. With perfectly straight faces, the *Daily Show's* journalistic experts provide unflinchingly objective reporting and up-to-the-minute commentary on the events of the day. Of course, as embedded reporters, they are duty-bound to honor, protect, and defend the views of their informants. Finally, consistent with current trends in the market, *The Daily Show* offers special thematic features such as Back in Black (with comedian Lewis Black), The Week in God (formerly with Stephen Colbert), and, following the 2003 invasion of Iraq, regular updates on the Mess O'Potamia.

Again paralleling the Theater of the Absurd, few seem to notice that the *Daily Show's* remote locations are actually remote corners of the studio rigged with greenscreened backdrops. Nor does it seem remarkable to anyone (except the audience) that Monday's Senior Palestinian Analyst is also Tuesday's Senior Hurricane Expert, Wednesday's Senior Child Molestation Expert, and Thursday's Senior Papal Vacancy Expert. While audience members chortle and interviewees squirm, the *Daily Show's* crack team of reporters remains unflappable—objective, embedded, and oblivious to the absurdity of the entire affair. The irony, in the media as in life, is that a situation ignored is a situation repeated (e.g., Mc Luhan, 1964).

SUMMARY AND DISCUSSION

Bad faith in response to an absurd world is alive and well today. Western societies continue to gobble up finite global resources while the majority of the world population lives in poverty. Religious groups continue to call for greater procreation while the global population doubles at an alarming rate. Wealthy countries, denying the forces of nature, build massive structures along artificial political borders to protect their national interests. Long-standing, delicately balanced political arrangements are dismantled in the world's most powerful nations while natural resources and popular sovereignty are severely degraded. Serious attempts are made to defend each decision through nuanced argumentation. Environmental exploitation and political aggression are euphemistically labeled Clear Skies Initiative and Operation Iraqi Freedom, and original conditions and bad faith rationalization converge to form a desperate malaise. Jean-Paul Sartre, Albert Camus, Maxine Greene, and numerous others have argued that honest, hard-hitting critical reflection and personal and social responsibility are appropriate responses to the absurd condition. Yet, ignorance and

resistance, grounded in fear and manifested in bad faith, continue to undermine personal responsibility and social improvement.

Like Samuel Beckett, Georges Feydeau, Charlie Chaplin, and numerous others, I believe one way to challenge the bad faith that currently exists in society is through the Theater of the Absurd. As educators, we can and should utilize the many contemporary parallels

relevant to students today. Although currently underutilized as educational tools, I have demonstrated that countless examples abound in contemporary society. I believe it is both possible and desirable to utilize the educative potential of powerful resources such as these for the sanity of the self and the health of society.

ENDNOTES

1. I agree with many critics of existential thought who argue that such an extreme position is ultimately untenable. The fact is that social and biological conditions do influence human perspectives, decisions, and life chances. However, particularly within the context of unexamined and unearned privilege, I believe bad faith is a serious problem that must be addressed.

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LIVING PRODUCTIVELY, REPRODUCTIVELY AND BILATERALLY AS EDUCATIONAL AIMS

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Abstract

Throughout history women have struggled to achieve the appropriate balance between their responsibilities within the home and those without which would afford them the fulfilling life they seek. Utilizing the ideas of Plato, Beecher, Wollstonecraft, and Woolf this paper will address their historical views in light of educated women in the 21st century and the need for coeducational pedagogical inclusion of this gender-specific struggle as an educational aim. Additionally, this paper will discuss the benefits and obstacles, options of and clear cases of women who currently find themselves living reproductively, productively and bilaterally.

Introduction

Earning a bachelor's degree opens many doors for women in the professional, or productive, world, helping us to achieve economic equality with our male counterparts. However, the productive roles women fulfill following their college years play a large role in determining their economic status as well. For the traditional female student (22-ish years old, single with no children) there are three basic situations awaiting her. The first situation is for those women who have other sources of income for them and their children, and that is to have children and forego working in the productive world in order to stay home and care for them. This position is "unilateral" in that they are primarily living reproductively. Another "unilateral living" position is to not have children and work outside the home in the productive world. The third is to have children and work in the productive world outside the home. It is this third situation that I have named "bilateral living." Although bilateral living is experienced by all classes of society and by both sexes, the subject of this paper will focus on educated, professional women (regardless of their sexual orientation) who are living bilateral lives and to question what educational aims must be developed in order for women to be successful in both their productive and reproductive worlds.

The option of living in both the public and the private worlds simultaneously, or "living bilaterally," has not always been available to women. Classic philosophical works concerning the role of women in the world have promoted the idea of living in one world or the other, but rarely both. In the *Republic*, Plato proposed a productive role for a particular class of women that was, according to Jane Roland Martin, referring to cultural, political, and economic processes and activities. These women were members of the

guardian class and were allowed to bear children and become mothers in the biological sense. They were not allowed, however, to truly be "mothers" in the nurturing or educational sense. The children born to the female guardians were taken away and reared by members of the auxiliary class in order for the guardians to devote their full attention to their jobs. Contrary to Plato, Catherine Beecher extols the wife-mother role in her *Treatise on Domestic Economy* as educated women conducting household maintenance, gardening, cooking, sewing, child rearing, caring for the sick, and other tasks carried out in the home, tasks which Martin considers the "reproductive processes of society." Beecher also believed that wives were to be subordinate to their husbands. Achieving some middle ground with her position, Mary Wollstonecraft brings together the ideas of Plato and Beecher in proposing that women be independent thinkers and self-governors, valuing their economic and moral autonomy as well as professional work and full citizenship, and nurturing pillars of families.¹

The ideas of Plato, Beecher, and Wollstonecraft, as Martin has summarized them in *Reclaiming a Conversation*, are still very much aligned with modern times since they reflect three current positions of educated women: working as a paid employee and having no children; having children, but not working as a paid employee; and working as a paid employee and having children.

Living productively, reproductively and bilaterally

The first life situation to be discussed is called "living productively" and it involves women who work outside the home and have no children for which they are responsible. An example of this would be 42-year-old "Monica" who has bachelors and masters degrees in business administration. She made the choice early in her adult life that she would not have children. "Monica" is now one of three vice presidents of a Fortune 500 company and is responsible for thousands of employees. She has attained financial independence as a result of her tireless efforts. Would she have been as successful in her working world had she chosen instead to rear children concurrently with her professional rise to the top?

Plato would argue that she would not have been as successful had she chosen to add to her life the reproductive role of being a mother. In his *Just State*, Plato describes the role of female guardians as educated professionals who work in their society. Although they are permitted to bear children, they are not solely

responsible for the reproductive duties involved in rearing them. That duty was assigned to other women within the Imaged Republic who fulfilled only domestic roles. According to Martin, this was necessary because Plato perceived the difficulties—perhaps even the impossibility—of a woman performing the traditional female tasks single-handedly while also employed as a guardian of the Just State.²

Another unilateral life chosen by educated women is to live reproductively: Bear children and not work in a paying profession in order to devote themselves to the "unpaid-for profession"³ of rearing their children. An example of a woman having chosen this lifestyle is 28-year-old "Liz" who has a bachelor's degree in Family & Consumer Science. After completing her degree, she married her college sweetheart with his understanding that once children were born to them, she did not want to work outside their home. "Liz" now has two small sons and volunteers her time for non-profit organizations when her boys are in school. She has no other productive responsibilities, creating a situation of financial dependence for her. Is the education "Liz" received wasted because she does not now financially profit from using it? Catherine Beecher, would say it is not. Although she was single herself and is known for feminizing the profession of teaching school so that single women could have economic independence, she also believed women were to acquire the knowledge and skill they needed for managing a home and rearing children. "In her view, female education constituted a preparation for carrying out the domestic role. Her views on education clarify both the way the tasks are to be done and the character of the women who are to perform them."⁴ Beecher proposed that the education women received would be both broad and deep, including a liberal course of study plus specialized curriculum in domestic economy.⁵ This belief would be reflected in "Liz" as she efficiently manages her home and supports her community through volunteer efforts.

The bilateral life more and more women live today involves working outside their home while simultaneously rearing children. For many women this is a situation of choice; yet, for others it is borne of necessity. Regardless of the reasons women find themselves living in both the reproductive and productive worlds, the difficulty of doing so successfully is great. "Christy" is 36 years old, holds a bachelors degree in business management and is the mother of two teenage boys. Her career began 18 years ago as a part-time student worker at the same company for which she still works, now as an executive. Throughout her years of employment, "Christy" has

struggled with the demands of being the primary caregiver to her children and climbing the corporate ladder.

Although this life had not been led by women until primarily in the 20th century, Mary Wollstonecraft argued for the emergence of the dual woman as early as the 1700's. According to Wollstonecraft, a good mother must be intelligent. How else can she discern what is proper for her children? She must also possess steadiness of purpose and strength of mind as opposed to simply an active mental life. Wollstonecraft wrote that good mothers will often be obliged to act contrary to the present impulse of tenderness and compassion because they must exemplify order. They must have a plan of conduct and be resolute enough to persevere in carrying it out.⁵ These qualities of a good mother may also be considered those of a competent professional.

Obstacles to successful bilateral living

Obstacles for women living successful bilateral lives exist in both their professional and private worlds; because, for women living bilateral lives, success in either world usually always comes at the expense of the other. Many working women consider themselves a less attentive and supportive caregiver than their non-working counterparts because of the limitations on their family time due to work. In *Getting it Right*, Laraine Zappert writes, "Assuming multiple roles is part of the psychological terrain for any professional woman—we may be mothers, partners, providers, daughters, sisters, friends, and we take each of these roles seriously. In trying to fill our multiple roles we often hold ourselves to a standard of excellence that does not allow us to appreciate how well we are doing in any one of them."⁷

Because women still have the primary responsibility for the reproductive processes within their private homes, they are at a distinct disadvantage to their male co-workers. Consider Linda and Robert. They both work and they have two children. When Linda comes home from work at night, she takes care of the children, cleans the house, cooks dinner, washes dishes, washes clothes, and irons. When Robert comes home, he feels he has earned the right to relax, and will do so because Linda takes care of the home. Women are expected to be as focused and productive as men during their "first shift" on the paying job after an exhausting night on their "second shift,"⁸ the non-paid job of housework and childcare. Without change in the area of reproductive responsibilities, economic equality cannot be obtained for women.⁹

In the 1930's, Virginia Woolf cautioned women who were considering entering the professional world to carefully consider the costs of doing so. In *Three*

Guineas, she describes a scene in which the "daughters of educated men" are standing on a bridge overlooking the procession of educated men marching from the halls of the universities to their lives in the professional world and pondering whether or not to join them. Her caution stemmed from the fear that entering the public world would make women more warlike, like the men. However, knowing that women will perform the reproductive roles, she also recognized the insurmountable odds of success that would be faced by the women who chose to go "traipsing along at the tail end of the procession."¹⁰

Accommodating both worlds

Employers are beginning to recognize the value of accommodating the private worlds of their work force, a move which particularly benefits women. One such employer is Best Buy, a retailer of consumer electronics and software. Instead of launching yet another "work-life balance" program, Best Buy is rethinking the very concept of work, having recently implemented *results-oriented work environment* or ROWE at its corporate headquarters in Minneapolis. Under ROWE, Best Buy employees can work when and where they like, as long as they get the job done.¹¹ The ROWE program at Best Buy is an example of change being affected in the productive world in order to accommodate the

reproductive world of its employees.¹² This is one strategy for easing the burden on women living bilaterally.

Although male employees have benefited from changes such as ROWE at Best Buy, the improvements only came about due to more and more women entering the productive world. Another consideration for assisting bilateral-ites is to change the reproductive world. As was true of the changes brought about in the productive world due to the increase of women entering it; the same can be said of the reproductive world in that change will only occur as more and more men enter it.

Who and what do we teach?

From where does the education for such change come? Where should the solution to the problem of women struggling with bilateral living in order to obtain economic equivalency begin? Do we teach more skills in time management, budgeting, multi-tasking, parenting and auto mechanics to women to enable them to better cope with bilateral living? Do we teach men how to contribute more and the importance of contributing more to the division of labor at home? Do we teach current and future leaders of the productive world to seek revolutionary ways of accommodating the reproductive world? Lastly, to whom should the responsibility fall to do the teaching?

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INTERPRETING JIDDU KRISHNAMURTI: EDUCATIONAL IMPLICATIONS

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Let's Keep On Dancing

I was driving home from my office in a state of frustrated, questioning bewilderment. Our School of Education at a small mid-western university was in the beginning stages of preparation for the next visit by an accreditation team armed with the power of state and NCATE standards. The radio, as usual, was tuned to our local PBS station. It was April 28, 2005, and president George W. Bush was conducting a somewhat orchestrated press conference. A question was asked: "Do you think the *No Child Left Behind Act* is succeeding?" The answer was quick in coming, and heightened my state of frustration. By my interpretation, the response was politically inspired, and reflective of an educational ideology that is being used to map the direction of American education today. The president replied: "Yes, it's succeeding because we're measuring.... We're spending money, and we're saying 'measure'."

Almost immediately a voice remembered from the past floated into my consciousness and served as a critique of the president's (mis)understanding of educational purpose. I imagined the sensual voice of legendary jazz singer Peggy Lee, phrasing a refrain from one of her more memorable hits: "Is that all there is? If that's all there is, then let's keep right on dancing." If that's all there is to educational reform - the reality of measured accountability, standardized expectations, success by test score, top-down requirements, teacher-proof materials, linear-sequential progression, federal funding rewards and punishments - then let's keep on dancing. But ... perhaps some of us hear a different drum beat, and will seek ways to dance to a different rhythm than the one orchestrated by the political/educational status quo.

A teacher's formal academic education - the preparation for reaching the hearts, minds, and spirits of students - is stunted if her teacher education program fails to provide metaphorical music to allow her to "keep on dancing" to a more philosophically diverse rhythmic beat. The dance is uninspired if the program fails to address those issues that open up questions and challenges to prevailing educational dogma. Too often the dance toward teacher licensure is methodically regimented - rather than joyfully creative.

It is obvious that a teacher education program must prepare pre-service teachers for the "real" world of professional education. This is the world they will

inhabit. This is the world that will pay them and promote them. They need to be well-versed in the researched-based "basics" of pedagogy, pragmatic practice, and professionalism that are used to quantitatively define the "highly qualified" teacher. They need to understand the premises, and the power, of the educational orthodoxy. It is, however, equally important to expose the teacher-to-be to counterpoint educational philosophies, ways of thinking that make possible a thoughtful, question-saturated, ongoing dialectical discourse as part of a teacher education program.

So ... how do we do this? How do we encourage critical dialectical thinking in an educational arena that rewards sameness, consistency, conformity, and measurable productive capacity, while ignoring or squelching the potential for growth to be found in doubt, perplexity, questions, and intellectual dilemmas? One way is to expose the becoming teacher to thinkers whose ideas challenge - or at least "add to"- the prevailing educational "wisdom" that says, "if we measure it, it will come." One teacher-of-teachers provides examples from an educational foundations class:

"I utilize the theories and concepts of the people we read and discuss to make connections for the pre-and in-service teachers with whom I work. For example - among others - Henry Giroux, Paulo Freire, Ralph Waldo Emerson, John Dewey, and Maxine Greene (O'Brien, 23).

There are, of course, others in the pantheon of educational thinkers who "think outside of the box," and who speak with a prophetic voice. There are voices from the past, and also current thinkers whose ideas provide a philosophical antithesis to today's mechanistic educational thesis. We are challenged today by the writings of Joel Spring, David Purpel, Parker Palmer, Richard Brosio, Jonathan Kozol, Neil Postman, Nel Noddings, Peter McLaren, Susan Ohanian, Linda Christensen, and Alfie Kohn. This is just a short list of voices from the edge, those who encourage thoughtful challenges to the educational orthodoxy. This writing, however, looks beyond the United States, to draw from the well of wisdom of another iconoclastic thinker, Jiddu Krishnamurti.

Why Krishnamurti?

Jiddu Krishnamurti (1895-1986) was born in India, and educated in England. He possessed a charismatic

intellect, and was raised and educated to be a sage, guru, and spiritual leader. He, however, grew to disdain such roles, and eventually refused to accept the mantle that had been created for him. He distrusted those who sought such power. He was a thinker who asked penetrating questions about the possibility of the misuse of power, even the power of thought. Krishnamurti challenged all forms of authority, power, institutional dogma, and rigid ideology that are used to “condition” how a person thinks. His writings on education, teaching, and life give us much upon which to reflect as we navigate today’s churning, educational waters. His educational vision provides a counterpoint way of interpreting the why, who, what, and how of education today. As we contemplate the ideas of Krishnamurti, we do well, however, to consider the words of the physicist and postmodern theorist, David Bohm, who writes:

His work does not contain a body of doctrine, nor does he offer techniques or methods.... He is not aiming to set up new systems.... Rather, it is up to each human being to see if he can discover for himself that to which Krishnamurti is calling attention, and to go from there to make new discoveries on his own (Bohm, 1).

In spite of the lack of a formalized system, Krishnamurti provides significant food for thought, ideas that provide a vision of what education might be. Joseph Campbell, an imaginative thinker in his own right, referring to Krishnamurti, has written: “He gave me a great deal to think about, and set me off on a quest for something I scarcely understand (cited in Blau, 65).”

There are times it would seem as if we as a society “scarcely understand” the educational quest. In our rush to achieve an ill-defined “excellence,” by way of a corporate model of efficiency, we narrow and circumscribe the quest. This paper uses the writings of Jiddu Krishnamurti to widen the vision of possibility.

Not all of the insights that may be gleaned from the writings of Krishnamurti are transferable into a public education system, or even into a sectarian system based on formalized doctrine. There is much in Krishnamurti’s thought that is over-generalized, and he frequently overstates his premises. Frequently, he is absolutist in his chosen definition of terms. There is much that relates to an unrealizable utopian vision. In spite of these issues, a school of education may intellectually scan his vision for ideas that are worthy of interpretive discussion and dialogical review in the classroom. Pre-service teachers, wherever they are headed on their educational journey, will be better prepared by the intellectual and emotional - and moral - challenge that Krishnamurti offers.

We Begin With Doubt and Discontent

Jiddu Krishnamurti is, perhaps, most known for a statement made on August 3, 1929, at a meeting in Ommen, Holland: “I maintain that truth is a pathless land, and you cannot approach it by any path whatsoever.... (Blau, 85).” Translated into an education setting, the meaning implicit in these words expresses a significant challenge to the standardized, “one size fits all,” one educational truth, one path to follow, educational philosophy that is exemplified in the politically named *No Child Left Behind Act*. Rather than meek conformity, and an unquestioning following of a path established and mapped-out by someone in power, Krishnamurti suggests an attitude of “doubt.” In a poetic statement reminiscent of the writing of Kahlil Gibran, he writes:

“Doubt is a precious ointment. Though it burns, it shall heal gently.... Doubt cleanses the mind.... So the strength of thy days shall be established in understanding. For the fullness of thy heart, and for the flight of thy mind, Let doubt tear away thy entanglements (Krishnamurti, in Blau, 63).”

An interpretive reading of Krishnamurti encourages the teacher to view educational questions and issues as open-ended possibilities, not as settled, uncontested reality. He writes of “discontent, which is the flame of inquiry and search.... It is constant inquiry, true dissatisfaction, that brings creative intelligence; but to keep inquiry and discontent awake is extremely arduous (*Education and the Significance of Life*, 43, 74).” Too many educators acquiesce to an educational/political power structure. We do not choose to engage in the arduous effort required to bring doubt to the table for discussion; to question motivations, challenge authoritarian pronouncements, and transform visions. We can, however, draw on what Neil Postman has defined as “an alternative tradition that gives us the authority to educate our students to *disbelieve* or at least be skeptical (22).”

Frequently our understanding of an issue finds its beginning in a skeptical, even disbelieving, questioning attitude. Reading Krishnamurti reminds us of John Dewey’s recognition that “the origin of thinking is some perplexity, confusion, or doubt (12).” There are also echoes of Abraham Heschel’s recognition that “the root of creativity is discontent (95).” Learning often begins with a feeling of unease, a sense of incompleteness, a yearning to know more, a discontented sense of the self. Krishnamurti helps us understand that such “disturbance is essential to understanding (*The First and Last Freedom*, 195),” and that “not to know is the beginning of wisdom (Blau, 223).” An intellectual disturbance,

uncertain knowledge, discontent, can generate a power that stimulates the hard questions leading to clarification and understanding. Krishnamurti challenges the educator to “begin to question all the values that enclose us (*Significance of Life*, 103).” We are reminded that our philosophy of education is, in reality, a philosophy of life, a way of being in the world. This involves values that have been derived from the conditioning influences inherent in our religion, our culture, our ethnic heritage, our economic status, how we have been educated. The list goes on. Too often we fail to understand how - even that - we have been behaviorally conditioned by these forces. We need, rather, an understanding that “there can be integrated action only if one is aware of one’s own conditioning, of ones racial, national, political, and religious prejudices (*Significance* , 44).” Krishnamurti reminds us that a primary goal of education should be to help students understand the conditioning influences that have given birth to diverse belief systems, and to their impact on individual ways of thinking and acting. And, of course, “the teacher must be ... intensely aware of his own thoughts and feelings, aware of the ways in which he is conditioned (*Significance*, 102).”

To understand how one has been “conditioned” begins with a willingness to question, to challenge, to doubt. “We must ask questions ... doubt our conclusions, our ideas, opinions, judgments ... yet know when not to doubt (Krishnamurti, *You Are the World*, 103).” Here, of course, is the paradox that is inherent in doubt and doubting. Here is both the burn and the healing. There is a time to doubt, and a time to defend one’s truth. There is a time for certainty, and a time to doubt that which has been defined as beyond doubt. “If we are to understand and transcend the desire for certainty, then we must have extensive awareness and insight (*Significance*, 60).” It is the development of this awareness and insight that allows an educator to doubt, question, and challenge the carefully packaged “givens” of an educational establishment; a power structure that charts a path of conformity at the expense of creative ingenuity.¹

The Teacher As Person

Krishnamurti asked a question of those who would be teachers: “Are we human beings or professionals (*On Education*, 171).” The answer would seem obvious, the teacher is first a human being, and only secondarily an educational professional. Ralph Waldo Emerson reminded us of an important reality: “That which we are we shall teach.” It is, therefore, important to continually interrogate the self, to ask that important ontological question, “who am I?” Krishnamurti helps us put this question into perspective. He understood that “without

self-knowledge one has no foundation upon which to build (*You Are the World*, 109),” and “self-knowledge is the beginning of wisdom (*Last Freedom*, 189).” Self-understanding may be as important to successful teaching as content knowledge, pedagogical skill, and experienced, technical “know how.” Knowledge of *what* to teach, and *how* to teach, are only latent possibilities seeking fulfillment until creatively unleashed by the power of *who*; the positive force of a teaching personality who is consciously aware of *why* he/she is at home in the classroom. This understanding imposes a significant responsibility upon a school of education; “To educate the educator – that is, to have him understand himself – is one of the most difficult undertakings (*Significance*, 99).”²

This difficult undertaking is not to be taken lightly. It is obvious that a school of education is expected to teach content, methods, systems, techniques, skills, programs, and procedures. It may be less obvious that “the educator must understand himself rather than relying on ideologies, systems, beliefs (*Significance*, 25).” Educational ideologies, systems, and absolutist beliefs are often projected as those “paths to truth” which Krishnamurti advises us to approach with caution. As educators, reflection upon his warning gives us pause to consider how our own educational philosophy meshes with that which defines today’s educational power structure.

When we ask a pre-service teacher to write a personal philosophy of education, we - in essence - are asking for a definition of the self. We are asking the student to provide reflective answers to the “who am I” question, and to transpose a philosophy of life into an educational vision. If we understand ourselves, understand the *why* of our belief system, we are better able to accept, or to challenge, the educational orthodoxy that has constructed the path we are asked to follow. When we seek self-understanding “we are thoughtful, reflective, contemplative, and inquiring. If teachers and students abandon their introspective skills, the entire educational enterprise is jeopardized (Hansen, 88).”

As we struggle for self-understanding we are faced with a metaphysical reality, the changing nature of both who we are and of the world we inhabit. Krishnamurti reminds us: “ ‘Myself’ is something changing all the time, new thoughts, new feelings, new variations, new intimations, new hints (*You Are the World*, 8).” It is important for the educator to understand that the ability of the self to change makes learning possible. “Learning is a constant, active process ... to learn is a constant movement and not mere conformity to a pattern (*The*

World, 8,113).” The educator who is confined to a pre-conceived, authority-devised pattern, who is unable to change, eliminates many learning opportunities.³

It would seem as if most “in the trenches” educators are out of synch with the pattern that is used to create a teach-to-the-test, measurement obsessed, accountability-driven, standardized, “if it raises scores, it’s good,” way of defining educational purpose. Those of us who might want to redesign the pattern are inclined to talk, and discuss, and complain. Many - in frustration - quit or retire early, and assume someone else will fight the good fight. We accept the inevitable. We have not found a way to “speak to power” in ways that encourage power to listen. Conformity to a pattern prevails.

Is there an answer to conformity and patterns? Krishnamurti reminds us that the transformation of patterns and systems begins with self-transformation: “In order to transform the world ... there must be a transformation in ourselves (*Last Freedom*, 49).” It just may be that helping teachers-to-be develop self-understanding is a beginning. “When you discover your own motives, your own thoughts, your own pursuits; that very discovery is the beginning of liberation, the beginning of transformation (*Last Freedom*, 107).” A school of education that liberates minds and sets in motion the transformation of tomorrow’s teachers may play a part, however limited, in the transformation of society. It won’t be easy. It may not happen. The urge to conform may be too powerful; the need for authority-developed patterns too pervasive. But, if we find meaning and motivation in educational purpose as defined by Krishnamurti ... who knows? We may find that the concepts, “liberation” and “transformation,” are as important in the education of teachers as are the prescribed expectations, the standardization of possibilities, and the implementation of measurable outcomes.

Why Do We Educate?

This is a question that philosophers and politicians have pondered for generations, pre-dating even the philosophical questioning of Socrates and Confucius. No definitive, universally agreed upon conclusions have been established. The debate continues in the 21st century. Historically, one purpose of education - formal and informal - has been to replicate a social/political/economic structure, to transmit those skills and values that perpetuate the “what is.” In counterpoint there have been those who have challenged the “isness” of an educational status quo, and have posed the question, “what should be?” What should be, according to Krishnamurti, is an education that is not - as is so often the case - “mere conformity to a pattern

(*The World*, 113), but that leads to “the enlightenment of man (*Letters to Schools*, 106).” To replace conformity with the kind of creativity ingenuity that leads to “enlightenment” is not a task to be undertaken without considerable reflection. It may be that such reflection will lead us to consider Krishnamurti’s belief that “the purpose of education is to create a mind which is explosive, and does not conform to a pattern which society has set (*On Education*, 26).” What did Krishnamurti mean by an “explosive mind?” We can only make an enlightened analysis. We can only bring our personal interpretation to the meaning of Krishnamurti’s words, and interpretation is a subjective process based on the formative, conditioned experiences of the interpreter. “Meaning is not ‘in’ words. Meaning is in people, and whatever meaning words have are assigned or ascribed to them by people (Postman & Weingartner, 106).” Perhaps this is why education is such a contentious subject; we each provide our own definitional spin on the issues involved. To interpret the thinking of Krishnamurti - or anyone - is to bring an individual consciousness to the process.

Do I want my education students, future teachers, to have explosive minds? Yes. I want them to interrogate, to challenge. I want to see passion. I want them to detonate unsubstantiated assumptions and presumptions, both of the self and the other. I want to see flames of spirit erupt. I want them to cross-examine the influences of entrenched ideology. We do not, or should not, educate for docility, unquestioning acceptance of transmitted knowledge, unreflective acceptance of authoritarian truth. “The first thing a teacher must ask (is), does he want to condition the student to be a cog in the social machine, or help him to be an integrated, creative human being (*Significance*, 102)?” Krishnamurti would agree with the existentialist theologian, Paul Tillich: ‘Don’t give in too quickly to those who want to alleviate your anxiety about truth. Don’t be seduced into a truth that is not your own.’ It is the explosive mind that is not too easily seduced. And this is why we educate. This is why we educate in universities, in schools of education, in the public and private schools of America.

Krishnamurti broadened his definition of education: Education ... should cultivate a mind that is extraordinarily alive, not with knowledge, not with experience, but alive.... Life is destruction, life is love, life is creation. It is a tremendous thing. Now how would you translate all this into education? ... Is it possible to educate both ourselves and students to live? I do not mean to live merely as an individual being but as a complete human being ... seeing the

totality, the misery, the love, the sorrow, the beauty of the world (*On Education*, 101, 106, 174).

This expression of *why* we educate expands well beyond the instrumentalist, mechanistic, facts-based expectations that flow from today's powerful empiricist educational philosophy. An explosive mind is alive, active, open, expressive, ever questioning. Krishnamurti's educational philosophy is humanistic and holistic, and it is realistic. It reflects the paradoxes of existence. It does not deny evil as it searches for the good. It recognizes life's sorrows and negatives, but seeks the joys, the positives, and the beauties as educational opportunities. "Education is not just to pass examinations ... but also to be able to listen to the birds, to see the sky, to see the extraordinary beauty of a tree, and the shape of the hills, and to feel with them (*On Education*, 14)." When we define education, and the purposes of schools, from this holistic perspective we begin to ask explosive questions about the today's test-based, standardized-obsessed educational orthodoxy. We ask, "Is this all there is?" Hopefully, the answer is, "No, and let's find a new tune, let's keep on dancing."⁴ Krishnamurti asks us to consider a tune worthy of the dance:

"Education is not merely acquiring knowledge, gathering and correlating facts; it is to see the significance of life as a whole ... It is only when we begin to understand the deep significance of human life that there is true education (*Significance*, 14, 83)."

If a school of education allows this metaphorical tune to penetrate its purposes and methods, then there will be a recognition that

(t)he function of the teacher is not just to give you (the student) a lot of data, knowledge, but to show you the whole expanse of life, the beauty of it, the ugliness of it, the delight, the joy, the fear, the agony.... It is essential for the teacher to see that you are sensitive, ready to cry, to laugh.... The function of your teacher is ... to educate you so that you do not get caught in the little whirlpool of existence but live in the whole river of life.... Is it possible to educate both ourselves and students to live? I do not mean to live merely as an intellectual being, but seeing the sorrow, the beauty of the world (*On Education*, 31,32, 46, 174)."

As those of us who are teachers-of-teachers read and interpret Krishnamurti we may be encouraged to broaden our answers to *why* we educate. We are invited to consider the possibility that standards, measurable objectives, assessment instruments, performance criteria, continuous improvement data, and knowledge

indicators are indicative of only one "little whirlpool of existence" in the educational world. We may be given cause to reflect upon "the whole river of life" that actually flows into our classrooms. This is *why* we educate. Educational purpose relates to much more than knowledge and testable facts, and jobs and income, and nationalistic "first in the world" ambitions. "We educate to understand life ... and that is both the beginning and the end of education (*Significance*, 14)."

The Method is the Message

Krishnamurti made a harsh judgment on contemporary education: "Present day education is a complete failure because it has overemphasized technique. In over-emphasizing technique we destroy man (*Significance*, 18)." This is obviously an absolutist statement, and it greatly overstates its case. It does, however, express overtones of reality that should be considered by today's educators, including those still "becoming" in schools of education. Methodological and technical sophistication may be important components of a teacher's education, but they are not sufficient. In considering Krishnamurti's judgment on the educational process, we may find more agreement with his belief that:

Training makes for efficiency, but it does not bring completeness.... Strict adherence to a particular method indicates sluggishness on the part of the educator.... As long as education is based on cut-and-dried principles, it can turn out men and women who are efficient, but it cannot produce creative human beings.... Education is at present concerned with outward efficiency, and utterly disregards, or deliberately perverts, the inward nature of man; it develops only one part of him (*Significance*, 13, 23, 95)."

This holistic view of education helps one reflect upon the reality that trained skill in exercising well-researched technique, and a resulting methodological efficiency in the classroom, do not bring completeness to the teacher's task. It is, as noted by the masked Eric in the musical, *Phantom*: "Technique has no value in itself. It has value only if it helps bring forth the music." Knowing the techniques of *how* to teach is only one part of a whole. To bring forth the music, to create enthusiasm and motivation, requires reaching within the self for a creative spark. There is a creative aspect to teaching, something that perhaps cannot be "taught," but that can be stimulated and encouraged - even given birth from within the inner person, from "the inward nature" of the individual. This is one responsibility of the teacher-of-teachers, to stimulate, encourage, and resurrect the creative potential of the teacher-to-be ... to

bring forth the music.

This goes beyond teaching facts, methods, objectives – even ideas. It relates to the often repeated thought attributed to the pre-Socratic Greek philosopher, Heraclitus: “Teaching is not to fill a pail, it is to light a flame.” How to light the flame is, of course, an educational question that cannot be answered by a how-to-do it manual. The individualized answers flow not from the science of teaching, but from the creative, individual, inner inspirations that define the *art* of teaching. Krishnamurti has reminded us that “the creative impulse makes its own technique – and that is the greatest art (*Significance*, 47).” A technique born of the creative impulse is one that flows from the individual *persona* of a teacher. Such technique is organic, not mechanical, and grows with the personal experiences, knowledge, emotional growth, and understanding of the individual teacher. In a talk given in Bombay, India – January, 26, 1975 – Krishnamurti stated: “There is a learning in which there is no accumulation, a constant movement of learning which is non-mechanical (*Second Public Talk*).” A creative pedagogical technique cannot be formalized into a recipe to be followed in sequential, step-by-step fashion. A creative, personalized method is less a doorway to a way of teaching, and more a way of personal being. Krishnamurti understood the *how* of teaching to be not just one mind engaging another mind, but also one inner-self connecting with another inner-self. In considering how to teach, Krishnamurti placed primary emphasis on the quality of the relationship developed between teacher and student. He visualized this connected relationship in almost mystical terms.

I think learning can exist only in a state of communion between the teacher and the student... You know that 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 also to feel much more deeply (*On Education*, 123).

This kind of deeply felt, shared, communal relationship has etymological roots in the early Greek word for fellowship, *koinonia*. In most classrooms there are transmitted facts; there is shared knowledge, and shared intellectual ideas and insights. If, however, the teacher’s “technique” involves the creative development of a classroom *koinonia*, a fellowship, then there is a questioning of facts; there are also shared emotions, feelings, passions, sentiments, hopes, dreams. There is an opening of minds, but also of hearts. There are relationships, a kind of “being in touch” communication in which “there must be love in our hearts, not mere learning and knowledge (*Significance*, 78).”⁵

To create this kind of academic fellowship there must be a “process of mutual education (that) creates an altogether different relationship between the teacher and the student (*Significance*, 106).” This mutual education develops only within the concept of a relationship in which the teacher and student are co-learners. Education is not so much a destination to be achieved as a journey to traveled. As expressed by Krishnamurti, “truth is more in the process than in the result (*The Little Book on Living*).” It is a search for latent possibilities, a journey of continuous discovery. “Let us, then, take the journey together... Only then will we be **both** teacher and disciple (*The World*, 98);” only then co-learners in a world of shared experiences. Krishnamurti defined learning as “experiencing.” If we are willing to experience the student’s experiences, to incorporate the student’s “lived reality (Freire)” into the classroom, then we will be learners as well as teachers.

People who are experiencing, and therefore teaching, are real teachers, and they will create their own techniques... If the teacher sees himself really experiencing, then whatever his temperament and capacities may be, his teaching will not be a matter of routine, but will become an instrument of help (*Significance*, 47).

If the teacher is “experiencing” in the classroom, she becomes a co-learner, and the pedagogical methods she creatively individualizes become the “instruments of help.” One such instrumental method - as envisioned by Krishnamurti - is the evolving, ever-changing, inclusive classroom dialogue in which a sharing of mind and heart is the key to the learning process. A classroom learning experience based on dialogue is an invitation to sharing. It encourages the expectation of a give-and-take of ideas and emotions. It requires that a teacher create a communal atmosphere in which the shared interpretation of knowledge is as vital as is knowledge transmission, and in which compassionate listening is as important as that which is communicated.⁶ As Krishnamurti has written: “When you are listening to somebody, completely, attentively, then you are listening not only to the words, but also to the feeling (*The World*, 42).”

In a “teach-to-the-test” world, this holistic method of relatedness - of listening, feeling, and open communication - has a valid and necessary counterpoint place in the curriculum of any Teacher Education Program. Future teachers must be encouraged to look above the horizon of testable facts, measurable objectives, and standardized achievement; and search the sky of imaginable possibility. In his educational philosophy Krishnamurti encouraged a give-and-take

dialogue that welcomes the intellectual stimulation that comes from sharing - but also questioning, doubting, and challenging - personal interpretations. He understood that "learning is a constant, active process; it is not a matter of having learned (*The World*, 8)," and "there can be learning only when the mind is fresh, when it does not say 'I know' (*On Education*, 53)." In Socratic fashion, Krishnamurti understood that "not to know is the beginning of wisdom (cited in Blau, 207)."

Conclusion

The above thoughts only serve to open a metaphorical door to possibilities. There is much more to creatively mine from the mother-lode of ideas in the writings of Jiddu Krishnamurti. Digging into Krishnamurti we are also exposed to, and encouraged to reflect upon, educational issues relating to spirituality, competition vs. cooperation, human nature, social structure, ideology, and many more. But, we have opened the door. We have explored ways to provide a counterbalance to the instrumentalist orientations that define the parameters of education today. The writings of Krishnamurti contain many ideas for the educator's contemplation – perhaps activation. Within his writings one finds a counterpoint to the educational philosophy that dominates the goals and methods of education in the United States today. Those who teach the children and youth of our country, and those who teach the teachers-to-be, will find alternative educational views with which to refresh their personal philosophies of education. It is worth the intellectual effort. In considering today's market-driven drive for educational standardization and measurement-defined accountability we may wonder with Krishnamurti (and Peggy Lee), "Is that all there is?"

But is that all? Are we being educated only for that?
Surely life is not merely a job, an occupation. Life is

something extraordinarily wide and profound, it is a great mystery, a vast realm in which we function as human beings (*Think On These Things*).

Krishnamurti helps us understand that education should be learning about life, and life is that vast realm that "gives us a great deal to think about" – a great deal more than test-making corporations can capitalize upon. Creative education is about mystery, and about imagination. It is about relationships. It is about qualities, not quantities. It is about "the beginning of liberation, the beginning of transformation (*The First and Last Freedom*, 107)."

Education in the true sense is helping the individual to be mature and free, to flower greatly in love and goodness. That is what we should be interested in, and not in shaping the child according to some pattern (*Significance*, 23).

Education by pattern and conformity is not creative, liberating, transforming education. Words written fifty years ago by Jiddu Krishnamurti were prophetic to the current era of education, including teacher education.

Education has very little meaning except in learning a particular technique or profession. Instead of awakening the integrated intelligence of the individual, education is encouraging him to conform to a pattern and so is hindering his comprehension of himself as a total process (*Significance*, 12).

In attempting to interpret the words of Krishnamurti we have the opportunity to reimagine education as it might be. Education is seen as an explosive awakening of human possibilities, not an adaptation and accommodation to a standard organizational model. We learn that, as educators, we are "the teacher, and the taught, and the teaching (cited in Blau, 177)." Let the explosions begin.

ENDNOTES

1. Bertrand Russell reminds us of how the demands of establishment power can impact education: "The teacher, like the artist, the philosopher, and the man of letters, can only perform his work adequately if he feels himself to be an individual directed by an inner creative impulse, not dominated and fettered by an outside authority (*Unpopular Essays*, cited in Greenberg, 114)."
2. Charles Silberman has written that "helping the teacher understand himself is perhaps the most neglected aspect of teacher education (494), and Maxine Greene reminds us that "to teach in the American school today is a profoundly human as well as professional responsibility ... (teachers) are to be educated so that they may create themselves (20)."
3. We are well-advised to consider the advice of Donald Cruickshank: "Teachers must be educated to self-scrutiny, self-examination, self-renewal, and serious thought about purpose.... (They) must be subjected to fresh interpretations of their problems, purpose, and social destiny (10)."
4. Leonard Stokowski, the well-known composer/conductor, in a conversation with Krishnamurti, spoke of how the inspiration of a new idea compares to music: "I feel that inspiration is almost like a melody or rhythm, like music

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that I hear deep, deep inside me (cited in Blau, 67).” This is similar to Krishnamurti’s observation that “to sing we must have a song in our hearts (*Significance*124).”

5. The ultimate expression of this kind of fellowship-sustained relationship is found in the words of Che Guevara: “Communion with the people ceased to be a mere theory, and to become an integral part of ourselves (56).” This is the kind of intimate communion that an educator can aspire to as he/she seeks an authentic teacher/student relationship.

6. The Buddhist poet and Zen master, Thich Nhat Hanh, helps us understand that by way of compassionate listening we may learn to listen deeply, and then, perhaps, “help others (and ourselves) renounce fanaticism and narrowness through compassionate dialogue (91).”

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MODELS AND METAPHORS

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Fanaticism consists in redoubling your efforts when you have forgotten your Aim.
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Abstract

Mankind delights in spinning conceptual models of the world. These models, in turn, mirror their respective root metaphors. Three root metaphors—spiritual, organic, and mechanical—have dominated western thought. The spiritual metaphor runs from Plato, through Hegel, and connects with Montessori. The organic metaphor extends from Aristotle, through Darwin, and joins with Dewey. And the mechanical metaphor stems from Democritus, through Newton, and links with Skinner. The three metaphors have played a germinal role in western philosophy. They have also shaped the character of educational thought and practice. Which model to choose? Your choice will depend upon the purpose or aim you have in mind.

Introduction

Have you ever watched a spider at work? Spiders are fascinating little insects. They spin their webs with precision and care. Each web is designed to serve a specific purpose. Ground spiders spin one kind of web; tree spiders weave a very different design. *How* the spider spins its web depends on the kind of insect the spider intends to catch. Beetles require a heavy duty web; flies demand a more ephemeral trap. Web spinning is a highly purposeful activity.

Humans, metaphorically, are like spiders. They spin symbolic systems representing the world. "What most distinguishes humans from other creatures," says DeLoache (2005) in *Scientific American*, "is our ability to create and manipulate a wide variety of symbolic representations" (p. 73). The human mind is composed of a plethora of symbolic systems. Some are designed to resolve earth-bound problems (science). Others address more ethereal conundrums (religion). The design of an intellectual system is determined by the purpose it is intended to serve. No single theoretical system is able to catch all the "beetles and flies."

Intellectual systems represent models of how human imagination conceptualizes the world. These models, in turn, are based on a handful of root metaphors, which serve as building blocks for thought. Pepper (1972) in *World Hypotheses: A Study in Evidence* tells us that: "A world hypothesis is determined by its root metaphor" (p. 96). Root metaphors (or models) tend to fall into three different categories—spiritual, organic, and mechanical. Spiritual models look to the celestial; organic models favor the biological; and mechanical models revel in science and technology. Over the years all three have

attracted their supporting cast of characters.

Spiritual Models

Is there a God? That is one of the great metaphysical mysteries. Scores of people believe in one. They see the handiwork of God everywhere. The belief in supernaturalism is as old as mankind itself. Primitive people (and some modern ones) have tried to control the supernatural through ritual and magic. According to Sir James G. Frazer (1951) in *The Golden Bough*, there is a bit of the shaman in every priest and more than a little of the alchemist in every scientist. All the world's great religions postulate a spiritual force at work in the universe. Life reflects a plethora of intricate designs—the atom, DNA, the cell—which seem to suggest an intelligent designer lying behind nature.

Many philosophers have been attracted to spiritualism or idealism. Plato was one of the first to build his metaphysical system around other-worldliness. His famous analogy (metaphor) of the cave presents a persuasive argument. Suppose, Plato (1968) tells us in the *Republic*, that a group of prisoners had spent their entire lives in a cave, "chained by the leg and also by the neck" (p. 227). Visualize a large bonfire at the mouth of the cave. People are parading objects past the bonfire so that the light casts shadows on the wall of the cave. "Such prisoners would recognize as reality nothing but the shadows of those artificial objects" (p. 229). Plato (1968) offers the following interpretation of the story:

The prisoners dwelling corresponds to the region revealed to us through the sense of sight, and the fire-light within it to the power of the Sun. The ascent to see the things in the upper world you may take as standing for the upward journey of the soul into the region of the intelligible. (p. 231)

Though Plato was the founder of idealism, he was certainly not the last philosopher to endorse a spiritual metaphor. Hegel, the great nineteenth century German philosopher, used it to construct an elaborate system of absolute idealism. Hegel posited mind or spirit as the primary reality in the world. History, Hegel (1954) argued, is God thinking out his will in the affairs of mankind. Nothing ever happens in history that God does not intend. "Reason rules the world" (p. 4). The hand of God can be seen everywhere. Hegel maintained that the state is the divine idea as it exists on earth. Each nation-state represents a particular spiritual idea. The conflict between states is not only inevitable but necessary to

complete the dialectic. The dialectical movement—thesis, antithesis, synthesis—carries history forward. Hegel (1954) believed Germany was the nation charged with the mission of carrying mankind forward in his time. “The destiny of the Germanic people is to be the bearer of the Christian principle. The principle of spiritual freedom of reconciliation and harmony” (pp. 88-89).

Hegel’s philosophy found its way into American education through the work of William Torrey Harris. Harris served as Superintendent of Schools in St. Louis from 1869 to 1880, where he was instrumental in helping to start the first public Kindergarten in 1873. Harris later became United States Commissioner of Education from 1889 to 1906. In addition to being an eminent administrator, Harris was an able scholar, serving as editor of the *Journal of Speculative Philosophy*. Hegel’s dialectic provided Harris with his doctrine of self-estrangement. Mankind, Harris argued, has two selves—a natural self and a spiritual self. Humanity’s true self is the spiritual one, which is essential for living in society, but it is in opposition to the natural self. Education calls for the submission of mankind’s natural or animal self to the spiritual or social self. Education must “ estrange” the student from his (or her) natural self by helping him (or her) to adapt to the mores of society (Rippa, 1967, pp. 183-188). The will of the individual (thesis) is placed in direct conflict with the expectations of society (antithesis). By replacing our animal appetites with the expectations of society, we can move to a higher plane of existence (synthesis).

As Harris was the principal voice for idealism in education during the late nineteenth century; so Montessori became its chief spokesperson in the first half of the twentieth century. Maria Montessori (1970) is an interesting example of a thinker who, though trained in the medical sciences, drew her educational inspiration from mystical intuition. She is an example *par excellence* of spiritualism at work in the realm of education. Montessori maintained that every child is born with a spiritual secret carefully tucked away inside of himself (or herself). The child is a “spiritual embryo” whose destiny, like the butterfly, is to leave its cocoon. The hand of an unseen divinity guides the development of the child. Montessori was fond of quoting Wordsworth: “The Child is father to the Man.” The work of the child is to construct the personality for what will become the adult. We are all the psychological by-products of the choices we made for ourselves when we were children. Where do these psychic parts come from? Some are borrowed from our fathers; others we acquire from our

mothers. How does the child know which parts to select? That is the child’s secret.

Montessori (1970) refers to children as “spiritual embryos” (p. 24). Every living creature “contains within itself mysterious guiding principles which will be the source of its work, character, and adaptation to its surroundings” (p. 24). Hidden in the soul of the child is a secret which is only slowly revealed in terms of its development. “That is why it is the child alone that can reveal the plan that is natural to man” (p. 25). In order to free the “spiritual embryo” from its cocoon, Montessori set out to educate what she called a “normalized” child. Such a person had freed himself (or herself) from the neurotic habits imposed by unthinking adults. The child, once properly educated, would lead mankind into a brighter future. The child holds within himself (or herself) a hidden wisdom, which, once unlocked, will show humanity the road to its salvation.

Montessori established her schools in order to “normalize” the education of children. These schools featured her famous didactic materials. The didactic materials served as both the carriers of control as well as instruction. They provided the children with a path to learning and development. By manipulating these concrete materials, the children acquired abstract ideas. However, once children had been shown the proper use of the materials, they were given complete freedom to work on their own. The teacher was not to enter into the children’s activities in any way. Children were not pressured to hurry and complete tasks. They were allowed to progress at their own pace. Montessori found the children in her school preferred working with the materials to playing with toys. Rewards for work well done were not necessary. Learning was its own reward. When Montessori offered the children candy, they placed it in their pockets and went on working (Lillard, 2005, pp. 289-324).

If children hold the keys to their own development, why have so many children gone astray? Adults, according to Montessori (1970), are too inclined to make untimely intrusions into children’s activities. Misguided meddling on the part of adults interferes with children’s natural development. “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” (p. 41). How can teachers assist the development of the “spiritual embryo”? They can provide children with a proper learning environment. “It is through the environment that the individual is molded and brought to perfection” (p. 43).

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 (1963) refers to these changes as similar to “metamorphosis.” The child is like a butterfly, taking on many different forms. Periods of moderate 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 process of birth and rebirth. As one psychic individual fades away, a new one emerges to take his (or her) place.

Montessori (1963) believed children passed through three major stages of personal development. The first stage extends from birth to age six. “This period is characterized by great transformations that take place in the individual” (pp. 14-15). The mind during this period functions like a sponge, absorbing impressions from the world. Knowing is closely linked to manipulating things with one’s hands. The second period begins at age six. “The period from six to twelve years is one of growth, but not transformation” (pp. 14-15). Growth during the second stage is smooth and uniform. The third stage, which is from twelve to eighteen, is one marked by a final transformation. New emotions—doubt, hesitation, discouragement, introversion—emerge. At the close of the third stage, 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 develop naturally. During the first period of education, three to six years, there was no direct instruction by the teacher. The children were given the freedom to learn and explore on their own. Through their activities, the children taught themselves the basics of reading, writing, and arithmetic. “It seems absurd,” Montessori (1963) informs us, “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” (p. 72). Reading and writing did not have to be drilled into the children. Montessori discovered that children between the ages of four and five, without any assistance from the teacher, spontaneously began to write. They wrote as if possessed by the god of prose. Writing seemed to fulfill an inner need. Then, just as suddenly, about six months after they had started to write, the children began to read. They discovered that writing was another way of communicating. Both writing and reading were acquired painlessly, growing out of the children’s natural activities (Gutek, 2004, pp. 17-19).

The teacher in Montessori’s school took on the role

of custodian of the environment. He (or she) was responsible for preparing and presenting the didactic materials, which were to be kept clean, shiny, and in good condition. Learning was not acquired by listening to the words of the teacher. Meaningful learning came from acting upon the environment. Montessori renamed her teacher the “directress”, whose role was to place the child in contact with the carefully prepared environment (Gutek, 2004). “Once the child’s interest has been aroused,” Montessori (1963) tells us, “the teacher withdraws into the background, and must be very careful not to interfere—absolutely not, in anyway” (p. 88). 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” (p. 88). The teacher’s single duty is to provide new materials and activities when the child masters the old ones. “Human teachers can only help the great work that is being done, as servants help the master” (p. 3).

One of the central tenets of 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 course 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 or 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 (1970) asserts, “it is like a light that shines on some objects but not on others, making them his whole world” (p. 51). Walking, talking, reading, and mathematics—each has its sensitivity period. The longest sensitivity period is centered on 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 sensitivity disappears. If, however, a particular task is not mastered “the opportunity of a natural conquest is lost, and is lost for good” (p. 48). The failure to develop properly may have disastrous effects upon a child’s future behavior.

Montessori (1970) assigned great importance to the value of work. Through work the damaged child is “normalized,” allowing him (or her) to construct a health adult personality. “A child’s desire to work represents a vital instinct since he cannot organize his personality without working; a man builds himself through working” (p. 228). The child’s work is far different from the adult’s. The adult labors in the world;

the child labors on himself (or herself). The work of the child is to fashion the adult who is in the process of becoming.

Montessori (1970) was not content with merely describing 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 enriched environment—educators would be able to unlock the mystery of mankind’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” (p. 10). The child is the teacher of humanity. He (or she) holds the key to producing a better type of human being. “Within the child lies the fate of the future” (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) contends, “it is from the child, for the child is the constructor of man, and so of society” (pp. 1-2).

Organic Models

All organic models share one thing is common—a proclivity for biological metaphors. Reality is like a living organism. All of its various parts work together in order to preserve the life of the whole. Organists are fond of telling us “that the whole is greater than the sum of its parts.” In order to understand the various parts, it is necessary to study them in relationship to the whole. The use of biological models is at least as old as Aristotle, who left us with the famous analogy of the acorn. The acorn, like all of life, is governed by a teleological principle. Its growth moves from potentiality (a more matter-like state) to actuality (a more form-like state). Just as acorns become oak trees, so, too, infants become adults. Everything in life is moving toward realizing itself. Aristotle’s philosophy, largely through the work of Saint Thomas Aquinas, came to dominate medieval theology (Urmson, 1965, 28-51).

Modern thought has been greatly influenced by the theory of evolution, which came of age with the publication of Charles Darwin’s *Origin of Species* in 1859. Darwin argued that all organisms, living and dead, including humans, are the end products of a long, slow, natural process of development from a few simple forms of life. Darwin’s theory revolutionized mankind’s view of its place in the universe. Rather than descending from the heavens, humans dropped out of the trees. Humans are just another primate created by natural

selection. Darwin discovered the driving force for his theory in Malthus’ *An Essay on the Principle of Population* (1798). Malthus argued that populations tend to increase faster than the available food supply. Thus there is a pressure on the land. We live in an “eat or be eaten world” where only the fittest survive.

Herbert Spencer was a social theorist who jumped eagerly on the Darwinian bandwagon. Spencer applied Darwin’s biological theory to human society. The law of evolution not only controls mankind’s physical characteristics, but it determines our social progress as well. Evolution, Spencer argued, is far wiser than the brightest of politicians or reformers. Natural selection applies to social institutions as well as to primeval forests. The prudent course of action in human affairs is to follow a policy of *laissez-faire*. The poor, as Jesus once noted, are always with us. The state should not try to save people from themselves. William Graham Sumner, a pioneer sociologist, argued that “a drunkard in the gutter is just where he ought to be.” The sooner he (or she) is out of the way the better it will be for everyone (Rippa, 1967, pp. 170-171).

Not all Darwinians are hard-hearted. Some show great empathy for their fellow citizens. The theory of evolution does not preclude our having a moral conscience. John Dewey infused Darwinism with a sense of social justice. He used the theory of evolution to reconstruct (his purpose) American philosophy. Dewey, building on a biological metaphor, saw life as an organic whole. Every part of life is continuous with every other part. Nature does not have any skips, gaps, or dualisms. Humans are as much a part of nature as spiders and fruit flies. “Man’s life,” Dewey (1960) informs us, “is bound up in the processes of nature; his career, for success or defeat, depends upon the way in which nature enters it” (p. 267). Mankind does not represent a special form of creation. “Man is continuous with nature, not an alien entering her process from without” (p. 333).

The growth metaphor comprises the articulating center of Dewey’s philosophy. Nothing is more fundamental to his thinking. Dewey’s commitment to growth led him to select biological and organic models. During his early career, Dewey was strongly influenced by Hegel. When he rejected Hegel’s idealism, he replaced it with Darwin’s evolutionary naturalism. Hegel and Darwin, though differing in most respects, shared one thing in common—the belief that life is an integrated, organic whole. Dewey placed the principle of organism front and center in his philosophy. It can be seen at work in his treatment of such diverse topics as nature, society, democracy, and education. Growth, for

Dewey, represents the very essence of life itself (Bernstein, 1967, pp. 380-385).

Dewey's theory of knowledge is linked to Darwin's theory of evolution and to James' functional psychology. The label he picked for his philosophy, instrumentalism or experimentalism, conveys the importance evolution and functionalism had on his thinking. Every living creature, Dewey argues, must make an adaptation to its environment. Each organism has evolved its own specialized physical characteristics or instruments for accomplishing this task. The hawk is swift of wing and keen of eyesight; it is endowed with powerful talons and a sharp beak with which to catch and devour its prey. The turtle, on the other hand, has a hard shell to retreat into whenever trouble threatens. What is mankind's instrument for survival? Dewey's answer is intelligence. Mind is an instrument for solving problems and adapting the human organism to its environment. Thinking is a form of activity humans engage in whenever habitual patterns of action are disrupted. Thinking is problem-solving activity. Its function is to reestablish satisfactory relations between the organism and its environment (Feldman, 1968).

The growth metaphor can be seen in all of its glory in Dewey's ethics. Because the world is one of constant change, no fixed or attainable goals can be established as moral ideals. The reality of life is the growth process itself. To be growing is what is meant by the good. Actions are good if they contribute to growth; they are bad if they restrict or retard growth. The thief, even if he or she is not caught, cannot glory in his or her newfound wealth. Stealing is, by its very nature, an antisocial activity. Such acts always cut the individual off from the larger community. They interfere with his or her total growth (Dewey, 1959, pp. 28-29).

There are no fixed or eternal ends in Dewey's (1960) philosophy. Ends are merely means to further ends. "Every means is a temporary end until we have attained it. Every end becomes a means of carrying activity further as soon as it is achieved" (p. 124). Goals are discrete and tentative, subject to change. Dewey (1963) argues that growth provides the only legitimate criterion of moral worth. He writes in *Reconstruction in Philosophy*:

Not perfection as a final goal, but the ever-enduring process of perfecting, maturing, refining is the aim of living. Honesty, industry, temperance, justice, like health, wealth and learning, are not goods to be possessed as they would be if they expressed fixed ends to be attained. They are directions of change in the quality of experience. Growth itself is the only moral "end." (p. 177)

Dewey's work in aesthetics, though it came late in his career, cannot be ignored or dismissed as insignificant. The qualitative dimension of human experience is one of the central themes running through his entire philosophy. Dewey views works of art as being analogous to little life-worlds. They are richer, more complex and multifaceted than our attempts to assign them fixed meanings. Artistic creations blend diverse elements into an organic whole (Boisvert, 1998). Dewey (1948) sought to infuse ordinary, everyday experience with aesthetic qualities. Artistic activity "provides the pattern and model of the full and free growth of personality and a full life activity, wherever it occurs, bringing refreshment and, when needed, restoration" (p. 10).

Democracy represents the central value around which Dewey organized his social and educational philosophy. Democracy is more than a form of government; it is a universal principle which, when acted upon, produces the good society. A democratic society is like a living, growing work of art where all of the individual elements are combined into a coherent whole. Why are democratic arrangements preferred over all others? A democratic society is one that facilitates optimum growth, individual and social. In a democracy, there is complete and open interplay between competing social forces and ideas. No group is walled off or discriminated against. Individual variations are treated as precious because they furnish the means by which the whole society is able to grow. "Democratic social arrangements," Dewey (1959) argues, "promote a better quality of human experience, one which is more widely accessible and enjoyed, than do non-democratic and anti-democratic forms of social life" (p. 25).

Rarely has any professional philosopher shown as much interest in education as John Dewey (1960). He even went so far as to define philosophy "as the general theory of education" (p. 383). Dewey believed education could serve as a proving ground for testing philosophical ideas—a way of examining theory within the context of practice. The Laboratory School at the University of Chicago offered Dewey a mechanism for testing his instrumentalist philosophy; it also provided him with a rich background of experiences upon which to draw. Dewey (1960) maintained that an educational system must reflect the character of the society it serves. The industrial revolution had radically altered the nature of American life. Education had to be redesigned to reflect the emerging social order. The new school had to mirror the world from which children came. The school should incorporate within itself the principal characteristics of a model home and a miniature

community. “The school becomes itself a form of social life, a miniature community and one in close interaction with other modes of associated experience beyond school walls” (p. 418).

The problem with the traditional school, Dewey argued, was that it was designed for listening. Teachers talked; students listened. Classrooms were not organized to encourage children to actively engage in problem solving. Furthermore, there was little continuity between what the children learned in school and what they experienced at home. The school was isolated from life. This dualism—the separation of school from life—was not an inevitable consequence of schooling. Dewey (1960) believed the dualism could be resolved by building the curriculum around social occupations. Occupations offered an appropriate way for children to reproduce the work of an industrialized society. When studied within a social context, they provided convenient avenues for the study of science, geography, and the history of human culture. By making occupations the articulating center of the curriculum, the school would take on a new life and purpose. “Education through occupations consequently combines within itself more of the factors conducive to learning than any other method” (p. 361). Instruction should begin with active occupations and later proceed to an examination of the scientific materials and laws underlying the occupations. The children would be encouraged to use their minds as instruments for solving problems. “With the growth of the child’s mind in power and knowledge, it ceases to be a pleasant occupation and become more and more a medium, an instrument, an organ of understanding—and is thereby transformed” (Dewey, 1916, p. 20).

The Laboratory School attracted the attention of progressive educators, thereby placing Dewey at the vanguard of educational reform. Dewey and his daughter, Evelyn, published *Schools of Tomorrow* in 1915. The book was an immediate success, going through 14 printings in 10 years. Dewey was celebrated as one of the leaders of the progressive movement. The euphoria of the early years, however, was short-lived. By the 1930s, Dewey had become one of progressive education’s most telling critics. What disturbed him about the progressives were their unreasoning excesses. In his 1938 book, *Experience and Education*, Dewey (1959) tried to set the record straight. He warned the progressives about their own dogmatism.

An educational philosophy which professes to be based on the idea of freedom may become as dogmatic as ever was the traditional education which it reacted against. For any theory and set of practices

is dogmatic which is not based upon critical examination of its own underlying principles. (p. 10)

Dewey was also forced to rethink his position on the role of education in social reform. Early in his career he had advocated using the public schools as instruments to reform and democratize American society. Later, however, he arrived at a very different conclusion. “It is unrealistic,” Dewey wrote in 1937, “to suppose that the schools can be a main agency in producing the intellectual and moral changes, the changes in attitude and disposition of thought and purpose, which are necessary for the creation of a new social order” (Westbrook, 1991, p. 508). The defects found in the schools mirrored those found in the larger society. Schools can take part in meaningful social change only as they ally themselves with other democratic forces. They cannot on their own remodel the basic nature of American society.

Dewey (1960) viewed moral education as being synonymous with the principle of growth. Children acquire moral principles by learning how to cooperate in shared undertakings. “All education which develops the power to share effectively in social life is moral” (p. 418). Children do not acquire moral habits by listening to adults preach time-honored sermons. Moral rules are learned by entering into proper relations with others. “Interest in learning from all the contacts of life is the essential moral interest” (p. 418). The genuinely moral person is one who has formed the habit of considering how his or her actions will affect others. The moral ideal that education strives to achieve is the unified, growing individual.

Dewey’s philosophy ended where it began, with the organic model. For Dewey (1960) there is no final end to life. Individual ends and social ends are intimately intertwined. A democratic school, like a democratic society, provides the best opportunities for both the individual and the society to seek their optimum good. Education is the enterprise that supplies the conditions necessary for growth. “Since growth is the characteristic of life, education is all one with growth; it has no end beyond itself” (p. 62).

Mechanistic Models

Look around you. Chances are your gaze settles on some gadget invented by our society. We are surrounded by machines—at home, in school, on the playground— which consume our time and energy. Take a peaceful stroll down a country lane—an iPod comes jogging by. Book a vacation flight—the person seated next to you is tapping away on a laptop. Try talking with your mate—his (or her) ear is glued to a cell phone. We live in a technology dependent society.

Witness the panic that ensues when the power suddenly goes off. Is it any wonder we are partial to mechanistic models?

Mechanistic thinking has a long, illustrious history. Like most ideas, mechanism has its roots in ancient Greece. Democritus is noted for his theory of atoms. The whole world, he believed, is composed of very small particles that cannot be seen by the naked eye. Atoms are constantly bumping into one another, thus causing events to occur in the visible world. Democritus, of course, did not know about protons, neutrons, and electrons. He would have been shocked at the idea of splitting an atom. Nevertheless, his speculative science laid the groundwork for philosophical realism and the later investigations of Galileo, who introduced experimentation and measurement into science (Russell, 1954, pp. 71-73). Aristotle had maintained that heavier objects, when dropped, fall faster than lighter ones. (The average person still clings to this belief.) Galileo's experiments contradicted Aristotle's conclusions. "Galileo predicted that bodies in a vacuum fall at the same rate no matter what they are made of—an idea known as the weak equivalence principle" (Barrow & Webb, 2005, p. 63). Galileo's investigations established one of the pillars of mechanistic thinking—that everything exists in some quantity and can therefore be described mathematically (Russell, 1954, pp. 525-540).

The Enlightenment represents the fountainhead of mechanistic thinking. Newton was the godfather of eighteenth century mechanism. Newton's discovery of the Law of Gravity was a momentous feat. All of the mystery was suddenly stripped from the cosmos. The heavens were no longer ruled by God and his angels; rather, they were governed by natural law. The universe was a gigantic machine, like a perpetual motion clock, whose movements were all finely balanced by the Law of Gravity. If the universe were a clock, reasoned the Deists, then God must be a clockmaker. Since God had created the universe to run according to natural laws, he wouldn't upset everything by performing miracles. Newton's mechanism had a profound effect on economic thought as well. Adam Smith's *Wealth of Nations* capitalized on the same mechanistic model. Smith envisioned the marketplace as a vast machine regulated by the laws of supply and demand. Prudent politicians should refrain from tinkering with the machine. The best policy was one of *laissez-faire* (which evolved into the American doctrine of free-enterprise). The mechanistic metaphor found its way into political discourse. Montesquieu's *Spirit of the Laws* argued for three branches of

government—legislative, judicial, and executive—each serving as a check on the powers of the other two. The founding fathers of the United States had read Montesquieu, and they built his check and balances into the Constitution. Finally, Newtonian thinking came to influence the way we look at ourselves. La Mettrie's *Man the Machine* not only topped off the Enlightenment, but it laid the groundwork for twentieth century behaviorism (Brinton, 1965, pp. 288-318).

B. F. Skinner is a present-day example of a mechanistic thinker in psychology and education. He is the quintessential behaviorist. For a person who professed to dislike theory, Skinner (1961) went out of his way to construct an elaborate ideology complete with its own utopia, *Walden Two*. Skinner exhibits an unabashed faith in the power of science. The scientific method, he believes, can be applied to the solution of human problems. Science can lead mankind to the promise land—a planned community populated with planned people. "We need not worry about the scientific way of life," Skinner (1967) reassures us, "it will take care of itself" (p. 412). Behaviorism, in turn, offered "the most direct route to a successful science of man" (p. 401).

Skinner's behaviorism is grounded in a handful of philosophical assumptions. His primary belief is in the reality of the physical world. The universe is composed of an orderly arrangement of objects and events. All things are governed by natural laws. Every event has an external cause. There is no room for spontaneity or capriciousness in Skinner's model. All behavior, from atoms to humans, is rigidly determined. Free will is an illusion. Everyone has been conditioned to behave in exactly the way he or she is currently acting. Humans are merely the end products of a long chain of historical events occurring on this planet. Skinner's system does not provide for a God or a human soul. All that exists is the physical reality we know through science (McCue-Ascher, 1965, pp. 389-421).

Skinner's theory of knowledge, empiricism, is linked to his view of reality. All knowledge, he tells us, comes through the senses; there is nothing in the senses that was not first in the real world. Skinner, like Francis Bacon, holds that knowledge is power. Before nature can be commanded, however, it must first be obeyed. Science is the key to unlocking the secrets of nature. The experimental method can show us how to use nature to serve human purposes. Science can point the way toward building a better world.

Skinner expressed an abiding concern for the survival of the human species. Nuclear war is merely one of the many threats to our survival. Skinner

admitted he could not prove, at least through science, that humanity ought to survive. Most people, however, are willing to accept such a proposition. If we can agree on the desirability of survival, the scientific method of inquiry can be applied to all lesser values. Experiments can be conducted on a variety of model communities to see which one produces the desired consequences. Everything from infant care to nursing homes can be put to the scientific test. The most viable patterns can be integrated into the larger community (Sprinthall, et al., 1988, pp. 248-258).

Skinner's principal contribution to behaviorism lies in his theory of operant conditioning. Classical conditioning (Pavlov and Watson) held that most behavior was respondent—caused by some stimulus in the environment. Skinner, on the other hand, maintained that most behavior was operant—emitted by the organism as it acts upon the environment. In classical conditioning the organism is assumed to be passive until the desired stimulus is presented. (Pavlov's dogs did not begin to salivate until they got a whiff of the meat powder.) In operant conditioning the organism is assumed to be active. (Thorndike's kittens struggle frantically to escape from their boxes.) An operant is the kind of behavior an organism naturally tends to emit. Pigeons peck, dogs sniff, and cats sharpen their claws on your new drapes. The term operant, says Skinner (1953), "emphasizes the fact that the behavior operates on the environment to generate consequences" (p. 65).

The success of operant conditioning is contingent upon how well a response is reinforced. Reinforcement may come from any stimulus that increases the likelihood of a behavior being repeated. There are no blanket reinforcers. What is reinforcing for one person may be a complete turnoff to the next. (Some rats enjoy an electric shock to the brain.) Skinner distinguished between two types of reinforcement, positive and negative. A positive reinforcer increases the probability of a response occurring again. Food works well with hungry animals. Negative reinforcement, on the other hand, is when an organism performs a behavior in order to avoid or escape unpleasant consequences. If, for example, a rat is placed on an electric grid, it will learn to press a bar to turn off the current. The rat has learned how to escape from a negative situation. Skinner found that by manipulating the contingencies of reinforcement he could create, shape, and change behavior almost at will (Driscoll, 1994, pp. 27-63).

Skinner conducted extensive research on schedules of reinforcement. He was interested in discovering the relationship between frequency of reinforcement and the continuity of a conditioned response. His studies

showed that continuous schedules of reinforcement resulted in faster rates of learning than did intermittent schedules. Continuous schedules, however, led to rapid extinction after reinforcement was withdrawn. Intermittent schedules of reinforcement, on the other hand, gave rise to more continuous, long-term behavior (Anderson, 1995, pp. 20-24). An excellent example of a variable ratio reinforcer is a Las Vegas slot machine. People will stand for hours and feed their last quarter into such reinforcers.

Feedback is an important aspect of behavior. It tells the organism what the consequences are of its behavior. Thus, if one wishes to extinguish behavior, it is merely necessary to discontinue all consequences. When behavior is no longer reinforced, it tends to diminish or disappear. Extinction of unwanted behavior is far more efficient than punishment. Punishment only succeeds in suppressing behavior, which may crop up in a different setting. The child who is punished for being idle at school will find ways of appearing to be busy (Gage, 1998, pp. 466-467).

Skinner's (1967) interest in schooling stemmed from a visit he made to his daughter's arithmetic class. "Suddenly, the situation seemed perfectly absurd. Here were twenty valuable organisms. Through no fault of her own the teacher was violating almost everything we knew about the learning process" (p. 409). Skinner (1968) concluded that teaching, as it is generally practiced, is a very inefficient and unproductive activity. "Teacher's salaries have not kept pace with those in other professions" (p. 258). This is because "their productivity has not increased at the same rate. Many teachers today are no more productive than teachers of a hundred years ago" (p. 258). Why is teaching in such a pickle? One reason is that as a mere reinforcing mechanism the teacher is out-of-date. In order to improve the efficiency of teaching, Skinner advocated placing a teaching machine in every classroom. Teaching machines offer efficient learning. They can be designed to reinforce student behavior at appropriate intervals. Teaching machines are also an effective way of motivating students to learn more material. "The mere manipulation of the device," argues Skinner (1968), "will probably be reinforcing enough to keep the average pupil at work for a suitable period of each day" (p. 24). Skinner was optimistic about the future of teaching machines. He saw them as ushering in a new era in education. Skinner (1968) looked forward to a time when "teachers will have more time to get to know students and to serve as counselors. They will have more to show for their work, and teaching will become an honored and generously rewarded profession" (p.

110).

Skinner took a conservative view of the purpose of education. He saw formal education as a systematic effort to construct human behavior. The teacher's role in this effort was similar to that of an architect or engineer. The teacher imposed shape or form on the student's behavior. "The behavior of the student," according to Skinner (1968), "can in a very real sense be constructed" (p. 4). Teaching is largely a matter of arranging contingencies of reinforcement in order to shape desired habits of conduct. "Education is primarily concerned with the transmission of culture, and that means the transmission of what is already known" (p. 110). No culture is any stronger than its capacity to transmit itself. "It must impart an accumulation of skills, knowledge, and social and ethical practices to its new members. The institution of education is designed to serve this purpose" (p. 110).

Skinner (1968) was opposed to the use of the discovery method in teaching. Though arriving at concepts on their own may prove to be interesting to the students, "it is impossible to learn very much science in this way" (p. 110). Skinner believed it was dangerous to forgo teaching important facts and principles in order to allow students to stumble onto such information for themselves. "Great thinkers build upon the past; they do not waste time in rediscovering it" (p. 110). The prudent teacher sees that students master what it is they are supposed to learn.

Skinner's psychology grew out of the laboratory experiments he conducted with pigeons and rats. The Skinner box—a rat standing and pressing a lever in order to receive reinforcement—is symbolic of his mechanistic model of learning. Skinner believed the simple (animal behavior) could be used to explain the complex (human behavior). This purpose—to show that what is true for animals is equally true for humans—came to dominate the whole of his thinking.

Conclusion

Thinkers revel in building metaphorical castles in the air, sometimes even moving in and establish residence. Intellectuals have spent centuries erecting elaborate models. Today's scientific theories are merely the most recent examples of such mind-spinning activities. Before science, there was philosophy; and before philosophy, there was mythology. Joseph Campbell (1968) in *The Hero with a Thousand Faces* tells us that: "Religions, philosophies, arts, the social forms of primitive and historic man, prime discoveries in science and technology, the very dreams that blister sleep, boil up from the basic, magic ring of myth" (p. 3). Myth and metaphor furnish the raw materials used in

model-building. Once constructed, however, models act as hypothesis generating systems from which answers to particular questions can be deduced.

Which model to choose? No model is inherently superior to any other model. Each model is designed to serve a particular purpose. The critical question is: what purpose does the model serve? Without a purpose, model-building is a pointless activity. Take, for example, the three models under discussion. Montessori's pedagogy serves a spiritual purpose; Dewey's philosophy serves a humanistic purpose; and Skinner's psychology serves a behaviorist purpose. There is, however, a unifying question running through the writings of all three thinkers. *How* can mankind save itself? Though the question is the same, the answer proposed by the spiritual model (Montessori) differs from the one offered by the organic model (Dewey) as well as the one given by the mechanical model (Skinner).

Maria Montessori had a lofty, mystical purpose in mind. The key to understanding her thinking is located in *The Secret of Childhood*. The child, she informs us, is a "spiritual embryo" whose development is guided by an inner power. The work of the child is to construct the personality of the adult. Montessori quoted approvingly Wordsworth's saying: "The Child is father to the Man." How does the child know which personality characteristics to borrow from his (or her) parents? The child's choices are guided by an inner light. Why does the child frequently take the wrong path? Unfortunately, the home environment stifles his (or her) proper development. "The child," Montessori (1970) informs us, "has not been able to actualize his primitive plan of development because of the hostile environment he encountered in his formative period" (p. 189). How can the child be placed on the right path? Montessori believed in the virtue of work. By allowing the child the freedom to work his (or her) way through the Montessori curriculum, the damaged child can reconstruct himself (or herself). "The child," according to Montessori (1995), "is the spiritual builder of mankind, and obstacles to his free development are the stones in the wall by which the soul of man has become imprisoned" (p. 221).

Dewey was a thoroughgoing naturalist, who left no room in his system for a God (at least not in the usual sense). Dewey offers a humanistic answer to the question: How can mankind save itself? Though his thinking is scattered throughout his many works, Dewey's (1955) most direct answer is located in *A Common Faith*. Science, Dewey tells us, has become the *Novum Organum* for the modern mind. "There is but

one sure road of access to truth—the road of patient, cooperative inquiry operating by means of observation, experiment, record and controlled reflection” (p. 32). Because of the growth of modern science, formal religion is dying on the vine. This has created a social problem. Though the passing of dogmatic religion (noun) is inevitable, what will happen to the religious quality (adjective) of experience? The religious quality of experience offers a useful source of social motivation. Dewey argues that the religious quality of experience can be stripped from formal religion and fused with humanistic values. “Any activity pursued in behalf of an ideal end against obstacles and in spite of threats of personal loss because of conviction of its general enduring value is religious in quality” (p. 27). What should we feel religiously about? “There is such a thing as faith in intelligence becoming religious in quality” (p. 26). Science, democracy, and education comprise the holy trinity in Dewey’s value system. They offer mankind its best hope for salvation. Taking a religious attitude toward society’s highest values, Dewey (1955) asserts, “has always been implicitly the common faith of mankind. It remains to make it explicit and militant” (p. 87).

Skinner offers a behaviorist answer to the question: How can mankind save itself? The scientific method will show us the way. “We need not worry about the scientific way of life,” Skinner (1967) assures us, “it will take care of itself” (p. 412). Skinner was interested in applying the principles he discovered in psychology (his purpose) to the improvement of the human condition. His utopian novel, *Walden Two*, is based upon the technique of operant conditioning (Skinner, 1961). Skinner believes humanity has reached the point where it needs to make an ultimate choice: Either the

human species must change its ways or face the possibility of its own extinction. Humanity needs to gain control over its destructive tendencies. The question is not one of free will versus determinism. People have always been planned, though haphazardly. Society needs to systematically plan for the qualities it desires to see in future generations. Behavioral psychology can assist us in our experiment in social engineering. Behaviorism offers the techniques for conditioning out aggression and power-seeking, and it supplies the technology for conditioning in cooperation and rationality. “Man,” Skinner (1967) tells us, “must now plan his own future and that he must take every advantage of a science of behavior in solving the problems which necessarily arise” (p. 411).

Which model to choose—spiritual, organic, or mechanical? Whatever choice we make will depend upon the purpose or aim we have in mind. All three thinkers—Montessori, Dewey, and Skinner—addressed themselves to the same question: How can mankind save itself? Montessori, using a spiritual model, provides a mystical answer. The child, after receiving a “normalized” education, will lead humanity into a bright new future. Dewey, building on an organic model, offers a humanistic answer. Society can reconstruct itself by using applied intelligence. Skinner, operating on a mechanical model, proposes a behaviorist solution to the problem. Mankind can remold itself through the application of operant conditioning. There we have it. The fat is in the fire. Everything comes down to a question of purpose. Effort without purpose is pointless; purpose without effort is fruitless. On this point, Santayana offers us some sagely advice: “Fanaticism consists in redoubling your efforts when you have forgotten your aim” (Bartlett, 1955, p. 806).

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ROUSSEAU, THE HIDDEN CURRICULUM, AND CIVIC CONSTRUCTED EDUCATION

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Perhaps no educational treatise is subject to more controversy than Rousseau's *Emile*. Legions of educators and theorists hail the author as the inventor of childhood, the father of progressive and radical education, an early utopian, the creator of child-centered learning, and the first developmentalist, the predictor of the work of Kohlberg and Gilligan (Simpson, 1983). Carr (1980) goes so far as to declare "There is hardly any enlightened aspect of modern teaching that has not germinated from *Emile*" (p.157). Alternately, critics accuse Rousseau and *Emile* of sowing the seeds of totalitarian and authoritarian education, alienation, covert and lifelong manipulation of the citizenry, constructing the foundations of an anti-utopia, and imposing within education a production-oriented sexism which goes so far as to legitimize rape.

Whether one views Rousseau as devil or savior, the eminence granted *Emile* is unquestionable: it is the point of departure for a host of reformers, radicals, and conservatives, all who seem to find in *Emile* the rationale and justification for any number of educational agenda, from the sublime to the disturbing. When theorists get frustrated, argues Soetard (1991), "... it is to *Emile* they turn, it is always that 'dream book' that they avidly reread, as though it had not yielded all its secrets, as though it remained... a 'sealed book'" (p.433).

Does the eminence of *Emile* throughout educational theory result from some misplaced nostalgia, a credibility gained by its primacy, untainted by generations of misinterpretation and botched application? Does Rousseau's prominence as an Enlightenment thinker obfuscate our understanding of his vision?

In every stage of civilization, poets in verse and prose have delighted to depict a past truly "Golden Age," before the pressures of mere material gold have been felt. Their idyllic pictures have been beautiful, and have stimulated noble imaginations and resolves; but they have had very little historical truth... But in the responsible conduct of affairs, it is worse than folly to ignore the imperfections which still cling to human nature. (Buchholz, 1989, p.148-149)

Alfred Marshall's words warned against such nostalgia in economic thought and policy, but they also apply in assessing Rousseau and *Emile*. There is a unique twist here, though; *Emile* is so rife with paradox and even contradiction that there is no 'Golden Age' to

re-evaluate, no singular vision of *Emile*, but rather a nebulous and malleable body of ideas to be twisted and warped to fit any context. Soetard (1991):

"Then there are those, who, unable to accommodate Rousseau's antinomies, tug him in the direction that best suits them, in accordance with their own suppositions or with the social representation of a given epoch" (p.428). Rousseau himself acknowledged his proclivity for paradox, and asked the *Emile*'s readers to "... pardon me my paradoxes. When one reflects, they are necessary and whatever you may say, I prefer to be a paradoxical man than a prejudiced one." (Rousseau, Bloom, trans., 1762/1979, p.93). Are we to embrace Rousseau the educator: "The issue is not to teach him [Emile] the sciences but to give him the taste for loving them and methods for learning them when this taste is better developed. This is certainly a fundamental principle of every good education" (p.172) or are we to remain wary of Rousseau the authoritarian?

Remember always that the spirit of my education consists not in teaching the child many things, but in never letting anything but accurate and clear ideas enter his brain. Were he to know nothing, it would be of little importance to me provided he made no mistakes" (p.171)?

To see how Rousseau's ideas have been embraced, co-opted, and distorted (though the paradoxes woven throughout *Emile* all but ensure some measure of adulteration or interpretation), we must first understand those principles that make Rousseau and *Emile* so contentious. Among these are the effects of society, the student's developmental capacity, the perceived freedom and alienation of the student, and gender differences in the educational program.

"Everything is good as it leaves the hands of the Author of things; everything degenerates in the hands of man" (Rousseau, Bloom trans., 37). So opens *Emile*, and succinctly states Rousseau's attitude about society. Man's nature is not evil, argues Rousseau, but society and its institutions distort man, imposing on him a need for acquisition and a fear of death. These qualities inflame the passions and cause much of humanity's grief. However, mankind is not doomed to destruction, as "Education was to be the Ark in which humanity, as a social entity, might be saved from the flood" (Soetard, p.426). Through education, man could be learn to take his rightful place in society, even a society festering with the vices deplored by Rousseau, and through

reason, navigate a morally defensible course beneficial to society, his family, and himself. "What Rousseau is striving for, then," wrote Carbone (1985), "is a kind of compromise. Recognizing, yet fearing, the eventual necessity of Emile's entry into society, he hopes to send him forth equipped to fend off the inevitable corruption he will encounter" (p.407-408).

Rousseau was among the first to emphasize the importance of home life in the development of a child. Parents must consider the role they are to play in the child's life, and handing the child over to governesses and tutors does not absolve them of their duty. Rousseau declares "He who cannot fulfill the duties of a father has no right to become one" (p.49). He rails against overprotectiveness as well; swaddling clothes imprison the child, retarding his physical development. Suffering is inherent to living, and to prevent the child from experiencing such pains will make him overly sensitive to suffering and discomfort as an adult.

For Rousseau, good parenting also involves discerning which needs of the child are immediate, and which may be safely ignored. To respond to every cry of the child is to begin a process of distorting values that will only worsen over the child's life. To Rousseau, the newborn is vulnerable: not only to the vicissitudes of early health, but more perniciously, to the temptations of dominion. Such conditions, learned early, pollute the development of the child's understanding of the world, distorting his sense of how he is to relate to others. Because the baby is weak, both physically and communicatively, it cries out, but based on the response, it begins to learn of its power over others. The child, only days old, already learns of how to relate and manipulate:

Either we do what pleases him, or we exact from him what pleases us. Either we submit to his whims, or we submit him to ours. No middle ground; he must give orders or receive them. Thus his first ideas are those of domination and servitude (Rousseau, p.48).

This discovery on the part of the infant has two consequences: the child becomes both actor and observer; thusly alienated, the wheels of corruption are set in motion, and secondly, "...the child becomes more interested in having another person satisfy his desires than in the satisfaction of the desires themselves..." (Blits, 1991, p.399). His desires are now socially mediated, which leads to unnatural and imaginary desires. The dangers of such empowerment cannot be overemphasized: "...it does not require long experience to sense how pleasant it is to act with the hands of other and to need only stir one's tongue to make the universe

move" (Rousseau, p.68). This can only be the cause of future suffering. Before education can prepare the child to handle the perils of society, his nature has been corrupted by flawed parenting.

The relationship between tutor and student, Jean-Jacques and Emile, will be profound and determine the course of both existences. The tutor must be careful in accepting a new charge, and must evaluate his upbringing: "He who takes charge of an infirm and valetudinary pupil changes his function from governor to male nurse." The effect of such a student is doubly damning: "What would I be doing in vainly lavishing my cares on him other than doubling society's loss and taking two men from it instead of one?" (Rousseau, p.53).

Finding a proper tutor is not easily done, and Rousseau provides some guidance. It is essential of the tutor that "...he not be a man for sale. There are callings so noble that one cannot follow them for money without proving oneself unworthy of following them. Such is that of the man of war; such is that of the teacher" (Rousseau, p.52).

Emile and his tutor will be inseparable until Jean-Jacques turns Emile over to his wife, Sophie, whom Jean-Jacques has selected. The relationship between the tutor and his charge supersedes that between Emile and his parents:

Emile is an orphan. It makes no difference whether he has his father and mother. Charged with their duties, I [Jean-Jacques] inherit all their rights. He ought to honor his parents, but he ought to obey only me. That is my first or, rather, my sole condition (Rousseau, p.52-53).

What is the goal of Jean-Jacques as tutor? If, as Rousseau argues, society corrupts humanity, his goal as tutor is to eliminate the influence of society on Emile for as long as possible. This negative education will carry Emile until adolescence, when interaction with society, risks and benefits alike, will characterize the latter years of Emile's training. The essence of negative education, is that it

...is *socially* negative. It involves the reduction of pedagogy and its authority as far as possible, the reduction of the number and power of social relationships involving dependency and, as a corollary, the retardation of the development of a social will so that its development can be in progressive harmony with the acquisition of other essential intellectual and affective powers and dispositions. The general point is to avoid committing the child to an entry or involvement in any more social arrangements than are absolutely

necessary prior to the emergence of capacities essential for a person to be able to do so freely (Oliver, p.503)

Emile is not ready to handle the challenges of society; developmentally, concepts such as the future or oaths mean nothing to him. Accordingly, Oliver (1982) wrote:

In order to the gain the benefits of participating in social arrangements, one must 'contract' into them. From the moral point of view this entry into arrangements must be fully as witting and uncoercive as possible...and there are certain kinds of 'fine print' that prepubescent children could not possibly see (p.504). The child is signing *blank* contract forms, while the culture is filling in all the terms and conditions (p.506).

This inability to freely contract with society includes the institutions of religion as well: "If real religious belief is beyond the capacity of the young, there can be no obligation to faith. Conversely, absence of religious belief in the young cannot be culpable" (Darling, 1985, p. 25).

For Rousseau, two of the most dangerous outgrowths of interaction with society are the love of acquisition and the fear of death. The goal of his training of Emile will be to show him the folly of both. Man does not naturally fear death, and therefore must learn it. Man "unlearns" how to die, and has three people to blame: "It is doctors with their prescriptions, philosophers with their precepts, [and] priests with their exhortations, who debase his [man's] heart and make him unlearn how to die" (p.55). Humanity's learned response of fearing death results in two misdirected passions, neither of which addresses the reality of death (and hence, are merely palliative): superstition and religion, which allow man to evade the inevitability of death, or science, which seeks to prolong life. Emile will study religion and science, but with no misconception of their capabilities. Thus, remedying the former flaw of fearing death, the latter of acquisitiveness is also resolved. Without a fear of death, which he learns through (and not from) Jean-Jacques, Emile will begin "... to realize the inane of putting a high priority on accumulating property" (Masters, p. 561).

The influence of these and other toxic forces are most concentrated in the cities, "...the abyss of the human species..." and for Rousseau, "... it is always the country which provides for this renewal" (Rousseau, p. 59) of the human potential. Removed from the dangerous influences of cities and societies, Emile's negative education may begin. Emile is not to be trained to live in isolation, but rather to take his essential part in

society, but also does so willingly and in an informed manner.

Emile's negative education will not resemble traditional schooling, and will avoid the latter's failing of providing "...the veneer of culture, ignoring the inner man" (Buttry, 1980, p. 28). Reading will not figure prominently in Emile's education until well into his adolescence, as explained by Bloom (1979):

Books act as intermediaries between men and things; they attach men to the opinions of others rather than forcing them to understand on their own or leaving them in ignorance. They excite the imagination, increasing the desires, the hopes, and the fears beyond the realm of the necessary. All of Emile's early rearing is an elaborate attempt to avoid the emergence of the imagination which, according to the *Discourse on the Origins of Inequality*, is the faculty that turns man's intellectual progress into the source of his misery (p.7).

Rousseau would prefer illiteracy to perfunctory knowing achieved at a terrible cost: "...I would rather he never know how to read if this science has to be bought at the price of all that can make it useful. Of what use will reading be to him if it has been made repulsive to him forever?" (Rousseau, 117). He sums up: "I hate books" (p.184).

Emile's education must break from traditional schooling to promote learning, not knowing. Memorization and obscure facts distanced from the lives of students have no place in Rousseau's paradigm. In such settings, students learn only to play along with the teacher, who drowns students with

Words, more words, always words. Among the various science they boast of teaching their pupils, they were quite careful not to include those which would be truly useful to them...all studies so far from man, and especially the child, that is would be a wonder if anything at all in them were of use to him a single time in his life (p.108).

Rousseau rails against the superficiality of traditional education, as "Apparent facility at learning is the cause of children's ruin" (p.107). The risk of such schooling is that "Forced to memorize words which have no meaning to them, children learn to use words to their advantage – without understanding what the words signify" (Buttry, p.25). Such a scenario is damning to all:

The teacher therefore gets a false impression of his pedagogic achievements; the child comes to equate learning with mere skill with words; he acquires an exaggerated idea of how much he knows; and he is likely to suffer from misunderstandings which

cannot be readily eradicated (Darling, p.23)

Emile's education is structured to avoid these failings: Emile will learn to accept nothing on authority, including Jean-Jacques; his interests will guide his education. Emile will not be punished, but will only experience the natural consequences of his actions. Emile will not encounter anything that he is not developmentally and cognitively ready to digest. He will do very little book learning, especially in his younger years, and rather than mastering any specific content or disciplines, he will develop both a taste for learning and how to learn. Bloom (1979) characterizes Emile's training:

Neither passions nor dependencies should make him need to believe. All his knowledge should be relevant to his real needs, which are small and easily satisfied... His will to affirm never exceeds his capacity to prove (p.15).

"Let childhood ripen in children"

(Rousseau, 1672/1979, p.94). Providing cognitively appropriate challenges upon which Emile will hone his capacity to prove makes Rousseau an early developmentalist. Emile is removed from society because he cannot freely contract to be a part of it; it only follows that his education will progressively prepare him to enter society willingly, cognizant of both rights and responsibilities. If we ignore the developmental capacities of children, Rousseau argued, "... we shall produce precocious fruits which will be immature and insipid and will not be long in rotting (Rousseau, p.90). To facilitate this, Emile's environment is carefully regulated by Jean-Jacques: he will confront nothing that is beyond his comprehension. Any other course of action would be illogical: "Nothing is less sensible than to want to substitute ours [way of seeing and knowing] for theirs, and I would like as little to insist that a ten-year-old be five feet tall as that he possess judgment" (Rousseau, p. 90). Jean-Jacques advises that the tutor must "Restrict, therefore, the child's vocabulary as much as possible. It is a very great disadvantage for him to have more words than ideas, for him to know how to say more things than he can think" (Ibid., p.74). Most importantly, as Emile cannot engage in moral decision making, this portion of his education must be put off as long as possible. Children

...ought to do nothing with their soul until all of its faculties have developed, because while the soul is yet blind, it cannot perceive the torch you are presenting to it or follow the path reason maps out across the vast plain of ideas, a path which is so faint even to the best of eyes (Ibid., p. 93). Devoid of all morality in his actions, he can do nothing which is

morally bad and which merits either punishment or reprimand (Ibid., p.92).

To accomplish these myriad tasks of limiting what confronts Emile and to what degree, the tutor must completely construct the world around Emile. As we will see, Emile studies only those things that interest him, and it is this characteristic that earned Rousseau his patrimony as the father of progressive education. However, the freedom around Emile is largely illusory, inasmuch as his tutor has created it, making Rousseau perhaps the 'flawed parent' of progressive education (Walter, 1996, p. 272). Jean-Jacques must be a masterful planner to keep his machinations from Emile, and may not fall back on authority to gain Emile's compliance: "Command him nothing, whatever in the world it might be, absolutely nothing. Do not even allow him to imagine that you might pretend to have any authority over him..." (Rousseau, p. 91). This orchestration must be done seamlessly:

The coincidences which constitute his educational programme appear to him as the product of some natural and therefore necessary process, never as the result of the meticulous planning of his tutor. Emile is convinced to the end that he acts autonomously and that his decisions are his own, he is given no opportunity[sic] whatsoever to put an end to his alienation; his conditioning is a total one (Rosenow, 1980).

The irony of artificially creating an environment where actions and consequences appear as 'natural' is just another of the many paradoxes woven into the fabric of *Emile*.

Constructing Emile's world so thoroughly that Emile encounters none of society's corrupting influences while providing a continuum of experiences that are cognitively appropriate and maintaining the atmosphere of freedom is a tall order, but all three elements are essential. Rousseau warns "You will not be the child's master if you are not the master of all that surrounds him" (Rousseau, p.95). That Emile thinks himself free is central; for Rousseau, this ensures his receptivity and docility: "There is no subjection so perfect as that which keeps the appearance of freedom." "Doubtless" continues Rousseau, "he ought to only do what he wants; but he ought to want only what you want him to do. He ought not to make a step without your having foreseen it; he ought not to open his mouth without your knowing what he is going to say" (Rousseau, p.120).

Jean-Jacques controls Emile's world, yet Emile believes himself to be completely free. How is Emile, then, to learn if he accepts the authority of no one? Experience is to be Emile's teacher, and consequences

his report card. For the tutor,

...in everything your lesson ought to be more in actions than in speeches; for children easily forget what they have said and what has been said to them, but not what they have done and what has been done to them (Rousseau, p.99-100).

Regardless of Emile's conduct, Jean-Jacques need never lose his temper, but merely must let Emile's actions follow with their natural consequences:

He breaks the furniture he uses. Do not hurry to replace it for him. Let him feel the disadvantage of being deprived of it. He breaks the windows of his room; let the wind blow on him night and day without worrying about colds, for it is better that he have a cold than be crazy. Never complain about the inconveniences he causes you, but make him be the one to feel those inconveniences first. (Rousseau, p. 100) ...punishment as punishment must never be inflicted on children, but it should always happen to them as a natural consequence of their bad action (Rousseau, p. 101).

Learning to suffer is part of Emile's education, and Rousseau reminds us to "...let the child know how to be sick" (Rousseau, p. 55). Though Emile encounters no concepts he cannot understand, Rousseau does not count pain among those to await further cognitive development. Not learning to endure pain produces distorted values in humans, and distorted humans produce distorted societies. Emile will suffer, with the blessing of Jean-Jacques: "Far from being attentive to protecting Emile from injury, I would be most distressed if here were never hurt and grew up without knowing pain. To suffer is the first thing he ought to learn and the thing he will most need to know" (Rousseau, p.78). This is not suffering in vain, but rather a price paid: "The well being of freedom makes up for many wounds. My pupil will often have bruises. But, in compensation, he will always be gay" (Ibid., p.78).

The goal of Emile's education is produce a man capable of willingly and knowingly participating in society. The paradoxes which permeate the *Emile* make evaluating it a subjective exercise at best, for the very values that make it progressive are those to be employed in an authoritarian and totalitarian fashion. Walter (1996) wrote "Radicalism, like beauty, may be in the eye of the beholder" (p.262). We must now turn our attention to evaluating the effectiveness of Emile's education, and the criticisms leveled at it and Rousseau. The major critiques of Rousseau and Emile focus on alienation, gender bias, and developmentalism.

The key element in evaluating the freedom afforded Emile by Jean-Jacques is understanding the alienation

which is its result. Emile is blissfully ignorant of the planning and manipulation of Jean-Jacques; critics differ as to whether this ignorance is Rousseau's gift to progressive educators or to would-be totalitarians.

Rousseau isolates Emile from society, because ...the framework of society alienates man from himself; his consciousness is shaped by a system of conventions and ideologies which paralyses his critical thinking and makes him accept social reality unquestioningly; uniform and unalterable rules of conduct force him into a conformistic behaviour and suppress his individual personality (Rosenow, p.212).

What is remarkable about this is that both Rousseau advocates and critics accept this; where they differ is whether this is a virtue or a sin. Rousseau wants Emile to understand his limitations and his place within society, and to avoid challenging this natural order of things: "Remain in the place which nature assigns to you in the chain of being. Nothing will be able to make you leave it" (Rousseau, p.83). Or, as Rosenow declares, "...one of Rousseau's main aims is to make Emile realize the limits of the possibilities open to him. That is why Emile realizes as a grown up man that he only desires what is and that he should never fight against fate" (p.215). That resignation is actually nascent freedom leads Blits (1991) to comment "...the crucial connection between Rousseau's paradoxes and his pedagogy lies in the fact that while his paradoxes are meant to show our fundamental limitations as human beings, the core of his pedagogy consists in our learning to accept such limitations" (p.403).

Emile's education has been structured to prevent the sowing of the seeds of distorted passions, of acquisitiveness, of fear of death, and unnatural and unattainable goals. The consequence is that "The education that returns man to his natural self necessarily denatures of depersonalizes the self" (Blits, p. 398). But this elimination of the individual Emile, paradoxically, creates the ideal societal Emile, which is Rousseau's goal from the start:

...as a result of all this Emile gains one basic advantage which Rousseau considers worth any price: he is at one with himself and he has no conflicts whatsoever. He has no desires. He desires no property, since he has learned property subjugates and that ownership implies dependence. He does not desire to be honoured and respected, since he knows this implies his subjugation to public opinion. He does not desire power, since he knows it means dependence on his subjects. Emile has no ambitions whatsoever, he does not want to reform the social

order, and he has no wish to improve or educate men: he accepts reality as it is... (Rosenow, p.220).

It is important to remember that Emile received his negative education to prevent society from corrupting him, but at the same time Emile can only develop morality within society. The isolation of the country may allow Emile to grow, but to reach his human potential, and indeed for all of humanity to achieve its potential, requires society: "... people are good or innocent in a nonreflective manner in the state of nature, but virtue, which is contingent on a reflective awareness of morality, is, like freedom, attainable only in a social setting" (Carbone, p.406). Emile, despite (or rather, because of) the machinations of Jean-Jacques, is free to assume his role in society; his freedom is normative: "True freedom is the freedom to do that which should be done" (Ibid, p. 406). Emile's alienation will permit him to be a citizen, not only a man, and this justifies his systematic depersonalization at the hands of Jean-Jacques: "... it is necessary to deprive man of his native powers in order to endow him with some which are alien to him, and of which he cannot make use without the aid of other people" (Rosenow, p.217).

Emile's normative freedom is an expression of the depersonalized alienation of his education. He is free to be a man of society because individually, he has no desires to corrupt what is best for humanity. The crucial distinction here is between individual and general will. What is best for a society is not the amalgam of individual desires, but, if individual desire is eliminated, what each individual desires must therefore be what is best for the society:

The will of all, consisting merely of the sum of individual wills, is subject to error, whereas the general will- being only that part of the will of each which is truly concerned with the public interest- is never in error, provided that it is properly informed (Ibid., p.405).

The laws that each citizen must obey and that seem to limit individual freedom are enactments of the cool, objective deliberations about the common good. Thus, in obeying the laws of the state, each citizen governs himself (Martin, 1981, p.366).

The paradoxical nature of Rousseau reigns supreme here, as both his advocates and detractors alternately cite this alienation as the *Emile's* most virtuous or damning element. Regardless of one's orientation, there is an eerily totalitarian element in this concept, one that finds a voice in O'Brien's breaking of Smith in George Orwell's 1984:

The individual only has power in so far as he ceases to be an individual. You know the Party slogan

'Freedom is Slavery.' Has it ever occurred to you that it is reversible? Slavery is freedom. Alone- free- the human being is always defeated. It must be so, because every human being is doomed to die, which is the greatest of all failures. But if he can make complete, utter submission, if he can escape from his identity, if he can merge himself in the Party so that he *is* the Party, then he all-powerful and immortal (Orwell, 1949, p.218).

Clearly, Rousseau's malleability leaves room for abuse. The essential element in moderating and guiding this training (or abuse) is the tutor:

... Jean-Jacques represents the general will, the spirit of the laws: he is nobody but the legislator of the 'Social Contract,' the one whose role is to educate and shape man and transform him into a citizen, into one who totally identifies himself with the general will (Rosenow, p. 215).

Despite the myriad obfuscations of the *Emile*, one element emerges as a decidedly lucid bone of contention for critics and advocates alike: the education and training that Sophie, who is to be Emile's wife, receives. Rousseau's directives "... about the education of girls constitute considerable potential embarrassment" (Darling, 1994, p. 122). The common criticism leveled at Sophie's education is that it is, in effect, the reverse of Emile's. Sophie is granted little freedom; to acclimate her to irritation, she is to be interrupted regularly; she should receive small rewards for good work; she should learn about religion without questioning. Emile's future is open: "Let my student be destined for the sword, the church, the bar. I do not care. Prior to the calling of his parents is nature's call to human life. Living is the job I want to teach him... He will, in the first place, be a man" (Rousseau, p. 41-42); Sophie's is not. She does not exist as herself, for she "... can neither be a citizen in Rousseau's sense nor free in the sense of being an autonomous person" (Martin, p.366). She is to serve Emile. Darling (1986) commented on this most egregious paradox of Rousseau:

It is certainly curious that while in other contexts Rousseau is very much alive to the power of environmental influence and the likelihood of children acquiring ideas which are prevalent in society, his explanation of girls' interest in sewing is given in terms of instinct and a 'grand design'" (p.35).

While advocates view Sophie and Emile as complements, the relationship, particularly its sexual element is not between equals. For Darling (1994), intimacy between Emile and Sophie represents the violation of all the principles that girded Emile's

training:

The pleasure, or the anticipation of pleasure, is partly due to the contrast between one knowledgeable party and one ignorant party, which reinforces the imbalance of power enjoyed by the husband/teacher. For Rousseau, the ignorant young wife is educationally inexperienced, a cognitive virgin, ready and willing to cooperate in the loss of her innocence. Her husband is going to do to her what no one else has done: teach her! Of course, it is highly convenient for the male that the female is in this ignorant state. Without prior learning she has no basis for challenging what he tells her. She has no stock of pre-existing ideas which might be awkwardly at odds with her husband's view. (p.128).

Martin (1981) reconciles the opposed upbringings of Sophie and Emile by identifying both as results not of a growth model of education, but of a production model of education. Sophie's education is marked by the same contradictions and paradox that define Emile's, but without the hidden machinations that keep Emile ignorant of his tutor's manipulations:

A growth interpretation of Emile cannot account for the fact that Emile's tutor is supposed to manipulate and control him, even when he is removed from the corrupting influences of society. Rousseau's manipulative principle, which clearly governs Sophie's education as well as Emile's, constitutes an anomaly for the conception of the educator as gardener. Emile's tutor is to produce an end product along predetermined specifications, the principle that the educator should give the pupil the illusion of freedom- all the while controlling carefully what the pupil learns- is no longer anomalous, but is exactly what one would expect of an educational theory which tells the teacher to be humane but gives the teacher a hidden agenda. (p.370).

Another criticism of Rousseau and *Emile* surrounds the developmental quality of Emile's learning. One of the features of Emile's world is that he never encounters anything that he is not capable of understanding. In this way, every choice is fully informed. Critics find

Rousseau dogmatic in this all-or-nothing cognition. The result of such thinking can only be limiting (Winch, 1996, p. 416). The utility of such systemic underestimation of children is to limit uncertainty, but is not a quality of progressive education. Darling (1985) condemned Rousseau's doctrinaire approach to cognition; for Darling, not knowing is the key to learning:

I have an imperfect grasp of some concepts I invoke in my professional life- mind, intelligence, education. And in one's private life the notion of love is as hazy as it is central. The element of uncertainty surrounding such talk does not render these concepts useless... But it would be perversely limiting to refuse to employ such ideas, or to decide not to interest ourselves in them until we fully understood them... There is something badly misplaced about Rousseau's pride in the alleged absence in the fifteen-year-old Emile of anything that is 'half-known.' Life is full of things that are half-known, and education is the business of trying to get a better grasp of them (p.32).

What fascinates us about the *Emile* is its promise: the reformation and reconstruction of society can begin soul by soul, provided total environmental and cognitive control is feasible. When viewed as progressive gospel, its futility is manifest. It is not a blueprint. It is a fairy tale; entertaining, joyous, triumphant, and impossible. Its fantasy is its malleability, and the root of its longevity. We see in it what we want to see because it is so rife with paradox, so ambiguous in its prescriptions. In the end, however, it is neither a manual for the redemption of education nor the handbook for the subjugation of the masses. *Emile* reminds us that education is about the interaction between individuals, about passion and delight, about action and consequence, and of the potential of each human spirit to blossom into beauty that helps each of us to develop. If we can take these ideas from the *Emile*, then Rousseau's legacy may be preserved as neither progressive nor authoritarian, but human.

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INTELLECTUAL INDEPENDENCE AS AN ELUSIVE EDUCATIONAL AIM

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Abstract

The freedom to think, expand thoughts through learning, defend and communicate thoughts to others, many assume is granted to everyone in America. The educational setting is lauded as the bastion for intellectual independence. Educators like to consider themselves independent thinkers, capable of formulating ideas into concepts without fear of oppression or coercion. They seek to instill in their students the power of intellectual independence. Have the ideas of intellectual independence and academic freedom expressed by John Dewey, Virginia Woolf, W.E.B. Du Bois, Jane Roland Martin and others been attained or are they still fleeting? This article will pursue the definition of intellectual independence, the factors necessary to attain intellectual independence and how the historical barriers to intellectual independence might still be evidenced today.

Introduction

Since the time of Socrates and Plato, humans have contemplated the importance of ideas and have shared those ideas to varying degrees with those who would listen, sometimes under the threat or reality of death or dishonor. For his insistence on questioning everything and corrupting the young men of Athens with his ideas, the Athenian court sentenced Socrates to death, thereby denying him intellectual independence. That progress has been made toward the achievement of intellectual independence is evident, yet unarguably it remains elusive to segments of society. Indeed the barriers of one generation have little relevance to those that follow. Intellectual freedom issues of today are being bantered in arenas seldom considered and concerning social issues that have not been discussed nor resolved previously.

The educational philosophy of AAUP co-founder John Dewey, the values of noted scientist Albert Einstein, ideas concerning barriers to intellectual independence held by Virginia Woolf and W.E.B. DuBois, and the status of women in the United States as espoused by Oklahoma Status on the Commission of Women past chair Rebecca Kennedy all bring perspectives of intellectual independence as it exists in the United States today. Of specific interest are ideas concerning what is necessary to achieve intellectual independence and why it is important to have that autonomy. There is evidence that intellectual independence is gaining more universal acceptance in

the United States but it remains under attack. Barriers continue to exist that deny people the attainment of intellectual independence. There are limits to intellectual independence that restrict certain aspects from specific segments of society. While these limits are consistently tested and expanded, the ebb and flow represents the prevailing attitude in society and indicates when there has been a societal change or paradigm shift.

What is Intellectual Independence?

The freedom to think, express thoughts, expand thoughts through education and learning, defend thoughts and communicate thoughts without fear of ostracism or retaliation are all necessary to attain intellectual independence.

Perhaps the most ardent defenders of this precept can be found in the realm of higher education. In 1940, the American Association of University Professors (AAUP) and Association of American Colleges and Universities agreed upon a restatement of principles set forth in the 1925 Conference Statement on Academic Freedom and Tenure. This restatement became known as the 1940 Statement of Principles on Academic Freedom and Tenure.¹

The statement on academic freedom is as follows:

ACADEMIC FREEDOM

1. Teachers are entitled to full freedom in research and in the publication of the results, subject to the adequate performance of their other academic duties; but research for pecuniary return should be based upon an understanding with the authorities of the institution.
2. Teachers are entitled to freedom in the classroom in discussing their subject, but they should be careful not to introduce into their teaching controversial matter which has no relation to their subject. Limitations of academic freedom because of religious or other aims of the institution should be clearly stated in writing at the time of the appointment.
3. College and university teachers are citizens, members of a learned profession, and officers of an educational institution. When they speak or write as citizens, they should be free from institutional censorship or discipline, but their special position in the community imposes special obligations. As scholars and educational officers, they should remember that the public may judge their profession and their institution by their utterances. Hence they should at all times be accurate, should exercise appropriate restraint, should show respect for the opinions of others, and should make

every effort to indicate that they are not speaking for the institution.

While these freedoms are of unquestionable necessity in seeking truth, daring to doubt and considering alternatives in the world of academe, they are only a part of intellectual independence. Although academic freedom is a component of intellectual independence, it does not encompass the whole of the concept because it is relevant primarily in the academic arena. It does, however, provide significant protection for those operating within the formal education environment. As important as academic freedoms are, they still fail to provide complete freedom to exercise unfettered intellectual independence.

The Value of Intellectual Independence

In *Experience and Education*, John Dewey wrote: “The only freedom that is of enduring importance is freedom of intelligence, that is to say, freedom of observation and of judgment exercised in behalf of purposes that are intrinsically worth while.”² Dewey believed that intelligence and the ability to use it, was to be valued above all. He further states that without intellectual freedom there can be no assurance of normal growth. Dewey also believed that all genuine education comes from experience but not all experiences are educative. He labeled as mis-educative, any experience “which has the effect of arresting or distorting further experience”.³ This action would limit the attainment of intellectual independence and potentially stifle the growth of the learner.

Albert Einstein wrote, “The satisfaction of physical needs is indeed the indispensable precondition of a satisfactory existence, but in itself, it is not enough. In order to be content, men must also have the possibility of developing their intellectual and artistic powers to whatever extent accords with their personal characteristics and abilities”.⁴

Both Dewey and Einstein recognized the importance of intellectual independence and higher-ordered thinking in completing the value of human existence. They both realized that without it, the lives of mankind were far less than they could be.

The Requirements of Intellectual Independence and the Barriers to Achieving It

To relieve the individual of constraints on thinking and expression of those thoughts, several requirements have been posited, among these are financial independence, freedom from family and reproductive demands, time for intellectual pursuits, access to education and freedom from ridicule and scorn.

On occasion the provisions of intellectual independence have been applied selectively for specific

groups. Virginia Woolf, writing in England in the mid-twentieth century, declared it necessary for the daughters of educated men to have equal access to education and to have the ability to earn a living without committing “adultery of the brain”,⁵ which occurs when they are required to write for the sake of money. This could be expanded to include any occupation in which a person is required to prostitute their intellectual ability in exchange for the necessities of living. A similar argument could be made for anyone who works in a 21st century, middle-class American environment that constrains or disallows disagreement. Virginia Woolf set forth financial independence as a requirement that precedes intellectual independence. The financial and education status of women in the United States is more hopeful than that in England in the time of Virginia Woolf, but women remain less than equal. Most of the wealth in the United States is controlled by men. According to Dr. Rebecca Kennedy, past-president of the Oklahoma Commission on the Status of Women, until women are able to control a more equal share of wealth, they will remain at the mercy of men. They will have lesser paying jobs, fewer alternatives for careers, less influence on the affairs of government and less influence in the board rooms. Women’s role will remain that of second class citizens.⁶ Life may be different than in the days described by Virginia Woolf but it remains less than it can be. The good life is within sight but out of reach

Another requirement for intellectual independence is adequate release from reproductive responsibilities. While few, if any, would resort to the assignment of reproductive tasks in society modeled after those identified by Socrates as best suited to those jobs as determined by what Jane Roland Martin called his Postulate of Specialized Natures,⁷ there is a need for release from those reproductive responsibilities in order to have time to pursue intellectual activities. While reproductive responsibility has historically been assigned primarily to women, intellectual independence is not something withheld from women only. Ever increasing numbers of couples share the reproductive responsibilities necessary for their family units. Albert Einstein stated that man should not have to “work to such an extent for the necessities of life that he has neither the time nor strength for personal activities”.⁸ He further stated that “only if outward and inner freedom are constantly and consciously pursued is there a possibility of spiritual development and perfection and thus of improving man’s outward and inner life”.⁹ Clearly, Einstein saw intellectual independence as tantamount to spiritual development. Time to think,

reflect and reason is required in order to attain it.

Any group that is subject to subservience by a dominant class or group is likely to experience inequality and coercion. W. E. B. Du Bois, in his poignant and compelling book, *The Souls of Black Folk*, tells of the lives of black people living in the hills of Tennessee in the late 1800s. Of particular interest to Du Bois was a young lady named Josie who was aware of her ignorance and wanted to go away to school. She was frustrated at every turn by her sense of responsibility to her family and the necessity she felt to take care of their needs. She bought a sewing machine and was able to make \$4 per month doing work for others. In addition to this productive work, she had the primary responsibility for the reproductive work of raising her siblings. As Du Bois writes, "She seemed to be the centre of the family; a little nervous and inclined to scold, like her mother, yet faithful too, like her father. She had about her a certain fineness, the show of an unconscious moral heroism that would willingly give all of her life to make life broader, deeper and fuller for her and hers."¹⁰

Stories such as hers were repeated often in the lives of the hill people. They were the victims of unscrupulous white people who would accept the black folks' labor and then refuse to pay them a fair wage. They were the victims of false acquisitions which couldn't be refuted because of the color of their skin and their condition of poverty. They were the victims of violent treatment from other blacks, such as a wife-beating husband, from which there was no escape but to return to the family. It is certain that to achieve intellectual independence, a person must not be fearful of physical harm due to their thoughts, ideas and opinions.

Du Bois found among these people a "half-awakened common consciousness, sprung from common joy and grief, at burial, birth or wedding; from a common hardship in poverty, poor land and low wages; and, above all, from the sight of the Veil that hung between us and Opportunity. All this caused us to think of thoughts together; but these when ripe for speech, were spoken in various languages."¹¹ The pressing need for a means to provide sustenance drives personal expression inward. Even though these people might have had some basic personal choices, they were so dependent on the dominant class and yet not far enough removed from actual slavery to freely express themselves. They did not experience intellectual independence. Many of the same conditions experienced by DuBois at the beginning of the twentieth century still existed in the 1960s and were exhibited by the civil rights struggles in the south. While tremendous progress

has been made to eradicate these conditions, pockets of poverty and ignorance still exist and in those settings the impact on intellectual independence is much the same.

If a person has financial independence, freedom from reproductive responsibilities, access to education and learning and a place and time to practice intellectual activities, they would appear have the basics required to achieve intellectual independence and the struggle to attain them could be considered successfully concluded. That, however, is not the case. While generations of Americans have moved ever closer to the ideal, issues still present themselves as barriers to the attainment of intellectual independence.

Intellectual Independence Issues Today

Intellectual independence struggles continue in the United States today. Some of the battlefields are very familiar while others are new territory. The precepts of the First Amendment to the Constitution have been interpreted and reinterpreted over and over for more than two hundred years.

Issues such as library censorship continue to be items of much discussion and controversy. The American Library Association was founded in 1876 and adopted a Library Bill of Rights in 1948 and reaffirmed it in 1996. They advocate intellectual freedom, an idea similar to intellectual independence, and define it as the right of all individuals to seek and receive information without restriction. Today libraries are embroiled in a relatively new focal point for protest. Many public libraries, including the Oklahoma City Metropolitan Library System are being challenged to remove "books having homosexual and other inappropriate age-related sexual content" from the children's section of the library and place them in the adult section of the public libraries.¹² Similar challenges are becoming commonplace nationwide. Censorship according to age involves risks of mis-education as presented by John Dewey.¹³ Dr. Susan Birden in *Rethinking Sexual Identity in Education*, points out that compulsory heterosexuality leads to tyranny and abuse and therefore, mis-education.¹⁴ Intellectual independence is impossible in this arena if tyranny and abuse persist.

The internet brings a new set of challenges in regard to intellectual independence. Is it ever proper to "filter" internet use? Who, if anyone, is best able to decide what should and shouldn't be allowed? Is unlimited access for the all users of the internet on the college or university campus necessary to attain academic freedom? The University of Oklahoma became a test case for this premise in 1997 in the Bill Loving v. David Boren case in which the United States District Court for the Western District of Oklahoma found for the defendant,

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President Boren. President Boren was sued because the University of Oklahoma maintained two news servers and restricted access on one of them. Server "A" allowed access to only those news groups that had not been disapproved by the University and it was open to all users. Server "B" allowed access to all news groups but restricted the users to those over eighteen years of age who accepted specific terms concerning its use. It was to be used only for academic and research purposes. The court determined that the OU computer and internet services do not constitute a public forum and that the actions of the University did not violate the First Amendment.¹⁵ New methods of communicating and disseminating information will undoubtedly bring new challenges to be resolved.

Other issues leading to litigation and proposed legislation involve the charge that some higher education faculties use their classrooms to promote a particular political agenda.¹⁶ Lawmakers in fourteen states have introduced bills this year that would limit what instructors can discuss in class and to provide grievance procedures for students who take offense.¹⁷ Several states are currently considering the adoption of an Academic Bill of Rights. Students have founded the Students for Academic Freedom organization to promote these bills which purportedly protect both faculty and students from personal political agenda and ideological biases. In June 2005, the American Council on Education and more than two dozen other higher-education groups issued a statement which listed five principles on academic rights and responsibilities¹⁸. The issue appears to be getting closer to resolution.

Victor Davis Hanson, in an article he wrote for the Chicago Tribune, questions the value of tenure, a sacred cow in academia. He states that the rationale is that higher education should allow unfettered inquiry and

that only by sheltering professors from the storm of politics will they be bold enough to challenge their students to question orthodoxy. He argues that this isn't happening. Indeed he submits that "the university has not delivered a better-educated student, or a more intellectually diverse and independent-thinking faculty. Instead it has accomplished precisely the opposite".¹⁹

Conclusion

The debates concerning academic freedom, intellectual freedom and intellectual independence have continued for over two thousand years. The arenas and the subjects have changed but basically it remains a debate pertaining to the freedom of individuals to think, expand thoughts through learning, defend and communicate thoughts to others without restriction and fear of reprisal. The challenges of today in regard to electronic learning access are not unlike the arguments that caused the American Library Association to band together in 1876. Both are concerned primarily with the rights of individuals to read and write without restriction.

Attitudes remain fluid and dynamic as society deals with traditional barriers to intellectual independence such as the responsibility for reproductive functions, and earning the wealth needed to provide basic human physical needs while still finding the time and place to practice intellectual independence. Again, the paradigm has shifted and continues to move, first in one direction and then the other. The current migration toward ultra-conservatism in America is once again redefining barriers and obstacles.

Complete and total intellectual independence has always been elusive. Seemingly unattainable in reality, the quest for it may be what makes life meaningful and worthwhile. Many people have sacrificed much in its pursuit.

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IMPROVISATION AND THE CREATION OF A MORAL COMMUNITY IN THE CLASSROOM: A DIALOGUE

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Community cannot be produced simply through rational formulation nor through edict. Like freedom, it has to be achieved by persons offered the space in which to discover what they recognize together and appreciate in common; they have to find ways to make inter-subjective sense. (Greene, 1995, p. 39)

In his book, *John Dewey and Moral Imagination: Pragmatism in Ethics* (2003), Stephen Fesmire uses ensemble jazz improvisation as a metaphor to illustrate the collective nature of moral experience. Expanding on Dewey's concept of moral imagination, he discusses several ways in which the metaphor of improvisation can enrich our understanding of the imaginative nature of moral deliberation. Likewise, in "Creative Teaching: Collaborative Discussion as Disciplined Improvisation (2004)," R. Keith Sawyer uses the metaphor of dramatic improvisation to illustrate the collaborative and reciprocal nature of constructivist pedagogy. In this paper, I construct a dialogue between these three voices, Greene, Fesmire, and Sawyer, by examining their concepts of improvisation as a metaphor for a collaborative classroom community that creates new possibilities and new meanings through coherent, collective, and disciplined thinking; interdependency and reciprocity; and mutual intuitiveness and attentiveness, or what Greene refers to as "wide-awakeness" (1995, p. 35). Finally, I explore the implications of the improvisational metaphor for pedagogy as I envision the classroom as an ethical community that "ought to be a space infused by the kind of imaginative awareness that enables those involved to imagine alternative possibilities for their own becoming and their group's becoming" (Greene, p. 39).

When speaking of community, I am not referring to the traditional notion of a community as a closed, self-interested, homogenous group. Derrida (1997, pp. 106-109; 1992, p. 29) provided a valuable critique of this notion, saying that a community of sameness and conformity is usually enclosed to keep out otherness. This traditional notion of community does not reflect the uniqueness and diversity of which Greene speaks (1995, pp. 155-185). However, uniqueness and diversity are exactly what is desirable in a jazz ensemble; not only is the diversity of instruments desirable, but also desirable is the uniqueness of each musician's performance style and practices which the musician displays after considering multiple possibilities that are limited only by time, ability, or imagination. In this manner, improvisation becomes multi-vocal, with each musician's contribution and perspective receiving equal value rather than all contributing to one "correct"

outcome. Sawyer (2004) refers to this multi-vocal process as *collaborative emergence* (p. 13). As he explains, "Improvisations are *emergent* because the outcome cannot be predicted in advance, and they are *collaborative* because no single participant can control what emerges; the outcome is collectively determined by all participants" (p. 13). Legendary jazz pianist, Bill Evans, reinforced this idea in an interview with Gene Lees published in 1988: "The music comes from the moment, it is spontaneous, it exists at the time it is created" (Lees, in Gottlieb, 1996, p. 426).

The outcome of this collaborative emergence, however, is not the result of anarchy and chaos. It doesn't happen as haphazardly as it may sound. Fesmire (2003, p. 96) uses a quote by Charles Mingus as reported by Kernfeld (1995, p. 119) to express this most succinctly: "You can't improvise on nothin' man; you gotta improvise on somethin'." Sawyer (2001) explains this by stating, "Jazz ensembles improvise using the framework of a familiar song; ...improvisation works because all participants have internalized many shared conventions" (p. 16). As Fesmire says, "Ironically, jazz may generally be even more organized and continuous than moral experience. This conceptual structure contributes to its richness and coherence as metaphor... beauty in improvisation emerges as members revel in supporting others, not when they jockey for a solo" (p. 94). Fesmire states further:

But coordinated impromptu thinking is difficult. Jazz pianist, Bill Evans, discusses the challenge of group improvisation on new material, observing of his celebrated collaboration with Miles Davis on the album, *Kind of Blue*: "Aside from the weighty technical problem of collective coherent thinking, there is the very human, even social need for sympathy from all members to bend for the common result. (p. 94)

When this tension occurs in the classroom, Sawyer (2004) recognizes the need for both organization and flexibility when he states: "Creative teaching is *disciplined* improvisation because it always occurs within broad structures and frameworks. Several researchers (Borko & Livingston, 1989; Brown & Edelson, 2001; Erickson, 1982; Gershon, 2002; Mehan, 1979; Simon; 1995; Yinger, 1987) have noted that the

most effective classroom interaction balances structure and script with flexibility and improvisation” (p. 13). As he explains:

When teachers organize collaborating groups of students, they face a tension familiar to improvising ensembles: between the need for pre-existing structures and the need to leave flexibility for collaborative emergence to occur. Research (Azmitia, 1996; Cohen, 1994) has shown that the most effective collaborating groups are those that are partially structured, in careful ways, by the teacher (p. 17).

In addition, constructivist teachers must be skillful at managing the collaborative group. The teacher must organize turn-taking, timing and sequencing of events, and other participatory aspects of the collaboration. The teacher must also have a high degree of what Sawyer calls *pedagogical content knowledge* because he will be required “to notice and comment on connections among students and with the material” (p. 15).

Perhaps the first principle of constructivist pedagogy is that learners co-construct their own learning and co-construct the meanings they gain from that learning. As Sawyer (2004) points out, both Vygotskian socioculturalists and neo-Piagetian social constructivists make the claim that knowledge is learned through group collaboration (p. 14). He quotes Erickson (1982, p. 153) on collaborative learning: “Talk among teachers and students in lessons... can be seen as the collective improvisation of meaning and social organization from moment to moment” (p. 14). Sawyer explains further:

Such talk is open-ended, is not structured in advance, and is an interaction among peers, where any participant can contribute equally to the flow of interaction... as children are allowed to experiment, interact, and participate in the collaborative construction of their own knowledge. (p. 14)

Using the metaphor of the jazz musician as moral agent, Fesmire (2003) explains the interdependency and reciprocity that is required in order for this collaboration to occur:

A jazz musician . . . takes up the attitude of others by catching a cadence from the group’s signal while anticipating the group’s response to her own signals. Drawing on the resources of tradition, memory, and long exercise, she plays *into* the past tone to discover the possibilities for future tones in the way moral imagination enables us to see the old in terms of the possible. (p. 94)

Although Fesmire does not restrict his discussion to education and the classroom, both Fesmire and Sawyer echo Greene’s vision for an ethical, collaborative

community where all voices are heard, the interdependency of the group is acknowledged and celebrated, and meaning is co-constructed rather than being the result of a rational edict. As Greene (1995) states, “Community is not a question of which social contracts are the most reasonable for individuals to enter. It is a question of what might contribute to the pursuit of shared goods, what ways of being together, of attaining mutuality, of reaching toward some common world.” (p.39).

The ability to improvise in an ensemble - whether in music, drama, dance, or the classroom - is an intuitive skill that requires participants to be always alert to the possibilities created by the other members of the ensemble. All members must be attentive to the immediacy of the moment. When speaking of improvisational techniques that actors learn, Sawyer (2004) talks about the necessity for an actor to never think ahead too far or try to predict where the dialogue will go in advance because the actor will become distracted. As he says, “Given the uncertainty of improvisation, such prediction is impossible, and results in a distracted performer who is not ‘in the moment’ and not fully listening to the other actors” (p. 18).

Continuing with the metaphor of improviser as moral agent, Fesmire (2003) states:

Moral agents... must respond empathetically to each other instead of imposing insular designs and they must rigorously imagine how others will respond to their actions. This is learned, with experience and practice... Mature deliberation faces problems as wholes and perceives the interdependence of parts... In jazz as in conduct, a blueprint for action would impede the emergence of a unifying image charged with a felt direction of movement. (p. 95).

However, Fesmire is careful to explain that his concept of empathy is not that of a projection onto another. That type of projection is dangerous because it carries the possibility that one agent will attempt to reduce the difference of the other to sameness (p. 95).

Like Fesmire, Greene believes that it is the intuitive aspect of imagination that heightens consciousness and allows moral agents to be deeply sensitive to the differences and uniqueness of others, something Fesmire calls “deep perception” (p. 95), and Greene calls “wide-awakeness, the awareness of what it is to be in the world” (p. 35). The good news for pedagogy from Fesmire and Sawyer is that many improvisational techniques can be learned, and, through experience and practice, teachers and students can become “wide-awake” to the possibilities and alternative realities available in the classroom. Sawyer (2004) discusses

several professional development programs that teach improvisational techniques to both K-12 teachers and college instructors (p. 18). One program of particular note is the Center for Artistry in Teaching in Washington, D.C., which is heavily based on improvisational techniques. As Sawyer reports, "A program assessment [of the Center] found that teachers were more effective in the year following the workshop; teachers shifted ... to a more student-centered facilitative style, and both teacher and students asked more higher-order questions" (p. 18).

If further research shows that, over time, the improvisational techniques learned by actors, dancers, and musicians can be used by teachers and students to enhance creativity and learning in the classroom, the transformation of pedagogy might be possible and not just in the manner discussed thus far. As Sawyer points out, education may be able to attract and retain creative students who have an interest in being a teacher, but find they are expected to use a scripted, teacher-proof

curriculum, thereby losing interest and changing professions (p. 18-19). Being allowed to use their energy to create collaborative, imaginative, and ethical classroom communities could empower and motivate teachers and students in ways that cannot now be anticipated. It would take a long-term commitment and investment in professional development and the overhaul of many teacher-preparation programs, but the benefits could be enormous. As Greene says, "In my view, the classroom situation most provocative of thoughtfulness and critical consciousness is the one in which teachers and learners find themselves conducting a kind of collaborative search, each from her or his lived situation" (p. 23). Perhaps the metaphor of jazz improvisation as pedagogical improvisation can help bring that vision to fruition as students and teachers work collectively toward their mutual becoming while they reach toward their individual potential. Constructing the dialogue is the essential first step. Greene, Fesmire, and Sawyer are leading the way.

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FROM SOCIAL STUDIES ON THE BACK BURNER TO MAKING SOCIAL STUDIES POWERFUL

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In a day and age where social studies is being allocated less instructional time than ever for the sake of literacy and math initiatives (Houser, 1994), it is imperative that educators at all levels revisit the purpose of social studies and its potential integration into many academic areas. The purpose of this paper is to communicate the significant role social studies plays in our society and to argue the responsibility educators have to support and infuse social studies into courses from all content areas in light of No Child Left Behind (NCLB) legislation.

What is Social Studies?

Johnson (2006) defines social studies as “the process of using knowledge and skills to study humans as they interact in local, national, and world communities” (3) and states that the two main purposes of social studies education is the promotion civic competence and the integration of teaching it into many academic areas. The National Council of Social Studies (NCSS) defines social studies as the integrated study of social sciences and humanities to promote civic competence (1994, p. 3). NCSS further states that the purpose of social studies is to help young people develop the ability to make informed and reasoned decisions as citizens of a culturally diverse, democratic society in an interdependent world (1994, 3). It is clear from these definitions and statements of purpose that social studies is vital to the civic education of the United States citizens and its citizens’ abilities to make competent and informed decisions.

The Back burner

The No Child Left Behind Education Act has had a profound impact on what is being taught in classrooms across this nation. Houser, 1994 states, “Social Studies is allocated less instructional time than was once the case and is frequently given little more than perfunctory consideration in curriculum reform proposals” (p. 4). The current reality we face is the fact that social studies is on the back burner in many classrooms. Some principals are telling teachers to not teach social studies because the focus must be reading and math. For example, an elementary school reported, “The third grade teachers ... stopped teaching social studies and science for a whole month and taught extra math and English ... test scores went up” (Houser, 1994, 20). Another school leader commented, “Social studies is one of the things you put on the backburner – everything else has to be brought first.... It’s what we do when we

have time left over” (Houser, 1994, 4).

What a sad reality we face when supposed instructional leaders, including teachers, can’t see the past the high stakes math and literacy testing to the rich math and literacy development opportunities that lie in a curriculum that uses social studies integration to make learning more authentic, engaging, and relevant in a manner that builds civic competence.

No Child Left Behind scarcely mentions social-studies education, causing the reader to return to the early twentieth century curriculum standards when the fine arts were taught as separate kingdoms instead of uniting under one discipline known as social studies. NCLB only makes mention of social studies in civic education, in American History, and slightly in economics. Social studies is comprised of many more disciplines, including world history and geography (which NCLB makes no mention). For Civic Education, NCLB calls for an Education for Democracy Act with the goal of improving the teaching of civic ideals. For American History, NCLB makes provision only for a Teaching American History Grant Program. Sadly, NCLB has done little to promote social studies education.

Making Social Studies Powerful

Civic competence impacts one’s ability and willingness to participate in society and serve the common good. The foundation for civic competence requires one to understand the basics of government and the democratic processes. In addition, one needs to possess an understanding of how to make sense of the various forces affecting human interactions.

These precepts are most powerful when integrated into all academic areas because integration makes it possible for students to see connections from multiple perspectives across content areas. For example, a middle school science teacher teaching a unit on the environment has students explore the impact of clear and selective cutting on the environment. The students become upset. They ask the science teacher, “Why would anyone do this?” They can’t believe that making money can justify such destruction. They brainstorm alternative materials and habits that will reduce the need for harvesting trees. The next day the science teacher passes out the following scenario: “You live in a logging town. Your dad is a logger. Your mom is a waitress at the local diner. After much work by environmentalists and congress, the logging operation

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has been halted. Your dad loses his job. The diner closes because people are moving or can't afford to eat out. Your mom loses her job. How do you feel? Now what do you think about clear cutting? What information do you need to make an informed decision? Based on your information, what decisions would you make? What are options for this town? What are options for your family?" This is a prime example of how the integration of social studies into other content areas can make learning powerful, authentic, and engaging while promoting civic competence at the same time.

NCSS (1994), asserts that Social Studies is powerful when it is:

1. Meaningful,
2. Integrative,
3. Value-based,
4. Challenging, and
5. Active.

NCSS (1994) suggests that to make Social Studies meaningful as well as integrated, educators need to create lessons that relate to experiences or affect the student's life. Also, meaningful instruction is better achieved when instead of assigning busy work, students are given the opportunity to buy into the concepts by giving them choices within the assignment. Authentic projects are wonderful opportunities for students to exercise choice while learning and practicing math and literacy skills.

Students can research and read while studying social studies concepts in trade books, media sources, internet resources, and magazine articles as well as the traditional textbook. The bottom line is that all disciplines are capable of using social studies to explain, explore, and reinforce concepts and ideas being studied.

Making Social Studies value-based allows students to explore, synthesize and to formulate reasoned, educated opinions. In the classroom, value-based instruction can be facilitated through cooperative learning, conflict resolution, role playing, problem solving, discussions, debates, and critical thinking. Referring to the science scenario above, one can see how this might look in a classroom. Students are given one side of an issue only to be placed in a scenario where they are forced to view the issue from a viewpoint they had not even thought of until presented with it.

Social Studies curriculum, when purposefully designed, naturally lends itself to not only meaningful engagement but also challenging and rigorous learning opportunities for students. For this to occur lessons need to address specific goals and objectives in a manner that allows instruction to move from what may appear to be

good to great. Challenging lessons also incorporate open-ended activities for critical thinking, provide for tiered activities accounting for student ability, and incorporate varying levels of thinking in activity and questioning.

Students learn more by doing and less by listening. Therefore it is very important that students become active participants in the learning opposed to learning be done to them. Field trips, role plays, discussions, mock trials, research, use of technology, projects, community service assignments, and presentations are all examples of how social studies can come to life in the classroom.

Best practice in social studies includes designing instruction that allows students to:

1. Choose & Investigate topics in-depth;
2. Explore open questions to challenge thinking;
3. Actively participate in the classroom and community;
4. Participate in independent inquiry & cooperative learning;
5. Read, write, observe, discuss, & debate for meaning and understanding; and
6. Show what they know using higher-level cognitive assessments of student learning; (Zemelman, Daniels, & Hyde, 1998).

Best practice is enhanced when it is organized around big ideas. Designing curriculum, around big ideas, opposed to specific topics or activities, allows for more powerful lesson planning and ease and flexibility of curriculum integration. When knowledge and skills are learned in the context of helping students to understand big ideas and to thoughtfully apply their knowledge to authentic problems, research shows that students of all levels can move to higher levels of achievement (McTighe, Seif, & Wiggins 2004).

NCSS Curriculum Standards are organized around ten thematic strands (big ideas) which are intended to be implemented across grade levels and subjects. These strands are:

- Culture,
- Time, Continuity, and Change,
- People, Places, and Environment,
- Individual Development and Identity,
- Individuals, Groups, and Institutions,
- Power, Authority, and Governance,
- Production, Distribution, and Consumption,
- Science, Technology, and Society,
- Global Connections, and
- Civic Ideals and Practices (NCSS, 1994).

Compare the list above which is intended to be implemented across grade levels to the more traditional way social studies curriculum is organized. This traditional "widening horizons" organization of

curriculum discourages integration and treats social studies as topical and disconnected from other subject areas. The widening horizons view of social studies curriculum typically follows this pattern:

- Kindergarten – self and other,
- Grade 1 – home and family,
- Grade 2 – school and community,
- Grade 3 – regions and cities,
- Grade 4 – the state,
- Grade 5 – the nation,
- Grade 6 – the western hemisphere,
- Grade 7 – the world,
- Grade 8 – ancient civilizations, and
- Grades 9 – 12 – history, geography, economics, psychology, anthropology, sociology, political science (Johnson 2006, p 9).

Conclusion

“Social Studies ... is undervalued and underrepresented in the elementary classroom. Social studies is one of those things that’s kind of tacked onto the end... You know, if you need to do extra math, the first thing you cut is social studies and science” (Houser, 1994, 17). Clearly, if we are to educate young people in a manner that allows them to make meaningful connections to their world and develop civic competence, educators are going to have to integrate social studies into all aspects of the curriculum instead of pushing it aside as a disconnected subject for which there is no time. In reality, integrating social studies to make learning in all subject areas more authentic, engaging, and challenging is a powerful way to promote true civic competence while learning essential skills in areas such as math, literacy, and science.

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DEATH AND LOSS: A GENEALOGICAL PERSPECTIVE OR HOW DID WE GET TO THE PLACE WHERE WE NEED HELP COPING WITH DEATH AND LOSS?

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I've been researching death and loss for about three years. Early in my reading I ran across the word "thanatology." I turned to my dictionary for its meaning. It wasn't there. I found the noun Thanatos, which means "Death as a personification or as a philosophical notion."¹ Putting "ology" at the end of a word generally indicates this is the study of that particular noun, more particularly "a branch of learning."² Now I realize it takes a while for new words to make it into The American Heritage Dictionary. But let's face it, death has been around for quite a while and this edition of the dictionary came out in 1982. How has science managed to advance to the end of the twentieth century without a branch of learning devoted to death studies? Or perhaps a better question is how did death studies emerge at all? Death is a big event, but it happens to all humans eventually. A Foucauldian approach to this question suggests a study of the genealogy of death, funerals, and mourning rituals. Every culture, past and present, has some type of funeral and mourning ritual. I want to limit this discussion to Western society, however it is necessary to look at European societies to understand how we arrived at our present situation in the United States. According to Imber-Black:

While mourning rituals do exist, the connection of these rituals in a meaningful way with the needs of a particular person or family may be missing. ... Since most people now die in hospitals, rather than at home, often surrounded by complex technology instead of familiar symbols, the proximity of death and loss as a part of the human life cycle connected to caring rituals has all but disappeared.

... Increasingly, our culture has allowed the funeral industry to shape mourning rituals, such that they express more about capitalism and the denial of death than about authentic healing.³

As result of this move to what Imber-Black terms "a lack of authentic mourning rituals" the healing of survivors is impeded. Beginning with Freud,⁴ an entire field of study is now devoted to understanding how humans should, could, and would move through the mourning process.⁵ For a funeral or mourning ritual to exist, it must have served a purpose or satisfied a need at some time in the past. How did our society arrive at this situation where our rituals no longer satisfy or meet our needs, so much so that we feel compelled to turn to science for the answer to our soul's and heart's anguish over the death of our friends and family? To begin to discover the path to our present situation, we must look

at how our current attitudes toward death and dying developed.

According to Illich⁶ the dominant image of death in every society determines that society's concept of health. "This concept is shaped by institutional structures, deep seated myths and the social character which predominates at the time."⁷ Illich refers to five distinct phases over which the current image of death and dying evolved. He also describes a sixth phase that society is about to enter.

Stage 1 (the 15th Century): "Dance of the Dead" – death moved from being perceived as a "personal intervention of God"⁸ to being autonomous. The immortal soul and death coexist separately.

Stage 2 (16-17th Centuries): "Dance of Death" – death is seen as a force of nature to be reckoned with – humans must fight death. The church, under the Reformation, lost much of its power. Doctors in the early Middle Ages weren't allowed to try to prolong life. This would be seen as interfering with God's will. They could assist healing or help the patient die.⁹

Stage 3 (17-18th Centuries): "Bourgeois Death" – death was an untimely event, which may be avoided by paying for health. The Industrial Revolution created the new bourgeois class. Foucault¹⁰ looks at this period as the beginning of the "organization of disease as a political and economic problem for social collectivities to resolve as a matter of overall policy."¹¹ This is the beginning of the medical market. Doctors are allowed to become social and political reformers.¹²

Stage 4 (19th Century): "Clinical death" – the rise of the myth that doctors have power over death. The clinician is now a member of the powerful middle class. The doctor is now a scientifically trained professional.

Stage 5 (20th Century): "Health as a Commodity" – health is viewed as a civil right.

Individuals began to see death whilst undergoing treatment by clinically trained doctors as a civil right (Illich 1990). By the middle of the 20th century, Seedhouse (1992), Illich (1990), Sacks (1982) and Dubos (1959) acknowledge the fact that health has become a commodity undermining the unique spiritual and intellectual strength of the human race which enables them to rise to the challenges of dying and death.¹³

Stage 6 (20th Century): "Death in Intensive Care" – the medicalization of society has won.

"... the patient is no longer able to set the scene for his own death, nor can the professionals who have

taken control of life and death agree amongst themselves what actually constitutes death (Sweeting & Gilhooley 1992)."¹⁴

Sweeting and Gilhooley add a seventh stage. Stage 7 (20th Century): "Social Death" – death rituals are professionalized. It is now possible to be socially dead before one is biologically dead.

O'Gorman suggests that social death is "directly due to the grieving process and its associated rituals no longer being observed."¹⁵

Foucault would probably note that knowledge of health and death has created a technology of power surrounding health and death. Society now makes it possible to remove death and dying from our midst. We no longer have to die at home. We can be sent to the hospital, to intensive care, or the nursing home. Professionals separate the sick and dying from the healthy and living. Professionals now create the rituals.¹⁶ "Grief is seen as a disease and in a culture rooted in Puritanism needs to be 'worked out' and 'gotten over' (Becker 1969)."¹⁷ We no longer have to touch death; someone else will take care of the details. Perhaps we would really rather someone else attend the funeral so we don't have to. According to Kastenbaum:

Something crucial to the survival of a society is endangered when the living are unwilling or unable to continue customs and rituals intended to regulate relationships with the dead.¹⁸

We don't even like to use the word death, preferring words such as passed on, gone to heaven, dearly departed, etc. Kastenbaum suggests there are indications of generational differences toward the importance of funerals. He quotes a geriatric hospital patient:

You come in here and everybody thinks you're already dead. Tell the truth: I knew I was near dead before. Everytime you walk in a store and wait and nobody sees you... Just being old is just almost like being dead. Then, here. Then, dead. Who's going to care? Make a fuss? Not them. Not me.¹⁹

Sounds like Stage 7 – social death – you're dead before your body stops breathing. And society with its technology of health and death makes it all possible. And if all of this isn't enough, the funeral industry has found a way to market to its biggest market ever – baby boomers.

Funeral homes have traditionally been a family-owned and operated enterprise. Funeral directors are often seen as caring members of a community who help others in their time of need. But that is rapidly changing. According to Lynch, the big trends in the funeral business are "consolidation by publicly traded

multinational corporations of formerly independent businesses; and Pre-need Sales – the capital-gathering engine that drives these acquisitions and assures a corner on the future market share."²⁰ They are banking on the deaths of seventy-five million baby boomers. Lynch also sees this process as changing what has been an existential experience into a retail one. Funerals are ... done according to the wishes of the dead rather than the needs of the living. Instead of serving the living, it is sold to the living to be cashed in when they are dead. ... If life is made easy by technology, it is made meaningful by observance of its rites of passage: the baptisms and marriages and funerals – those rich and deliberate idioms by which we are pronounced alive, in love, gone but not forgotten.²¹

Gone but not forgotten... that can also be said for the funeral and mourning rituals of the past. There is a movement to return to home funerals. Smyth reviewed several websites devoted to end of life issues and a return to a more caring and natural passage from life to death. One site, www.npr.org/programs/death covers topics such as the medicalization of death and do-it-yourself funerals. The Natural Death Centre (www.naturaldeath.ork.uk) supports environmentally-friendly, do-it-yourself funerals.²² This may be a good sign. There is a need to help one another die with dignity; a final declaration that the technology of power may control our bodies while we live, but we declare how we die, where we die, and with whom we spend our final moments.

Perhaps this genealogy of death, funerals, and mourning is akin to what Foucault described in his discussion of the move away from the spectacle to hidden punishment in the prison.²³ Death, funerals, and mourning rituals have been gradually taken away from the people and hidden behind the professionalism and technology of health and death. The price society is paying for this is high. We have lost our way and no longer grieve and mourn in healthy ways. "Fear of death and unresolved grief can cause anxiety, depression and physical disease."²⁴ We turn to science to understand the "steps" of grief so we will know when we're supposed to be finished and get on with our busy lives. We are no longer connected with the meanings of the rituals we've inherited. Science and the technology of power have failed us. We are left alone with our loss. We find we must search for the meaning ourselves. How can we do this? I'm sure society will find a way to professionalize this and structure a new technology of power. Oops – I think we've already done this – it's called thanatology.

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GOOD CHRISTIAN BOYS: SCOUTING FOR MASCULINITY

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Imagine something for just a moment. Imagine living in a country trying to cope with a war that has not been going well. Imagine that country also recently had a trial involving a celebrity in a sex scandal. It is also embroiled in a long struggle around women's rights issues. Churches are organizing to thwart the gains in the women's movement. Preachers, politicians, and commentators regularly lament the "moral crisis" into which the nation has fallen. Schools are often blamed for the nation's moral weakness. So, what nation comes to mind?

When Lord Robert Stephenson Baden-Powell initiated Boy Scouting, he did so because he saw problems in the Britain of his day. The British Empire was recovering from an embarrassing war in South Africa. People were still discussing the ramifications of the trial of Oscar Wilde. There was a great deal of social and political alarm about the rising women's movement. Commentators and civic leaders were lamenting in sermon, speech and periodical the "moral crisis" in the Empire's homeland, and many began searching for new models for educating boys, since a certain "softness" among boys was considered by many to be at the heart of the other "problems."

Lord Baden-Powell saw the moral failures as a poor reflection on the schools and churches of England. For Baden-Powell, it was clear that they simply had not done their job. Both had failed their service to the Empire. Both had lost their masculinity.¹ For Baden-Powell, the moral decline was easy to spot. It was marked by irreligion, lack of discipline, irresponsibility, want of patriotism, social cruelty, and a general lowering of moral standards.² Baden-Powell offered Boy Scouting as an antidote to this moral decline by constructing an organization for boys that was interested in "doing" three things: developing a martial character, promoting "healthy" religious belief, and building a man out of a boy.³

He saw possibilities for the movement beyond those immediate goals. If the Boy Scout movement was successful – if it was doing what it was meant to do – it not only would produce happy and efficient citizens, it would teach each boy to use his powers and talents to work for the larger community. "Building the man" was not about individualism, but more truly about making a healthier community. In addition, Boy Scouting, by spreading through the English-speaking world, would have the effect of bringing together boys from all over the Empire, and would strengthen the cohesiveness of the Empire. By spreading the movement to other lands

as well, Boy Scouting could actually contribute to the breaking down of barriers and the building of goodwill and peace among nations.⁴

There is a definite understanding of boys –who they are, how they relate to the world - that Baden-Powell promoted in the training literature he wrote for Boy Scout leaders. He described for scoutmasters what he thought was important in understanding and teaching boys. First, he reminded them that it is dangerous to lump boys into all-too-convenient mass categories. He warned against seeing boys as "common." This, in part, is a way of teaching that each boy is to be cherished on his own merits; but it is also a way of fighting prejudice against poorer boys. He insisted that each boy be viewed as unique and uncommon. He also insists that every person is born into a social station. Poor boys should be encouraged to be happy and obedient poor people, not ambitious to advance up the social ladder.⁵

He then proceeded to describe some commonalities which he said explain what boys are like. They are, in Baden-Powell's view, marked by a love of humor, even though it often reveals itself in vulgar ways. It is also in their nature to have a certain pluck or courage, though often recklessly exhibited. Boys tend to have a high regard for their own powers, and are good at observing the world around them. Baden-Powell described them as easily excitable. They revel in getting attention. They seek heroes and easily engage in hero worship.

This hero worship is very important for Baden-Powell, and serves to define leadership as offering oneself as a hero. People, or at least boys and men, need heroes by nature, and heroes are beneficial to society. Heroes are those around whom legends are built, and legends are good for society in general and boys in particular. Heroes inspire loyalty - personal loyalty as well as loyalty to a cause, a way of life. And boys can be very loyal.⁶

What's the Boy Scout Remedy?

Having described the woes of society and the nature of boys, Baden-Powell offered the Boy Scout method as a remedy to the moral decline and "softness" of the times. What remedy does Boy Scouting pursue? Boy Scouting focuses on five tasks or strategies: character building, handicrafts, bodily development, promoting a sense of happiness, and service to others.⁷

By character building for manhood, Baden-Powell meant the whole program of restoring a vigorous masculinity and teaching the values summed up in the Scout Law and the Scout Oath. He builds activities around two poles, handicrafts and games. He sees

handicrafts as a way to develop resourcefulness, channel (and reward) energy, and teach efficiency. Self-discipline will, of course, be a by-product of this kind of activity. Games are stressed as a way of encouraging bodily care, and self-respect. They are also a way of introducing the scout to issues of physical development and personal hygiene, which was an almost obsessive concern of Baden-Powell. Hygiene centers on bodily cleanliness, though he constantly makes links between bodily cleanliness and sexual purity. He suggests that the best way to promote a sense of happiness is primarily through three avenues: nature study (discovering one's place in the natural world), encouraging artful creativity, and helping boys accept their sexual roles.⁸

Finally, the fifth strategy is service to others. It is here that Baden-Powell devoted the most space to discussing religion. While he observed that, in his opinion, the man Boy Scouting tries to build must be religious, he gave great latitude to how religion is defined. Nature study will teach, by inference, that there is a creator, while service to others will teach what Baden-Powell saw as the central purpose of every religion, the ability and inclination to care for others and to see the self as part of a larger whole. In stressing why service to others is essential to Boy Scouting, he links religion to the daily Good Turn and to the concept of chivalry. Service to others is the primary religious training Boy Scouting offers. It is to avoid doctrinal issues.

The Boy Scout Method

As noted above in discussing bodily development, Baden-Powell saw games as central to the Boy Scout experience. Team games are essential. Also, non-military drills, such as lifeboat and fire brigade drills. Games are not only a portal for discussions about self-care. Games, drills and other athletic activities are important because, in addition to the bodily care issues, they promote discipline, foster teamwork, encourage self-sacrifice, teach a sense of fair play, develop esprit de corps and also instill a desire to win. In addition, Baden-Powell believed that these aspects work together to impart morality.⁹ This will, in turn, contribute to the building of character. In discussing the issue of bodily care and physical hygiene, Baden-Powell returned again and again to sexual purity and the need of scout leaders to talk with boys about "saving" their gift, their seed for the future.¹⁰ Wasting this "gift" is irresponsible.

Finally, Baden-Powell emphasized to scout leaders that they are teaching boys a manly version of religion. By teaching religion, he was not talking about specific beliefs or doctrines, but rather specific tactics that will

engender a religious sensibility. These tactics include nature study, practicing a Good Turn daily, encouraging self-discipline and self-respect, and offering oneself as a hero or example to the boy. Nature will teach a sense of place, and a reverent appreciation of the idea of a Creator. The Good Turn will be a daily reminder that service to others is the essence of religion. Activities that encourage self-discipline and self-respect are important as ways of introducing and reinforcing the value of purity that seems so vital in Baden-Powell's understanding of religion. Being an example allows the boy an opportunity for hero-worship, which in turn fosters reverence for God and morality.¹¹

Masculinity and Baden-Powell

When Lord Baden-Powell formed the Boy Scout movement, the British Empire was involved in a culture war. Many new model programs for building character among boys arose in England during this time. From the para-military free-church Boys Brigades and the Anglican Church Lad's Brigades to the Quaker-originated coeducational Woodcraft movement, the nation saw a renewed interest in the character education of youth, particularly boys.

Baden-Powell's scouting movement won the day partly because he carefully planned the emergence of the movement, and partly because he steered the scouts on a middle way between the militaristic Brigades and the less discipline-oriented and coed Woodcrafters. Baden-Powell made choices that reflected his sense of masculinity and how best to inculcate in boys a life-shaping experience of that masculinity. While he was comfortable with the martial atmosphere of the Brigades, he believed an openly militaristic group will not grow as fast or be as broadly based (with regard to social class) as a group which is more subtle in communicating its militarist perspective. Baden-Powell stated from the beginning that the Boy Scout movement is what Jane Roland Martin calls an educational agent.¹² He wants it to be as broad-based in appeal as possible, in order to educate the greatest number of boys possible.

For Baden-Powell, the marks of masculinity can be summed up in the Scout Oath, and manly life is undergirded at all times by discipline and obedience. "A dull lad who can obey orders is better than a sharp one who cannot," he once said.¹³ So, taking the Scout Promise as a starting point, the Boy Scout idea of masculinity begins with the idea that a man does his duty at all times, keeping himself physically strong, mentally awake, and morally straight. Originally the duty was to God, country and employer. Duty to parents was not included because Baden-Powell considered most parents in that generation to be morally weak.¹⁴

Baden-Powell chose to call the movement Scouting

because it is a military term that also contains a hint of the romance of the frontier. Having helped train scouts in the Royal Army, war, for Baden-Powell, represents the supreme test of manhood.¹⁵ In providing organization for the scouting movement, boys are organized in patrols, because patrols resemble both the military unit and the gang, and Baden-Powell believed that boys naturally gravitate toward gang activity. This is both a tool for developing masculinity and a key for understanding what it means to be a man. Games, athleticism, and camping would assure the physical strength necessary for manliness, while also provide a setting for the sublimation of the individual into a group wherein everyone knows their place (a snob, for Baden-Powell was a boy who did not know his place or have respect for the place of others, either above or below them.) Baden-Powell said that knowledge is not as important as “obedience, loyalty and guts.”¹⁶ Thus, athleticism and competition are essential to educating for masculinity.

Earning badges of accomplishment or merit addressed the need for mental wakefulness as well as individual expression. Yet, as already mentioned, Baden-Powell said that knowledge is not as important as “obedience, loyalty and guts.”¹⁷ Obedience, trustworthiness, fulfilling of religious obligations, and sexual purity keep a boy morally straight. He enjoyed telling stories from the age of knighthood as a way of driving home lessons in obedience, loyalty and purity. These are the marks of chivalry, according to Baden-Powell, a theme to which he often returned. He claimed that he got the idea for the Scout motto (“Be Prepared”) from the Arthurian code for knights. The code stressed the knight’s readiness at all times for battle as well as acts of kindness toward the defenseless. (In the original Boy Scout Handbook, *Scouting for Boys*, he also linked the motto to the root word for emperor.)

While all of the above was important for educating boys in masculinity, for Baden-Powell the center of his concept of masculinity were the warrior and the battlefield. His model of manhood was the warrior. Not only is the battle the event that proves the man, but it requires duty and obedience, the most highly prized characteristics of a man. So, Baden-Powell referred to war as a school of manhood as well. He agrees with a contemporary of his, Paul Jones, who wrote that “Training for the path of duty is the ideal end of all education.” For both men, athleticism and the contest are more educative than the academy. He opines that if boys are taught how to shoot and obey orders they will be good men. He was fond of telling stories about men - but more especially boys - who die in battle or in other

gruesome situations that became opportunities for self-sacrifice. These stories, some of which are included in the first scout handbook, serve to reinforce what Barbara Ehrenreich, in our own time, calls the cult of the beautiful death.¹⁸

When approached about including girls in scouting or developing a girl’s wing of the Scouts, he started the Girl Guides, refusing to call them scouts. For him, “scouting” is a battlefield and frontier term, and thus not the place for women. He decided on “guides” instead, because a mother serves her country by guiding her children into being dutiful citizens and obedient employees. Guiding (children) is for women, while leading is for men.

Today’s Boy Scouts

This brings us to the BSA, the Boy Scouts of America. The BSA looks around and finds itself in a country not unlike Britain at the time Baden-Powell began the Boy Scouting movement. Preachers, politicians, and commentators regularly lament the “moral crisis” into which this nation has fallen. Schools are often blamed for the nation’s moral weakness. The leadership of the BSA aligns itself unabashedly with one side of the culture wars, and sees the courts, the ACLU and other organizations as hostile to the values of Boy Scouting.

This animosity arises from a series of court cases that address three areas affecting membership: girls, gays and God. Since 1975, Boy Scouts of America has been involved in more than 30 lawsuits. These cases challenged the standards for membership of the BSA, principally that Scouts are required to be male, believe in God, and not be openly homosexual. The Boy Scouts won every single one of these cases, either at trial or on appeal.

My concern is to determine to what extent the modern BSA reflects the values of Baden-Powell, especially in light of the fact that Canadian and European Boy Scouting movements include girls, allow gays and lesbians, and do not impose a religious test. Court cases involving girls’ membership are seen by the BSA as violating the congressional charter of the BSA, which commissions it to train boys in patriotism, courage, self-reliance, and kindred virtues. Their legal briefs point out that the Girl Scouts have a similar charter for girls. “If Congress would have intended that girls be allowed in the Boy Scouts and vice versa, it would have chartered one organization, i.e., Scouts of America.”¹⁹

Baden-Powell opposed girls being in anything called scouting. The very word scouting is about preparing warriors and, to him, obviously excludes females. As I

mentioned earlier in this paper, he understood girls and women to be secondary to males. They are to join the adventure of the empire by raising and guiding children in the values of the empire.

Cases involving gay scouts as well as adult leaders include the most famous case against the Boy Scouts, *Boy Scouts of America v. Dale*. In that case, a former Scout who openly declared his homosexuality was denied appointment as an Assistant Scoutmaster. The case was ultimately heard by the Supreme Court of the United States in 2000. The Court ruled in favor of the BSA. The BSA actively excludes openly gay scouts in light of one line in the Boy Scout Oath or Promise, where the boy scout promises to be “morally straight” as well as the word “clean” in the famous list that is the Scout Law. The eleventh edition of the Boy Scout Handbook explains “morally straight” in this way: “To be a person of strong character, your relationships with others should be honest and open. You should respect and defend the rights of all people. Be clean in your speech and actions, and remain faithful in your religious beliefs. The values you practice as a Scout will help you shape a life of virtue and self-reliance.” The Handbook explains “clean” as, “A Scout keeps his body and mind fit and clean. He chooses the company of those who live by high standards. He helps keep his home and community clean.”

Baden-Powell rarely addressed issues of sexuality, though he constantly warned boys against what he called “indulgence or self-abuse.” In the first edition of *Scouting for Boys*, he urged scoutmasters to address this “problem” openly and to show boys how “unmanly” such activity is. In an early talk to boys, he called masturbation “a disgrace and a danger to England.” He warned them that those who misuse sexuality will end their days in an insane asylum. Whenever discussing sexuality, his concern is the maintenance of purity or being “clean” as the Scout Law puts it. This information needs to be read with the knowledge that he often did acts in drag at regimental theatrical productions, and had

an extremely close and long lasting relationship with another officer quite a bit younger than him, a relationship which many biographers of Baden-Powell say was a non-genitally expressed homosexual love affair. His long-time companion ended his days in an insane asylum.

Cases around God and belief issues again focus on the Scout Oath or Promise and the Scout Law. In the Scout Oath, a Scout promises to do his “duty to God,” and in the Scout Law he promises to be “reverent.” The Boy Scout Handbook (11th ed.) explains a Scouts’ “duty to God” as “Your family and religious leaders teach you about God and the ways you can serve. You do your duty to God by following the wisdom of those teachings every day and by respecting and defending the rights of others to practice their own beliefs.”

Interestingly, though Baden-Powell believed religion is somehow essential to good citizenship, and a source of strength to the warrior, he shied away from definitions of religion, insisting that no sectarian definition can be helpful, nor can it honor the variety of beliefs found within the empire. He often told scoutmasters that a walk in the woods and the practice of “a good turn daily” are sufficient to instill what he called religion or reverence. He might be amused at the BSA’s current practice of ridding itself of boys who doubt the existence of God.

Conclusion

It is interesting to note that Baden-Powell built his Boy Scout value system around the service of the ideas of the battle, the Empire, and colonization of others for their own good. In the decades since, the Boy Scouting movement, in much of what was once the British Empire, has enlarged and expanded the inclusiveness of the organization to include girls, as well as gay and irreligious youth. It is in the United States—the BSA—that the values Baden-Powell thought so vital remain unchallenged... values essential for producing obedient soldiers and building empire.

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FACES OF PROGRESSIVE EDUCATION: THE MISSES WHITE'S SCHOOLS, 1886-1928

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Recent scholarship suggests a growing interest in the contributions of women to the progressive education movement in the United States in the late nineteenth and early twentieth centuries. Works such as Alan R. Sadovnik and Susan F. Semel (Eds.), *Founding Mothers and Others: Women Educational Leaders during the Progressive Era* have focused on independent, progressive schools founded by female practitioners. These institutions--commonly described as "child-centered"—reflected a revolt against the harsh pedagogy that characterized a majority of schools in the United States. Drawing on the philosophies of Rousseau and Pestalozzi, the founders of child-centered schools sought to adapt teaching to individual students' needs and prepare them to live in an industrial society (Sadovnik & Semel, 2002, pp. 1-3).

Some historians of the progressive era such as C. Vann Woodward (1958) and William A. Link (1996) have observed, however, that progressive education played out differently in the American South than in the North. Joseph Kett noted that "southern Progressives had to swim in a different ocean, to confront a radically different society than the one northern Progressives lived in" (Sadovnik & Semel, pp. 7-8). Katherine C. Reynolds added, "Without a doubt, the undercurrent that shaped the swells and tides of that ocean was racism" (p. 8).

The purpose of this paper is to explore the effects of race, class and region on the education of young women in progressive schools during the late nineteenth and early twentieth centuries. The author will examine independent schools for girls founded by two Caucasian women from Massachusetts. They were Flora Jane White (1860-1948), who founded Miss White's Home School for Children in Concord, Massachusetts, and Alice Linfield White (1854-1935), who established the Montgomery Industrial School for Girls in Montgomery, Alabama. The two women were not related but shared a cultural heritage; both institutions were called "Miss White's School." Concord students were white girls from affluent families; alumnae included Mary Coolidge, Dean of Wellesley College, and sculptor Mary Ogden Abbott (Pickwick, 1941, p. 5). Montgomery students were black girls including Rosa Parks, Johnnie Carr, and Erna Dungee Allen, whose leadership of the Montgomery Bus Boycott ignited the civil rights movement (Williams, 1996, pp. 16-19; Brinkley, 2000, pp. 59-60).

The paper will support Reynolds' findings that progressive education in a southern black school—unlike its northern white counterparts--necessarily meant emphasizing survival skills and "racial uplift rather than curricular or pedagogical enhancements" (Sadovnik & Semel, p. 16). The paper will also attribute both schools' success to the fact that their founders continually urged young women to expand their horizons beyond the limitations society had set for them.

Biographical Information on Flora White

Flora White was born in Heath, Massachusetts. She had five older siblings, four of whom were living at her birth (*Heath Gravestone Records*, 1991, p. 28). Her father was a small farmer who had real property valued at \$4000.00 and personal property worth \$600.00 (U. S., 1860a, p. 2). Her mother was unusually well educated for a woman of her time, having studied Latin with the local Congregational minister to prepare for Emma Willard's Female Seminary in New York (Flora White Papers, Spencer Miller notation). When Flora's father died during her infancy, the Whites lived on limited means (Calver, 1979, p. 196). Her only brother was "bound out" (Moyer, 1974, p. 493) to a family with a male head of household. Flora's mother maintained her remaining family in Heath and Shelburne Falls; later Mrs. White and her daughters moved to Amherst where they were boarders in a minister's home. There Flora received "classical schooling" (Pickwick, p. 6) in Greek, Latin, and mathematics. Between 1875 and 1877, she attended and graduated from Westfield Normal School in Westfield, Massachusetts, which operated under the leadership of Principal John Dickinson, a follower of Pestalozzi (White, 1942, publisher's announcement; Brown, 1988, pp. 49-61, 70).

Flora White taught in the West Springfield, Massachusetts, public schools. In 1881 she moved to the public schools in neighboring Springfield (M. Plourde-Barker, personal communication, August 24, 2004), where industries attracted French Canadians, European immigrants, and residents from surrounding towns (Springfield History, 2004, pp. 2-3). In 1885 Flora traveled to South Africa where her sister, Harriet, was a missionary teacher at the Huguenot Seminary at Cape Colony (Tanner, 1935, pp. 63-64). Flora spent three years teaching English in a boys' preparatory school at Paarl, near Cape Town (Pickwick, p. 5). When she returned to the United States, she and her sister, Mary,

opened a small day school in Springfield “to experiment in motor-training [physical movement] as a means of education” (White, 1940).

Flora became interested in the work of G. Stanley Hall and William James. Hall, who earned Harvard’s first doctorate in psychology, was the champion of child developmentalists grounded in writings of Rousseau and Pestalozzi (Kliebard, 1986, pp. 42-43). James, a Harvard psychologist and proponent of pragmatism, believed truth should work for the individual in action, not abstraction (James, 1992, p. 108). White began a professional association with Hall and sent both men the first draft of her novel on “life-forces that have the power to maintain themselves in spite of circumstances” (White, 1942, publisher’s announcement).

Flora’s writing found a publisher when she sold a short story to *Harper’s New Monthly Magazine* that sympathetically depicted an African tribal girl. The story “Zan Zoo”—published under the male pen name “George Heath” (Heath, 1891, pp. 345-355)—gave Flora the necessary funds to travel to Sweden during the summer of 1890 to pursue study in active education at the Sloyd Training School at Naas (Poetess, Educator, 1947, p. 6).

Otto Salomon, director the school, had read in their own languages the works of great philosophers and educators who “approved of physical activity as a means of formative education” (Thorbjornsson, 1994, p.2). Salomon utilized *sloyd*--the production of traditional wood handcrafts--to teach theoretical academic subjects and develop physical skills. Through handcraft projects, he promoted individualized education adapted to the needs and interests of each child. His goal was to transform the school by moving it away from mass education emphasizing superficial knowledge. Flora graduated from the Sloyd Training School and, upon returning home, crusaded for the inclusion of “motor activities” (Pickwick, p. 5)—sloyd and physical education--in the curriculum.

From 1892 to 1895 Flora White taught at Westfield Normal School where she introduced physical culture (physical education) and sloyd programs in the two-year teacher training course (State Normal School, 1893-1895, p. 2). She then moved to Boston to become associate principal at Baron Nils Posse’s Normal School of Gymnastics. Flora left the position following the sudden death of Swedish-born Posse, an important figure in the history of kinesiology and physical education (White, 1940). In 1897 she and her sister Mary founded Miss White’s Home School for Children in Concord, Massachusetts, an “experimental school” (White, 1942, publisher’s announcement) stressing that

“a healthy, active organism is the first requisite for a healthy, active mind” (*Miss White’s*, 1900, p. 1).

The sisters sold the school in 1914 after experiencing what Flora deemed a “marked success” and “the climax of my educational work” (White, 1940). They had planned to travel in Europe during retirement but, with the outbreak of the First World War, chose instead to instruct some students at Heath. There they faithfully attended the local Congregational church and also established a school for rural girls who sought confirmation as Episcopalians (Calver, p. 198).

Throughout her career Flora gave presentations to numerous professional and parent organizations (White, 1942, publisher’s announcement). In addition, she published poetry as well as articles on education, history, and world affairs. She was especially interested in the work of Mohandas Gandhi and wrote on Indian nationalism and British imperialism. Flora was a frequent contributor to *Unity*, a Unitarian Universalist magazine edited by John Haynes Holmes, pacifist minister and a founder of the NAACP. During her later years Flora advanced her views by holding salons attended by social activists and intellectuals; these included theologian Reinhold Niebuhr and jurist Felix Frankfurter, with whom she established friendships (Smith, 1985, pp. 140-157). Flora White died in Greenfield, Massachusetts, in 1948, at the age of 87 (Writer, Educator, 1948, p. 2). A Heath resident recalled her as a “gallant soul,” noting that Flora and her sister Mary “were both unusual and represented the best that this country has produced in their generation and field of endeavor” (Malone, 1948).

Biographical Information on Alice White

Alice Linfield White spent her early childhood in Boston and West Newton, Massachusetts (Alice Lynnfield [sic.] White, 1854; U. S., 1860b, p. 243). She was the oldest of seven children and the only one to live beyond the age of three (Mt. Auburn, 2005). Her father was a merchant who, as a young man, left rural Vermont to work in the dry goods business in Boston (U. S., 1850, reel M32-335, p. 285). Her mother, the daughter of a prosperous family in Newburyport, Massachusetts, died in 1873 at the age of 42 (U. S., 1850, reel M432-313, p. 346; *Vital Records*, 1873, p. 387). Mr. White remarried and established a residence on 28 acres in the western part of Framingham, Massachusetts, a rural, agricultural area (F. Wallace, personal communication, July 7, 2005). In 1880 Alice was “at home” (U. S., 1880, roll T9-540, p. 2264) in Framingham with her father, stepmother, aunt, two laborers and a servant.

When Alice’s father died in 1883 (Mt. Auburn, 2005), she perceived she “was left an orphan” and

concluded that since “no one had a claim on her, she felt she must have an interest in doing for others” (Recent Deaths, 1935). She applied for a teaching position with the American Missionary Association (AMA), the most successful of the benevolent societies working with southern freedmen during and after the Civil War. AMA publications listed her home as Newburyport, Massachusetts (The Field, 1885, p. 43).

Alice’s educational background prior to seeking an AMA appointment is not well documented. Joe M. Richardson (1985) wrote in *Christian Reconstruction: The American Missionary Association and Southern Blacks, 1861-1890* that most of the organization’s women teachers had proper credentials for their work. Indeed, a majority had attended normal schools, female academies or colleges (p. 167). Alice’s name is not on alumni lists of the Massachusetts state normal schools. Women were not admitted to colleges or universities in New England until Boston University opened its doors in 1873 (Brown, p. 73). It is likely that she attended one of many female academies or seminaries existing at the time.

AMA missionaries tended to the educational and spiritual needs of southern blacks by teaching “a pure practical Christianity” (Richardson, p. 44) in the schools and colleges they established throughout the former slave states. Although its teachers came from many different Protestant denominations, by 1875 the AMA was dependent on “a few score faithful supporters and the Congregational churches” (p. 105). Alice’s first AMA teaching assignment was at the coeducational Lewis High School in Macon, Georgia. There she met another teacher--H. Margaret Beard, an English-born woman from Chicago who was five years younger than Alice (The Field, 1885, p. 43). Beard became Alice White’s lifelong colleague and friend. In 1885 the two women joined the Reverend J. H. Parr, his wife, and another teacher in opening an AMA school for black girls in Quitman, Georgia (The Field, 1886, p. 38). The association had received the gift of a hotel in the center of town and refurbished it to create The Connecticut Industrial School for Girls in Georgia. The unusual name honored the “ladies of the Congregational Churches of Connecticut” who “generously” (Beard, 1886, p. 3) pledged their support. The AMA’s official organ later explained, “The region was so destitute, the property so valuable and the promised support so liberal, that our Executive Committee accepted the gift” (p. 3). Alice White and Margaret Beard—“tried and efficient” (p. 3) teachers—soon experienced white hostility and ostracism that would continue to shape their lives. Although enrollment soared with twelve

boarding students and 140 day students, “the bitterest hate of the community” (p. 4) was unleashed when the school’s white teachers visited a black church and appeared on the streets with their pupils. Rumors circulated concerning the “moral character” (p. 4) of the teachers. The school gates were stolen, bullets were fired through the window, and teachers were openly insulted in the town. Six weeks into the term the school was destroyed by arson. Reverend Parr and the teachers were left “standing on the sidewalk insufficiently clad” (p. 4) in the chilly night as the school was engulfed in flames. The Connecticut Industrial School for Girls closed and a new, coeducational institution opened in its place in the more congenial climate of Thomasville, Georgia (“The Connecticut Industrial School,” 1886, p. 62).

Alice White and Margaret Beard did not move to Thomasville. Instead, “they felt the urgent need for a school for colored girls where they could be given an industrial education with the secondary and junior high grades” (Recent Deaths, 1935). With AMA support they established the Montgomery Industrial School for Girls in Montgomery, Alabama. The school was located in Centennial Hill, the city’s first prominent—and most prestigious--black residential area to develop after the Civil War (Brinkley, pp. 51-52). Black parents in Montgomery paid tuition to send their daughters to Alice White’s school. Country girls lived with city relatives for an education not available in black rural schools. But during the 41 years Alice remained at the school she was ostracized by white residents. Rosa Parks noted, “Miss White had a very rough time. Her school was burned down at least twice in the early days” (Parks, 1992, pp. 42-43). Alice attended a black church and enjoyed social contacts with black families while attracting prominent visitors to the school such as Tuskegee Institute President Booker T. Washington, reformer Emily Howland, and philanthropist Julius Rosenwald (Booker T. Washington Papers, 1905, pp. 110-111; Parks, pp. 42-43; State of Alabama, p. 1).

The Montgomery Industrial School for Girls closed in 1928 when Alice White was no longer able to serve as principal (Parks, pp. 49-50). She moved to Melrose, Massachusetts, where she lived with Margaret Beard and Gertrude Nason, a teacher from the Montgomery Industrial School (U. S., 1930, roll 925, p. 1B). At Melrose Alice attended the Congregational church, wrote letters to her former students, and folded 16,000 dressings for the local hospital. She died in 1935 (Recent Deaths, 1935). In 1939 the Montgomery County Board of Education established the Alice White School on five acres of land the federal government donated

with the stipulation that it be used “solely for educational purposes for colored children” (State of Alabama, SG6907). The school was closed in 1967 by federal court order and its students reassigned to other schools “without regard to race or color” (State of Alabama, SG6907).

In 1985 Rosa Parks attended a reunion for the Montgomery Industrial School for Girls and noted, “There aren’t many of us left.” She added, “Miss White’s former students in Montgomery have placed photographs of her and Miss Beard in the State Archives, so they are honored now while they were ostracized back then” (Parks, p. 50). Today a portrait of Alice Linfield White is displayed in the Alabama Archives to honor a woman who devoted her life to the education of black girls (N. A. Kerr, personal communication, July 11, 2005).

Inside Flora White’s School

Flora White obtained endorsements of her school from prominent Massachusetts citizens including the superintendent of the Springfield public schools, leading clergy, a Boston physician specializing in women’s health, and a leading Concord resident. G. Stanley Hall also figured prominently among the list of endorsers, assuring parents that the school was to be “heartily commended...for its general methods and scope, and for the devoted personal attention each pupil is sure to receive” (*Miss White’s*, pp. 7-8).

In selecting a location Flora and Mary White chose a small town that was steeped in history and literature and “not provincial” (Gregg, Vol. 1, p. ix). For example, Ralph Waldo Emerson’s daughter taught at Miss White’s Home School, and Louisa May Alcott’s grandnieces and nephews were pupils there (Pickwick, p. 5). The White sisters located the school in the former home of Flora’s friend Frank Sanborn, who had been a secret backer of the radical abolitionist John Brown (Josiah Davis Store, form 94). The sisters enlarged the house for classrooms and also equipped a gymnasium on the grounds (*Miss White’s*, p. 2).

The school was “organized for girls,” however, exceptions were made “with young children, especially in cases where it is desired to place two or more children from the same family in the school.” The catalog’s statement that the school was “founded in the belief that a healthy, active organism is the first requisite for a healthy, active mind” reflected the progressive notion of the “whole” child—with attention paid to body, mind, and spirit. The catalog also specified a particular focus of Miss White’s Home School: “Regime, physique, and bodily alertness are considered pre-eminent factors of education” (*Miss White’s*, pp. 1-

4).

Flora emphasized in writing and speeches the importance of centering the curriculum on the student’s interests and activities. She believed in respecting each child’s individuality and cautioned against interfering with nature’s plan for its development. White felt that the teacher should “surround the growing life with suitable materials for its use and...watch and wait patiently for its unfolding, letting it select and draw unto itself those things which it desires and needs” (White, 1899, p. 8). She advised teachers to “learn of the child the road of its desires, and travel along that road—hand in hand with it—beside it, not in front of it...[or] above it” (p. 9). Flora felt the goal of education was to “secure for each [child] a space that would insure it against repression” (pp. 6-7). Real education, she believed, was synonymous with growth and disassociated with anything that hindered growth (White, Growth, p. 6).

Flora felt too often schools imposed their own systems of work on children and focused excessively on work completion, which signaled the end of growth (pp. 7-8). She urged teachers to accept the chaos of children’s minds as normal and let them “test and do and dare” (White, Manual Training, part 2, pp. 7-10). She also distinguished between training and education, noting that one could train a soldier but not a poet. “The most perfect training will be the most perfect conforming to the best standards,” she observed. This means the “complete surrender of individual idiosyncrasies” and an ignoring of the “bigger world that lies beyond the realm of training” (pp. 5-8). She recalled approvingly that Thoreau had learned how to make one pencil well and then refused to make another one. Flora added, “In that single act of his was concretely lived as much philosophy as Emerson ever wrote” (White, Growth, p. 7). She championed small class sizes, indeed, overcrowding and lack of physical activity in public schools had figured prominently in her decision to establish an independent school (White 1899, p. 6).

Her school offered a liberal education that included English, Latin, German, French, mathematics and science. The sisters used progressive methods in teaching these subjects, “in every case adapted to the pupil as to meet the demands for her highest development.” They emphasized “the acquisition of pure, vigorous English” which took “precedence of all other linguistic studies.” In addition, “Games, Sloyd and Gymnastics (both educational and corrective)” formed “an integral part of the school work.” The catalog added, “Special attention is called to the opportunity here offered for the development of physique” (*Miss*

White's, p. 2).

The Whites made special arrangements for the study of additional languages, as well as for piano, clay modeling, drawing, and dancing. A maximum of eight boarders lived at the school; total enrollment was limited to twenty students. The yearly rate was one hundred dollars for day pupils and six hundred dollars for boarding students (pp. 3-5).

The home life of the school was "that of a refined, well-ordered family, each member of which is expected to show careful consideration for others." The regime was "simple, hygienic, and invigorating." "Abundant exercise and recreation" (pp. 3-4) were evident, in keeping with Flora's belief that knowledge itself was not power; knowledge through action was (White 1899, p. 6). Late in life Flora recalled:

I made it clearly understood that ... [Miss White's Home School] was an experiment in educational values; that it stood upon the merits of its theories and would be in no way dominated or influenced by college requirements. My pupils however had no difficulty in passing college examinations. (White, 1940).

Parents had the option of placing students with the White sisters for an entire year. The summer program operated at Heath, where Flora and Mary had returned in 1896 in the hope of purchasing some of their family's ancestral holdings. When none were available, they bought other land in the town (Calver, p. 196). The program, Plover Hill Camp for Girls, offered lessons "in household arts; in gardening; in handcraft; in study of the local birds and wild flowers, the geography of the heavens; and in the reading of classic literature," (*Plover Hill*, 1907, p. 1) including an hour's reading of Shakespeare on a typical day. Plover Hill students began each day with a hymn and ended with an evening prayer.

As at Concord, gymnastics was an important focus— with ropes, a climbing ladder, and other apparatus being available for indoor work. Basketball also had a prominent role at Plover Hill. Whereas early women's basketball games were played in long skirts, Flora's program required clothing that was less confining. According to the 1907 catalog, girls at Plover Hill Camp were expected to bring—among other items—two lightweight walking skirts, two pairs of bloomers, "stout walking boots," (p. 5) and two pairs of sneakers.

This emphasis on physical activity occurred amid a widespread belief that vigorous physical exercise and competition were inappropriate for women. In 1907 University of Chicago sociologist William I. Thomas

wrote in *Sex and Society: Studies in the Social Psychology of Sex* that women needed to exercise, but "athletics were beyond their physical capacity." He added that females were physically inferior to males because their reproductive function arrested their development early; moreover, woman "resembles the child and the lower races, i.e., the less developed forms" in having "relatively" shorter limbs and a longer trunk than man. This was "a very striking evidence of the ineptitude of women for the expenditure of physiological energy through motor action" (Twin, 1985, p. 202). In her own life Flora White modeled physical fitness by doing a daily handstand until she was nearly seventy years of age (Share, 1986, p. 4). She recalled the early Greeks in articulating what educators should want for their students: "More life and fuller" (White, 1899, pp. 6-7).

Inside Alice White's School

Although Alice White certainly was motivated to expand the lives of her students through educational opportunity, the region and milieu in which she worked shaped her program. Throughout the South, beginning about 1875, blacks and whites "were legally separated on streetcars, trains, steamboats, and every other mode of transportation as well as at schools, hospitals, restaurants, hotels, barbershops, theatres, even drinking fountains" (Brinkley, pp.54-55). In 1896 the U. S. Supreme Court endorsed the segregation of blacks in "separate but equal" public conveyances in the landmark decision, *Plessy v. Ferguson*. Katherine C. Reynolds wrote that at the dawn of the twentieth century,

... provisions for the education of southern black citizens were nearly nonexistent. The South was a place of grinding poverty and rural isolation, showing only sparse signs of recovery from the economic devastation of the Civil War and Reconstruction. Illiteracy among the region's citizens over 10 years old was 12 percent among whites and 48 percent among blacks. Schools for African American students were very separate and not at all equal, typically open only a few months a year and extending only through the elementary grades. (Sadovnik & Semel, p. 7)

Until 1946, Montgomery had no public high schools for the nearly 50,000 African Americans who resided in the city (Brinkley, p. 59). Reynolds observed that in southern black schools:

... child-centeredness meant providing children with the basic tools for survival, and perhaps even the good life, in a society more hostile than democratic in its legalized racial discrimination and inequity of

opportunity. Compared to what was generally available for southern black children...almost any consistent and long-term education that opened new opportunities could be labeled as progressive reform. (Sadovnik & Semel, p. 11)

Alice White and Margaret Beard operated a school of 250-300 female students, all of whom were black (Brinkley, p. 61). Their eight teachers were white women from the North (Parks, pp. 48-49; U. S., 1920, reel T625-36, p. 2B). Erna Dungee Allen—who became financial secretary of the Montgomery Improvement Association-- remembered, “They didn’t talk to us about color.... The biggest thing they emphasized was [that] cleanliness was next to godliness” (Garrow, 1987, p. 64; Brinkley, p. 51). Rosa Parks stated, “What I learned best at Miss White’s School was that I was a person with dignity and self-respect and I should not set my sights lower than anybody just because I was black.” She added, “We were taught to be ambitious and to believe that we could do what we wanted in life” (Brinkley, p. 61).

Richardson wrote that the AMA had an “obsession with thrift and industry” (p. 44) which resulted in academics being supplemented by “industrial” classes.—for example, in sewing and homemaking. Alice White enhanced her academic instruction—described as the “Three R’s” (State of Alabama, p. 3; Williams, p. 17; Parks, p. 49) with classes in cooking, sewing, home nursing, and rug making as well as lessons in cleanliness and discipline. She and her teachers received professional development from Tuskegee where the curriculum was described as being “in the mainstream of progressive education” (*Booker T. Washington Papers*, Vol. 3, pp. 388-389; Ravitch, 2000, p. 39). Its president, Booker T. Washington, had a national reputation for racial uplift through industrial, vocational and moral training. Various depicted as a realist who championed black advancement, an accommodationist who preserved a racial caste system, and the father of progressive education before John Dewey (Ravitch, pp. 38-40; *Generals*, pp. 2-36), Washington endorsed White and Beard’s “good, practical work.” He added, “Especially this is true in the way they connect the work done in the schoolrooms with the homes of their pupils.” Washington noted, “I find that they keep out of debt and spend the money that is given them economically and wisely” (State of Alabama, p. 1).

Other endorsers of Montgomery Industrial School included the pastor of the Congregational Church of Atlanta who stated, “I know of no school in the south, and I am acquainted with nearly all of them, doing

better work” (p. 3). A state rural agent reported, “I do not know a single school that gives a more thorough training either in academic work or in vocational features” (p.1). However, such praise sometimes revealed the limited horizons supporters envisioned for Alice’s students. Charles F. Thwing--President of Western Reserve University and a Trustee of the Montgomery Industrial School--noted, “The school is seeking to educate colored girls unto noble womanhood and to train them to do efficient work as homemakers, as seamstresses, and as good members of other callings” (p.2).

The school was also “a bastion of strict Christian morality where the New Testament was read daily and prayer formed an integral part of every class” (Brinkley, p. 59). Alice White was a loving but firm principal who advocated temperance and forbade movies and dancing. Johnnie Carr—the first woman to join the Montgomery NAACP--recalled, “Miss White would punish us if we became undisciplined or in any way undermined our self-esteem” (p. 61).

Parks’ mother, a teacher, paid tuition to send her daughter to the school because of its “great reputation.” Parks explained, “My mother wanted me to get the training that Miss White had to offer” (Parks, p. 43). Later, when tuition payments became difficult, Rosa received a scholarship and did custodial work at the school (p. 45). Carr reported that members of the black community believed the educational program at Miss White’s School was “far superior” (Williams, p. 17) to those available at the city’s public schools.

Comparisons and Conclusion

In comparing Miss White’s Home School and the Montgomery Industrial School, several differences are evident. Flora would doubtless have found Alice’s approach to be too controlling and rule-bound, and excessively focused on training and task completion. Alice, on the other hand, displayed little of the “romantic philosophy about children” (Sadovnik & Semel, p. 11) seen in Flora’s and other child-centered schools in the North. In fact, embracing that view would probably have cost Alice some parental support. Reynolds wrote that some blacks might have been appropriately suspicious of the approaches of child developmentalists, viewing their methods as likely to slow racial progress and betterment. William Reese noted, “In the South following Reconstruction, white racists cited Pestalozzi approvingly, saying schools which emphasized books had no place in the education of African Americans” (p. 11). Given the hostile environment in which Alice’s students lived, she would have felt a need to greatly restrict the extent to which

they could “test and do and dare,” as Flora suggested. The factors of race, class and region had a profound effect on the delivery of progressive education in the two schools.

Nevertheless, the two women displayed some commonalities. Both sought to offer an education that was superior to the public schools. Both taught in societies that doubted the abilities of their pupils. Both produced successful students by encouraging young women to pursue their own development, regardless of what society had determined they should be.

In time, Rosa Parks became a seamstress, but she became much more. Alice died without knowing that the student “always sitting up straight, always obeying Miss White” (Brinkley, p. 59) would become the heroine of the civil rights movement. Neither did Alice know that Rosa and other students of the Montgomery Industrial School would cite their experience at “Miss White’s” as a guidepost in their development as civil

rights activists (p. 61). Flora lived to see some of her students win national recognition in education and the arts; however, she never knew the great advances that would occur in physical education and women’s sports.

Although there is no evidence that Flora and Alice White ever met, their legacies were interwoven following their deaths. The key figure to emerge from the Montgomery Bus Boycott was Martin Luther King, Jr., who followed Gandhi’s philosophy of nonviolence. According to Taylor Branch (1988), King clearly reflected Gandhi’s influence; however, the black civil rights leader was even more deeply influenced by Flora’s friend Reinhold Niebuhr (p. 81).

The experience of the Misses White’s Schools is a reminder of the importance of assessing the pedagogy of progressive educators in light of the milieu in which they worked. It is hoped that new scholarship will continue to highlight the contributions of female practitioners to the progressive education movement.

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EDUCATIONAL FOUNDATIONS FOR TEACHERS: WHY WE LOST AND WHAT TO DO ABOUT IT

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In our recent book, *Forgotten Heroes of American Education: The Great Tradition of Teaching Teachers*, Diane Ravitch and I highlight eight important educators who have been forgotten by the profession of teaching.¹ An unwritten assumption of the book is that the field of Foundations of Education must and should be re-emphasized within undergraduate and graduate curriculum for teachers. Before sketching out three reasons why I think Foundations of Education is crucial for future teachers, I want to state and then briefly explain three reasons why I think Foundations of Education lost in the 20th century. These are, of course, not the only reasons why Foundations lost, but they are, however, some of the points to consider when trying to understand what happened.

Why Foundations of Education Lost—Reason #1, Secularization

First, I think Foundations lost because of secularization. Since the Middle Ages, pedagogy was rooted firmly in Christian theology. So long as pedagogy was fed by the traditions of the church, respect for history, for philosophy, for contemplation, and for deliberation remained essential aspects of curriculum for teachers. With the rise of research universities in the late 19th century, however, pedagogy, just like every other discipline within higher education curriculum, was transformed into a theoretic science that took chemistry or physiology as its model.² Respect for tradition, history, philosophy, moral education, and contemplation went by the wayside as behavioral psychology began to strangle the profession of teaching. The new psychology also began to strangle curriculum for teacher education. Pedagogy and Foundations of Education were once at the heart of our now well-known private institutions—for example, Yale, Princeton, and Harvard—but our disciplines were marginalized by these institutions when concerns for money, power, and a narrow conception of purely intellectual prestige began to dominate deliberations about purpose and curriculum. Had secularization not taken over these institutions, they would still have a solid foundation for their curriculum, not to mention their teachers.

Why Foundations of Education Lost—Reason #2, Teachers Colleges No Longer Exist for Teachers

Second, Foundations of Education lost because the other institutions that were founded for our field sold us out as well. Teachers colleges no longer exist for

teachers. Pedagogy was the reason that all of the former “normal schools,” which is to say teachers colleges, were created throughout our nation. They existed to provide solid curriculum foundations for teachers. They did not exist to produce lawyers, physicians, or bankers. They existed for teachers, for pedagogy, and for Foundations of Education—and nothing else. This story of the marginalization of teacher education happened across the board in 20th century American higher education. The consequences are tragic, sad, and shameful. When this transformation took place, the task of teaching teachers was isolated within a School of Education. Education faculty members were the only people who considered their purpose to be teaching teachers. This does not mean that I do not think that education schools should exist. I certainly do. I am arguing, however, that these institutions need a new vision that is rooted in a different conception of curriculum foundations. This philosophy has its roots in the philosophy that gave rise to our teachers colleges. This philosophy died because, in the economic war that is higher education, teachers colleges tried to model themselves after the formerly Christian institutions that had themselves rejected teachers and the profession of teaching. We should recognize that the problem of Foundations of Education being rejected within teacher ed curriculum is a moral problem, not an intellectual one. When we lose a solid sense of moral purpose for our institutions of higher education, we lose pedagogy and Foundations of Education as well.

Why Foundations of Education Lost—Reason #3, Bad Psychology

The third reason why Foundations of Education lost is because a harmful conception of psychology came to dominate American culture in general and teacher ed curriculum in particular. The study of human nature is the foundation for social, political, and educational thought. No conception of any of these disciplines is complete without a rich discussion of where human beings came from and why we exist. Until the late 19th century, the most essential ingredient in human nature was the soul. Stretching back to Plato, Aristotle, Augustine, Aquinas, and/or any of the Medieval thinkers, the soul was the basic building block of society. Well, late 19th century psychology chose to discard the soul, and with the discarding of the soul went moral education in general and Foundations of Education in particular. There was no center-piece, no

core element to hold curriculum foundations together. Psychology went the way of measurement, positivism, and purely theoretic discussions of “how people learn”.³ Rousseau’s doctrines led to the radical Progressivism that worshiped child-centered learning and that denigrated curriculum and Foundations of Education at every turn. “Learning” is a concept that was hardly if ever discussed prior to Rousseau’s publication of the *Emile* and the rise of behavioral psychology in the late 19th century.⁴ Before this time, education was driven by knowledge, by curriculum, by institutions, and by good teachers and teaching. When Rousseau’s Progressivism took hold, however, solid foundations for curriculum began to get marginalized. It was within this context of the rise of Rousseau and the Progressives during the late 19th century that “learning” began to dominate deliberations about curriculum. Because of modern psychology, Rousseau and “learning” continue to hold sway in many circles today, but curriculum, and I would like to think Foundations of Education as well, is making a comeback.

What bad psychology pushed aside in this process was a solid philosophy of curriculum. Curriculum theory, properly understood, is closely allied with Foundations of Education. Curriculum is an abbreviation of the Latin phrase *curriculum studiorum*, which was often broken down during the Middle Ages into the *trivium* and the *quadrivium*. Today, we must re-emphasize this deeper conception of curriculum for teachers. Teachers of Foundations of Education, combined with curriculum theorists, should take up this task. To revitalize a solid vision for curriculum theory and Foundations of Education, however, we will need to draw upon some of the larger movements that are taking place in early 21st century American culture.

What to Do About it Action Idea #1—Obliterate the “What” vs. “How” Distinction

The most damaging assumption to Foundations of Education is the useless distinction, which comes from behavioral psychology, between “what to teach” and “how to teach”. Foundations of Education as a field can only survive if this distinction is attacked at every turn. The distinction came about at the same time that behaviorism came to dominate teacher ed curriculum. The behaviorists elevated themselves to the highest levels of education school bureaucracy. They used their new conceptions of “science” to establish the distinction between “what to teach” and “how to teach”. When this happens, what is lost is any conception of why teach. Rejection of the soul and rejection of moral education leads to the production of technicians who have not thought deeply about the Foundations of Education.

They also have not thought deeply about the profession of teaching. To address this problem, teachers of Foundations of Education must reject the distinction between “what to teach” and “how to teach” and begin to see the two as seamless ingredients in all curriculum for teaching teachers. The integration of what and how, however, leads us inevitably to the question of purpose.

What to Do About it Action Idea #2—Focus on Purpose

When I tell people that the distinction between “what to teach” and “how to teach” must be eliminated, they often tell me, “But people like John Dewey and William Heard Kilpatrick disagreed with this distinction as well.” Without getting into why I think this response is incorrect, let me say that, in practice, I think Dewey and Kilpatrick did separate what to teach from how to teach. I think E. L. Thorndike and his thousands of behavioral followers did as well. Dewey, Kilpatrick, and Thorndike, in my view, are much more similar than they are different. Nonetheless, even if we accept the assertion that Kilpatrick and Dewey were integrators, that still leads us to the question, “Integrators to what end?”. This is where I think Dewey and Kilpatrick let Foundations of Education down. Their pragmatism wanted nothing to do with purpose. They refused to address questions of *telos*, or ultimate ends. To me, *telos* is at the heart of Foundations of Education, curriculum theory, and pedagogical philosophy. Indeed, the question “What is the purpose of education?”, can be seen as the most crucial of all questions for Foundations of Education scholars. With Dewey, Kilpatrick, and Thorndike, however, talk of problem-solving, the individual’s adjustment to his environment, and “growth” took over any larger deliberations about the purpose of schooling. When this happens, Foundations of Education dies. Consequently, my second assertion about what should be done to revitalize Foundations of Education is that we must refocus our efforts on the question of purpose by asking “Why are we here?” and “What is the purpose of education?” any chance we get and to anyone who will listen.

What to Do About It Action Idea #3—Serve the Public Good

Teachers of Foundations of Education, at their best, should be able to see the big picture with regard to the purpose of education in general and the purpose of higher education in particular. Because of this ability to see the big picture, we should seize upon the opportunity to communicate with the general public about the purpose of education. There are many criticisms being leveled at higher education today, many of which can be found in books like *Declining by*

Degrees by Richard Hersh and John Merrow, and *Our Underachieving Colleges* by Derek Bok.⁵ Much of this criticism stems from the recognition by large segments of the American public that higher education is not serving the public good as it ought to. This criticism also grows from the rapidly growing costs of higher education. In this environment, it seems to me like teacher educators and teachers of Foundations of Education have a unique opportunity and responsibility. We are the people who know why higher education exists—not the chemists and the physicists. We are the people who should have the ability to communicate with the public about what higher education does in the name of the public interest.⁶ Indeed, teachers of teachers have a serious role to play in showing how their efforts impact children and parents immediately and on a day-to-day basis. Leaders within higher education can use people who know how to serve as liaisons to the public at large. If we can continue to make our Foundations courses interesting to our students while at the same time communicating with the general public about how and why our work serves the public good, then we will have a much better chance of thriving in the 21st century.

Why Foundations of Education Matters—Some Concluding Thoughts

Revitalizing the field of Foundations of Education will not be easy. There are many elements in society that are working against us. At the same time, however, there are other aspects of American culture that should give us hope. Ethics is receiving renewed attention every day, both in higher education and in American politics generally. Alasdair MacIntyre's publication of *After Virtue* has drawn increased attention to the specific field of virtue ethics, an approach to moral philosophy that connects quite well with Foundations of Education.⁷ Also, many people may not be comfortable with the way in which religion now plays such a dominant role in national discussions, but matters of faith are here to stay.

Widely-selling books like Michael Lerner's *The Left*

Hand of God: Taking Back Our Country from the Religious Right demonstrate how the Democratic Party is working to connect with the American public with religious language (and hopefully action), just as the Republican Party has successfully done in recent elections.⁸ In this same vein, even the National Council for the Accreditation of Teacher Education (NCATE) has now begun to talk about "dispositions" and other moral questions, which were all but completely absent from NCATE's conception of teacher ed curriculum even 15 years ago. All of this renewed attention to moral philosophy and normative questions such as "What is the purpose of education?" and "What kind of character should our teachers have?" should awaken Foundations of Education scholars to the possibilities that are before us.

The behavioral psychologists who spend their time lost in psychometric studies do not have the ability to speak to the questions that are dominating American politics—indeed global politics—during the early 21st century. I do not think that we can create some kind of Utopian world for the study and teaching of Foundations of Education within teacher education curriculum, but I do, however, think that, with a bit of foresight and hard-work, we can create a brighter future for our field. Just over 100 years ago, John Dewey wrote an essay at the University of Chicago entitled "Pedagogy as a University Discipline."⁹ Dewey's isolation of pedagogy into one narrow discipline instead of infusing it throughout the university has always seemed wrong to me. I agree that pedagogy matters in all universities, but what we need right now are Foundations of Education scholars who have the courage, the will, and the political skill to re-establish pedagogy not as a university discipline, but, rather, as a university practice. We need heroes to pull us out of our current situation. Until that happens, higher education in general and the profession of teaching in particular will continue to limp along without a solid foundation upon which to stand. We await the arrival of heroes.

ENDNOTES

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4. Richard Hersh and John Merrow, Eds. *Declining by Degrees: Higher Education at Risk* (New York: Palgrave Macmillan, 2005); Derek Bok, *Our Underachieving Colleges: A Candid Look at How Much Students Learn and Why They Should be Learning More* (Princeton: Princeton University Press, 2005).
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7. Alasdair MacIntyre, *After Virtue: A Study in Moral Theory* (South Bend, IN: Notre Dame University Press, 1984).
8. Michael Lerner, *The Left Hand of God: Taking Back Our Country from the Religious Right* (New York: HarperCollins, 2006).
9. See J. Wesley Null and Diane Ravitch, Eds. *Forgotten Heroes of American Education: The Great Tradition of Teaching Teachers* (Greenwich, CT: IAP, 2006), pp. 565-568.

DALE'S CONE OF EXPERIENCE, PRENSKY'S GAMEPLAY AND THE "DIGITAL NATIVES"

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Introduction

Several years ago at the SOPHE (Society for the Philosophy and History of Education) Conference while I was making a presentation on experiential learning, a colleague suggested that I explore Edgar Dale's work, an area that has since become of great interest to me. During the WebCT (Web Course Tools) Conference in 2005 several presentations were made on the role of game playing in education. This paper explores possible connections between these two areas, in particular, Dale's Cone of Experience and Prensky's gameplay.

Dale's Cone of Experience

Edgar Dale developed his Cone of Experience as a continuum of various media based upon his work from the mid-1940's through the mid-1960's (Dale, 1969). The media included the following, from top to bottom of a pyramid: read; hear; view images/watch videos; attend exhibits/sites or watch a demonstration; participate in a hands-on workshop/design collaborative lessons; stimulate, model or experience a lesson; and design/perform a presentation – doing the "real" thing. A visual representation of Dale's Cone of Experience may be retrieved from <http://www.work-learning.com/chigraph.htm>.

Dale's Cone of Experience was his attempt "to classify media experiences in relation to psychological dimensions of learning, specifically concrete and abstract" (Seels, p 357). The Cone of Experience was a visual analogy for the types of experiences that Dale believed influenced the learning process. He considered whether growth could reliably move fluidly through this process. Barbara Seels, one of Dale's students, quoted him as saying: "Learning becomes more meaningful when abstract learning and concrete experience are related" (Seels, p 357). She noted that this is as far as Dale extended his Cone of Experience.

Dale said, one begins "with the kind of experience that is most appropriate to the needs and abilities of a particular learner in a particular learning situation" (Dale, 1969, p 128). Subramony (2003, p 27) noted that "Dale himself provided very few constraints to his model. ... He did not make any propositions about whether a particular sequence of learning activities is more effective than another."

Some Nebulous Attributes to the Cone of Experience

Over time Dale's cone became enhanced. The left side of the cone listed what people remembered, and the right side contained a set of learning outcomes. Commonly, though erroneously, attributed to Dale is the following assertion on the left side of the cone: people

will generally remember 10% of what they read; 20% of what they hear; 30% of what they see; 50% of what they hear and see; 70% of what they say and write; and 90% of what they say as they do a thing. On the right side of the cone, again falsely attributed to Dale, is a list containing the following learning outcomes: define, describe, list, and explain; demonstrate, apply, and practice; and analyze, design, create, and evaluate. For more information on this misrepresentation of Dale's work, see the Januszewski and Betrus (2002) reference. It is sometimes referred to as "Remembering Cone" or possibly "Bogus Cone." A visual representation of the "Remembering Cone" may be retrieved from <http://www.compstrategies.com/staffdevelopment/4cueadlearn/sld002.htm>.

For the purposes of this paper, Dale's original Cone of Experience will be used. Dale (1969, p 129) advised that "varied types of sense experiences should be provided in the classroom." Tosti and Ball (1969) responded that how the instruction is delivered through the media is more important than the media. So what if the method of delivery is a game?

Games

Games have become increasingly available on our digital equipment. For example, games are easily downloaded onto our iPods and cell phones. Software engineers transfer older games and create new digital ones that provide engagement and fun. Whether it is chess or Xbox, some form of motivation exists that encourages players to return to the game. One reason is relaxation. When one is relaxed more stimuli are absorbed. Games allow players to escape reality and enter a new world of fantasy.

A second reason that players choose particular games is the graphics. Players select games where the graphics are stunning visual representations of reality.

A third reason for playing games is that the digital age allows for instantaneous feedback and for unparalleled repetition. Games may be played repeatedly in the user's comfort zone, their room. Many games have different levels of skill. Players can return to the game and play repeatedly until they are able to master a level. Upon mastery, new challenges await them at more difficult levels.

Prensky (2001) has identified his *Top Ten Reasons to Use Games in Learning*. Among these reasons are enjoyment, involvement, pleasure, motivation and just plain adrenaline. Prensky (2002, p 6) stated, "Fun in the learning process creates relaxation and motivation. Relaxation enables learners to take things in more

easily; motivation enables them to put forth effort without resentment.” Rose and Nicholl (1998, p 30) added “What we would like to achieve is a brain that functions more efficiently.”

One Instructor’s Experience

In December 2003, this author went on a field trip with a freshman class. The students walked around the exhibit, and from their perspective, they had seen everything within five minutes. When a discussion occurred in the classroom, the students were hard pressed to provide examples of what they had observed. In December of 2004, I decided to try an experiment. In the same course, I created a scavenger hunt, pertaining to a similar exhibit, that paired the students as a team to find the answers to several questions. The winning team would receive a prize. This time the students spent around 30 minutes finding the answers as they walked around the exhibit several times conversing with their teammate. In the class discussion that followed, the students were able to provide specific examples of what they had observed. Later, on the course evaluations, the students remarked that the scavenger hunt was the one exercise that really stood out in their minds. “Teachers are often evaluated and remembered by just how good motivators they are or were,” remarked Prensky (2003, p 1).

Saying that this “game” (the scavenger hunt) made a real impression with their learning was crucial to hear. Attending the WebCT conference and hearing Bray and Boufford (2005) speak about deep learning through digital games reinforced the connection that had been missing for me.

After listening to Bray and Boufford, I began to consider using digital games in my classes. But there were several issues that were unresolved. If the instructor isn’t present, how do we ensure that the intended learning occurs? And how do we keep students sufficiently motivated to stick with the task at hand?

Gameplay and Education

Johan Huizinga’s monumental work, *Homo Ludens* (1971), examined the important element of “play” in many civilizations. The conceptual space in which play occurs was defined by Huizinga as “play theory.” With the digital age, “this play space” has become prevalent.

“In the world of education, providing motivation has been one of the teacher’s traditional roles” (Prensky, 2002, p 1). So what makes a lesson memorable? Memorable to the point that real learning occurs? “What motive – or motives – do our higher education students have for learning the material presented to or required of them? There is, of course, the pure joy of connecting with the ideas and material. Unfortunately, this happens much less frequently than many educators would like.” (Prensky, 2002, p 1)

“Gameplay is all the activities and strategies game designers employ to get and keep the player engaged and motivated to complete each level and an entire game” (Prensky, 2002, p 8). Below are two examples of incorporating gameplay in a learning environment.

The Navy had a problem with sailors not being able to use a periscope to find the exact location of another ship. Engagement and accuracy rapidly increased when the Navy turned their periscope simulation into a missile shooting game (Prensky, 2001, p 306-310).

Harvard Professor Langer added gameplay to her lecture. She discovered that students have greater retention when faced with uncertainty. So she began her lectures by telling her students that some of what they were about to hear may not be true. Students actively tried to sort out what was true from what was not. As a result, they were more engaged in her lectures (Langer, 1997).

Marc Prensky’s (2001, p 119-124) *Digital-Games Based Learning* identified six key structural game elements. The six elements are: (1) rules, (2) goals and objectives, (3) outcomes and feedback, (4) competition/challenge/opposition, (5) interaction, and (6) representation or story.

Bonita Bray and Bob Boufford (2003), who are e-Learning Support Specialists at the University of Alberta, shared how playing digital games impacted their students’ learning. They believe that while trying to improve student learning is important, how you achieve it is not as critical.

Bray and Boufford (2003, 2005) aligned Prensky’s elements of learning to the elements of games. The following chart outlines this comparison.

OLLIGES: DALE'S CONE OF EXPERIENCE, PRENSKY'S GAMEPLAY AND THE "DIGITAL NATIVES"

Elements of Games	Elements of Learning
Goals and Objectives	Goals and Objectives
Outcomes and Feedback	Outcomes and Feedback
Competition/Challenge/Opposition	Competition/Challenge
Interaction	Interaction
Representation or Story	Information
Rules	Policies

Games have goals and objectives as do courses, where these goals are generally described in a syllabus. In a digital game, the computer provides feedback; in the classroom it is the instructor or fellow students who do so. In a game, the objective is to win. In a class, students seek high grades and the teacher's praise. Similarly, one could compare games and classrooms with respect to the last three categories in the chart. Bray and Boufford (2003, 2005) succinctly stated, "Online games allow for

- Easy repetition of the game until students reach their desired score – and learning point
- Repetition which can involve different questions to maintain freshness and encourage learning
- Playing in private so that students can explore with confidence and 'fail in private' which Roger Schank maintains is the beginning of real learning
- Competition – either individual or team-based – to be introduced."

"Academic research strongly backs up the common sense notion that when students are engaged in the learning process, they learn and retain more. Engagement can come through emotion, relaxation, and especially through fun." (Spectre and Prensky, 2003). For Dale, multiple experiences were important. Digital games can provide simulations and direct purposeful experiences, which are two levels of Dale's Cone of Experience. Using graphics and audio, more of his levels are achieved.

But even if educators wished to use digital games to help their students learn certain concepts, cost prohibits them from hiring software engineers to create games for each lesson. A flexible template that allow instructors to input questions and answers needs to be made easily available to instructors. By so doing, computer games can be effectively used to enhance learning.

The purpose of game playing in education is to engage students in an activity where relevant learning occurs. Prensky (2002, p 1) stated, "The reason computer games are so engaging is because the primary objective of the game designer is to keep the user engaged." "Gameplay is all the doing, thinking and decision making that makes a game either fun, or not"

(Prensky, 2002, p 9). Motivation is achieved by keeping the player engaged at every moment.

But how do we educators learn to effectively incorporate digital games in our classes? Listening to our peers speak at conferences about their classroom experiences with digital games is one way. Teaching centers of excellence have been set up on many campuses help instructors become better at their craft. In particular, some e-learning specialists have assisted faculty in using games to foster deeper learning in their students.

Conclusion

"Dewey believed that experiences contribute to the learning process, but advises us to be selective in our choices of experiences. Not all experiences, he counseled are educational" (Garrett, 1997, p 130). Dale provided us with the Cone of Experience. He recommended beginning "with the kind of experience that is most appropriate to the needs and abilities of a particular learner in a particular learning situation" (Dale, 1969, p 128). This is consistent with what Dewey stated about being selective.

While learning can be facilitated through the use of digital games, it is of course important to regularly engage in physical activity. For the last few years, the President's Report on Physical Fitness has expressed concern that the nation's children are increasingly involved in sedentary activities, such as watching video screens and playing with computers. So while digital games can be an effective learning tool, K-12 teachers also need to be sensitive to the importance of physical activity.

Nowadays, many students come to us already computer literate. A new term has been coined for these students. They are being referred to as "Digital Natives" (Prensky, 2003). But whether a student is already computer literate or not, he or she can still experience important learning through the use of technology. The "Natives" are restless. Current technology provides the new generation of learners, "The Natives," an opportunity to learn through game playing.

In a subsequent article, I plan to elaborate on specific games that instructors have used and the specific effects that they have had on learning.

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BECOMING HURSTON: JOURNEY AND QUEST IN *THEIR EYES WERE WATCHING GOD*

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Much autobiography is considered to be “about” educational journey and the individual’s many processes and instances of becoming. The ethnographic novel, according to the theory I will develop in the following pages—a theory that unfolds via Zora Neale Hurston’s (1937/1999) *Their Eyes Were Watching God*—is at once about individual becoming, about other peoples’ becoming, and the relationship of becoming to education, self and community. Formal education has perhaps always been concerned with and for what a child ultimately becomes: Who will he be? What will she make of herself? What will he add to society and how will she transform it? In such a light becoming—at once an action and an element—approaches methodology as it marks social and spiritual movement toward another stage of an individual’s existence. Carol Mavor (1999) invests becoming with critical physical, psychological and social significance such as that brought about by the adolescent’s awakening sexual maturity, whereas D. W. Winnicott (1990) locates becoming somewhere within the everyday—no less momentous, but assuredly ordinary—as a milestone in the human struggle to lead a psychically healthy life. Not an end in itself, becoming is a process, a method that formal education espouses and encourages but may well fail to orchestrate.

In its broadest sense education is a journey, a quest spread across a lifetime, across an individual’s many becomings. And individual becomings are ultimately, intimately tied to becoming as a community. Autobiography and the ethnographic novel are two forms of life narrative that connect Maxine Greene’s (1995) thinking on the promise of imagination to envisioning and creating community. In Greene’s mind, imagination is an empathetic enterprise. In all its emotional complexity, empathy integrally connects individuals together, to others, to community, beyond the self, but at the same time carries an awareness of the self along with it. Once truly empathetic, individuals are no longer rendered invisible to one another, but conjoined by their humanity, a transformation that might become an aim of education. For, “is it not imagination that allows us to encounter [and ultimately to begin to know] the other as disclosed through the image of that other’s face?” (Greene, 1995, p. 37).

Autobiography functions as such a disclosure in that it is meant to be an empathetic encounter with the writer that gives the reader a chance to try on or deeply understand the identity of the other, the author. Whereas the genre of biography has traditionally focused upon

the male, historic, external world derived from verifiable historic “fact,” autobiographies have drawn from and been dependent upon an individual’s personal memory. But, even within the genre of autobiography, the represented life’s meaning has historically been dictated by the gender of the teller. Most dramatic are gendered differences in the nature and purpose of the tale, particularly those centered upon the individual’s journey or quest.

The individual tale of journey or quest has been a persistent “archetypal life script” (Conway, 1998, p. 7) that is distinctly male in its classical origins. “For men, the overarching pattern for life comes from adaptations of the story of the epic hero in classical antiquity. Life is an odyssey, a journey through many trials and tests, which the hero must surmount alone through courage, endurance, cunning and moral strength” (p. 7). Autobiography as a literary genre aligns with this treatment of journey. So, too, does the ethnographic novel since the journey or quest is also dependent upon one viewing the world as a wilderness to be conquered in the classic Western scientific [and colonial] tradition.

The female roots of the journey or quest narrative emerged much later, those products cloistered within religious orders, so were absent the “sense of agency and acting on one’s own behalf” (p. 12) that characterized the male archetype. Later “the secular form of women’s narratives emerged in the bourgeois preoccupation with romantic love, marriage, family and property” (p. 13). Both of these forms emerged from rather rarified atmospheres as did the loathsome, sexually exploitive histories of journey told through the memories of escaped female slaves. Although perhaps each provocative in their own right, none of these sources produced forms that would challenge the distinctly male genre of autobiographic quest.

As the autobiographical centers upon the life of the individual, so does the ethnographical on the life of a society, of a community. Ethnography, originating as an anthropological practice of colonial discovery shrouded within the scientific, was concerned with objective recording of cultural knowledge gained in the field by Western—largely European—researchers. Once conquered, such knowledges produced products that claimed to richly describe the savage “society”—the ultimate ironic construction of “other.” Richard Fardon writes, “anthropology [through ethnography] necessarily reproduced versions of assumptions deeply embedded in a predatory European culture” (Fardon quoted in Laragy, 2005, p. 2).

Over time, though, ethnography (although arguably no less colonial in its intent and practices) has undergone a revolution in its epistemic roots (from the purely objective to the constructive—or perhaps even subjective) as well as paradigmatically (moving from the positivist, clinical colonial to oftentimes functioning in an emancipatory capacity). “Among other things, feminism and postmodernism have directed our attention to the autobiographical dimension of the anthropological encounter, to a reconsideration of the contributions of life history to anthropological research, [and] to the rising interest in the role of biography in women’s history” (Brettell, 1997, p. 224). Simply put, “us *versus* them” has evolved into an “us = them” research mentality. Researchers on a journey to conquer societies and gain knowledges have undergone a transformation that now meaningfully invests the journey with empathy.

Empathy creates a union of the individual researcher with the community under study. In modern-day ethnography, an essential element of the journey of the researcher is located within the initial and ongoing processes of first bringing to light the subjectivities and biases of the researcher/author and then uniting those with the researcher’s experiences of a society. The journey or quest is by necessity always told through narrative regardless of the form of the product, be it autobiographical or ethnographical. As such, in either form, the author of empirical research is locked in the same interpretive paradox (VanSledright, 2002) that constrains the writing of history.

Zora Neale Hurston, a writer known variously throughout her career as largely autobiographical writer of fiction and ethnographic novelist, is widely recognized as *the* most well-known and influential woman of the Harlem Renaissance, yet upon her death she was buried in an unmarked grave. The feminist novelist Alice Walker pronounced *Their Eyes...* the most important book she had ever read and her discovery of Hurston’s long-out-of-print work would lead to Hurston’s rediscovery, her reemergence as a cultural icon. Alice Walker would later search for, find, and mark Hurston’s grave. For Hurston this would mean becoming one final time.

Becoming Hurston was a constant challenge during her lifetime. Hurston’s often-uncertain life circumstances (including having or lacking a home, family, finances, relationships, patrons) when paired with her substantial productivity and a breadth of influence that crosses (and unites) disciplines can be read as a roadmap for becoming. *Their Eyes...* is partially autobiographical, for Hurston did grow up in

the all-Black Florida town depicted in the novel.

In what has functioned as an unwelcome cliché favored in considering the lives of artists, Hurston would bear a crushing series of losses that significantly contributed to her processes of becoming. For, as Valerie Boyd (2003), Hurston’s most recent and acclaimed biographer reports, Hurston was endowed with a mysterious prescience that spoke to her about her own life. Her powers of “seeing” were limited to her own future, her own life’s outcomes, and were manifested in a recurrent dream that Hurston would experience throughout her lifetime—all parts of which she would sadly endure in exact detail. Hurston’s powers of seeing were arguably manifested within the characters she created and seemed to be the very “dust tracks on a road” (the title of her autobiography) that led from her life to the lives she wrote.

Hurston’s real lived life in Eatonville, Florida would, once she discovered its power, endow her great strength as a writer. She would draw from the southern black tradition of front-porch prevaricating that yields ingenious tales—tales that serve the function of community building. “There, she heard tales about how black folks got their color, learned why there were Methodists and Baptists, and heard poetic theories on why God gave men and women different strengths. ... There, on the store porch, Zora learned what would become the primary language of her own literature, the vital force of her life as a storyteller. She learned this language—these phrases and stories and nuances—by heart. Which is to say she learned them irrevocably—not as memorized information to be recounted by rote, but as an essential part of who she was, and who she was to become” (Boyd, 2003, pp. 38–39). This “living text” became one and the same with the identity of Zora Neale Hurston, her imagination had been imbued with the perfume of the freedoms—and power—such talk afforded.

Her life and work were instrumental, particularly for the time, in bringing to light dangerous and difficult knowledges of race presented to Whites through essays for various print media, and novels—some of which appeared as Book-of-the-Month Club selections. She authored provocative works: in 1939 she published “Now Take Noses,” in 1943 “The ‘Pet Negro’ Syndrome,” in 1950 (by which time she was working as a hotel maid in Florida and just ten years before her death in the St. Lucie County Welfare Home) she published “What White Publishers Won’t Print” in the *Saturday Evening Post*. Her books and works of anthropology were like-minded, some of which were entirely written in the southern Black vernacular of the

time and place. The unique voice that would become known as Hurston's style (and that would eventually establish her place as an icon) came not just from the autobiographical and the literary, but from time spent in the field collecting data in central Florida as a student of renowned anthropologist Franz Boas. Hurston transcended disciplinary boundaries to unite science and literature in an unprecedented manner (Krupat, 1992)—in the form of an ethnographic novel.

In my own eyes, *Their Eyes Were Watching God* is about becoming a survivor, about surviving the era, the confines of gender and race, and coming to understand that loneliness is the price of freedom, for both Hurston and her female protagonist Janie. In *Their Eyes...* the woman Hurston is engaged in the process of becoming on a number of levels: as an author, an ethnographer, an icon, and her female protagonist, Janie, is embarking on a long journey that keeps returning to, is insistent upon, becoming. Surviving, being a survivor, is intimately tied to journey or quest narratives through becoming and engagement in the processes belonging to becoming. Hurston's own survivals—the loss of her mother, of her autonomy, and the mysterious and violent loss she never spoke of among those—were instrumental in not only her own series of becomings, but in Hurston's decision to recognize and record those survivals as a researcher in the field, and ultimately recreate survivals among those characters she would include in her novel. Becoming is dependent upon those moments of returning to self that mark the lifespan of an individual. Such a returning should not be thought of as predicated upon a backward movement, but a return to the self (a self that is neither static nor essentialized) that is always with you, a self that surfaces or appears at times. Once becoming leads to self's alignment with the everyday life of the individual, then that is the 'ending' of one journey/quest, and the beginning of a life "lived creatively" (Winnicott, 1990). Hurston's unique text perfectly illustrates this theory.

In *Their Eyes...*, Hurston's protagonist Janie Crawford's life is witnessed to a friend in hindsight, one long, unraveling narrative of low and slow back-porch twilight talk to a trusted confidante. During that evening's talk she "gathers in 'the great fish-net' of her life," recounting for her best friend the journey from the first inkling of sexuality and self, of her larger place in the world, through relationships with three very different men, and home again to her community, suddenly alone, and presenting the front-porch eyes of the town with a new and perhaps unforgivable icon of womanhood. And three, perhaps four times within the novel Hurston represents Janie's experiences manifested

as a suffering on the way to something: to becoming. After the third relationship ends, Janie returns to Eatonville to sit on her porch and tell her kissing-friend Pheoby the story that makes up the novel, home to finally make a life for herself, and herself only. Free but lonely, she has endured loss, but has not become lost. A metamorphosis, a purposefully liminal act, becoming carries in its spirit a whoosh of movement, change with its full sense of possibility, the development of one's self on the way toward the ultimate goal of understanding just who it is you are meant to be. The process and instances of becoming gain their magnitude from identification with the life of the soul, the self. Toril Moi (2004) posits "it is because the future is open, because we live in time, that human existence is a continuous becoming and not a fixed essence. This continuous becoming only stops at death" (p. 841).

Hurston represents the pain and pleasure of a primary instance of Janie's becoming as well as that very dawning knowledge "to be yet otherwise than what we have become and merely are" when she recounts:

But when the pollen again gilded the sun and shifted down on the world she began to stand around the gate and expect things. What things? She didn't know exactly. Her breath was gusty and short. She knew things that nobody had ever told her. For instance, the words of the trees and the wind. She often spoke to falling seeds and said, "Ah hope you fall on soft ground," because she had heard seeds saying that to each other as they passed. ... She knew that God tore down the old world every evening and built a new one by sun-up. ... The familiar people and things had failed her so she hung over the gate and looked up the road towards way off. She knew now that marriage did not make love. Janie's first dream was dead, so she became a woman. (Hurston, 1937/1999, p. 25)

Janie becomes a woman by giving up on the romantic fable of waiting for love to start that has enshrouded the institution of marriage. She reluctantly becomes what society expects of her as a respectable young wife of a landowner (albeit an ancient one) and in so doing is setting aside her former, childlike and instinctive knowledges of how love and happiness are manifested: in a pear tree in full bloom that had "called her to come and gaze on a mystery" (p. 10). These former knowledges (those she made for herself rather than the ones handed her by cultural circumstance), are ones she returns to meet again after a great while, after a great number of experiences on the way to becoming. For, becoming necessitates a return to an original understanding of self, of selves, that age insists upon us

proving. Hurston's simultaneous acts of becoming center upon the pleasure of studying the mysteries of voodoo in Haiti on a Guggenheim fellowship, while back in New York becoming a celebrated novelist, and the heartbreak and self-doubt that would result from a single bad review of *Their Eyes*.... It is, as Greene (1995) says, "an awareness of leaving something behind while reaching toward something new" (p. 20) that Janie and Hurston each evoke on their way to imagining a real and truer identity.

Becoming is the eventual, stepped process of achieving an identity or collage of identities. For, "to be yourself is to be in process of creating a self, an identity. If it were not a process, there would be no surprise. The surprise comes along with becoming different—consciously different as one finds ways of acting on envisaged possibility" (Greene, 1995, p. 20). This is the role of the imagination—and the purview of life's art—to discover and explicate these pathways. Hurston represents Janie's surprise and subsequent "envisaged possibility" when she writes:

Janie stood where he left her for unmeasured time and thought. She stood there until something fell off the shelf inside her. Then she went inside there to see what it was. It was her image of Jody tumbled down and shattered. But looking at it she saw that it never was the flesh and blood figure of her dreams. Just something she had grabbed up to drape her dreams over. In a way she turned her back upon the image where it lay and looked further. ... She had an inside and an outside now and suddenly she knew how not to mix them. (Hurston, 1937/1999, p. 72)

Janie confesses the discovery of a sin committed against her female self of believing a man (in this case her second husband) could show her who she was, might make to her a gift of her identity—that creation of self indeed might be a product of their civil union. This experience of becoming marks a truer, more honest knowledge of her self, a return to the girl laying underneath the blooming pear tree who, without quite being able to say how, had so many intimate knowledges of the world and her place within it.

Hurston elegantly discloses the simultaneous acts of survival and community building perpetrated, perpetuated on home porches in the gathering twilight and on the front porch of the town's general store: "It was the time to hear things and talk. These sitters had been tongueless, earless, eyeless, conveniences all day long. Mules and other brutes had occupied their skins. But now, the sun and the bossman were gone, so the skins felt powerful and human. They became lords of sounds and lesser things. They passed nations through

their mouths. They sat in judgment" (Hurston, 1937/1999, p. 1).

Novelist "Cynthia Ozick writes of a metaphorical concentration by means of which '... those at the center can imagine what it is to be outside. The strong can imagine the weak. Illuminated lives can imagine the dark. Poets in their twilight can imagine the borders of stellar fire. We strangers can imagine the familiar heart of strangers'" (Ozick quoted in Greene, 1995, p. 37). And those oppressors—racial, patriarchal, hierarchical, gendered, et al.—can and do imagine the oppressed. This is one of the great contributions of Hurston's ethnographic novel as is the great body of her lifetime's work. Even in her most desperate years, those of "aimless wandering," as she saw them, Zora Hurston became familiar with the blessings and burdens of solitude, intimate with every shade of loneliness, and well acquainted with the oppressive odor of poverty. "There is something about poverty that smells like death," she would write. "Dead dreams dropping off the heart like leaves in a dry season and rotting around the feet; impulses smothered too long in the fetid air of underground caves. The soul lives in a sickly air. People can be slave-ships in shoes." (Hurston quoted in Boyd, 2003, p. 61)

Those sickly souls, those "slave-ships in shoes," were vestiges of American culture seen by Hurston—although her own life circumstances had many times been quite the same—as tragic both to self and to humanity. If even sickly souls, the powerless among us, can make out a glimmer of hope for real social change, then given the power of the empathetic, justice becomes imaginable.

Maxine Greene (1995) says there "is another way to imagine imagining: it is becoming a friend of someone else's mind [through relationships with literature and the humanity of the characters of literature], with the wonderful power to return that person to a sense of wholeness. Often, imagination *can* bring severed parts together, can integrate into the right order, can create wholes" (p. 38). Hurston's novel *Their Eyes Were Watching God*, the life of her protagonist, and Hurston's own life are powerful, poignant examples of such a coming together.

There seems to me to be a number of lessons, of allegories, that are important to the time we know we now face in the world represented in the pairing of Greene and Hurston. Has there ever been a more critical moment for community, for imagination, for agency, and most gravely, for becoming? Greene (1995) asks, "Can we encourage the ability of young persons [and I think in this argument she might extend this to the

citizenry in its entirety] to interpret their experiences in a world they come together to name?" (p. 38). The fulfilling of such a vision, manifested as a process of becoming, will surely require a substantive step away from hegemony and towards agency with a careful, knowing eye toward the education of a community of the empathetic. Education plays a critical role in the

taking of this metaphorical step, and—not surprisingly—that role, of schools, self, and the imagination, appears in Hurston's own life, in the year 1917. This, "the year she went back to school, marked Hurston's rebirth—the moment she was reborn, by her own imaginative labor, as the woman she was to become" (Boyd, 2003, p. 75).

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THE INTERSECTION BETWEEN POWER AND LEGITIMATE AUTHORITY:
A CASE STUDY OF *THE CATALYST*

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The student newspaper is an important element of the academic community that, at least theoretically, allows for open discourse; however, students have sometimes turned to “underground” newspapers as an alternative to school-sponsored newspapers, which have sometimes been closely controlled by university authorities or have lacked critical commentary.¹ Underground newspapers were an outlet during the late 1960s and early 1970s when attention was drawn to the Vietnam War and other issues, while university administrators sought quell open challenges to authority to maintain campus peace and order by regulating student publications.²

Higher education history has largely overlooked the underground student press. Underground newspapers have historically tried to reach an audience outside the mainstream or homogeneous middle.³ Consequently, historical study of the underground press has often fallen outside the scope of scholarship. Glessing made the point that during the late 1960s and early 1970s most journalism educators and historians regarded the underground press as unworthy of scholarly examination.⁴ Perspectives on underground newspapers during the unrest era have examined them from a highly generalized perspective. Lauren Kessler’s *The Dissident Press* examined six types of underground newspaper categories. College and university underground papers were identified with the broad category of those that opposed war; however, none were examined in detail and no deeper examination of student run papers was made. College and university underground papers were identified under the broader category of papers that opposed the Vietnam War, yet again none were examined in detail and no deeper examination of student run papers was made. David Armstrong also provided a general overview of underground papers, yet his purview did not discuss university student run papers, but rather emphasized larger scale commercial publications such as *Village Voice*, and none in any depth of detail.⁵ Even with respect to student run papers, most studies have focused on papers from universities located in major urban areas such as Los Angeles or San Francisco despite the fact that the majority of such papers were generated in smaller cities throughout the country.⁶

This study focused on postpublication penalty, which occurs when an authority imposes a penalty after

publication. Postpublication penalties can take the form of firing or expelling editors or cutting off university funding.⁷ In *Dickey v. Alabama* the university attempted to expel a student editor for publishing an editorial critical of the Governor.⁸ Administrators can restrict freedom of student expression if they believe the expression of particular ideas can result in a substantial disruption of how they understand the educational process.⁹ Oettinger and Bryan revealed numerous college and university administrative attempts to censor student newspapers, radio stations, yearbooks, and television productions.¹⁰ However, courts have regarded student publications as public forums, limiting what universities can restrict.¹¹

Trager and Dickerson cited the court case involving *The Catalyst* (*The Channing Club v. The Board of Regents of TTU*, hereafter referred to as *Channing Club*) for its importance in demonstrating that administrators had to prove the likelihood of a disruption occurring as a direct result of student publications.¹² A thorough understanding of events involving *The Catalyst* has become increasingly important since *Hazelwood v. Kuhlmeier* was upheld in *Kincaid v. Gibson*, which found that Kentucky State University officials could confiscate student yearbooks deemed of too poor quality to distribute.¹³ This marked the first application of *Hazelwood* to higher education.¹⁴ One of the effects of *Hazelwood* and subsequent cases has been to drive more student publications off campus where computers, the Internet, and publishing software make it easy for almost anyone to publish materials, and make them widely available. Concurrently, complaints and protests against editorial content have become increasingly common at colleges and universities and have resulted in theft, destruction, or suppression of the publications in question.¹⁵

When studying the history of the underground press, one must also consider the philosophical study of resistance. Most underground publications have been launched as a form of resistance. This study’s contribution to the literature is to examine the history of a student underground newspaper with respect to how it informs our understanding of resistance. This study sought to develop an understanding of how in 1970, administrators at Texas Tech University (TTU) sought to censor the publication of an underground student newspaper, *The Catalyst*.

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At this point it is necessary to briefly define authority and resistance in terms of how they relate to power structure. Essentially, the more power one wields, the more bargaining power and the bigger the stake one has in the system.¹⁶ The legitimacy of the authority who enacts this power thus becomes relevant, at least insofar as the degree of legitimacy that this individual or group is perceived to have affects the extent to which they are viewed as effective, necessary and relevant. This authority can be conceptualized in two ways, as wise counsel or institutional expertise.¹⁷ At issue with censorship is the exercise of the abilities of institutional professionals and their exercise of influence to ensure compliance with policy or law. While the publication may question the legitimacy of appointed authority to exercise its influence, the institutional authority may exercise its influence to prohibit that very questioning. Whatever the conceptualization, the relational power structure seemingly echoes Weber's legal type of authority.¹⁸ Further, legitimacy of this type of authority stems from compliance with institutional policy and its intersection with constitutional rights.

Methods and Data Sources

This study is an example of an instrumental case study where the case itself is of secondary interest.¹⁹ The particular case is used in order to pursue and facilitate our understanding of resistance and conceptualizations of authority. In this study, conceptualizations of power, authority, and legitimacy pertaining to an underground newspaper are applied to a historical context. Data sources for this study consisted of archival materials, such as issues of *The Catalyst*, university correspondence, minutes of the TTU Board of Regents meetings, papers of senior level administrators, contemporaneous media reports, and court proceedings. Data were analyzed using an issue-related framework as suggested by Malinowski.²⁰ We examined the data looking for descriptions and explanations of conflict between *The Catalyst* and TTU administrators.

Historical Context

A solid understanding of historical context is central to this study because it helps the reader to better understand the motives of the individuals involved in the events described herein, and establishes historical parallels that make findings relevant to contemporary practice. Contextualizing this case study in the social and political unrest of the 1960s and early 1970s, is critical in order to understand better the significance of conceptualizations of authority, and the challenges that student reporters presented to those notions. Indeed, what began at large universities spread to colleges and

universities of all types.²¹ From 1964 to 1970, student unrest increased in response to incidents that set the backdrop for student censorship. Lynd concluded that in the early 1960s, universities advocated a distinction between thought and action that discouraged students from translating their beliefs into action.²² During the fall of 1969, *The Catalyst*, a Lubbock biweekly student underground newspaper, was launched on the campus of Texas Tech University (TTU). The editors billed it as an agent for introducing change, perhaps hoping to fill gaps left by the established press in Lubbock, and encouraging TTU students to take an interest in campus media. *The Catalyst* often contained profanity, biting satires, and editorials critical of the TTU administration.

The U.C. Berkeley campus was the scene of one of the first violent student uprisings of the 1960s. Unrest was initiated in the fall of 1964 by an administrative decision that prohibited students from using a portion of university property to distribute literature and solicit membership for student groups. Demonstrations became increasingly uncivil until December when the administration building was occupied.²³ The events at Berkeley fueled the student perception of the university as an enemy.²⁴

After 1967, student attention broadened to include race relations, the selective service, and university involvement in the Vietnam War effort.²⁵ Protests became increasingly violent, and the image of the university as an enemy to free thought and expression was reinforced when Columbia University students occupied five buildings in the spring of 1968 and held them for a week. Police removed the demonstrators by force, and 707 people were arrested and 148 injured.²⁶ In February 1970, students protested the arrival of General Electric representatives to recruit graduating students from the School of Engineering. Students briefly occupied the Engineering building but were repelled by police.²⁷ Students were disillusioned further with the idea of people working together to foster change following the assassinations of King and Kennedy, and riots at the 1968 Chicago Democratic National Convention.²⁸

Some contemporaneous college administrators saw this as the beginning of a violent trend in American higher education. In the context of 1969, many administrators were sensitive to any possibility of conflict that might escalate into a physical confrontation.²⁹ Such perspectives were not foreign to administrators at TTU. TTU President Grover Murray felt that the introduction of publications such as *The Catalyst* contributed to a "general progression of

activities which ultimately resulted in disruption."³⁰ TTU Executive Vice-President Glenn Barnett stated that student unrest was initiated with confrontation based on a particular issue, followed by the dissemination of publications designed to elicit a reaction from members of the campus community. Barnett regarded *The Catalyst* as the second step in series of escalating incidents designed to incite violence.³¹

Findings

On 13 January 1970, issue six of *The Catalyst* was released. Among its contents was an editorial on the University's new football coach, Jim Carlen, nicknamed "Morality Fats" by *Catalyst* editors, and the word "f--k" printed in Morse code three times at the bottom of page three.³² The Student Center Director contacted Dr. Owen Caskey, vice-president for Student Affairs, and informed him of the content, particularly the use of "vulgar words."³³ The two reviewed issue six, interpreted it as a violation of the Student Code that prohibited "vulgarity," and concluded the issue was "in poor taste" and thus should not be allowed to be distributed on campus.³⁴

Catalyst editors met several times with TTU president Grover Murray who informed the students that future editions could be sold on campus as long as they "left out vulgar words [and] coded messages."³⁵ The Lubbock chapter of the American Civil Liberties Union took an interest in the situation and secured legal representation for *The Catalyst*. In March 1970, *The Catalyst* filed suit in U.S. District Court for the Northern District of Texas charging the Board of Regents with violating their Constitutional right to freedom of speech by banning the sale of issue six.

Testimony was heard on 4-5 August 1970 by Judge Halbert Woodward. University administrators framed their opposition to issue six in terms of the objectionable language used. The President, vice-president for Student Affairs and the executive vice-president for TTU were called as defendants. In testimony conducted under the university legal counsel, each referred to the Student Code and its regulation of vulgar speech and conduct. Each interpreted issue six to fall outside the boundaries of acceptable student expression, and to be subject to exclusion. Administrators sometimes strayed from their original criticism of the language used in issue six while under cross-examination by the ACLU attorney representing the Channing Club. Murray admitted that part of his concern was the possibility of student unrest. He felt that the introduction of publications such as *The Catalyst* contributed to a "general progression of activities which ultimately resulted in disruption."³⁶ The testimony of executive vice-president Glenn Barnett

followed the same pattern as that of Murray. Expanding upon the idea that the newspaper's content could fuel unrest, Barnett added that he viewed *The Catalyst* as part of a chain of events that would lead to disruption. He concluded that student unrest was initiated with confrontation based on a particular issue, followed by the dissemination of publications designed to elicit a reaction from members of the campus community.³⁷

The testimony by administrators under cross-examination tried to convey that *The Catalyst* was representative of the larger overall deterioration of the educational process.³⁸ President Murray reported that he had studied violence on the nation's campuses and found that in most instances, the strife began with the introduction of an activist publication. He testified that many university presidents throughout the nation indicated that "to the best of their knowledge, the introduction of publications similar to *The Catalyst* had resulted in violence."³⁹ Administrators were motivated to keep a close watch on the publication out of a belief that they could lose disciplinary control of the campus and appear incompetent, lose financial support of major funding sources, and lose the confidence of parents who expected them to act in the role of *in loco parentis*. Such a perspective is evident in contemporary scholarship that document how administrators still advocate controls on student and alumni publications as a key element in preserving the positive image of their school.⁴⁰

When testimony concluded on August 5, Judge Woodward summarily granted relief to the Channing Club and allowed them to sell issue six on campus. He found that TTU administrators discriminated against *The Catalyst* based on their application of university policy regarding objectionable language. He found no difference between *The Catalyst* and other available publications for sale or loan at the university library that contained similar language. He also found the newspaper was sanctioned by being banned without having the benefit of formal charges brought against it and was consequently denied legal due process and the use of rules and regulations of the university.

Conclusions

Power relationships oftentimes are conceptualized as a 0-1 sum game where one party wields absolute control and the other has none. This is misleading and simplistic at least because power and control are not synonymous. Stated differently, power "offers a means to maintain autonomy in the face of force used by others;" it allows for a wider range of action.⁴¹

This paper sought to look at the power structure involved in this event. In so doing, the authors considered the agentive powers which those at *The*

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Catalyst exercised, in their apparent recognition of the institutional authority of TTU administrators, as well as their concurrent rejection of those individuals' attempts to control the particular issue in question. As such, this paper argues for an understanding of power conceived along a continuum.

Thus, rather than looking at power as a dichotomous relationship (where one group has it and another does not), power-wielding is depicted both by degree and participant role, could account, e.g., for attitudinal obedience to and respect for authority figures. Indeed, as Keniston argues, "[a]ny specific attitude toward a set of behavioural norms or culture values can, in principle, be placed somewhere along [the alienation/conformism continuum]."⁴² Power so understood, then, is re-conceptualized as a relationship that is both vertical and horizontal; movement and social change occur both among individual actors, and between the collectivity.⁴³ In this case, one can conclude that the different sides viewed the exercise of power differently. University administrators seem to have approached the problem from the perspective of a 0-1 sum game, where they concluded they held all the power and assumed they could use it coercively. *Catalyst* writers approached the situation with an understanding that both sides held some degree of power.

This power relationship necessarily speaks to questions of authority. Ultimately, authority and freedom are intertwined, at least insofar as authority, as a social relationship, is rooted in the continuation of "value, method and practice."⁴⁴ Coercive power aside, authority is a way of relating and applying our cultural, political, social, and economic institutions and heritages. Ultimately, both the publication of underground student newspapers and the act of censorship well might be understood as exercises that occur at the intersection of (coercive) power, authority and legitimacy.

The differences between the various points of the intersection are subtle, yet critical, in that each can represent a dissimilar relational aspect to the power structure. Those who participate in the underground newspaper might assume, rightly or wrongly, a feeling of disconnect from those in positions of appointed, institutionalized authority, and thus exercise a sense of agency by participating in what could be considered a critical evaluation and commentary of that authority, thereby implicitly questioning its legitimacy.

Conversely, those who censor individuals or groups assume an understanding, rightly or wrongly, of what is "best" for a majority, if not all.

The various contributors to *The Catalyst* seemingly questioned this intersection. More specifically, they questioned the legitimacy of authority of those in the university administration. By complying with the university administration's demand that the newspaper stop publication, and by seeking restoration of their First Amendment right to freedom of the press through the court system, those at *The Catalyst* seemingly acknowledged the legitimate institutional authority of those in the administration. Yet, their appeal to the courts suggests a recognition and willingness to comply with authority as wise council.⁴⁵ Further, this appeal suggests those at *The Catalyst* questioned the extent to which they must comply with demands they considered unreasonable, not rational, or unjustifiable. What they challenged, in other words, was the rightful authority of those individuals, or, the extent to which voluntary compliance with the demands would be exercised justifiably.⁴⁶ By opting to challenge the administration and seek redress through the courts, those at *The Catalyst* asserted that although they recognized the legitimacy of the institutional authorities, they did not agree with how they understood and used their power. Stated differently, their actions are illustrative of Weber's legal type of authority, whereby obedience to authority equates to obedience to law.⁴⁷ As such, those at *The Catalyst* arguably questioned the legality of the use of power by some within the system without questioning the integrity of the system itself; they recognized and sanctioned the authority of law.

The decision of *Catalyst* staff to challenge the demands of TTU administrators thus signified an awareness of and obedience to, a reality structured by the power and legitimacy of law, in which their actions represented an exercise of relational power. Although TTU administrators enjoyed a higher vertical element of power, those at *The Catalyst* recognized, at least tacitly, that they retained a degree of power at the micro level to affect change and had the structural outlets such as the court system to challenge ideological hegemony. The decisions and courses of action taken by those at *The Catalyst* in fact represented an act of refusal, itself a gesture of agentic power that challenges perceived cultural values.⁴⁹

ENDNOTES

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3. Lauren Kessler, *The Dissident Press: Alternative Journalism in American History* (Beverly Hills, CA: SAGE Publications, 1984), 155.
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5. David Armstrong. *A Trumpet to Arms: Alternative Media in America* (Los Angeles: J.P. Tarcher, 1981).
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14. Susan Philips, "Student Journalism: The Issues," *The CQ Researcher* 8 (1998): 21, 383-503.
15. Philips, "Student Journalism: The Issues."
16. Kenneth Waltz, "Peace, Stability, and Nuclear Weapons," in *No Common Power: Understanding International Relations*, ed. R.J. Lieber (New Jersey: Prentice Hall, 1991): 13.
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While this identification may be applicable in some instances, this particular relationship is not necessarily valid. The question of where authority resides here becomes relevant because authority is rooted in some sort of relationship, one in which a hierarchy is at least implicitly, if not explicitly, sanctioned. As Benne states, authority is found in "relations of human interdependence... [and it] operates in situations in which a person, fulfilling some purpose or end, requires guidance from a source outside himself. His need defines his field of conduct or belief in which help is required" (p 2). Consequently, the person in need "grants obedience" to this external source, the latter which can take the form of a person, a group, or a "method or rule, with a claim to be able to assist him in mediating his field of conduct or belief" (p 2). According to Benne authority is understood as a social relationship, and underpinning this acknowledgement of power lays a tacit relationship to freedom.
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RUNNING TOWARD HOPE: THE EVOLUTION OF A TEACHER

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Any experience, however trivial in its first appearances, is capable of assuming an indefinite richness of significance by extending its range of perceived connections.

John Dewey

"Mrs. Rose, we can cross our fingers". This was a recent response from one of my Kindergarten students as we struggled to restart a faulty computer. Crossing your fingers as a child usually meant that you were *hoping* that your dreams would come true. This type of youthful exuberance raises questions about the concept of "hope". I am searching to understand the perceptions of *hope* as they relate to education. What is hope? Is it something you have a vision and a desire for even when realistically, it seems insurmountable? Does hope go beyond risk, beyond reality, beyond intellectual point of views? Does the concept exceed the curricular frameworks and boundaries of the school campus? Though some may refer to this concept by a different label; I wish to explore sets of experiences that have often been called *hope*.

Desiderius Erasmus, a Dutch humanist born in 1466, offered the following quote, "The main *hope* of a nation lies in the proper education of its youth". This study proposes to examine the complex and challenging concept of hope in education. The purpose of this study is to learn more about the perceptions of hope from the viewpoints of myself and others. First I will introduce the focus of the study. Then, I will review the related literature. Finally, I will discuss the research methodology I propose to use.

Introduction

HOPE. We hear mention of it everywhere. Hope has been central to my life as an educator; and I suspect that it may have been important to many others as well. How does it relate to our lives as educators? Hope may be the spark that gets us up to start the day anew, or that gets us through the day. Interpretations of the word hope will likely vary among people, as will the impact of their various interactions with the concept. Perhaps it is a label that has been given to a variety of experiences. Paulo Freire (1992) stated, "One of the tasks of the progressive educator, through a serious correct political analysis, is to unveil opportunities for hope no matter what the obstacles may be" (p.9). The purpose of this study is to try to gain a deeper understanding of the perceptions of myself and others with regard to hope, and how it relates to education. Like many other complex human feelings, hope is probably irreducible. However, that doesn't mean it has no effect on us. For the purposes of this investigation, I will make the

assumption that experiences commonly referred to as "hope" exist in the world.

I am inspired by the children and families with whom I work. Some of these families arrive in their new community with very little. Yet, they seem to intuitively understand that one of the greatest avenues of hope for their children is through a productive education. Perhaps "hope" can be seen in the eyes of a mother as she entrusts her child to the unknown teacher smiling at her from the classroom doorway. Teachers share the hopes of these families that their children will get a quality education and go on to fulfill their aspirations. New groups of students and families appear before us every year who are both inspirational, and in need of inspiration.

Learning and teaching, coupled with reflection, may bring deeper clarity to educational experiences. This manner of contemplation will assist in developing a deeper meaning and understanding of teaching and learning experiences.

By focusing on the examination of the many perceptions of *hope* in relation to education beginning with looking at my perceptions of the contributions "hope" has made to my evolution as a teacher. Then perceptions of hope of others may be examined. This represents an attempt to discover why hope is important in the teaching field. An examination of the literature enables us to see how some others have encountered hope. The following questions are considered:

1. How can a deeper understanding of the perceptions of myself and others be developed with regard to hope in education?
2. How do our perceptions of hope influenced an educator's evolution?
3. What are the experiences and perceptions of other educators with regard to hope in education?

A Dream Deferred

By Langston Hughes

What happens to a dream deferred?

Does it dry up

like a raisin in the sun?

Or fester like a sore--

And then run?

Does it stink like rotten meat?

Or crust and sugar over--

like a syrupy sweet?

Maybe it just sags
like a heavy load.
Or does it explode?

Langston Hughes spoke about *hope* in the poem above. Hope can be viewed in many ways. There is the hope that comes to you, and the hope that you reject. There is also the hope that never comes to some, and yet they continue to remain optimistic. The aftermath of Hurricane Katrina in America's Gulf of Mexico region revealed the paradox of hope and hopelessness. According to a report by Jonathon Alter;

Senator Barack Obama said last week on the floor of the Senate, 'I hope we realize that the people of New Orleans weren't just abandoned during the hurricane. They were abandoned long ago – to murder and mayhem in the streets, to substandard schools, to dilapidated housing, to inadequate health care, to a pervasive sense of hopelessness.' The question now is whether the floodwaters can create a sea of change in public perceptions. (p. 42).

My process through my PhD program has been a watershed point in my life. My studies left me feeling bombarded with more human suffering, domination, and tragedy than I had ever imagined existed. I became more aware of the systemic influences of racism, discrimination, and oppression on an individual, group, and institutional level. Recently, the university class which I instruct was discussing the slow rescue response following Hurricane Katrina. One student said that she had heard it called *systematic genocide* and another student responded by asking if that meant "they" *sent* the hurricane. The calm response explained how in the New Orleans "soup bowl" structure, the projects were at the center - furthest away from the safety of high ground. The hope that I see in this conversation was that both students felt safe enough to speak their truth and ask questions of one another. A dialogue had begun. Perhaps this could become part of that "sea of change in public perceptions" that Alter spoke about. Despite the numerous times when I came face to face with tragic accounts, I simultaneously saw glimmers of hope. Some days, I had to search for hope, and other days, hope found me.

Visions of hope can be created even in the most adverse circumstances. Hughes wrote of the potential heavy load of a dream deferred. Dr. Martin Luther King Jr. (1986) envisioned living in an American society free of prejudice and discrimination. He told the nation, "I have a dream my four little children will one day live in a nation where they will not be judged by the color of their skin, but by the content of their character" (p. 219). King saw the struggles before him, yet continued to be

hopeful for himself and others. He stated in his essay, *A Testament of Hope*, "Millions of people have fought thousands of battles to enlarge my freedom; restricted as it still is, progress has been made. This is why I remain an optimist, though I am also a realist, about the barriers before us" (p. 314). Mahatma Gandhi (1993) envisioned and hoped for a culture free of caste systems which oppressed so many people in India. Others began to watch, listen, and transform and grew to believe that if these humble people could *stand boldly before the forces of power*, so could they.

Gandhi was intrigued with discovering the effects of lived experiences as habit. He experimented with his food, dress, travels, belongings, writings, teachings, litigations, and conversations with others in order to discover his truths. Gandhi seemed to be seeking deeper understandings and enlightenments through periodically, and somewhat systematically, changing the habits of his daily life.

John Dewey (1922) proposed viewing concepts, such as discrimination and hopelessness as a habitual state. Dewey believed that this state could be changed through critical and reflective adjustments to thought, action, and environment. He thought we could cast off entrenched, generational, and seemingly hopeless patterns of beliefs and behavior. Dewey proposed that this type of reflection could result in new awareness, thus supporting the transformation from entrenched and oppressive habits to more positive interactions. He stated, "Now the thing which is closest to us, the means within our power, is a habit" (p 37). Dewey wrote, "In a definite sense, then, a human society is always starting afresh. It is always in process of renewing, and it endures only because of renewal" (p. 95). Perhaps *hope* is a form of the renewal of habit which Dewey and Gandhi sought.

Maxine Greene (1973) involved herself in sense-making pedagogy, to enable students to more deeply comprehend the experiences they encountered. She saw hope beyond the perceived state of events and envisioned new possibilities. Greene begins *The Dialectic of Freedom* saying, "My focal interest is in human freedom, in the capacity to surpass the given and look at things as if they could be otherwise" (p. 3). Perhaps beyond the borders of the classroom walls, beyond the borders of the introspective self, and beyond the borders of our own disciplines lies wisdom born of reflection and multiperspectives.

These reflections and multiperspectives took on new meaning when I attended doctoral classes at the university. After reading about, listening to, and discussing the many marginalized and oppressed

groups, I needed to find additional hope both inside and outside of the field of education. I took a curriculum class which proposed that there is actually *order* within the chaos. I felt that this notion had applications to a vast amount of situations that I had personally experienced, and had been reading about. In M. Jayne Fleener's (2002) view,

Creativity and openness require approaching and embracing our challenges and difficulties, traveling to the edge, being pushed to our limits, and accepting the chaos with the faith that within the chaos is hidden order. And within the process there is growth and renewal as new ways of seeing as occur...Recreating heart, we must see schooling as a place where relationships and meaning rather than test scores and standards drive the curriculum (pp 182-183).

Although there may be uncertainties and even fear (chaos) in educational endeavors, there can also be clarity and hope (order) at the same time. Parker Palmer (1998) painted a portrait of the courage and hope which a teacher may possess, contrasted with the experience of fear. He discussed standing in front of class as he attempted to teach with confidence; yet he felt slightly unnerved as he wondered if he had reached all of his students. What went on in the minds of the students in the back of the class? Palmer asked himself if he had communicated effectively. I've yet to meet an instructor who has not pondered some of these same questions. As instructors, we do *hope* that we are assisting our students each semester in meaningful and enriching learning experiences. Effective teaching, learning, and reflection have interconnections which I find intriguing.

Interconnections between hope and political speakers also interest me. The April 18, 2005 version of *Time* magazine featured 100 of the world's most influential people. Among them was a man who believes in the concept of hope. "By winning more than 52% of the vote in a seven candidate Senate primarily in Illinois last year, Barack Obama instantly made his name in political circles. And after delivering a lyrical speech last July at the Democratic National Convention – he declared that the '*audacity of hope*' and the insistence on small miracles' unite Americans more than blue or red states divide them – the self proclaimed 'skinny kid with a funny name' became one of the most admired politicians in America" (p.60). Sojourner Truth might have added an additional thought to Obama's dialogue about the audacity of hope, had she lived in modern times. During her historic travels she stated, "And now when the waters is troubled, and now is the time to step into the pool" (p. 38).

Stepping into the troubled waters, and naming what is happening is an important step in expanding awareness and helping to raise consciousness. Patricia Hill Collins (2000) discussed intersecting oppression of race, class, and gender. Collins explained the importance of self - definition and suggested that self is found in the context of self *and* others. She wrote,

Self is not defined as the increased autonomy gained by separating oneself from others. Instead, self is found in the context of family and community.

Perhaps the reason so many African – American women have managed to persist and 'make a way out of no way' was because they knew the power of self-definition as *life in process* (pp. 113, 121).

The paradox of fragmentation and connection is exemplified in the struggle of the extent we allow ourselves to view and understand public and private selves. Virginia Woolf believed that education was among the greatest of human values. She suggested that there is an important and inseparable connection between the public and the private selves and that "though we look at the same things, we see them differently" (p. 5). Woolf implores, "Let us never cease from thinking – what is this 'civilization' in which we find ourselves?" (p.63). Similarly, Herbert Kohl (1988) valued educational process and saw clearly some of the connections between the interactions of public and private life. Kohl concluded that it was beneficial to both teachers and students to take some time to get to know each other both inside and outside of the classroom setting. When Kohl engaged in this practice, he responded, "I realized how narrow the view from the teacher's desk is. I also realized that any successful classroom has to be based upon a dialogue between students and teachers, both teaching and being taught, and both able to acknowledge that fact" (p. 107). While observing the interactions of a fellow struggling teacher, Kohl noted, "He wanted the children to listen to him, to respond to him, to learn from him; yet never thought to listen, respond, or learn from the children" (p. 187). Kohl and Woolf had an understanding of reciprocal learning and believe that perspectives alter and understanding deepens through varied interactions with others.

Daniel Quinn's (1992) notion, "There's no one right way for people to live" (p. 217) is one lesson that I learned early in life, and one which has been continuously reinforced. Educational establishments are challenged daily with a myriad of complex tasks in their attempts to engage a variety of people from a range of backgrounds and encounters. Dewey understood these daily challenges in the field and expressed that "The

world is hopeless to one without hope” (p.166).

Attempts to problem solve, reform, and create caring school environments are almost constantly ongoing.

Richard Curwin (1992) offered the following,

Hope is affirming, healthy, and energizing. Students cannot learn without it. Teachers and administrators cannot do their jobs without it. Students deserve to be surrounded by hopeful professionals. They have a right to be taught by professionals with vision. My hope is that eventually, we can create schools that highly value hopefulness. Hope and learning are inseparable for me. Everything I learned increased my hope that my life would be somehow enhanced, and that made me hopeful for new learning opportunities. Learning requires taking risks because learning changes you. It challenges your perceptions and understanding of the way things are. It makes life more complicated. Learning provides not only new skills and tools but also the need to use them. For example, learning even a single new word gives you a new way to frame a thought. Taking risks requires hope, which is a double – edged sword. It increases the chances for success and intensifies the pain of failure. When continued failure interferes with the ability to hope, learning will not occur. The loss of hope needs to be understood as lethal to intellectual and psychological development. Without a balanced set of successful experiences, it becomes *increasingly difficult to continue to take risks. High risk students are, in a sense, students who will not take risks.* They will not risk doing what schools want them to do because they have little hope for success. Protection becomes more important than taking risks or learning (pp.34, 58).

These statements by Curwin attempt to orient and contextualize hope somewhat. The connections between hope and learning are appealing. Interestingly, Paulo Freire (1970) views this issue of “risk” with different lenses. Freire expresses,

The oppressors do not perceive their monopoly on *having more* as a privilege which dehumanizes others and themselves. They cannot see that, in the egoistic pursuit of having as a possessing class, they suffocate in their own possessions and no longer *are*; they merely *have*. For them, *having more* is an inalienable right, a right they acquired through their own “effort, with their “courage to take risks.” If others do not have more, it is because they are incompetent and lazy, and worst of all is their unjustifiable ingratitude towards the “generous gestures” of the dominant class. Precisely because they are “ungrateful” and “envious,” the oppressed are regarded as potential enemies who must be watched (p.

59).

A different author, Peggy McIntosh (1989) addressed a similar topic of *white privilege*. She stated, “To redesign social systems we need first to acknowledge their colossal unseen dimensions. The silences and denials surrounding privilege are the key political tools here. They keep the thinking about equality or equity incomplete, protecting unearned advantage and conferred dominance by making these subject taboo” (p.12). I wonder what factors might influence the breadth of understanding experiences of hope. The beginning and end of *And Still I Rise* by Maya Angelou reflect such struggles for social justice described by Freire. Angelou addressed remaining hopeful, even in the midst of intersections of oppression.

You may write me down in history
With your bitter, twisted lies,
You may trod me in the very dirt
But still, like the dust, I’ll rise

Out of the huts of history’s shame
I rise
Up from a past that’s rooted in pain
I rise
I’m a black ocean, leaping and wide,
Welling and swelling I bear the tide.

Leaving behind nights of terror and fear
I rise
Into a daybreak that’s wondrously clear
I rise
Bringing the gifts that my ancestors gave,
I am the dream and the hope of the slave,
I rise
I rise
I rise

Intersections of oppression are also explored by Freire, “in problem-posing education, people develop their power to perceive critically *the way they exist* in the world *with which* and *in which* they find themselves” (pg. 83). A study related to problem posing education involved classroom based narratives. The researchers viewed their graduate school participants as instructional explorers engaging in self analysis. Some of the desired effects of the study were that participants would develop a better understanding of beliefs and practices of themselves and others. This was explored through free writes, self reflection, group discussions, and individual interviews Riggs & Serafin (1998). They wrote, “The importance of allowing the teachers to ‘free write’ was to help them focus on their thinking and structure their ideas to ensure that by telling or

recreating their story, insight and/or self reflection would arise and provoke their own questioning that could change the flow of their teaching practices” (p. 6).

The participants were to write self reflections. There were no requirements regarding correct spelling or grammar. The idea was to get thoughts down and then analyze them with a group and alone. They wrote their own dialogues and told their own stories through teacher reflections and in a non-threatening setting. Riggs and Serafin expressed, “Case writing and teacher reflections provide teachers with such insights as who they are, what they value and why, their expectations of themselves and their students, and their visions and goals” (p. 3).

There is a variety of views about hope in the current literature. A study by Sonia Nieto (2003), viewed hope as a factor in why educators remain in the field. A more limited amount of research suggested that students need to be “given” hope. Researcher Frank Smith discusses the paradox of hope and despair, “Reflecting important issues in the lives of educators,” the essays in his book “rearrange from hope for the almost unlimited potential of the human brain for learning and thinking, particularly through language and literacy, to despair at the individual and social damage caused by efforts to systematize teaching and learning in educational institutions” (p. 9).

Glesne & Peshkin discussed their belief that you never master research. It’s like teaching; you can improve upon it, but never *master* it. Research and teaching are both evolutionary processes. The authors state that “in qualitative inquiry reviewing the literature is an ongoing process that cannot be completed before data collection and analysis” (pg. 18). Thus, the literature review will continue to develop and grow as the research progresses.

Methodology

A revolutionary leadership must accordingly practice *co-intentional* education. Teachers and students (leadership and people), co-intent on reality, are both Subjects, not only in the task of unveiling that reality, and thereby coming to know it critically but in the task of re-creating that knowledge. As they attain this knowledge of reality through common reflection and action, they discover themselves as its permanent re-creators. In this way, the presence of the oppressed in the struggle for their liberation will be what it should be: not pseudo-participation, but committed involvement.

Paulo Freire

Qualitative research involves the use of qualitative data, such as interviews, documents, and participant

observation data, to understand and explain social phenomena. This type of research method was created to investigate social and cultural phenomena, including deeper understanding of people, and the social, and cultural contexts in which they live. According to Glesne & Peshkin (1992), “Qualitative researchers seek to make sense of personal stories and the ways in which they intersect” (p.1). The investigator strives to understand the phenomenon from the participant’s point of view. This is an *emic*, or insider perspective rather than an *etic*, outsider perspective. Epistemology refers to the assumptions about knowledge and how it can be obtained and will guide and influence what type of research is chosen. Qualitative approaches engage researchers in *perspective* seeking. According to Schwandt (2001),

Qualitative is a not so descriptive adjective attached to the varieties of social inquiry that have their intellectual roots in *hermeneutics*, *phenomenological sociology*, and the *Verstehen* tradition. Many scholars use the phrase *qualitative inquiry* as a blanket designation for all forms of social inquiry that rely primarily on qualitative data (i.e., data in the form of words), including *ethnography*, *case study research*, *naturalistic inquiry*, *ethnomethodology*, *life-history methodology*, *narrative inquiry*. To call a research activity qualitative inquiry may broadly mean that it aims at understanding the *meaning* of human *action* (p. 213).

Investigators can gain deeper understandings of their study from the participants’ multiple perspectives. Qualitative research more typically involves long-standing interactions with participants in order to more extensively develop these deeper understandings. The researcher begins to make interpretations during interactions such as observing, questioning, and dialoguing with participants over an extended period of time (Glesne & Peshkin, 1992).

These authors offer the following regarding qualitative methods of inquiry,

Quantitative inquiry is evolutionary, with a problem statement, a design, interview questions, and interpretations developing and changing along the way. Multiple perspectives provide key insights into the phenomenon under investigation. Qualitative methods are generally supported by the interpretivist paradigm, which portrays a world in which reality is socially constructed, complex, and ever changing. Since qualitative researchers deal with multiple, socially constructed realities or ‘qualities’ that are complex and indivisible into discrete variables, they

regard their research task as coming to understand and interpret how the various participants in a social setting construct the world around them (p. 6).

Qualitative techniques for data collection are exploratory in nature. Glaser & Strauss (1967) point out that qualitative researchers don't have all of the questions, nor do they have every detail of the data collection worked out ahead of time. They both emerge as the investigation continues. The researcher collects, codes, and analyzes data and these processes are ongoing and intertwined throughout research. Glaser & Strauss believe, "The discussional form of formulating theory gives a feeling of 'ever-developing' to the theory, allows it to become quite rich, complex, and dense, and makes its fit and relevance easy to comprehend" (p. 32). As concepts, categories, patterns, and properties develop, the theory begins to emerge

Qualitative approaches provide ample empirical opportunities from which researchers may draw underlying conclusions based on viewing the bigger picture. There is no one single definition of qualitative research accepted by all of academia that I am aware of. Denzin and Lincoln (1994) acknowledge that qualitative research means different things to different people. They offer what they call a *generic* definition in the following form,

Qualitative research is multimethod in focus, involving an interpretive, naturalistic approach to its subject matter. This means that qualitative researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them. Qualitative research involves the studied use and collection of a variety of empirical materials—case study, personal experience, introspective, life story, interview, observational, historical, interactions, and visual texts—the described routine and problematic moments and meanings in individuals' lives. (p. 2)

The underlying epistemology for the research which I am interested in is interpretive. The phenomena under investigation may be better understood through people's vivid descriptions as they allocate personal meaning to the subject.

Complexity and clarity concurrently increase as the researcher deepens their examination, and views through lenses incorporating a variety of perspectives. One way to approach for investigators is to *cast a wide net* and go to other disciplines in search of illumination regarding the study. Investigators have dual roles as researchers and learners (Glesne & Peshkin). The perspectives that the *learner self* brings to the study will help to guide the process, interactions, and outcomes.

Glesne & Peshkin offer,

The interest is the unfolding of a lived life. The researcher's role in part as one who *listens* to the important others who know what I do not. As a researcher, you are a curious student who comes to learn from and with research participants. You do not come as an expert or authority. The opportunity to learn about what you cannot see and to explore alternative explanations of what you do see is the special strength of interviewing in qualitative inquiry. To the above sets of circumstances add the serendipitous lessons that emerge from the unexpected turns in discourse that your questions evoke (pp. 20, 65).

Clark Moustakas (1990) speaks of an absorbing, powerful intrigue which compels the investigator further in their search. He argued that active engagement in genuine dialogue could result in a type of mutual unveiling. The resulting efforts are a recreation of the lived experience through exploration of the participants' historical personage. He states,

The felt-illumination integrates in such a manner that one feels directed. The sense is that of seeing what one must do, knowing how to do it, and having the *will* to carry it through. One feels like a runner on a definite course who has no doubt that the race will be finished because one is running on a mysterious or spiritual inner strength. As this integration occurs, one begins to have the felt-sense of being transformed... As the impulse of an inspiration arises in consciousness; one is empowered to move from wish to want to will to action without experiencing any blocks in the process. One experiences the dramatic inner movement of: 'I see, I can, I will' that completely conquers the dispiritedness (P 70).

Moustakas argued that the phenomena could be understood in a more in depth way through the *phases of heuristic* research. The stages included: Initial engagement (begin with a passionate desire to know), Immersion (total focus / live the question), Incubation (focus less, remain engaged, but pull back), Illumination (develop insights or modifications, uncover meanings), Explication (focus in again, understand the various layers of meaning), and Creative Synthesis (put the components of the core themes together) (pp. 27 – 32). He believed that

From the beginning and throughout an investigation, heuristic research involves self-search, self – dialogue, and self-discovery; the research question and the methodology flow out of inner awareness, meaning, and inspiration. Emphasis on the investigator's internal frame of reference, self-

searching, intuition, and indwelling lies at the heart of heuristic inquiry. The heuristic process is autobiographic, yet with virtually every question that matters personally there is also a social – and perhaps universal – significance (pp.11 - 15).

Ruth Behar (1996) addressed this type of personal experience and introspective life story. She spoke of attempting to “bridge the border between the private and the public” (p. 173). Authentic and novel insights may be provided by carefully attending to the fabric of personal experiences of both self and others. The *Vulnerable Observer* author states, “A personal voice, if creatively used, can lead the reader, not into miniature bubbles of navel-gazing, but into the enormous sea of serious social issues” (Behar, p. 14). I propose to investigate life stories and personal voice of myself and others in order to discover perceptions of hope with regard to education.

Research Method

I have explored a variety of perspectives about qualitative research. My study was informed by an integration of these viewpoints. I incorporated the autobiographical factors which Behar (1996) spoke of, but my research was also influenced by the writings of Glasser & Strauss (1967) and Moustakas (1990). This qualitative study was conducted within an interpretive epistemological framework and incorporated the use of social inquiry through ongoing discussions and interviews. This was, in my opinion, an appropriate method of study because interviews in the data set provided me with invaluable information regarding the perceived relational connections between teaching, learning, and hope. This study utilized ethnographic research using qualitative emergent design. This included clarifying bias from the start, member-checking, prolonged engagement, data collecting on multiple occasions over time, and ongoing, detailed documentation.

This research explored how the educational experiences of myself and others have been influenced by hope. Again, my research question was *how can I develop a deeper understanding of the perceptions of myself and others with regard to hope in education*. I interviewed four educators with varying educational levels and experiences. I initially interviewed individually, and then interviewed in a group setting. The interviews lasted 1 to 1 ½ hours in length. The investigation offered possibilities of increased understanding of experiences related to hope in education.

The number of participants in the study was purposefully low in order to spend extended periods

with a few respondents. This is important, as this applies to the notion set forth by Whitehead, who argued that exploring a few subjects deep was much more desirable than investigating a breadth of subjects in a shallow manner. The interview questions were broad and open-ended to begin with. I began with more indirect questions. Then, when participants said something that was more directly related to my study, I suggested that they tell me more about what they meant by their responses. I effectively explored perceptions of hope without actually using the word *hope* in the phrasing of the question(s). Preliminary questions were phrased in a manner such as, *Tell me about your teaching experiences. What are you encouraged about with regard to education?* I recorded the interviews for later transcription in order to further inform my study and guide me in the development of additional questions for follow up interviews.

I involved a diverse group of participants including those close to retirement, and those just starting out in the field. I also included diversity in age and gender. One of the reasons for this choice of a diverse population is that if I am to better understand perceptions of others with regard to hope in education, I engaged in dialogue with different people in order to gain a wider variety of perspectives. It was helpful to approach educators and administrators for assistance in selection of participants. I inquired, *Who comes to mind on your staff when I mention words like flexible, encouraging, optimistic, reflective?* I studied educators in the Oklahoma City and Norman areas. I gained access to schools and universities as a fellow professional in the field. The timeline for this study was approximately one year. I completed IRB approval, gained access to sites, and choose participants during the summer of 2005. I began conducting the research during the summer of 2005.

The protocol for the study included the use of important information sources such as interviews and free writes. I engaged the participants in focused interviews and additional individual reflective writing about their experiences in the field of education. These dialogical interactions afforded me the opportunity to gain important sources of data through verifying information, discussing issues central to the research focus, and asking specific questions which arose as a result of the ongoing investigation. The study was enriched through multiple data collection methods including interviews, reflective writing, and literary analysis. How tragic it would be to gain a wealth of knowledge, and yet remain ignorant of self. Will unveiling personal and communal realities through

writing, reflecting, and dialoging help me gain a deeper understanding of myself and others with regard to hope in education? We can cross our fingers!

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COMING OF AGE IN OKLAHOMA: CLEAR, CONTRARY AND BORDERLINE CASES OF GIRLS
LEARNING TO LIVE WISELY AND WELL

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Adolescent Oklahoma Girls: Growing to be Full-Hearted, Free-Spirited and Daring Minded

In my research designed as narrative inquiry,¹ I interviewed fourteen pre-service, women teachers between the ages of 19-21. To capture the fourteen girls' adolescent experiences of learning to live wisely and well, I will identify a pattern that emerged when some of the girls made decisions that avoided risk and accepted the rules without integrating them into their world. There is a pattern for seven girls who I present as clear cases of learning to live wisely and well, I will share one case with you. Another two girls, I have identified as contrary cases, choosing to avoid risk and accept patriarchal rule, I will share one case with you. The remaining five girls I have described as borderline cases of living wisely and well. We will discuss one in this paper.

In 1791 Mary Wollstonecraft wrote, "It is almost as absurd to attempt to make a youth wise by the experience of another, as to expect the body to grow strong by the exercise which is only talked of or seen."² The girls in my study who gave evidence of experiences that taught them to live wisely and well as teenagers had become independent thinkers; they had developed the habit of examining their own beliefs critically and rationally in light of their concern for their own and others' well being, considering their own character development. When I saw wisdom, there was intelligent, authentic, autonomous choice making. At age 19, 20 and 21 they respect themselves and have achieved some autonomy in the construction of their own lives. They are not just "good girls" following the rules and roles spelled out by patriarchal family and church.

My study of these girls found that their learning to live wisely and well has required risk taking, confronting mistakes, struggling, and learning from mistakes. Such struggling required these girls to set their own priorities, choose friends and mentors as well as their learning activities beyond school and family life. I further learned that those girls who avoided risk, obsessively sought perfectionism, with "perfection" defined by parents and church, those girls who avoided struggle and choice by seeking the safety and protection of family and church, following their rules are, at the age of twenty-one, at-risk of postponing indefinitely this learning. The girls in my study, who gave the least evidence of having learned to live wisely and well, were

"good girls" who had not yet felt the urgency to question given rules and roles, to take risks, to confront mistakes and struggle in pursuit of practical wisdom. I am not saying that girls who follow the rules never learn to live wisely and well; however, girls who avoid the challenges of learning to live may not ever learn to live wisely and well. I propose that learning about life occurs not in a linear fashion, one experience after another but in a spiral fashion, one step forward and two or three steps back hopefully with reflection.

My study also found five girls on the borderline of living wisely and well. They were very individual; however, generally they had not been challenged nor taken risks as the clear cases **had to take** in order to survive and thrive. The borderline cases grew up in more protected, disciplined environments avoiding struggles such as the death of a mother, an absent mother because of divorce, struggles with poverty, or suffering from anorexia.

The fourteen girls who volunteered to be interviewed were juniors and seniors. Their race and ethnicity included American Indian, European American, African American and Hispanic origins. Although I sought Asian American women, and they were in the class that I invited to participate, I got no volunteers. As invited, all of the women had grown up in Oklahoma on farms, in urban and suburban environments as well as towns with populations as small as five thousand up to just under 100,000.

I identified seven of the fourteen women interviewed as clear cases. The girls "cannot be discussed as a racially neutral, classless group; to do so is to normalize white, middle class, and heterosexual girls and to make invisible girls of color, working-class girls and queer youth." The question of whether or not girls live wisely and well must be asked in the context of their racial, sexual and class identities; I will include these aspects in each girl's description. Further, "to assume that girlhood, girl Power, and feminism are only about gender issues ignores substantial contributions of Black, Chicana, non-western, and queer feminists, and erases their claims about the intersectionality of race, class, gender, sexuality, nation and ability."³ As it is available, I will share this information about each of the interviewees. All the young women were raised in Oklahoma but please note that I do not intend to generalize from the data. I have captured their stories as

a way to clarify my understanding and perhaps follow-up with more research.

In the late eighteenth century Mary Wollstonecraft wrote of the necessity of struggles:

“It is not possible to give a young person a just view of life; he must have struggled with his own passions before he can estimate the force of the temptation which betrayed his brother into vice. Those who are entering life, and those who are departing, see the world from such very different points of view, that they can seldom think alike, unless the unfledged reason of the former never attempted a solitary flight . . . we must mix in the throng, and feel as men feel before we can judge of their feelings. If we mean, in short, to live in the world to grow wiser and better, and not merely to enjoy the good things of life, we must attain a knowledge of others at the mean, in short, to live in the world to grow wiser and better, and not merely to enjoy the good things of life, we must attain a knowledge of others at the same time that we become acquainted with ourselves – knowledge acquired any other way only hardens the heart and perplexes the understanding . . . I very much doubt whether any knowledge can be attained without labour and sorrow; and those who wish to spare their children both, should not complain, if they are neither wise nor virtuous. They only aimed at making them prudent; and prudence, early in life, is but the cautious craft of ignorant self-love.”⁴

Struggles, or labor and sorrow, were what set apart the girls that I identified as clear cases of learning to live wisely and well. I will explain how I analyzed the stories the young women told me.

Aristotle’s Golden Mean

I have applied Aristotle’s doctrine of the “golden mean” to my criteria for living wisely and well, in fact, I have used a golden mean analysis for virtues as Jane Roland Martin did in her chapter “Learning to Live” in *The Schoolhome Rethinking Schools for Changing Families*.⁵ I have applied the golden mean analysis to Deborah Tolman’s⁶ model for healthy female adolescence as well as to body and food issues. All of these criteria come together as my guide, heuristics for defining the phrase learning to live wisely and well. In saying that the excess and deficiency in emotions and actions are wrong, and that virtue is a sort of middle state, Aristotle did not suppose that the golden mean lies at some precise mathematical point between two extremes or that it consists in middle-of-the-road, wishy-washy action. Rather, it involves feeling the right emotions and doing the right thing “at the right time and

on the right occasion and toward the right people and for the right motives and in the right manner.”⁷

See the appendix A “Golden Mean Analysis Describing Adolescent Girls’ Living Wisely and Well.”

I identified eight themes that emerged for the girls as they discussed learning to live. Certainly *struggles* are a part of living, struggling is the middle state while the deficit is being in a protected in a disciplined environment as opposed to the excess is experiencing despair and cynicism. The *willingness to make mistakes* is an aspect of learning to live that became apparent from the interviews vs. perfectionism as a deficit and recklessness as excess. The third criterion of learning to live wisely and well a women must *take risks* vs. avoiding all risk, a deficit, or disregard for consequences as excess. An adolescent girl needs to be able to *set priorities and establish autonomy* vs. blindly following all the rules as a deficit or no rules which is an excessive state. Finding within herself *imagination and humor* is key to living wisely and well vs. being unimaginative as a deficiency or the opposite vice: silly fantasies. Girls whose *focus is on family as well as friends* is on the road to living wisely and well vs. focusing only on family as a deficiency or no regard for family, only involved with friends as excess. And finally *learning divergently* strengthens living vs. learning only the requirements was the deficit when compared with no involvement in learning at all is excessive when describing a young woman who is learning to live. These themes emerged from the data.

Jill, A Clear Case of Learning to Live Wisely and Well

A brief picture follows of one of the seven women who are clear cases of learning to live wisely and well. Jill is an African American, working-class, heterosexual girl whose single mother, a drug addict, died one week after Jill turned eighteen. Jill became a member of a Baptist Church after her mother’s death. This happened during Jill’s senior year in high school leaving her to live and struggle on her own. Jill looks very dramatic wearing her hair in dread locks. She says,

“I’ve had a lot of resources in my life. . . I’ve had a harder family life but at each point in time, I’ve had somebody there that’s helped me tremendously that pushed me on to the next person that helped me tremendously. It’s just like it’s almost systematic how someone has helped me in one way or another. I’ve had friends who helped me out, teachers who helped me out, acquaintances, and people hiring me, just, I’ve had a lot of help. Not necessarily from family but from outside sources. I’m going to say . . .

. I'm going to have to say that one of the hardest times in my life was when my mom passed. I had a group of friends, we still communicate, we're still good friends now. I was out of school, off of work. They were there around the clock. When one had to go home, another would be there to make sure I was okay, make sure I had something to eat, make sure I ate, make sure I showered and just you know telling me what's going on in school and kind of what I was missing, just things of that sort. They really, they took me in"

. . . evidence of both "labour and sorrow" that Jill experienced as she grew up. Evidence of autonomous action can be found in our conversation when I asked: D. How have you've learned to live and then I add wisely and well.

J. I would say and I spoke on this a little bit. Things that my mother did both good and bad. Right now I'm thinking bad. I'm thankful for because I didn't have to necessarily do it. Because me seeing that was enough for me not to do that. So that has caused me to live a lot wiser while trying to live well. Just the whole drug thing it's horrible, it's you don't want to have to live through that. And me seeing that and living it in the sense of second hand, I won't do that. I won't put anybody else that I love through that because I've learned. You know dope stuff. It's a killer. It's a killer and it's a problem. And it's a serious problem. Nothing good comes of it. D. It's been a big lesson.

J. A very big lesson. I know. Whether it's good or bad. Obviously I don't do dope, I don't smoke weed, I don't smoke but moreover because of that I don't smoke cigarettes and I don't drink. I'm 21 and I don't drink. I don't and uhh and I'm not saying people who smoke it's bad or who do drink but for me it's not, I can't do it.

D. It's not something you're going to choose

J. It's not something I'm going to choose and it's not the way I'm going to go. It's not helpful to me and you know it's not. A lot of people, a lot of young people especially on campuses you have to experiment because you haven't had it. Maybe not so much with heroine or crack cocaine or PCP or more so with alcohol. You have to experience it and you have to say Oh, God! I couldn't drive home or I had a wreck, I've learned. I'm going to drink in moderation. Or you know or if I'm going to party I need to party smart or I'm going to do this or I need to do that. And from that lesson I have no need to experiment. It doesn't interest me, doesn't do anything for me. Should I say.

Contrary Cases of Learning to Live Wisely and Well

A contrary case of living wisely and well is defined as the opposite of the clear cases: the girl avoids risk,

seeks perfection, has few priorities or lets her parents and friends set her priorities so that she has little autonomy. In the contrary cases of living wisely and well, the focus is on their family, they marry the family approved guy and are protected from struggles or danger. She is a "good girl" learning all the lessons of church and school but never venturing out on her own, seeking lessons. Two women, Cathy and Ellie, told me the story of their girlhood that reflects the contrary cases of learning to live wisely and well. I'll share Cathy's story.

Cathy, a Contrary Case of Learning to Live to Live Wisely and Well

Cathy is a white, heterosexual girl who grew up in the Baptist Church in a town population approximately 45,000. She has a two parent family with an older brother. Cathy was the good girl who decided to "live opposite of my brother because I watched him get in trouble so I wouldn't do the same things. I always knew if he was going to do it I shouldn't do it. I learned from him a lot. . . he called me the 'golden child, it's like she never gets in trouble'" She said, "I learned to live dependent on my family, which I think is another thing that draws from learning to please my parents." Following her parents as role models she learned "to live with good morals. That was something that I obviously learned from my parents and going to church. . . I learned to perform well in school and I also put being involved in school high because that was something my parents wanted."

Cathy was active in softball, her father was the coach and her mother had a job that let her attend all the games. Cathy said that her parents and her youth minister at church were her primary teachers regarding learning to live. "I was always involved at the church going, doing church camps in the summer, as a camper and now I go back to them and work as a counselor, every summer." "I always did the honor society thing, making good grades, student council, that kind of thing. One of her biggest challenges was

"a lot of my friends, almost all of my friends except a few, of course the ones from youth group but the ones from the youth group went to smaller schools around my town. I went to a 6A high school, it's really big. The girls that I hung out with from my high school, like I would stay home almost every weekend cause I didn't want to go out and drink and I didn't like the party scene at all. This was one of my biggest struggles, I think was not being involved in the school in that sense because that was a big part of high school in my town. I would stay home on weekends. I think that's one of the reasons I got

so close to my parents was because I just didn't go out and I would just stay home and be bored but now that I look back I'm glad I chose to do it that way." I had boyfriends but not good ones, they lasted two months at a time but we'd go watch movies or whatever. Nothing serious."

Cathy looks back now and wonders "if it would make me think differently about stuff if I'd rebelled more. . . what kind of kid would I be now. You know, like I'm trying to, like I don't think I would have liked it. Cause I'm really good friends with my parents and I think that would have kind of drawn me away from them."

Cathy did speak up playing softball, which she played all during her school career. She was kicked out of the game once for yelling at the umpire and "if it's something I had a passion for and somebody is like disrespecting what I really love and I'm going to be like 'NO.' That's when I get real vocal about stuff." She is also assertive with her current boyfriend, "I grew up in a really. . . I'm still spoiled. My boyfriend is like 'you want me to buy you this, to buy you this, your spoiled.' I'm like well, my parents did that. Anything I ever needed, I could just go to them...." She expects to be engaged in the next six months. Cathy avoids risk, seeks perfection and her priorities ally with her parent's priorities. She has been protected and never ventured far from family and church to learn or consider learning other lessons.

Borderline Cases of Learning to Live Wisely and Well

Of the fourteen women I interviewed I describe five as borderline cases of learning to live wisely and well. Some of the five women took risks and learned from mistakes, but some didn't. Not one of these five women spoke of struggling with issues. They had been protected from dangers or struggles. Most of them focused on friends as well as family and most of them set priorities but autonomy was not a part of daily decision-making. I have lived my life as a borderline case of learning to live wisely and well. I didn't establish independent thinking and decision-making in my twenties; living instead in a codependent relationship first with my family and then with my ex-husband whom I married at age twenty. I will share Jane's story with you.

Jane, a Borderline Case of Living Wisely and Well

Jane reminds me of my own life in that she grew up in a very protected environment; she lived on a small farm with cows, horses, dogs and chickens. Jane is Chickasaw, Choctaw and European American and lived

with her mother, father and younger sister. She rode the school bus to school in a nearby town, population approximately 5,000. On Sundays Jane's family attended a Pentecostal church located in a smaller town nearby her family farm. She sometimes played the piano. Jane's mother taught her two daughters to play but she was too shy to play in public herself but she made sure the girls got experience playing in public at church. After church on Sunday her family spent the afternoon having lunch with her maternal grandparents and making an afternoon visit to her father's parents' home in the town where Jane went to school. Her maternal grandmother who lived just down the road from her family farm disapproved of girls wearing pants or short skirts so Jane and her sister always respected her wishes wearing longer skirts on Sundays. This grandmother is a gardener often preparing holiday dinners for many relatives who would come to visit. Jane described joyous Christmas gatherings at her maternal grandparents with her three aunts, uncles and cousins.

Jane's mother works at the school cafeteria, it was important to her mother to have the same hours and vacations as her daughters. "Education was very important." Her best friend "during middle school and most of high school was Maggie" whose parents also worked at the school and went to a church that shared many activities with Jane's church. She dated a boy whose father was a minister and "everyone thought that we'd go get married because we were together for so long and my family was church oriented and his dad was a preacher." But "then just all of a sudden things just didn't work out and we wanted a break. You know when you just wanted something new." Then Jane met, through a mutual friend at church, a new boy who had "moved from California to Marshall, he went to school in Marshall" the small town where Jane's family went to church. They met during her junior year and

"I went to his senior prom with him. It was small, really small, he graduated with twelve people." We broke up but both of us knew, and he didn't like me talking to other people yet he never said anything to me so just one day I went over and said, 'Okay, I'm done talking how about you?' So basically we both got back together. But it was too late he had already signed papers (joined the Air Force) and was leaving. So he left in April of my senior year and it was probably the best thing for him you know small town, really didn't have much going for him there. He ended up stationed in Utah. And like I said my parents are very moral, very strict, you don't go visit

someone out of state that's not your husband. So anytime we saw each other it was when he came to visit me. . . he would come visit me and finally we got married in December and we've been married a year and a couple of months. . . it honestly made going to school a lot easier because a lot of people say well if you're married you're going to have problems going to school, you're going to quit, you know, you're going to have things at home. But being married was actually with him being in Utah, it kept me from just going wild. You know coming from a home that you don't drink, you don't do anything da da da a lot of kids would just go wild and I think it helped me because I had a lot of people once you get to college say 'oh, you don't need that life style anymore, just have fun.' But you know I realized I have somebody who's already important to me I don't need to go out and do the partying, I would rather go ahead do school, make good grades and graduate that way I can make something for me and my husband. . . just kept me from getting myself in trouble and regretting you know throwing away the first two semesters.

I've identified Jane's case as borderline; she has not established independence; like me, she went from dependence on her father and mother to dependence on her husband. If she divorces it will be very difficult; like me, to live alone, and make independent, autonomous decisions. However, I predict that her close-knit family will stand behind her, like mine did, and she will be able to make the transformations required to set priorities, take risks, learn from her mistakes and make intelligent, authentic, autonomous choices.

Actually Jane recently made an autonomous decision when she changed her major from ultra sound to teaching.

I went to East Central and worked in the ER and I really liked it, I mean I really loved . . . science and seeing everything but . . . but the hours were really, really tough 3-11, 11-3, very inconsistent. And you wouldn't have summers off and like I said my Mom had a great influence on me, being there during the summer and I want to be there for my kids you know when I have them . . . And I love kids. I taught . . . 2 to 7 year old children, a nursery class at my church. .

. I looked back and asked which do I like more teaching the kids or being in a hospital. And I really wanted to be there with the kids.

Jane and her husband are interdependent with her family, she wants to live on a farm and she told me that her dad "was actually telling me the other day 'well, whenever you buy you some land you tell your husband that I'll come help him build a house,'"

Mary Pipher who wrote the popular 1990s book, *Reviving Ophelia*. Pipher quotes Carol Bly who said, "a century from now, it will be thought ridiculous that we have not laid out lists of what influences people (girls) to be full-hearted, free-spirited, and daring minded."⁸ I propose such a list. Please note that these girls were not perfect, in fact perfection was a contraindication of living wisely and well. Fifteen characteristics that make a girl full-hearted, free-spirited and daring-minded:

1. She has courage without recklessness or reclusiveness.
2. She is willing to take risks with conscious regard for consequences.
3. She struggles to overcome adversity.
4. She asserts herself.
5. She sets priorities and establishes autonomy.
6. She call upon imagination and humor.
7. She focuses on family as well as and friends
8. She learns divergently.
9. She is caring.
10. She is concerned.
11. She is connected.
12. She has the ability to nurture and to be nurtured without falling into the deficit of a loss of sense of self, or the excess of indulging others.
13. She is personally comfortable with her sexual self.
14. She feels entitled and free to choose dating and romantic relationships as well as social relationships beyond family.
15. She has a healthy self and body image.

The combination of the golden mean of these personality characteristics, keeping in mind that the golden mean is not a mathematically exact point on the continuum, increases the possibility that a today's Oklahoma girls will grow up full-hearted, free-spirited and daring-minded.

SHINN: COMING OF AGE IN OKLAHOMA: CLEAR, CONTRARY AND BORDERLINE CASES OF GIRLS LEARNING TO LIVE WISELY AND WELL

Appendix A

Heuristics Describing Adolescent Girls' Living Wisely and Well

Deficit	Golden Mean	Excess
Protected & Disciplined	Struggle; e.g., anorexia, dyslexia, poverty, absent mother	vs. despair & cynicism
Perfectionism	Learning from mistakes	Recklessness
Avoiding Risk	Willingness to take risks	Disregard to consequences
Rule following	Priority setting/autonomy	Disorganized/ no rules
Unimaginative	Imagination & Humor	Silly fantasies
Sloth, lack of passion	Interests & Passion	Overachieving
Learning only the requirements	Learning divergently	Not involved in learning
Lack of sustained relationships	Focus on family and friends	Focus only on family without friends
Deficit	Martin's Virtues	Excess
cowardice	Courage	foolhardiness
betrayal	Loyalty	blind allegiance
passivity	self-assertion	aggressiveness
total separation	Connection	codependency
coldness	Caring	excess of indulgence
disinterest	Concern	self-sacrifice
separation or neglect	Nurturing	smothering
Deficit	Golden Mean of Tolman's Female Adolescent Health¹¹	Excess
Deficit	Individual Middle Ground Golden Mean	Excess
Asexual, repressed sexuality	Feel own sexual feelings, develop a sense of comfort with own sexuality.	Professing to feel what is expected/supposed to feel
	Dating/Romantic Relationships Middle Ground	
Choosing only family approved partner	Feel entitled and free to choose a partner, regardless of race, class, gender, ability or sexual orientation	Promiscuous; fear of intimacy
Can't talk to partner about sexual feelings and thoughts	Able to communicate with partner about sexuality	Lack of boundaries
Unaware of personal needs	Aware of and feel entitled to own needs and feelings in relationship balanced by sensitivity to and respect for needs and feelings of partner	Lack of sensitivity regarding partner
Non-assertive or unaware of personal choices	Feel entitled and able to make active choices in consensual sexual and romantic contexts	Accept partner's choices without respect for own needs
	Social Relationships Middle Ground	
Deficit	Golden Mean	Excess
no friends, no communication regarding sexuality with parents or siblings	relationship with close friends, peers, older friends, teammates, siblings, parents, teachers, counselors & church members etc which offer emotional and social support	no boundaries, over-disclosure
	Sociocultural/Sociopolitical Middle Ground	
no access to knowledge, condoms, contraceptives	access to information and materials to sustain sexual health (condoms, contraceptives, knowledge)	no acceptance for need of protection
No access to information	access to information about sexual expression besides sexual intercourse	Acknowledgement of only intercourse as sexual expression
Neglect	access to violence-free, safe home & relationships	abuse
Deficit	Body & Food Issues Golden Mean	Excess
I spend a lot of time looking at my body in the mirror, comparing my body to others, I have days when I feel fat, I am preoccupied with my body, I accept society's ideal body	Body Image is not an issue for me: my body is beautiful to me, my feelings about my body are not influenced by society's concept of an ideal body, I know that the significant others	I spend a lot of time exercising and dieting to change my body, my body shape and size keeps me from dating or finding someone who will trust me the way I want to be

shape and size, I'd be more attractive if I was thinner, more muscular, etc.	in my life will always find me attractive, I trust my body to find the weight it needs to be so I can move and feel confident of my body.	trusted, I have considered changing or have changed my body shape and size through surgery, to improve myself, I wish I could change the way I look in the mirror.
I often feel separated and distant from my body as if it belongs to someone else, I hate my body and I often isolate myself from others, I don't see anything positive or even neutral about my body shape & size, I don't believe others when they tell me I look okay, I hate the way I look in the mirror.	My body image is equally based on social norms and my own self-concept: I pay attention to my body and my appearance because it is important to me, but it only occupies a small part of my day, I nourish my body so it has the strength and energy to achieve my physical goals, I am able to assert myself and maintain a healthy body without losing my self-esteem.	I compare myself to images in the media and often find myself lacking, I hate the way I look in the mirror.
I think about food a lot; I don't think I eat healthy most of the time; I am ashamed when I eat more than others or more than what I should be eating; I am afraid of gaining weight; I wish I could decrease my appetite and didn't like certain foods so much.	I pay attention to what I eat in order to maintain a healthy body; I may weigh a little more than I prefer, but I enjoy eating and balance my enjoyment of food with my concern for a healthy body; I am realistic and flexible in goals for healthy eating; I usually follow the Dietary Guidelines for healthy eating.	I have tried diet pills, laxatives, vomiting or over-exercising to lose or maintain my weight; I have fasted or avoided eating for long periods of time in order to lose or maintain my weight; I feel strong when I can restrict how much I eat; eating more than I intend to makes me feel out of control.

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EDUCATION FOR FALSE DEMOCRACY

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Democracy is a way of life controlled by a working faith in the possibilities of human nature. Belief in the Common Man is a familiar in the democratic creed. That belief is without basis and significance save as it means faith in the potentialities of human nature as that nature is exhibited in every human being irrespective of race, color, sex, birth, and family, of material or cultural wealth. This faith may be enacted in statutes, but it is only on paper unless it is put in force in the attitudes which human beings display to one another in all the incidents and relations of daily life.

John Dewey, *Creative Democracy*, 1940

Democracy

The Greeks coined the term democracy, δημοκρατία, from the words for people, δῆμος, and the word for rule, κράτος. Robert Dahl tells us the “... while in Athens the word demos usually referred to the entire Athenian people, sometimes it meant only the common people or just the poor.¹ So “democracy could be used as a pejorative by its detractors in their disdain for the common people.

There has been much written about Greek democracy. I would recommend a recent book, *First Democracy*, by Paul Woodruff which has been of great use in the preparation of this essay. However, I have in mind the broader topic of democracy in its contemporary form and especially what we used to call the “problems of democracy.” In the state of Oklahoma one can obtain a teaching certificate in “Problems of Democracy,” a combination of history and government. A lot of coaches taught Problems of Democracy but I don’t know that they would be considered highly qualified under NCLB.

One of the problems of democracy is its working definition. It is insufficient to say that it is the government with political power exercised by the people or that it is comprised of political, legal and social equality. Those are good words but what do they mean in practice?

A second problem is the perceived difference between a democracy and a republic. The origins of the word republic from the Latin *res*; affair, matter, or thing and *publicus*; public, belonging to the people are about the same as the origin of democracy. There was no fundamental difference until James Madison forever separated their meaning in order to garner support for the Constitution. In Federalist 10, he wrote, “... it may be concluded that a pure democracy, by which I mean a society consisting of a small number of citizens, who assemble and administer the government in person A republic, by which I mean a government in which the scheme of representation takes place.” Federalist 10 was written to warn of the problems of factions in a democracy, a problem that would be lessened, he

believed, in a republic.

Several writers have tried to expand on the definition of democracy, to add properties or characteristics that they feel should be present in a democratic system of government or in a democratic society. Sir Isaiah Berlin described liberty or freedom as a dual concept. First, the negative aspect in which one “can act unobstructed by others,” a certain minimum area of personal freedom. Second, is the positive aspect of freedom or liberty in which a person is able to make choices and decide on a course of action based on his or her own free will. Isaiah Berlin found that these ideas of liberty would more often occur in a democratic society but could occur in other social systems as well.²

John Rawls refines the idea of democracy in his works focused on his idea of justice as fairness. His conception is of a “well-ordered constitutional democracy ... understood also as a deliberative democracy.”³ A deliberative democracy presupposes the involvement of its citizens. “When citizens deliberate,” writes Rawls, “they exchange views and debate their supporting reasons concerning public political questions. They suppose that their political opinions may be revised by discussion with other citizens, and therefore these opinions are not simply a fixed outcome of their existing private or non political interests.”⁴ Rawls identifies these essential elements of deliberative democracy. “One is an idea of public reason A second is a framework of constitutional democratic institutions The third is knowledge and desire on the part of the citizens generally to follow public reason and to realize its ideal in their political conduct.”⁵

One of the problems of democracy for Rawls is the conflict arising from the coexistence of democratic society which has no dogma with comprehensive dogmatic doctrines, religious or non religious. A democratic society can tolerate reasonable pluralism. Doctrines that do not reject the essentials of the democratic polity can exist within the framework of deliberative democracy and can coexist with other doctrines even when there is little agreement on the various comprehensive principles. Comprehensive

doctrines which reject the ideas of democracy may or may not be tolerated in democratic society.

Harold Lasswell identified seven characteristics required of a democracy: 1. An allocation of power that is inclusive, 2. A scope of power that is liberal, 3. A balanced and dispersed distribution of power, 4. Elite recruitment that is egalitarian and open, 5. A sense of widely diffused self-responsibility, 6. Impartiality, and 7. Decisions that are challengeable. Juan Linz and Alfred Stipan list five areas present in a consolidated democracy. They are, 1. A free civil society, 2. An autonomous and valued political society, 3. The rule of law, 4. A relatively effective bureaucracy, and 5. An institutionalized economic society.

Mark Gasiorowski tries to evaluate democracy based on three characteristics: regular and exclusive competition that is free of any coercion; a high and inclusive level of political participation; and a level of civil liberties sufficient to insure this level of competition and participation. Kenneth Bolen focuses on political liberty which consists of freedom of the press, strength of opposition, and political sovereignty which consists of fair elections, open procedures for executive selection, and open legislative selection procedures.

Robert Dahl identifies five standards for democracy: 1. Effective participation, 2. Voting equality, 3. Enlightened understanding, 4. An open democratic process, and 5. Inclusion of adults. Other approaches mention political participation, inclusive political processes, the degree of party competition, and the protection of civil liberties. Freedom House calculates levels of democracy by evaluation of freeness and fairness of elections, electoral law, campaigning for executive and legislative positions, political competition, political participation, and minority protection.⁶

These multi-dimensional approaches to democracy indicate that it is a compound concept whose components vary widely from one analyst to another. These components, moreover, are not substitutable for each other. Their presence is required in some form for democracy to exist under that scheme. In general these systems indicate that democracy should be accountable to citizens, including elites and what we call special interest groups. Opposition politics through the presence of political parties and a free press provide the means to evaluate and change public policy through negotiation, compromise, and accommodation.

Education

Nicholas Murray Butler was the founder of Teacher's College and President of Columbia

University. He was a friend of Elihu Root and Theodore Roosevelt who refused to join the Progressives and became the Republican Vice Presidential Candidate in 1912. He was an advocate of peace through education and an active participant in the international peace movement between the wars. Butler shared with Jane Addams the 1931 Nobel Peace Prize.

Democracy, for Butler, was the dominant social system. He wrote, "So significant has this idea of democracy become, so widespread is its influence, and so dominating are its ideals, that we have rightly begun to study it both with the impartial eye of the historian and by the analytic method of the scientist."⁷ Butler recognized, however, that democracy has its problems. "It is easy to cry 'Liberty, Equality, and Fraternity,' and," he said, "to carve the words in letters of stone upon public buildings and public monuments. It is not so easy to answer the query whether, in truth, unrestricted liberty and perfect equality are at all compatible."⁸

Butler found in socialist doctrine a false democracy, "restricting liberty in order to accomplish economic equality."⁹ He judges it to be a fundamental fallacy that equality is demanded by justice. He says, "The contrary is the case. Justice demands inequality as a condition of liberty and as a means of rewarding each according to his merits and deserts."¹⁰

Butler distinguished two types of democracy, a true democracy based on liberty, and a false liberty based on equality. Butler identifies true democracy as the liberty associated with liberalism and that equality should be incident to liberty. In a democracy with objective conditions, especially those conditions controlled by the state, the economic and social equality of citizens will be determined by factors of personal qualities that make some more productive than others. He said: "To secure an equality which is other than the political equality incident to liberty, the more efficient must be shackled that they may not outrun the less efficient, for there is no known device by which the less efficient can be spurred on to equal the accomplishment of the more efficient."¹¹

The real problem of democracy in Butler's view is preventing the exploitation of a person or a group either by other persons or groups or by the society itself. "Most forms of exploitation," writes Butler, "spring from community-given monopoly or privilege."¹² For Butler, the only aristocracy of any value to the United States is an "aristocracy of intellect and service."¹³

Butler believed that education held the key to providing an aristocracy of intellect and service for society. He believed that teachers needed an appreciation of what "human institutions really mean

and what tremendous moral issues and principles they involve.”¹⁴ Butler knew that education had to prepare citizens. He wrote, “The public education of a great democratic people has other aims to fulfill than the extension of scientific knowledge or the development of literary culture. It must prepare for intelligent citizenship.”¹⁵ “A free state built upon free labor, with liberty for its watchword and justice as its guide, is the ideal of a true democracy.”¹⁶

Butler writes, “The difficulties of democracy are the opportunities of education. If our education be sound, if it lay due emphasis on individual responsibility for social and political progress, if it counteract the anarchistic tendencies that grow out of selfishness and greed, if it promotes a patriotism that reaches farther than militant jingoism and gunboats, then we may cease to have any doubts as to the perpetuity and integrity of our institutions.”¹⁷

Finally, says Butler, “socialistic democracy assumes and must assume for the success of its programme, a condition of individual perfection which the whole of history denies.”¹⁸

John Dewey understood, perhaps better than anyone else, the impact of democracy of society and those who live in democratic societies. He realized that democracy is being constantly reconstructed, that the “forms to which we are accustomed in democratic governments represent the cumulative effect of a multitude of events unpremeditated as far as political effects were concerned and having unpredictable consequences.”¹⁹

He also understood that “Democracy is much broader than a special political form, a method of conducting government, of making laws and carrying on governmental administrations by means of popular suffrage and officers.”²⁰ For Dewey democracy demands the participation of “every mature human being in formation of values that regulate the living of men together...” He found this participation “necessary from the standpoint of both the general social welfare and the full development of human beings as individuals.”²¹

Dewey found the governmental practices of democratic states, “universal suffrage, frequent elections, majority rule, congressional and cabinet government ... (to be) devices evolved in the direction in which the current was moving, each wave of which involved at the time of its impulsion a minimum of departure from antecedent custom and law.”²² Democracy was not put in place by revolution or crusade but by plodding, step-by-step or sometimes, two steps forward one step back social evolution. Dewey realized later that democracy as a, “way of life and institutions which were once the natural, almost the

inevitable, product of fortunate conditions have now to be won by conscious and resolute effort.... We now have to re-create ... the kind of democracy which in its origin ... was largely the product of a fortunate combination of men and circumstances.”²³

Dewey’s ideal of democracy was the idea of the great community. His problem was the “conditions under which the Great Society may become the Great Community.”²⁴

So democracy, for Dewey, “is the idea of community life itself.”²⁵ He says that democracy is also an “ideal in the only intelligible sense of an ideal: namely, the tendency and movement of some thing which exists carried to its final limit, viewed as completed, perfected.”²⁶ But Dewey goes on to say “... things do not attain such fulfillment ... democracy in this sense is not a fact and never will be.” For Dewey, the only way to attain a realistic– non utopian– idea of democracy is through the associated, unrestricted activities of individuals which lead to the realization of the collective good– community.

Isolated from community, says Dewey, “... fraternity, liberty and equality ... are hopeless abstractions Equality then becomes a creed of mechanical identity ... false to facts and impossible of realization The outcome is mediocrity in which good is common only in the sense of being average and vulgar.”²⁷ Liberty ends in dissolution and anarchy and fraternity becomes a sentimentally appended tag with little meaning in practical matters.

For the Great Community– democracy– to continue to develop there must be communication, transmission–in a word education. To become effective members of democratic society the young should be surrounded “with the physical and social conditions which best conduce, as far as freed knowledge extends to the release of personal potentialities. The habits thus formed would have entrusted to them the meeting of future social requirements and the development of the future state of society.”²⁸

Dewey saw that the formal education of childhood is the most economical and efficient means of social advance and reorganization and that “... the test of all the institutions of adult life is their effect in furthering continual education.”²⁹ Education thus becomes a continuous process of reconstructing experience. “Full education comes only when there is a responsible share on the part of each person in proportion to his capacity, in shaping the aim and policies of the social groups to which he belongs.”³⁰

Democracy thus becomes for Dewey, “a name for the fact of human nature is developed only when its

elements take part in directing things which are common, things for the sake of which men and women for groups.”³¹ Educational opportunity is an aspect of political democracy, a necessity for intelligent voting and as a right of every child to share in at least the rudiments of the general inheritance.”³²

Democracy and its Doubles

Paul Woodruff, whom I have mentioned earlier, suggests that democracy is plagued by confusion with its doubles. He identifies three doubles that should cause us some concern. Woodruff’s doubles are voting, majority rule, and elected representatives. “Voting,” he says, “does not make a democracy A clique’s control of the nomination process (can throw) an election out of bounds. What is crucial to democracy is how issues and candidates are chosen and presented for voting.”³³ Do the voters have any real say in what they are voting on or have they been given choices between which there is little or no difference. Governor George Wallace running for President as a third-party candidate in 1968 said there wasn’t a dime’s worth of difference between the other two parties.

Majority rule for Woodruff can lead to mob rule. He writes, “Mob rule is plainly a kind of tyranny; it frightens and excludes and puts the minority under the absolute power of the majority. And the tyranny of the majority kills freedom as dead as any other form of tyranny. It’s not freedom if you have to join the majority in order to feel that you are free.”³⁴ It is the rule of law that restrains the majority. What, however, is the source of the law and who is to judge whether laws are in the best interests of the democracy?

Woodruff’s third double, elected representatives, guarantee the representation of special interests and political parties more than the interests of the citizens who elected them. To guarantee the continued political power of the parties, safe voting districts are created that greatly increase the likelihood of reelection of the incumbent or the election of a replacement of the same party. “The political party that controls the state draws the districts in such a way as to determine the results in its favor.”³⁵ Oklahoma and Texas are two examples. There are others.

Woodruff suggests, “that a government is a democracy insofar as it tries to express the seven ideas of this book: freedom from tyranny, harmony, the rule of law, natural equality, citizen wisdom, reasoning without knowledge, and general education. I might add virtues such as justice and reverence, but these are so widely admired that they do not pick out a system of government.”³⁶ He goes on to say that, “Three of them—harmony, the rule of law, and freedom—belong to

every ancient theory of good government.... The remaining four ideas are specific to democracy, and they are all related to one another: natural equality, citizen wisdom, reasoning without knowledge, and general education.”³⁷

Based on these seven ideas, Woodruff wonders if Americans are ready for democracy. By ready he means, “having a culture that can respond to the demands democracy makes To be ready for democracy, a nation must be willing to invite everyone to join in government, it must respect the rule of law strongly enough to keep a majority from tyrannizing over a minority, it must be mature enough to accept changes that come from the people, and it must be willing to pay the price of *paideia*—of education for thoughtful citizenship.”³⁸

Regarding freedom from tyranny and from being a tyrant, he asks if the chief executive can be accountable to the citizens and still be effective. Executive privilege, censorship, and secrecy, not to mention the limitations on who is allowed to attend public gatherings, often prevents the availability of sufficient information and limits the accountability of presidents. A recent article reported that, “Government workers classified over 15 million documents last year, more than twice the number classified in 2001.”³⁹ However, it is not only the executive who is less accountable than is desirable. The legislatures, both national and state, are dominated by political parties tend to be tyrannical whenever they have the opportunity. The parties use the smallest of majorities as a political mandate often without regard for the minority positions and opinions. Woodruff says, “The United States is supposed to enjoy representative democracy, but a large part of its people are not represented, because the causes they support cannot produce winning candidates in the districts where they happen to reside.”⁴⁰ When the legislature and executive are from the same party, decisions traditionally made by the legislature may be unduly influenced by the executive who is, after all, the leader of the party. So the legislature may allow the executive to declare war which is a constitutional task of the legislature.

Harmony, for Woodruff, is among the most important of the ideas since failures of democracy often show up as disabling discord. “Every step toward democracy,” he says, “is a step towards harmony.” Majority rule, one of democracy’s doubles often destroys harmony. “Democracy, when it really works, engages majority and minority elements in a cooperative enterprise. If the two groups are unwilling to cooperate ... then the two sides are unwilling to take part in democracy. This may be the case in Iraq, for example,

where Kurds may not accept Arab rule, and Shiites in the end may insist on total power.”⁴¹ Woodruff wonders about the source of political anger now present in the United States and what might be done to moderate it.

Woodruff believes that the rule of law is in danger in the United States. He finds it a common practice to suspend elements of law in a war. “The moral error here—and it is a devastating one,” says Woodruff, —is a confusion about the difference between conventional war and crime. Conventional wars end; crime goes on forever. We can accept a temporary loss of freedom pending the end of war. But not a permanent one. We cannot accept a loss of freedom to fight crime or endless war. If we are engaged in a permanent war, we must learn to prevail day by day while observing the rule of law. Terrorism is like crime, in that the threat will never go away.”⁴²

Suspending the rights of suspected terrorists increases the level of secrecy and lessens the level of accountability to degrees unacceptable in a democracy. Ultimately, says Woodruff, “leaders cannot ever be trusted. They must always be held accountable.”⁴³

Wealth, says Woodruff, “... buys access to political leaders and it affects the outcome of elections.... Wealth buys better education for its children, while poor education holds people back.”⁴⁴ The problem of limiting the political power of the wealthy without oppressing them is the most relevant to the health of our democracy. Perhaps capitalist society sees political power as something to be bought. Higher political office requires the expenditure of massive amounts of money and with the money comes some form of commitment to the interests of those who give it.

Citizen wisdom reasoning, and education are linked. The critical questions for Woodruff are, 1. Is there a way to bring the general public the education they need

to be more active citizens? And 2. How can more influence be given to better-informed bodies of citizens? Reasoning has to do with the availability of sound information. Sadly in our society we are dominated by sound bites and political rhetoric that too often has nothing to do with the issues and needs of citizens and everything to do with improving the appearance of one candidate or destroying the image of the opponent.

Education—proper, democratic education—would provide citizens with the tools for critical citizenship. The ability to analyze social political, and economic issues. It is not sufficient to provide four years of social studies. Teaching history, government, economics, and even problems of democracy will not necessarily equip students for critical citizenship.

Finally, Woodruff asks us to “... shake off the idea that we are already a perfect exemplar of democracy, ... put the goals of democracy foremost ... to admit our mistakes and learn from them ... to have a national conversation about democracy ... to keep the great dream alive, the dream of government of the people, by the people, and for the people.”⁴⁵

Democracy is imperfect. Butler knew that, Dewey knew that, Berlin, Rawls, and Woodruff knew it. Critical education’s role is to examine the ideals of democracy and to alert citizens to its false doubles and their undemocratic consequences.

It is, perhaps, fitting that we close with another quote from John Dewey. “... in the formal terms of a philosophic position ... democracy is belief in the ability of human experience to generate the aims and methods by which further experience will grow in ordered richness.... Since the process of experience is capable of being educative, faith in democracy is all one with faith in experience and education.”⁴⁶

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18. Ibid., p. 22.
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36. Ibid., p. 15.
37. Ibid., p. 30.
38. Ibid., p. 211.
39. National Public Radio, Morning Edition, September 8, 2005.
40. *First Democracy*, p. 216.
41. Ibid., p. 218.
42. Ibid., p. 221.
43. Ibid., p. 222.
44. Ibid., p. 223-224.
45. Ibid., p. 232.
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AN INTELLECTUAL JOURNEY FOR COMMUNITY

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For approximately twenty years I have been on an intellectual journey to better understand something called community. Community can be defined as a unified body of individuals, or a people with common interests being in proximity of one another. It can describe people of common history, of culture, of location and even of like-mindedness. A community can take many forms. It can describe a geographical entity such as the community ball park, community school community hospital and store. We even speak of something called academic community. *The School and Community Journal* notes that "when the school functions as a community rather than in a community, its constituents (students, parents, teachers and staff) associate with each other and share common values about the education of children. As an educator, this attempt to understand community drew me to progressive education. Like many of you, I was intrigued by Lawrence Cremin's *Transformation of the School*, the history of progressive education from 1876-1957. I wanted to become more familiar with the likes of John Dewey, George Counts, William Heard Kilpatrick, Lucy Mitchell, Caroline Pratt, Marietta Johnson and Elsie Clapp. Although I spent the last two years in high school in an experimental program called a model school, my education was largely teacher and text centered. I attended segregated schools until one African American male was admitted to my junior high in 1967.

My interest in community was stimulated early in college I was introduced to classical social theory. I continued this study in graduate school, wading through Durkheim's discussion of mechanical and organic solidarity, Tönnies' discussion on *Gemeinschaft* and *Gesellschaft* and Weber and Marx who also showed concern for the transition of rural/agrarian society to an industrial one. Most believed this transition resulted in a disruption of community. Understanding this transition seemed to be a primary concern in the founding of social science. What did the move to industrialization following the American Civil War do to us, to our sense of place, to our identity and to what we thought of as community? Or is community nothing more but an ideal trip of nostalgia? I believe there is something legitimate, even if it is a nostalgia trip. Progressive education offered me one attempt to see how educators and intellectuals addressed the transition from rural/agrarian society to urban society and what they usually perceived as a loss of community. I was less interested at the time

in their pedagogical creativity and innovation, although the two are related.

My own personal history is affected by transition. My ancestors originated in Scotland and Ireland migrating to America and ending up in the South Carolina low country and the hills of western North Carolina. Transition has been a part of my family's existence as they migrated from these areas to work in the booming textile mill industry at the turn of the twentieth century. The southern textile industry was largely funded by northern capital and many workers were drawn to the industry for economic reasons or just the excitement of something different. This migration from the mountains to the foothills challenged the extended family roots of many and the virtual existence of many mountain communities. Textile manufacturers believed they understood and could create community and they attempted to do. The mills owned the houses, the ball fields, provided land for the churches, and built schools for the children of the workers. I wrote my dissertation on one of these communities, the Parker School District in Greenville, South Carolina, which existed from 1921-1954. The District was not named after Col. Frances Parker, but textile magnate Lewis Parker. By the early decades of the 20th century, the mills in upstate South Carolina had more spindles than the entire state of Massachusetts. The school superintendent of this textile mill school district, Lawrence Peter Hollis, had previously worked as welfare capitalist, often traveling as a young man into the mountains to recruit young people to come and work in the mills. For some reason, probably its attention to manual training, Hollis became entranced by progressive education, often sending his teachers by the busload to summer school at Teachers College to take courses under Dewey, Kilpatrick, Counts and others.¹ While a few of the Parker teachers embraced the philosophy of the social progressives most were content to follow the superintendent and prepare students for their lives as textile workers. The superintendent believed he was building community and in a narrow sense he was, but more in terms of loyalty and duty to the textile mill, rather than in terms of shared interest and ideals couched in democratic living. Part of the socialization process of the mill district was to create a loyalty to the mill village in which one lived, went to church and played. This was often accomplished through recreation or sport, usually baseball or

basketball.² It is important to understand this activity as a pedagogical one. Textile mill owners were sophisticated in their use of power and control under the guise of community-again really loyalty and a sense of duty to the mill village. Each textile community in the Greenville area had its own elementary school and then the students were funneled to the same high school. The mill village in the south was for-profit and anti-union, although there are occasional instances of worker resistance. Although David Tyack's categories of the social and administrative progressive are problematic at best, Superintendent Hollis could espouse the democratic rhetoric of the social progressives, but acted through policy as an administrative progressive.³ He might be described by historians as welfare capitalist and was certainly a paternalist.

Upon interviewing at West Virginia University and due to my early work in progressive education, I was asked by the search committee if I knew anything about Arthurdale, the New Deal subsistence homestead created through the National Industry Recovery Act of 1933 that had a progressive school. I had no idea what they were talking about, Cremin did not mention the Arthurdale School. Obviously this questioning was due to my interest in progressive education. I have spent the last ten years researching and documenting the educational experiment at Arthurdale. This New Deal community was initiated under the auspices of Eleanor Roosevelt and was designed to relocate coal miners displaced by the Depression and thus out of work. Many of the federal planners like Milburn Wilson and Rexford Tugwell were clearly in the social progressive camp and saw an opportunity to literally build a community from the ground up. They also knew that simply building the houses, or the community structures, was not enough and that the homesteaders needed to be socialized into their new world. The Arthurdale School was perceived as the institution to best take on this task. The federal planners along with Mrs. Roosevelt argued for a progressive school, one that linked school and community and that served as the core of community life. Mrs. Roosevelt selected Elsie Ripley Clapp to serve as the Principal and Director of Community Affairs, a title that clearly shows their desired connection between school and community. Advising Clapp on school policy and curriculum were John Dewey, Lucy Sprague Mitchell, William Russell, and Carson Ryan among others. The school philosophy articulated a strong faith in democracy and linked this understanding with developing a sense of identity and place, in essence community. Clapp always referred to the school as a community school and wrote a brief history of the

school in her work **Community Schools in Action** published in 1939 at Dewey's behest.⁴ The attempt to develop a sense of identity and place is evident through examination of the Arthurdale curriculum. There was a direct attempt by Elsie and her staff to integrate Appalachian history, culture, including music and art and folklore into the curriculum. Although a bit paternalist, the educators, most of whom were hand picked by Elsie and non-natives were well versed in progressive methods. They believed the children of the coals miners had lost a sense of who they were in the coals camps. It was necessary Elsie believed to remedy this if they were to build community. Elsie had served as Dewey's graduate assistant and had commented on his **Democracy and Education** and had a good sense of Dewey's understanding of community and democracy. Elsie, like Dewey was trying to create a type social solidarity, a community consciousness where the people understood who they were and were willing to work together in a sense of shared interest. In this ideal, everyone had a sense of his/her contribution to the social whole and nurtured their creative capacity; a capacity they believed made us human. This creative capacity is related to one's work and how that work fit in contributing to the Arthurdale community as well as to one's own sense of self. This connection of one's contribution to the Arthurdale community was closely associated with work through home building but also the crafts of weaving, pottery, ironwork, furniture making, and crafting and using musical instruments such as guitars, fiddles and mandolins for square dancing, a type of communal activity. Dewey was always interested in the aesthetic nature of work as a crucial component of community. He, like Marx makes the case that industrialism and capitalism had devalued the contribution of the workers and resulted in loss of control. Both argue this created a sense of alienation from the creative process and even the communal process and what makes us human. What they seem to have in common is the basic understanding of human work/labor and how what we do helps define who we are. Certainly complex, this related to one's control over their work, their ability to create and shape their destiny. It relates to our understanding of place, who we are and where we fit. This is important to keep in mind in relation to teacher work and its role in the community. This attention to the aesthetic nature of work can be seen in progressive attempts to resolve the dualism between intellectual and manual labor. This is why the children at the Dewey lab school and the Arthurdale School learned to spin and weave.⁵ Understanding one's work through where one contributes is important, but so

is one's connection to the process. I believe understanding this connection is the foundation for Dewey's understanding of community. But there is still more to it, for community must be grounded in an ethical context. There is no real absolute freedom in Dewey's view, freedom has boundaries and limitations and tolerances. Dewey was always trying to balance the role of individual with the role of citizen. He argued in **The Public and Its Problems** that growing individualism in modern society threatened community and working together for the common good. True individuality could only be achieved when the individual had the capacity to seek its fullest potential, felt useful and cooperated.⁶ For Dewey, one's community was to do justice to our individuality and to our need for social connection."⁷ Dewey wrote, "Competition will continue, but it will be less rivalry for acquisition of material good, and more an emulation of local groups to enrich direct experience with appreciably enjoyed intellectual and artistic wealth."⁸ Dewey also believed that the conception of democracy itself had become too grounded in individual rights. Individual rights became associated with the freedom to act regardless of the consequences. This belief undermined the essential moral nature of community and democracy as he saw it. Actions had consequences regardless of what one perceived as an individual right. This type of individualism cannot ever lead to an association where people work for the benefit of the common good.⁹ Dewey holds what Michael J. Sandel refers to as constitutive community, where the individual perceives actions as relative to others, where the individual feels a certain responsibility to the group and adheres to certain values. It is within the social group that the individual finds freedom to work toward individual interests within the harmony and interest of the larger group.¹⁰ Sandel also writes of two other types of community, sentimental and instrumental. One who holds an instrumental view envisions social life as a burden and cooperation is only for private means. A sentimental view of community places focuses on a social union of benevolence as selfish aims where there are shared values and sentiments.

On my intellectual journey, I have often asked where does Dewey's view of community come from, being so central to his thought? From his Vermont upbringing he suggests that he has a sense of the urban and the rural. We need to keep in mind that Burlington was a bustling timber town and that he spent time in Oil City, Pennsylvania, an oil and gas town outside Pittsburgh that fueled the steel mills and was truly a working class town. His most important academic years were spent in

two of America's largest cities, Chicago and New York. Yet, in a most Jeffersonian sense he is quite attracted to the rural side, and like Jefferson believed a type of communal understanding existed in that environment. Dewey believed the problem of the public, the need to restore community, could be enhanced through the "methods and conditions of debate, discussion and persuasion."¹¹ It is very clear at Arthurdale that the educators are using the school to restore community life; something they felt was destroyed by the life in the coal camps. Robert Crunden suggests that Dewey merely substitutes the school for the church in his attempt to restore community life.¹² Crunden's comment has always fascinated me. It is understandable why Crunden might say this in light of what modernity did to the church, attacking many of its metaphysical positions and thus challenging the Judeo-Christian ethic. One can also understand why Dewey feels the church no longer served the purpose of ethical socialization and why he needed a substitute. Could there be a connection between Dewey's own understanding of community and his early experience with religion? I believe there is. Dewey is clear to point out in **A Common Faith** (1934) there is a distinct difference between religion and the religious. He describes religion as "strictly a collective term."¹³ Dewey wanted to rescue the religious from religion. Religion for Dewey defined, confined, bracketed and constrained the human experience. Religion created a selective type of community, exclusive rather than inclusive. One could be a member of that institutional community if one followed the doctrine, rituals, etc. It was not the spiritual element that Dewey found offensive, but the potential for conflict, the negation of inquiry and reflection and the creation of boundaries for human experience.¹⁴

Dewey noted this form of religious community and wrote, "The things in civilization we most prize are not of ourselves. They exist by grace of the doings and sufferings of the continuous human community in which we are a link. Ours is the responsibility of conserving, transmitting, rectifying and expanding the heritage of values we have received that those who come after us may receive it more solid and secure, more widely accessible and more generously shared ... here are all the elements for a religious faith that shall not be confined to sect, class or race. Such a faith has always been implicitly the common faith of mankind. It remains to make it explicit and militant."¹⁵ Dewey's faith is in democratic community and he sees a religious spirit in democratic community. I believe Dewey's early upbringing in the Congregationalist church shaped his understanding of community and

continues to shape my own as a member of a similar Protestant denomination. The Congregationalist church was an autonomous body, meaning it governed itself, was held together by a common belief and shared ideals. Dewey was an active member of the Congregationalist Church and the Student Christian Association at the University of Michigan prior to his departure to Chicago in 1894. However, his ideas about traditional religion were changing. He began to expand his understanding of Christian ethics to a larger framework seen in articles such as “Christianity and Democracy (1892) and “The Ethics of Democracy” (1888). He was pushing his ethics into political and social theory and eventually made the connection to education. In the essay “Christianity and Democracy he writes, “every religion is an experience of the social relation of the community, its rites, its cult, are a recognition of the sacred and divine significance of these relationships.” He believed if the rites, rituals and dogma become ends in themselves they lose their spiritual connection. Dewey saw revelation in the form of human intelligence, inquiry and action guided by reason, not the worship of reason, to find practical solutions to everyday human problems. This type of reasoned inquiry found itself nurtured first in democratic society and it was only through democracy that “the community if ideas and interest through community of action, that the incarnation of God is man (man that is to say, a organ of universal truth) becomes a living, present thing having its ordinary and natural sense.”¹⁶ An example of Dewey’s religious ethic and how he was beginning to tie it to practical affairs at the time can be seen through a recommendation letter James Tufts wrote to William Rainey Harper. Tufts noted Dewey was “a man of a religious nature, is a church member, and believes in working with the church. He is actively involved in practical ethical activity and is a valued friend at the Hull House in this city.”¹⁷ By the time of Dewey’s arrival at Chicago, at the time a Baptist institution, he had in effect rejected any association with organized religion, but according to Tufts was of a “religious nature,” as he began to develop and further his ethic of “practical activity.” Directed to political and social change, Dewey would become a new kind of prophet often preaching against the sins of rampant individualism, social Darwinism and unchecked capitalism, all threats to the democratic way of life. I believe that Dewey began the lab school at Chicago under girded by this focus. Chicago was approximately 75% ethnic, rampant with political and social problems. One should note he arrived in the midst of the Pullman strike. Pullman like many textile manufacturers was known as one who had built community for his workers.

Pullman was the consummate welfare capitalist. Pullman was also the subject of Jane Addams’ **A Modern Lear**, what Dewey called one of the best treatises of the time on ethical philosophy.¹⁸ The traditional or old school for Dewey separated the student from their real world and their experiences, a type of disconnection not conducive to individual growth and the building of community. In **School and Society** Dewey wrote, “when the school introduces and trains each child of society into membership within such a little community, saturating with the spirit of service, and providing him with instruments of effective self-direction, we shall have the deepest and best guaranty of a larger society which is worthy, lovely and harmonious.”¹⁹ The school should reflect the social community and the needs of the community need to be connected to method and subject matter.²⁰ Crunden writes, the Dewey lab school “was a reality and an ideal, a pragmatic realization of the energy and the moral significance that Dewey had once directed to the church. The school became the key institution for the nurturing and the saving of souls for democracy.”²¹ In a Jamesian kind of way the school was like bringing God to earth, to use the value of religious experience to save souls for democracy.²² Dewey always envisioned the school as a moral enterprise and as the foundation of democratic society. In an essay called the *Ethical Principles underlying Education* he described this conception of the school. “The child who is educated there (in the school) is a member of a society and must be instructed and cared for as such a member. The moral responsibility of the school and those who conduct it is to society. The school is fundamental an institution erected by society to do a certain specific work – to exercise a certain specific function in maintaining the life and advancing the welfare of society. The education system which does not recognize this fact as entailing upon it an ethical responsibility is derelict and a defaulter. It is not doing what was called into existence to do and what it pretends to do.”²³

According to Dewey scholar James Campbell, who has extensively explored Dewey’s conception of community the ultimate goal of education for Dewey was to produce people of sound judgment. This is formed through what Dewey termed a scientific attitude of mind and reflective inquiry. This was not simply a cognitive or psychological affair, nor was it merely a social affair, but a combination of both. It is important to not that Dewey emphasized wisdom over intelligence when intelligence is defined strictly in a cognitive manner. Dewey wrote about wisdom in the *Ethics* as the “nurse of all virtues.”²⁴ “That affection and wisdom lie

close to each other is evidenced by our language; thoughtfulness, regard, consideration of others, recognition of others, attention to others.”²⁵

It was the church that helped social one into the life of the community in Dewey's world and I believe Dewey has an acute understanding of this even though he might not admit it upfront. It is not the metaphysical Dewey wishes to bring to the school, but the ethical separate from the metaphysical. For him is a coming together of common purpose, shared ideals, meeting each other's needs and a place of communication through such examples as a town meeting. The church as Dewey knew it and many other Americans, served as a place for communication of the religious and the political. It was the center of community life for many. Outside the family, the church served a primary ethical function. The world for Dewey is precarious, in transition, a place where certainty is proven elusive.²⁶ However, there is less comfort and great responsibility when one admits the uncertainty of human existence. It is easier to live with certainty and determinism. We have seen a rise in religious extremism in the three great religions, Judaism, Christianity and Islam. While these extremists may be in the minority they are politically engaged and vocal. These people see their way as the only way, if you are not like me or refuse to believe like me you are an infidel. This allows me to treat you as an Ich –es, an I-it.²⁷ Theocracies in any form are a threat to democracy, humankind and even the religions themselves. Dewey understood this threat and so did Jefferson and Madison. My Baptist forebears pushed Madison hard on free speech and the freedom to worship without state interference. Now too many of these same folks believe that prayer in school will result in a Copernican revolution in character development. It's not nearly so simple. It is much more difficult to question, to inquire, to reflect, to imagine, to act and to change. It is much easier to see the world from black and white and refuse to question.

Dewey's contemporary Josiah Royce sometimes called a pragmatic idealist, always envisioned hope for the great community. John McDermott writes, “Royce was wise to use the word hope at the end of his life. In this way he affirmed the creative possibility of the future of man, while not limiting this commitment to any set belief or doctrine.”²⁸ Royce and Dewey envisioned the great community not as maintenance of the status quo or the cessation of differences. While Dewey's great community reflects Peirce's community of inquirers, Royce's notion (also influenced by Peirce's discussion of signs) reflects what he termed a community of interpreters.²⁹

For Royce and Dewey it is community that leads us to salvation, like the early church, a bringing together of diverse elements including a community of culture, language, ethnicity, race and gender. Both Dewey and Royce grasped this interpretation. Dewey wrote in *The Ethics of Democracy*, “Democracy, in a word is a social, that is to say, an ethical conception, and upon its ethical significance is based its significance as governmental. Democracy is a form of government only because it is a form of ethical association.”³⁰

Democracy provides the freedom we need to develop this type of ethical association of community. It provides the opportunity for diverse communities to exist without the pressure to relinquish its beliefs or values. But we must be vigilant when those values threaten the rights of others to pursue life, liberty and the pursuit of happiness. Our history contains example after example when free speech was attacked. This usually occurs during some kind of conflict such as the world wars and the Cold War. Dewey was always chagrined when this happened, when in reality we needed more free speech, not less. I am not sure the left or the right really understands democratic community. When pushed, political correctness leads to an environment of no dialogue, inquiry or communication for fear of offending someone. I am sorry but some people need to be offended. How would Jefferson, Franklin, Madison, Adams, Paine, etc. fare today in this environment? I guess we would still be British subjects. Yet, I have also heard from the right, often from the pulpit that we should respect those who rule, us because God has placed or ordained them to be there. They base this assumption of scripture from Jesus who said “give to Caesar what is Caesar's and to God what is God's.” I guess we would still be British subjects. While I see some value for postmodern thinking, its openness to the spiritual, its attack of science and the worship of reason, I agree with Richard Bernstein who argues that the postmodern can be nihilistic and fragmentary, not how we build democratic community. And on the other side an exclusiveness and extremism that might make John Winthrop and Cotton Mather shudder. This is not how we build democratic community. Perhaps neither ideological side is interested in community. James Campbell is on the right track of suggesting that we need to “participate in the life of the neighborhood, congregation, union, and school,” so we can get a sense of their personalities and social problems of our geographic area. He writes, “Through the shared process of initiating, discussing, evaluating, choosing, implementing, and re-evaluating, we can refine our goals and purposes and test our available means.”³¹ In

essence democratic community is grounded in faith and hope, it need not necessarily be total faith in man, God or reason, or ideology. Dewey, Royce and Mead understand this to be the fore of community and a better society. As educators we have let a vocal minority [I refuse to call them religious] remove faith from discourse. This same group has dominated moral discourse. We need to have faith in ourselves, in our students, in what we do, and in democratic community as an ethical association. There is no blueprint to follow, but there are examples to study and learn from. No blueprint allows us to exercise freedom to make the world a more “kind and gentler place.” George Herbert Mead wrote, “We have become bound up in a vast society all of which is essential to the existence of each one, but we are without the shared experience which this should entail.”³² It is this shared experience that is far too often neglected in schools. In a recent RFP from the Department of Education expressed concern about the declining reading scores from the 4th grade to the 8th

grade. They most likely assume some failure in methodology. In reality it may be due to more of a transition, certainly a social/psychological one. It could also be due to an institution that is far too alienating for many students seeking to locate self and makes little attempt to build community. We see in contemporary society a fragmentation not seen since the Vietnam War and Civil Rights era. How can we expect people to work for the common good when they so get little practice? We can help remedy to some degree in schools. As educators we must insist that “education means the creation of a discriminating mind, a mind that prefers not to dupe itself or to be the dupe of others,” and we must cultivate the habit of suspended judgment, skepticism, and inquiry over more tradition or convention for its own sake.³³ My search for community has not ended. It is both an individual pursuit and a communal one, and I believe it is a journey worth undertaking, even if I never truly arrive at the destination.

ENDNOTES

1. See Sam Stack, Lawrence Peter Hollis, *Vitae Scholasticae* 2, 1989, pp. 1-6
2. Hollis introduced basketball to the Greenville community and is said to have learned the game from Naismith. Large tournaments were held between communities that created a sense of identity and loyalty to team and village. The famous Chicago White Sox [black sox] Shoeless Joe Jackson grew up in the Greenville textile community of Dunean. See Sam Stack, "Welfare Capitalism as an Educational Ideology," PhD Dissertation. (Columbia: University of South Carolina, 1990).
3. David Tyack, *The One Best System* (Cambridge: Harvard University Press, 1974).
4. Elsie Ripley Clapp, *Community Schools in Action* (New York: Vintage Press, 1939). This work is a chronicle of Elsie's years in Kentucky and Arthurdale, West Virginia and covers the period of 1929-1936. Clapp also published *The Use of Resources in Education* (New York: Harper and Brothers, 1952) which further discusses her work at Arthurdale and how they used local resources in the curriculum. For a biography on Clapp see Sam F. Stack Jr., *Elsie Ripley Clapp (1879-1965): Her Life and the Community School* (New York: Peter Lang, 2004). Also see Dan Perlstein and Sam F. Stack Jr., “Building a New Deal Community,” In Semel and Sadovnik, *Schools of Tomorrow, Schools of Today: What Happened to Progressive Education* (New York: Peter Lang, 1999), pp. 213-238.
5. Dewey documents another school; the Gary Schools in his book *Schools of Tomorrow, Middle Works* v 8, pp. 205-404. See also Ron Cohen and Raymond Mohl's work on the Gary Schools , *Children of the Mill* (Bloomington: Indiana University Press, 1990).
6. Robert Westbrook, *John Dewey and American Democracy* (Ithaca: Cornell University, 1991).
7. See Richard Bernstein, "Community in the Pragmatic Tradition," In Morris Dickstein, *The Revival of Pragmatism* (Durham: Duke University Press, 1998), p. 153.
8. John Dewey, *The Public and Its Problems* (New York: Henry Holt, 1927), p. 217.
9. Robert Bellah, et al. *The Good Society* (New York: Vintage Press, 1991).
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12. Robert Crunden, **Ministers of Reform: The Progressives' Achievement in American Civilization, 1889-1920**. (Chicago: University of Illinois Press, 1984), pp. 39-63.
13. John Dewey, **A Common Faith** (New Haven: Yale University Press, 1934), p. 8.
14. Ibid., p. 14.
15. Ibid., p. 87.
16. Crunden, **Ministers of Reform**, pp. 57-58.
17. Ibid., 58.
18. See Marilyn Fisher, "Jane Addam's Critique of Capitalism as Patriarchal," In Charlene Siegfried, **Feminist Interpretations of John Dewey**, College Station: Pennsylvania University Press, 2002). pp. 278-296.
19. John Dewey, **The Child and the Curriculum** and **School and Society** (Chicago: University of Chicago Press, 1971), p. 29. Originally published in 1902.
20. John Dewey, "Ethical Principles Underlying Education," **Early Works**, 5, p. 63.
21. Crunden, **Ministers of Reform**, p. 61.
22. See William James, **The Varieties of Religious Experience** (New York: Modern Library, 2002). Originally published in 1902.
23. John Dewey, "Ethical Principles Underlying Education," **Early Works** 5, pp. 57-58.
24. John Dewey and James Tufts, **Ethics** (New York: Henry Holt and Company, 1929), p. 405. Originally published in 1908.
25. Ibid.
26. John Dewey, **Reconstruction in Philosophy** (New York: Henry Holt, 1920) and **A Quest for Certainty** (New York: Capricorn Books, 1960).
27. See Martin Buber's, **I and Thou**, Translated by Walter Kaufman (New York: Charles Scribner's Sons, 1970).
28. John McDermott, **The Basic Writings of Josiah Royce** (Chicago: University of Chicago Press, 1969), p. 18.
29. Ibid., p.7.
30. John Dewey, "The Ethics of Democracy," **Early Works**, v 5, p. 241.
31. James Campbell, **The Community Reconstructs: The Meaning of Pragmatic Social Thought** (Chicago: University of Illinois Press, 1992), p. 87.
32. George Herbert Mead, **Selected Writings**, edited by Andrew Reck, (Chicago: University of Chicago Press, 1964), p. 301.
33. John Dewey, **Middle Works**, v 13, p. 334.

WOMEN PRINCIPALS AND EFFECTIVE SCHOOLS

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There is a general consensus that administrative leadership of a school is the key element to the effectiveness of the school. While not disregarding the obviously critical role of teachers and parents, a poor principal or superintendent can nullify even the best efforts of teachers and parents. Therefore, it is essential that schools have effective, quality leaders (Spencer & Kochan, 2000). Unfortunately, there is a shortage of qualified candidates for principal vacancies in the United States (Newton, Giesen, Freeman, Bishop, & Zeitoun, 2003). In 1988, the National Association of Elementary School Principals (NAESP) and the National Association of Secondary School Principals (NASSP) commissioned a study to address the shortage in administration. Their findings indicated three reasons why candidates did not apply for principal openings: low pay in comparison to the job responsibilities, too much stress, and too great of a time commitment. However, the results fall short of explaining why 75 percent of women hold jobs as teachers in public education while men hold 60 percent of the administrative positions (Adams & Hambricht, 2004). Hudson and Rea (1998) noted 66 percent of the teaching force is female; however, the percent of women in school administration is quite different. Women hold five percent of superintendent positions, 20.6 percent assistant superintendent positions, and 30 percent of principal positions. A survey conducted by The Executive Educator and Xavier University revealed that in the 1990s, women held 39.7 percent of elementary school principal positions, followed by 20.5 percent at the junior high/middle school level and 12 percent at the high school level. This discrepancy suggests despite female interest in education, women have trouble making the leap into administration, wasting a great deal of talent (Adams & Hambricht, 2004). The purpose of this article is to review research literature focused on female principals. This review will provide insight to the challenges of a female principal and the leadership style associated with the female gender. The review will also identify the essential skills required to be an effective principal, despite gender. This review will answer the question: Can women principals lead successful and effective schools?

Beginning Challenges

The number of females entering administration is increasing, which means the initial challenges of female administrators are being overcome. Most female administrators, according to the research, begin in a classroom and receive higher levels of education before

attaining an administrative position. The data demonstrates females are hired more often in places they are known and have worked and are seldom hired outside of their school districts. The disparity of females in principal roles relative to their numbers in the teaching force may be the result of many factors: tradition, hiring practices, female unwillingness, or reluctance to seek the role (Spencer & Kochan, 2000). The United States Department of Labor estimates 47 percent of the nation's public school teachers have master's degrees, but many teachers prefer to acquire seniority in the classroom rather than becoming a principal. In addition, many teachers with leadership potential have not been cultivated or tapped for leadership positions (Tracy & Weaver, 2000). Adams and Hambricht (2004) state:

Forty-four percent of polled teachers reported nothing would encourage them to become administrators. Many female teachers express concern over being promoted to a principalship due to losing contact with the students in a classroom setting. Many expressed their love of teaching overrode their desire for an administrative role. (p. 210)

According to Mary Shann (1998) the number one area of job satisfaction for teachers is found in the relationships they form between students and themselves.

The role of the principal in today's schools is very complex and difficult for males and females. However, the research suggests that females may have to deal with more stresses and difficulties. System-wide obstacles, including social norms, biases, and concerns over women's commitment to their families, have added to an under-use of women candidates (Adams & Hambricht, 2004). Female teachers mention the difficulty of balancing work and family obligations. The division of labor in the home, whereby women assume primary responsibility for their family, discourages many women from applying for vacant administrative positions. Researchers have also discovered that women are twice as likely as men to identify "overwhelming workload" as a major challenge facing principals (Newton, et al., 2003). The results of in-depth interviews of twenty-three midlevel women managers in education administration, corporate organizations, and religious ministry conducted by Clark, Caffarella, and Ingram (as cited in Newton, et al., 2003) highlight how the number of hours devoted to a job may interrupt the career paths of women. The authors report the following:

All the women spoke of the difficulties of balancing their personal and professional lives, many told poignant stories of personal loss because of career demands. The fact that so few of our women have plans for further advancement is a sign that, for many women, leadership positions come at too high a personal price. (p.73)

The challenges of balancing professional and family responsibilities seem to limit the number of women aspiring to become administrators as presented in the literature review.

Another common reason presented in literature for the under representation of women in administration are the negative perceptions of women's leadership (Hudson & Rea, 1998). Even as highly feminized as the field of education is, gender stereotypes still exist. According to Dunshea (1998), most of the literature written about principals is androcentrically biased with the "male as norm doctrine. These ideas are fostered by a series of myths: (a) women don't have what it takes, and (b) women lack support of teachers and the community. Women must deal with the negative views of female administrators held by peers, parents, and employees of both sexes (Hudson & Rea, 1998). The findings of Adams and Hambricht (2004) noted:

Female administrators were not as respected as males and were difficult to work with. They were too emotional, unpredictable, and moody. Some respondents noted some females appear to be power hungry, constantly trying to prove themselves and looking to advance their own careers. Other teachers said female administrators tended to be more supportive, approachable: sensitive, understanding, nurturing, organized, creative, and receptive than their male counterparts. Other respondents asserted that females were as effective as males in administration positions. The surveyed teachers expressed concerns about women administrators working harder than comparably positioned men. They stated that females tend to be overachievers and subsequently overworked themselves while serving in leadership positions. (p. 210)

Gender Leadership Styles

The studies on female and male approaches to leadership document a distinct difference in the management style preferred by women and men. Management attributes traditionally associated with men, such as authoritative, decisive, controlling, and unemotional, are more likely to be recognized as potential attributes in the field education (Hudson & Rea, 1998). Many contemporary theories and studies of leadership indicate that the characteristics of the

leadership style used by most women are becoming the dominant model of leadership (Hudson & Rea, 1998). Many women are relational leaders, that is, leaders who strive to get to know students, teachers, and other members of the school community. Eby (2004) further states:

Women as leaders give more attention to the importance of individual differences among students, and they pay more attention to the social and emotional development of the child. Women principals are likely to emphasize teachers' technical skills and their responsibility to the entire school. Women tend to be more knowledgeable about curriculum and tend to be more concerned than men about academic achievement of students. Women tend to value the productivity of their teachers. Women are more capable of adopting a collaborative management approach than men, which is the style preferred for today's schools. Women are inclusive rather than exclusive in their approach to decision making, and they seek ways to decentralize the process of making decisions. Females view the job of principal as that of a master-teacher or educational leader while men are more likely to view the job from a managerial-industrial perspective. (p. 7-8)

Women's leadership styles tend to be more transformative and inclusive than that of their male counterparts. Therefore, females are more capable than males of adopting a collaborative management approach (Eby, 2004).

The topic of gender leadership styles is debatable. Some who disagree with these assertions argue that males and females do not differ significantly in the ways in which they lead. The either/or, male/female dichotomy is too simplistic and a multidimensional approach which examines context, ethnicity, and other factors is required when conducting research on the issues of leadership style. Whether differences exist in female and male leadership styles and whether one style is preferable to another is unresolved and merits further research. However, the research supports the fact that females are at least as effective in their leadership roles as males (Spencer & Kochan, 2000).

Skills for Effective Principals, Despite Gender

The research has stated female administrators can be as effective as male administrators. What qualities make an effective male principal? What qualities make an effective female principal? Whatever gender of a principal, researchers have identified the principal as the critical element in a school's success. The traditional concept of the school principal as a passive, reactive

manager has grudgingly given way to a perception of the administrator as an active leader and learner. The principal assumes the awesome responsibility for all aspects of school life, just as a business manager assumes responsibility of a business (Richardson, Lane, & Flanigan, 1996). Twenty characteristics that business managers thought leaders should possess are listed in *The Leadership Challenge* by Kouzes and Posner (1987). Using Kouzes and Posner's instrument, 1,225 teachers were asked, "What are the characteristics of principals that make them leaders? The responses were obtained from teachers in four states without regard to randomness. The teachers were participants in the researchers' graduate classes or executive seminars. Because the characteristics were ranked from most to least popular for both samples, the primary data analysis technique was the Spearman's rank correlation (r rank). Teachers' responses were ranked with percentages of respondents indicated. The responses were analyzed to determine whether there was a relationship between the reported values of teachers and those of business managers (Richardson et al., 1996). According to the study conducted by Kouzes and Posner (1987), the top five descriptors of superior leaders were that the leaders were honest, competent, forward looking, inspiring, and intelligent. Teachers differed very little from the business managers in their perceptions with the ideal qualities of principals. The only difference was teachers chose "caring" as the fifth most important descriptor as compared to "intelligent" for business managers. Spearman's rank order technique was used to correlate the ordinal ranks of both teacher and business leaders with the following result: r ranks $+ .7774$ ($t=5.24$, $p .01$). Therefore, the correlation indicates a positive association between the two sets of ranks. The analysis leads to the conclusion that teachers and managers have a "high degree of similarity in their perceptions of the characteristics that business leaders and principals should possess. Valid and reliable data on teacher expectations will assist principals to understand more thoroughly how these expectations can influence teacher behavior, which will ultimately affect student achievement (Richardson et al., 1996).

Ultimately, the principal whether male or female, must possess a core set of values, just as business managers. In fact, another study examined teacher's attitudes towards women principals. A questionnaire to gather data relating to teacher's perceptions of women and men in the principalship was developed. Each item on the questionnaire was developed from a review of literature on women and men's ways of leading and

leadership qualities. These qualities were deemed necessary for principals to provide effective leadership while transforming schools into the 21st century. The procedures were to distribute the questionnaire in the spring of 1996 to 1,047 public school teachers in Missouri and Kansas. Of the surveys distributed, 479 were returned for a 45.7 percent return rate. The data was analyzed by gender. There were 349 female principals and 126 male principals. Four teachers did not specify gender. There were eight qualities in which 80 "to 90 percent of all participants, both male and female, checked. The results showed principals needed to possess good skills in verbal communication, managerial abilities, listening, and problem solving. Principals also needed to possess knowledge of curriculum and instruction, share power and credit, and seek a variety of input. Researchers concluded these were the most desirable qualities a principal should possess, "regardless of the principal's gender (Hudson & Rea, 1998).

Discussion

Can women principals lead successful and effective schools? The literature review strongly supports females in administrative roles. Research based on the topic of gender leadership styles is abundant. However, further research and studies related to women in secondary leadership positions are necessary. Regardless of the amount of research available, final conclusions indicate that women can be effective principals at the secondary level. The leadership styles of women are very much entwined with the models of leadership that produces effective schools. An effective principal is not dependent on gender, but the development of skills, which must include a set of core values. Just as a manager in the business world, principals must exhibit the abilities to motivate, encourage, and inspire. Further research is necessary to fully understand the effects of high school women principals on school personnel, student behavior, and academic achievement (Eby~2004). As women become more assertive in their efforts to pursue leadership positions, further investigation of the effectiveness as success based on gender can be explored. As research has indicated, females have the characteristics and skills to be effective leaders. However, their greatest obstacle is overcoming professional risk taking and complacency. Female candidates must seize the opportunity to accept administrative vacancies in order to prove their ability to serve children from a leadership role outside the classroom.

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THE IMPORTANCE OF CAUSATION THEORY IN EDUCATION: HUME, SCIENTIFIC REALISM AND DEWEY

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The importance of causation theory in education surfaces from time to time likely because educators simply have not settled on a proper theory of causation that underlies educational thought and practice. Another curious fact is that the problem seems to be much more interesting to British scholars than Americans judging by the amount of research done on causation theory in education. It's curious because I think one might gain agreement among most American scholars that that the concept of causation certainly is relevant even fundamental to the study and practice of education. But, if that is the case then why haven't the Americans been more interested in the question? Let me suggest that there may be several reasons that impede American research in this area, but I would like to propose that the situation might be improved if two groups of faculty in American schools of education who do not talk much to each other, namely, those who are concerned only with the practical matters of day-to-day instructional practice and those who are concerned with the philosophical and psychological questions of education would simply talk together about how their work might benefit each other.

I think it is fair to say that the more practical and visible areas of education such as teacher education are rarely concerned with anything of theoretical depth in causation theory, and consequently, usually ignore such discussions unless they can be discussed in the most practical, concrete terms. One regularly hears teacher educators discuss such questions, for example, as the following: Does the lecture method cause students to learn? Or, does some particular instructional program itself cause students to learn? Are teachers themselves a part of the causation process in classroom instruction? Are the students? Is the physical environment of the classroom as much a part of the instructional causal process as the social situation? Is a hungry child or an abused child or a socially unpopular child a part of the causal process of classroom thinking? Does spanking a child cause him or her to stop behaving in an unacceptable way and begin to act in an acceptable manner?

Although the term "causal" is used in each of the above questions, interestingly enough, if one asks American teacher educators to discuss any of the questions, one might be surprised to learn that the term "causation theory" will not be addressed. They will likely simply say "yes" or "no" to the questions and then frame their answers from their own experiences. Causation theory in their minds is too distant and

theoretical to have any relevance to such practical questions.

On the other hand, too many American educational philosophers who deal with such questions are not interested in communicating with teacher educators whom they believe generally lack any intellectual depth above giving practical advice to aspiring teachers. Educational philosophers often are interested only in communicating with other philosophers with little regard for the importance of causation theory for the practical world of teacher education. Consequently, they come off to teacher educators as living in an impractical, esoteric world that has little relevance to the practical world of the public school classroom. The situation needs to change. This paper is a call for educators to take a few moments to investigate causation theory and its importance in education. The general outline of the paper is focused around a presentation of the lively interest in causation theory in education that has arisen over the past fifteen years or so, particularly among British scholars. I hope that it will spark some interest in its importance to American professionals that will, in turn, open the conversation to a wider audience. I begin with a presentation made by Professor Ernest R. House in 1991.

Professor Ernest R. House opened a fascinating question in the August-September 1991 issue of *Educational Researcher*. He quite properly proposed that many disputes in educational research over the past decades have come about in part because of an inadequate conception of the nature of science. He went on to propose that developments in the philosophy of science, namely, the rise of scientific realism, "has the promise of resolving many longstanding dilemmas." (House 1991) House correctly pointed out that the core of the problem is the "incorrect Humean notion of causation, which has had a devastating effect on research in the social sciences." (House 1991) He then went on to develop the concept of causation in scientific realism, particularly as it is involved in social science with implications for educational research. House ended his paper with the following:

...scientific realism is not without problems. What are the weaknesses in its notion of causation? How are research claims validated? What methods should be employed? What is the role of experiments? How does scientific realism compare with perspectives such as interpretivism, pragmatism, and critical theory? Many questions are unanswered, but the

promise of this strikingly different conception of science and causation is such that it warrants further exploration. (House 1991)

House accurately stated in his original paper that causation theory is very important to intellectual thought in social science and education. He misstated, however, that pragmatists have no theory of causation. Since his paper dealt with three causation theories, let me briefly lay each one out here and then attempt to correct House's criticism of the pragmatists. First, I turn to the first causation theory House cites, namely, that of Hume's.

Hume's Common Sense Causation Theory.

Everyday life abounds with common sense causation statements. Most of us have heard such statements as the following: "Rain makes the grass grow." "Flipping the switch causes the lamp to light." God said, "Let there be light!" "Spanking a child causes him to stop misbehaving." Some common sense statements such as "Rubbing a bean on a wart, then hiding the bean and telling no one where the bean is hidden, will cause the wart to disappear with two weeks," are relegated to the category of superstition. One can supply countless examples of common sense statements that we hear and use daily, so many, in fact, that we can almost say we live in a practical world of common sense.

Hume resolved the entire concept of causation on common sense generalizations. House said about Hume the following: "Hume's paradigmatic example of the billiard ball, which reduced everything to sense data and discrete events, still haunts us 250 years later. (House 1991) Hume wrote:

"Here is a billiard-ball lying on the table, and another ball moving towards it with rapidity. They strike; and the ball, which was formerly at rest, now acquires a motion. This is as perfect an instance of the relation of cause and effect as any we know.... Beyond these three circumstances of contiguity, priority, and constant conjunction, I can discover nothing in this cause." (Hume 1740)

Hume's view, then, suggests the only way to tell whether Event A causes Event B to happen is by attempting to decide whether Event B can happen without Event A happening first--and, he says, the only way to do that is through experience. (Edwards 1967) One simple way of explaining this concept of causation is to say Activities A, B, C will produce consequences D, E, F because our experience has shown it always or almost always happens that way. For example, suppose we have a history program that has been shown to be statistically significant in an experimental design study using controlled groups of students. Using Hume's

theory of causation, we can only say that such a program (cause) will produce the desired effect, students learn history. While the program, however, will cause students to learn history and not say, English (since it is a history program only), the Humean view can do no more than simply predict students will learn history. It cannot say which students will learn as a result of the program, nor can it predict how well any particular student will learn. The Humean school posits the teacher is really not important in the instructional process, and consequently, suggests the program itself is all that is necessary for students to learn--a kind of "teacher-proof" curriculum. Surely, most educators would not agree with such a statement and would reject the Humean causal theory in instructional practice.

If there are problems with the Humean theory of causation in instructional practice, then surely questions would be raised if Hume's theory were to be present in educational research. To find an answer, I turn to the work of Manicas and Secord, (Manicas and Secord 1983) Outwaite, (Outwaite, 1987 #29) Keat and Urry (Keat and Urry 1982), Manicas (Manicas, 1987). These scholars suggested in the 1980s that the contemporary educational research model, the experimental design study, is often based on the "standard view of science," a view that contains Hume's concept of causality. Toward the end of the 1980s, Gage's (Gage 1989) effective summary of criticisms of the 'standard view of science' and Searle's (Searle 1983) theory of intentional causation in the early 1980s ought to raise serious questions in our minds regarding the validity of educational programs tested on a research model that assumes Hume's theory of causation. Surely, such information should be shocking to most educators once they learn that much of our contemporary research is based on an 18th century theory of causation that has proven to be unreliable.

The scientific realists reject Hume's theory of causation and instead propose a 20th century realist approach to the problem. I turn next to that proposal.

Scientific Realism

The scientific realists believe cause and effect is external to man's experience; that is, cause and effect occurs meaningfully in a naturalistic state. How, then, do we get at causal answers? To do that, Ary, Jacobs and Razavieh suggest that the scientific realist model classifies educational research into two categories, namely, *basic and applied*. (Ary, 19 #20) The aim of the former is to obtain empirical data that can be used to formulate, expand, or evaluate theory. *Basic research* attempts to expand the frontiers of knowledge without regard to practical application, although the findings

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might be applied later to practical problems of social value. The primary concern, however, of basic research is the discovery of knowledge for the sake of knowledge. Its design is not hampered by considerations of the social usefulness of the findings. (Ary, 19 #20) On the other hand, *applied research* aims to solve immediate practical problems. "It is research performed in relation to actual problems and under the conditions in which they are found in practice. Through applied research, educators are often able to solve their problems at the appropriate level of complexity, that is, in the classroom teaching-learning situations." (Ary, 19 #20)

Ary, Jacobs, and Razavich suggest that both applied and basic research use the scientific method of inquiry, and that often there is no sharp line of demarcation between the two types of research. "Certainly," they say, "applications are made from theory to help in the solution of practical problems. We attempt to apply the theories in the classroom." (Ary, 19 #20)

Kennedy and Bush propose that most textbooks that focus on both basic and applied research in the field of educational and psychological research reflect the *experimental design model*. (Kennedy and Bush 1985) That being true, it follows, then, most textbooks are communicating a particular causation theory as truth to students as well. In fact, the experimental design model as suggested by the realists is what it is largely because of the realist causation theory that permeates it. Let's take a look at how it works in instructional practice.

The scientific realists would have no problem in the above example of using the experimental design model to develop a history program. In fact, they would do just that. Once the program has been developed and available to the classroom teacher, however, they will insist the classroom teacher must be the one to decide to use it or not. Oftentimes such programs seem, for whatever reason, not the best choice for a particular group of students. Because the teacher knows his or her students, and because the teacher will want them to master that particular level of history, he or she will carefully analyze whether the program has any real chance of success in that particular classroom. Good teachers can predict with a high degree of accuracy "what is likely to happen with particular students when certain activities occur, and in fact the teacher may know that each student may respond in a different way to certain classroom situations." (House 1991)

So, what is different here from the Humean model of causation theory? House, disagreeing with the Humean concept, is saying that the history program itself is not

the only cause once it is implemented in the classroom. The teacher too, becomes part of the causal relationship not only because he or she is teaching the program, but because he or she interjects many behaviors into the causal process such as personality, knowledge of history, and excitement about using the program to mention only a few. (House 1991) The teacher, therefore, will need to work diligently at making the program an effective instrument in the classroom. That is to say, that the teacher becomes largely responsible for both cause (presentation of facts) and effect (students learning those facts). In that fashion, the teacher becomes an important part of the causal process in scientific realism as opposed to the absence of the causal role of the teacher in the Humean model.

The pragmatists have some difficulty with House's causation argument. Professor Cleo H. Cherryholmes answered House's invitation in the August-September 1992 of *Educational Researcher* (Cherryholmes 1992) with a pragmatist analysis of causation in scientific realism to which House responded that Cherryholmes clearly demonstrated pragmatists "have no conception of causation." (House 1992) House, though, is incorrect in his interpretation of causation in pragmatic thought, possibly because Cherryholmes did not provide an adequate explanation of pragmatic causation theory in his response to House. Actually, the pragmatists, particularly John Dewey, have a well-thought through concept of causation. (See Stone, *Educational Theory*, 1994) To explain that concept, I turn next to the pragmatist theory of causation and in particular to John Dewey's thoughts on the subject.

Dewey's Causation

Dewey would agree with House's original paper that causation in the social sciences is particularly troublesome at the present time. Dewey, however, is much more optimistic about the future of predictability in social science research than is House and the scientific realists. Dewey would agree that currently social scientists cannot predict with anywhere near the accuracy as can be done in the physical and biological sciences. But for him, "The question is not whether the subject matter of human relation is or can ever become a science in the sense in which physics is now a science, but whether it is such as to permit of the development of methods which, as far as they go, satisfy the logical conditions that have to be satisfied in other branches of inquiry." (Dewey 1938b)

It is common knowledge that John Dewey has been accused of writing in such a laborious style that few people choose to read his writings, and for those that do,

many often misunderstand what he is saying. To be sure, many authors, particularly in educational research textbooks, have misinterpreted his theory of inquiry. Marshall suggests that several educational research textbook authors attribute “an account of the scientific method” to Dewey’s theory of inquiry, but he says: “This account of scientific method is deficient and can be attributed to Dewey only on the basis of several misunderstandings of his theory of inquiry.” (Marshall 1981)

One place Dewey may be misunderstood centers about his suggestions for an effective social science research model. For example, it may be commonly believed, since Dewey placed so much emphasis on the method of science as the most reliable method of knowing, he would have suggested the social science statistical or probabilistic experimental design model posited by Kennedy and Bush, two authors who write from the realist tradition. (Kennedy and Bush 1985)

But, Dewey is troubled by the statistical, or, as it is sometimes called, probabilistic experimental design approach of scientific realists who argue the way to explain some unidentified phenomenon in question is to build a model “utilizing such cognitive materials and operating under the control of something like a logic of analogy and metaphor, or a mechanism, which if it were to exist and act in the postulated way would account for the phenomenon in question...” (Bhaskar 1979) For Dewey, such model building is not only unnecessary but is an improper method of “accounting for the phenomenon in question” as well. Clearly, Dewey seems to reject the concept of basic research and focuses instead on applied research. *I want to strongly emphasize, however, that he is not opposed to statistical analyses in applied research, but that he was opposed to model building, the basic research model in education, at the time he was writing. He would say, though, that if sometime later the value of basic research as he defined it could be shown, then he would support such research.*¹ He wrote:

“The assumption that social inquiry is scientific if proper techniques of observation and record (preferably statistical) are employed (the standard of propriety being set by borrowing from techniques used in physical science), thus fails to observe the logical conditions which in physical science give the techniques of observing and measuring their standing and force.” (Dewey 1938b)

The point of separation between the scientific realists and John Dewey is that the former hold an ontological concept of causation while Dewey holds a logical concept. For Dewey, “...causal propositions (in

the sense of propositions whose content is a relation of conditions that are means to other conditions that are consequences) are involved in every completely conducted inquiry.” (Dewey 1938b) Let’s examine this problem a bit more fully.

Dewey does believe that social inquiry and physical inquiry are much the same process, although he does propose that social inquiry has three particular elements that need emphasis. It is important to note, however, that he does not mean to imply that each of the three is different from the process of physical inquiry, only that each needs particular emphasis in social inquiry.

First, he suggests, all thinking, and therefore, all inquiry, begins with a genuine problem, a problem that has emerged from some particular troublesome, problematic, existential situation in life. Second is that ideas, hypotheses, plans of action must be identified to guide the search for factual evidence. And third, is the construction of conceptual structures that act as standards or “laws” to act as accurate predictors of future events. (Dewey 1938b) Time will be taken to develop only the first of the three here. (For a fuller explanation of the three see Stone, “Dewey on Causation in Social Science.”) Let me turn now to the first element, namely, all thinking and all inquiry begins with a genuine problem. Dewey writes:

“In social inquiry, genuine problems are set only by actual situations which are themselves conflicting and confused. Social conflicts and confusions exist in fact before problems for inquiry exist. The latter are intellectualizations in inquiry of these “practical” troubles and difficulties.” (Dewey 1938b)

And:

“Any problem of scientific inquiry that does not grow out of actual (or ‘practical’) social conditions is factious and is arbitrarily set by the inquirer instead of being objectively and controlled. All the techniques of observation employed in the advanced sciences may be conformed to, including the use of the best statistical methods to calculate probable errors, etc., and yet the material ascertained be scientifically “dead,” i.e. irrelevant to a genuine issue, so that concern with it is hardly more than a form of intellectual busy work.” (Dewey 1938b)

Clearly, the above quotes show that Dewey is in the applied research camp. I now want to show how he sees causation theory from that frame of reference.

Dewey argues that causation occurs in the natural world and is so complex that it is meaningless until we begin to sort out *logically* the starting point and the ending point of the problem under investigation. To do that, he rejects the mathematical, experimental design

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model and replaces it with a logical applied research model that employs universal propositions and propositions of kinds, a research model that is identical to his instructional model. This will require some explanation.

John Dewey's research and instructional model rejects the mathematical, experimental design research model of the scientific realists. Instead, he says that both his applied research model and his instructional model always begin with an actual, troublesome, problematic, situation. Let's look at his research model first. He would say, suppose a body is discovered lying in a wooded area away from a population center. The police are called. When they arrive, they immediately begin to try to learn the cause of death. To do that, they must try and recreate what happened to the victim, and in the process, learn the identity of the victim. Questions come to mind. Did this person die of natural causes? If not, was it a murder or a suicide? To answer these questions, the police will employ two types of propositions. The first is the *universal proposition* of the if-then variety. An example of a universal proposition comes from our knowledge of gravity. Based on gravity, a universal proposition might be, if this person fell or was pushed from a high precipice, then he would fall to the earth. A second proposition the police would employ is what Dewey called a *proposition-of-kinds*. These kinds of propositions come from a knowledge base that has been acquired as a result of the research done on any given topic. For example, research done on death as a result of falling allows a medical examiner to propose the following: Because this body has certain traits that are present in every fall, this death likely occurred as result of a fall. That statement, however, will not be the end of the inquiry. More research needs to be done. The police will need to return to the situation at hand and ask, "Was this death caused by an accidental fall, a suicide, or did this person suffer, say, a heart attack, or a stroke and then fall from a high precipice, or was he the victim of a murderer? Did the fall occur at the place the body was found, or did the fall occur someplace else and the body transported this place? Once those causes are identified and answered does not the end the investigation. If it is a murder, the police will want to try and learn the cause of the murder. Why was this person murdered? And, of course, who committed the murder? The investigation will go on until all relevant questions are answered. The end of cause and effect in this case will be when the police decide that they have all relevant questions answered. In other words, they will identify the end of the causal process when their questions are answered. It

will not be the end of the causal process, however. The death (cause), for example, will have various effects on family members and friends. Those effects will become causes of new effects and those effects will become causes of new effects, ad infinitum. One can imagine, for example, that one of the multitude of effects to become a cause of other effects is that a will must be probated which will lead to some degree of wealth changing hands. Such a cause will, in turn, become a cause of many, many other effects. Those effects will become effects *only* when we decide that some problem has arisen and must be resolved such as the will being probated, otherwise they are meaningless events in the day-to-day affairs of life. They become meaningful only when some troublesome, frustrating, problematic situation of life requires us to resolve some problem. Once that happens, we lift the situation out of its original natural state, identify the problem, and then, *logically* try to resolve the causal process at hand.

For Dewey, then, causation occurs in the natural ongoing processes of life, but is so complex that the term is just meaningless until *we* make the decision to identify the beginning point and the ending point of some troublesome, problematic situation of life. When that happens we are at the beginning point of inquiry. Cause and effect to Dewey, then, is a *logical, not an ontological affair*. I turn next to his instructional model.

Dewey's instructional model is much the same process as his research model. That means his causation argument in education will be very different from the scientific realists. For them, causation occurs in the instructional program between teacher, program, and the students. In the example above, the teacher, who is a part of the causation process, works to make the instructional program an effective and efficient means of teaching students. Consequently, the teacher makes every effort to cause students to learn the conceptual and factual information in the program. But, Dewey's classroom is different.

Dewey would agree that the teacher and students are involved in the causal situation in the classroom. He would also add the physical environment and social environment are also involved in the causal process. But, the difference between the scientific realists and Dewey's model is that in the latter the students are working on *real problems*, not on some instructional program that the school district has bought and given to teachers to teach and students to learn. Dewey would require the teacher to begin the process of inquiry by manipulating the classroom social situation into a troublesome, frustrating, problematic situation so that

her students, in turn, would become so interested in resolving the situation that they would lose themselves in it and find themselves in it. Once that occurs, student inquiry (and thinking) begins. They begin working their collective way through resolving the problem at hand. In that fashion, causation theory in Dewey's model is the same as it is in any intellectual inquiry whether it is a group of detectives solving an actual murder, or a scientist resolving a DNA problem, or an historian resolving whether Jefferson fathered children by Sally Hemmings.

Summary

The three arguments on causation presented in this paper have important consequences for educational practice. Each argument assumes students will learn subject matter, and, each is correct. Some students will learn subject matter in each. But, which argument seems most logical, particularly as it is placed within the context of social science and education?

Hume's view of causation is oversimplified, and yet, its implications have adversely affected American education for many years. Humean causal theory posits that the program alone causes students to learn the subject matter presented to them. (The lecture method of instruction is based on the same principle.) The teacher, not considered important in the Humean causal model, is merely the dispenser of information to students who are expected to master facts at some degree of proficiency largely on their own. Class size is not important in this model, nor is the method of delivery. Those who accept Hume's causation theory in education believe the lecture is just as effective regardless of whether one is lecturing to one student or to hundreds either in person or by video tape, audio recorder, or computer. This suggests a kind of academic Darwinist attitude; that is, education is for those students who, for whatever reason, can master the material. All others should not, indeed, can not be a part of the educational process, and therefore, must find something else to do. This ought to have been unacceptable at any time in our history since the republic depends upon an educated citizenry, but it becomes particularly so in this contemporary, interdependent, metropolitan, postindustrial, global society. If we know Hume's causation theory is oversimplified, and therefore, inadequate, one wonders why we still practice educational research as well as design instructional methodology based on an incorrect 18th century metaphysics.

Scientific realism offers improvement over the Humean model, but ultimately, the teacher still remains an information dispenser (cause) to students who, in

turn, ponder subject matter or facts (effect) without any real regard for internalizing those facts, without any real regard for having those facts become a part of student experience. To be sure, the teacher is seen as an important element in the instructional process, but that process, while it might encourage classroom discussion, does not concentrate on engaging students in inquiry. Therefore, it is almost impossible to escape the position that, for the most part, teaching is telling, a concept that has been shown to be unsatisfactory.

John Dewey believes that causation occurs within the natural processes of nature where causes become effects of other causes which become effects of still other causes ad infinitum. If we were not here to make sense of those events, what difference would cause and effect make? In other words, cause and effect is meaningless until we lift the process out of its natural state by using logic as the means of inquiring into what is cause and what is effect. The process always begins with a troublesome, frustrating, problematic situation that demands resolution regardless whether the problematic situation is a detective solving a crime, or a scientist resolving a DNA problem, or a group of students resolving a problematic situation in the classroom. When such a situation occurs, the mind formulates the problem and then sets about to settle it by searching for evidence that supports an idea or hypothesis that seems to offer resolution.

In an educational setting, Dewey assigns the teacher the task of creating a problematic environment in the classroom that will, in turn, engage students in a process of inquiry that will lead them to desired knowledge, including learning the system of logic that produced that knowledge. Causation in Dewey's educational theory, then, occurs in the process of inquiry, the same as it does for any other real life problematic situation that requires resolution. The contrast between causation in Dewey's theory of education with that in both the Humean and scientific realist theories is marked. Clearly, Dewey is having students focus on a logical concept of causation rather than an ontological concept, an idea that teaches students life in the real world rather than *about* life from a textbook.

Professor House is correct in his call for more investigations of causation theory in educational practice. Although he was clearly incorrect when he said that the pragmatists do not have a theory of causation, he was correct when he said, "that many disputes in educational research over the past few decades have come about in part because of an inadequate conception of the nature of science." (House 1991) This paper has shown that causation theory has very important

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consequences for educational research and instructional theory and that a great deal more research needs to be done on the subject. My hope is that it will help spark some interest in doing just that.

ENDNOTE

1. The important question in the present age is whether basic research has overcome Dewey's objections to it more than fifty years ago. It is important to say at this point that we have not yet arrived. Nash has raised some question in his research that suggests there may be some evidence that "scientific realism (might) effect a principled integration of the theory and practice of qualitative and quantitative research." Still, that is about as far as we have come. I do not believe Dewey would change his mind on this subject today.

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TEACHER EDUCATION AND CULTURAL LITERACY

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David Labaree writes in his latest book, *The Trouble With Ed Schools*, “Professors in education are much more likely than those in other fields to come from the working-class and lower middle class families. According to studies summarized by Ducharme & Agne, the fathers of only 13 percent of education professors had a college degree, and half of these were teachers. Ed professors were most likely to attend a nonselective state college near home and then start teaching school. Of the surveyed group, 71 percent had had appointments in elementary and secondary schools, mostly as teachers, and 87 percent of these had held the position for three or more years. They typically went on to earn a master’s in education while continuing to work, and then completed a doctorate in education also on a part-time basis.”¹

Labaree went on to say that schools of education serve the stigmatized American working class population. He writes, “Teaching has been and continues to be in many ways the archetypal middle class job—respectable knowledge-based white collar work. But at the same time, it has offered modest pay and no career ladder for future advancement. (the starting teacher and the veteran of thirty years both occupy the same position; the only chance for ‘promotion’ is to leave the classroom and enter administration.) The result is that teaching has often been more attractive to candidates from the working-class, for whom it represented an accessible way of attaining middle-class standing, than for middle-class women and men (especially men) who had other prospects. This means that the education schools that taught these students have been seen by others in the university as bearing the stigma of the parvenu.”²

Labaree is telling us, then, that there is little doubt the public schools of the American Republic are working class institutions. Students who attend them come mostly from the working and lower middle classes. People working in public schools, including faculty, administration and staff, come from the working classes. State Department of Education personnel, because those jobs require teaching experience, and therefore, a teaching license, have working classes roots as well. Schools of Education, too, are staffed with faculty who hail from predominately working class backgrounds. In effect, American public school education is a closed system of working class values. Only those who have been trained to teach in it by those who come from it are admitted to practice in it. That leads me to believe the working classes are protecting

their educational system from outsiders, and, if so, then they must be protecting something of working class educational value. What is it?

Working class people generally believe that a proper education is a vocational education. They believe a good education ought to teach students how to do a job and to perform it well! So, what are they protecting of educational value? The working classes are protecting functional literacy in their school systems. Let me explain. To the working classes, conventional literacy, defined as being able to read a sentence in some language, is not good enough. That level of education will not “get them a better job.” Cultural literacy, however, is also not good enough because it is seen as being totally impractical. Cultural literacy will not lead to a better job. A proper education, to the working classes, is framed in terms of functional literacy. Functional literacy will provide the means to ultimately acquire a better job and to perform that job well. The public schools today, according to corporate executives and their political spokespersons who agree with the working classes on a proper working class education, are failing at that task. These powerful people argue that students lack fundamental, basic skills of reading, writing, and mathematics necessary for them to function in everyday, 21st century, life. And, whom do they blame for this situation? Why, teachers and Schools of Education, of course.

The corporate world says that not enough people hired as workers can perform such simple tasks as reading instructional information properly or entering data into computers accurately. Probably all of us have been the victims of such incompetence. I agree that the working classes must be able to perform those kinds of functions efficiently or the infrastructure of this enormous, postindustrial society is in danger of crumbling. I disagree, however, with the answer to the problem that our politicians have brought us, namely, the No Child Left Behind Act, legislation that was overwhelmingly supported by both Democrats and Republicans, liberals and conservatives alike.

The No Child Left Behind Act is focused on improving the education of working class children by measuring their knowledge on high stakes annual exams. The reason I am focusing on working class children is simply because those are the children who dominate the public schools. Upper Middle Class and Upper Class children generally don’t attend public schools. Rather they attend exclusive, private schools. Children from the lower classes often come to school

when they have a “notion” to do so. If they have a “notion” not to attend, then they don’t. One of the great challenges of No Child Left Behind is to change the values of the under classes children and their families to make sure that the children regularly attend school. This area, too, is one of the great concerns of the Hegemony Theorists as they attempt to encourage the under classes to take political power through education. My concern here, however, is to focus largely on the working classes in this paper because they generally make up the bulk of public school population and they do attend school regularly.

I do not plan to analyze No Child Left Behind. There is no time to do it. I do want to point out, however, two consequences that have occurred as a result of that piece of legislation. One, many, many, teachers are teaching exclusively to the tests and superintendents and principals know it. Teachers teach sample annual test material supplied by the state week after week after week until the date of the annual exams usually in March. The idea is that, when the official exams are given, students will have, in effect, memorized the material so well that they can answer most of the questions correctly. Image the training of a bird dog here and you’ll get the picture. In effect, the state is measuring short term memory of children, not concepts well understood. Superintendents and principals know it and agree with the teachers that it is the safest policy, given the consequences of poor district scores under No Child Left Behind. There is little time or regard to be concerned whether such practices have any educational value. Horror stories abound in the profession about district approved cheating practices, practices that come from fear of becoming a failing school district. The consequences are severe for those districts that fail to make muster over a two year period. The state takes them over and runs them as wards of the state.

Schools of Education need to be concerned with all this. After all, there is no need for teacher education programs if the market demands only teachers who can give and grade weekly practice exams provided by the state and then administer the actual state exams in March. Students are quickly figuring out that there is no need to take education courses as long as the states are issuing non-traditional teaching licenses to candidates who can pass Praxis I and II exams. The bottom line is that enrollment figures will continue to decline in Ed Schools across the country.

Two, minority children are dropping out of school at alarming rates. Recent figures show that fifty percent of African-American children do not graduate from high school while fifty three percent of Hispanic and twenty-

five percent of Caucasian students do not graduate from high school. Further, recent stories in the national news media suggest that public school administrators are lying about these drop out rates to state and federal agencies in order to have district test scores appear more favorable to both the corporate world and to the politicians, including federal and state bureaucracies. While some bureaucrats and maybe a few politicians are concerned about the problem, I’m not at all convinced a majority does. What does all of this mean for Schools of Education and for teacher education programs, in particular? Actually, I’m convinced, quite a lot.

Let me begin by referring to another point Larabee made in *The Trouble With Ed Schools* when he suggested that a major reason ed schools have lost respect in and out of academia is that ed schools have been market driven. By market driven he means that school districts need personnel and ed schools are in the business of supplying that personnel both undergraduate and graduate.³ The pressure on ed schools by the market to offer low cost education to students, many of whom just want a particular degree or certification so they can “get the job,” has caused ed schools, in turn, to offer courses and programs that do not measure up to the rigor found in such professional schools as medicine, engineering, and law. Unfortunately, the situation suggests that ed schools are working class trade schools while medicine, engineering and law are upper middle class professional schools that demand much more rigorous courses of study of students who will enter upper middle class professions and upper middle class society.

To be sure, then, working class educational values are dominant among faculty in Schools of Education. There is a great deal of sympathy for working class students to take working class education courses on *how* to teach (technical courses) rather than *what* to teach (liberal arts courses). In fact, that sympathy is so strong in some case among some ed faculty that they are openly hostile toward the liberal arts. They argue that their job is to teach their students how to teach the appropriate level of subject matter to their students. Consequently, it is not uncommon to hear such faculty argue passionately that ed students do not *need* courses in algebra or calculus or advanced literature or history because their students will not be teaching that level of subject matter in the public schools. Those faculty will also argue passionately that courses in the cultural foundations of education are worthless because they do not deal directly with instruction. Far too many ed schools have given way to such anti-intellectual, working class mentality, and consequently, have

seriously curbed or outright closed programs in the cultural foundations of education, including philosophy of education, history of education, sociology of education, anthropology of education and even psychology of education. They limit their offerings instead to such courses as Introduction to Education and Introduction to Foundations of Education that will include a textbook chapter on the history of education, a chapter on the philosophy of education, a chapter on the psychology of education and maybe a chapter on sociology of education. I have actually had professors of education talk to me seriously about teaching a course in history of education and/or a course in the philosophy of education because they felt well-qualified to do so. They had, they told me, used a textbook in their doctoral programs that included a chapter on the history of education and a chapter on the philosophy of education in their doctoral programs, and consequently, they felt completely qualified to teach either course. I can only imagine what John Dewey or my doctoral professor George S. Counts would say! I won't repeat it here. I agree, however, with Professor Dennis Quinn, Professor of English, University of Kansas who wrote "...a textbook by its very nature excludes delight."⁴ I especially believe that the typical Introduction to Education or Foundations of Education textbook, to use Quinn's words, "... is scarcely a legitimate book at all, but a bastard production begotten out of ordinary lust for money."⁵

I'd like to suggest that we begin with the Schools of Education, particularly in teacher education, to examine the philosophical foundations of cultural literacy in our teacher education programs. We need to begin by looking at what some of the most prominent educational thinkers have said about the subject. To that end, I'd like to further suggest that John Dewey offered us some insights that might help us rethink the situation in today's education schools, particularly in the teacher education programs. I want to take just a few minutes and review some of his thoughts on the proper education of teachers. It might help and surely couldn't hurt.

The idea that John Dewey envisioned liberally educated men and women as teachers of the people may be particularly surprising to some because Dewey is normally not associated with those who argue for a liberal arts education. Rather, he is often incorrectly viewed as someone who rejected the liberal arts for the more experiential-based curricula of the progressive educators. Some, particularly the political right in this country, have defined him as having completely rejected the liberal arts. But, those people are not concerned with truth, they're concerned, instead, with amassing an

agenda that will lead to and will maintain their collective political power. Others, more well meaning, may not understand Dewey's views because they have not sifted through his voluminous writings to find out what meant by a proper liberal arts education. Let me take a few moments and lay out what Dewey did mean by a liberal arts education and why he thought teachers ought to possess it.

Dewey rejected the educational value of *traditional* liberal arts and instead gave the term "liberal education" his own meaning. Once done, he then assigned real educational value to the term "liberal arts" and strongly recommended that all students, including teacher education students, have a liberal education with an interest in one academic discipline. To understand that requires going beyond some of his most well known educational publications such as *School and Society*⁶ and *Democracy and Education*⁷. Let me point out two of his most important works on liberal education that were published in 1944 when he was eighty-five years old. Those two articles refined his concept of liberal education, and consequently, are particularly relevant to this discussion.

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."⁸

He went on to describe his concern with 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."⁹

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 in another place 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 16 November 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."¹⁰ 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 *Lamb's 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."¹¹

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 tells us in *Art as Experience*, that "Literature conveys the meaning of the past that is

significant in present experience and is prophetic of the larger movement of the future."¹² He writes in another place in *Art as Experience*, the following:

"It is by way of communication that art becomes the incomparable organ of instruction, but the way is so remote from that usually associated with the idea of education, it is a way that lifts art so far above the what we are accustomed to think of as instruction, that we are repelled by any suggestion of teaching and learning in connection with art. But, our revolt is in fact a reflection upon education that proceeds by methods so literal as to exclude the imagination and one not touching the desires and emotions of men."¹³

Clearly, Dewey is saying in the above paragraph that educational methodology is so habitually focused on the technical side that it is ignoring the powerful communicability of the arts. He is not rejecting methodology rather he is simply saying that it has become so focused on the technical side that it has lost the communications power of the cultural arts. Let me move on to Dewey's concept of cultural literacy in teacher preparation.

John Dewey strongly believed that all teachers, regardless whether they are licensed at the elementary, middle level or secondary levels, should have a strong preparation in the liberal arts, including what we might call a major in one of the liberal arts. Dewey writes:

"...the teacher should combine an active and keen interest in some one branch of knowledge with interest and skill in following the reactions of the minds of others. I would go on to say that a teacher ought not to strive to be a high-class scholar in all the subjects he or she has to teach. But I would say that a teacher ought to have an unusual love and aptitude in some one subject; history, mathematics, literature, science, a fine art, or whatever. The teacher will then have the feel for genuine information and insight in all subjects; will not sink down to the level of the conventional and perfunctory teacher who merely "hears" recitations, and will communicate by unconscious contagion love of learning to others."¹⁴

It is important to notice that he is not telling us a student should major in one of the liberal arts so that she, in turn, might teach that one discipline to her students such as a student majoring in mathematics might teach mathematics in high school. He says instead, "I would go on to say that a teacher ought not to strive to be a high-class scholar in all the subjects he or she has to teach. But I would say that a teacher ought to have an unusual love and aptitude in some one subject, history, mathematics, literature, science, a fine art, or

whatever.” He is talking about the generic term, “teacher,” including early childhood and middle level teachers. In other words, teachers ought to have a major or at least a very strong minor in one of the liberal arts, regardless of the level at which they teach.

Let me just conclude by saying that I believe we have gotten away from the importance of the liberal arts in schools of education today, and instead, are focusing almost exclusively on technical courses that will, in turn, continue to produce a technical, vocational, working class, teaching profession. Laboree is correct when he says that the market forces in our society have been a major cause of the problem, and I submit that the consequences of No Child Left Behind are giving an even more tremendous thrust to those already powerful market forces. This has led to an even more troublesome situation for ed schools and for teacher education programs, in particular, because too many corporate leaders and politicians from both the right and left see the teaching profession and schools of education as the problem rather than as a solution to the problem. The working class mentality of ed school faculties has been trumped by politicians using the working class educational argument along with the power to enforce it.

Too many politicians argue that the teacher profession and the schools of education that have created the profession are not competent. There is no need, they say, for technical teacher education courses because even those courses are not practical enough. Their argument against technical courses seems to be centered in instructional repetition. Give the factual information to students over and over and eventually they will learn it. Technical courses taught in Schools of Education are usually focused in “creative teaching” strategies and amount only to “busy work” for students and therefore are a waste of time. As a result, they argue that non-traditional teaching licensure programs are not only a cheap and easy way of bringing quality teachers into America’s schools but actually are even better “training” programs than those offered by Schools of Education. I actually heard a former Chief State School Officer who is now in a high position at the U.S.

Department of Education say that.

Far too many politicians believe that rising test scores mean that students are learning much more than they were learning in the past. I do not know whether they care that students are simply memorizing facts for state exams as long as test scores rise. I’m afraid, though, that far too many are only interested in using higher scores as evidence for their own reelection and little else.

The fact that working class educational values are so ingrained in so many ed school faculty helps to explain why Schools of Education have not done more to resist the pressure of the market forces on them. As a result, they are now under even more pressure from politicians, particularly from the right wing, who are trying to shape working class America through the public school system. I believe the right will fail, but it will take some time. Unfortunately, I do not believe America’s Schools of Education today are making convincing arguments against the political right and they will not do so until they are willing to move away from a working class educational value system. Teachers need to know much more than merely how to teach. They need to know what to teach. To do that, faculty in Schools of Education need to take the lead and engage their brothers and sisters in the liberal arts to work toward a common end. It will take time, but I believe that it can and will happen. There are movements in that direction already. Thanks to the work of such people as Ernie Boyer, former Secretary of Education, Dewey’s ideas on liberal education have influenced a number of colleges and universities. Over the past several years, they have come together and formed the New American College movement. I hope more schools of education look at the work being done in some of those institutions. So, there is good work being done by many American ed scholars who are eagerly inviting colleagues to join in the effort. I have strong faith that faculties in our Schools of Education will realize that they can achieve the status of the Schools of Medicine, Law, and Engineering, if they will work passionately toward that end.

ENDNOTES

1. Labaree, David F. *The Trouble With Ed Schools*. (New Haven: Yale University Press, 2005), p. 4.
2. *Ibid.*, pp. 16 – 17.
3. *Ibid.*, pp. 187.
4. Quinn, Dennis. “Core of Silver: A Case for the Good Books,” p. 2. Professor Dennis Quinn, Department of English, University of Kansas gave this paper at a conference that I attended some years ago. I do not have a record

of the conference, but I do have a copy of Professor Quinn's paper. I believe that John Dewey would wholeheartedly agree with Quinn's thesis and that he would be delighted with the entire paper.

5. Ibid. I do want to point out that Professor Quinn was referring to textbooks in general, not just textbooks in *Introduction to Education and Foundations of Education*. I take full responsibility for the reference to those textbooks.

6. Dewey, John. *Democracy and Education*, in *John Dewey: The Middle Works: Democracy and Education 1916* Vol 9, 1916, ed Jo Ann Boydston (Carbondale: Southern Illinois University Press: 4-370.

7. Dewey, John. *Democracy and Education*, in *John Dewey: The Middle Works: Democracy and Education 1916* Vol 9, 1916, ed Jo Ann Boydston (Carbondale: Southern Illinois University Press: 4-370.

8. Dewey, John. "Challenge to Liberal Thought" in *John Dewey: The Later Works: Essays, Reviews, and Miscellany*, Vol 15, 1942-1948, ed Jo Ann Boydston (Carbondale: Southern Illinois University Press: 280.

9. Dewey, "The Problem of the Liberal Arts College," in Boydston, *The Later Works*, 279.

10. Dewey, John. "Juvenile Reading," in *John Dewey: The Later Works: Essays, The Sources of a Science of Education, Individualism, Old and New, and Construction and Criticism* Vol 5, 1929-1930, ed Jo Ann Boydston (Carbondale: Southern Illinois University Press: 394-395.

11. Ibid.

12. 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): 348.

13. Ibid., 349 - 350.

14. Dewey, John. "To Those Who Aspire to the Teaching Profession," in *John Dewey: The Later Works: Experience and Education, Freedom and Culture, Theory of Valuation, and Essays*, Vol 13, 1938-1939, ed Jo Ann Boydston (Carbondale: Southern Illinois University Press: 345.

OKLAHOMA'S MARY WOLLSTONECRAFT: 'EMBODIED READINGS' IN CONVERSATION

Robin Mitchell Stroud, Charles Joseph Meinhart, Susan Laird,
Deborah Shinn, University of Oklahoma and Susan Birden, SUNY-Buffalo State

BACKGROUND

In *Re-Educating the Imagination*,¹ Canadian philosopher of education Deanne Bogdan conceives a poetics, politics, and pedagogy of literary engagement that she calls "embodied reading." This critical practice, which involves readers' initiating engagement with a text at precisely the points where it elicits what Bogdan calls "feeling, power, and location problems," was brilliantly modeled by Mary Wollstonecraft as she read Jean-Jacques Rousseau's educational novel *Emile* from the vantage-point of an eighteenth-century middle-class Englishwoman who rejects the feminine artificiality he idealizes in Sophie and who prizes in both sexes that authenticity and strength of body and mind which he idealizes only in Emile. For this reason, Jane Roland Martin has metaphorically reclaimed a "conversation" between Wollstonecraft and Rousseau.²

The participants of this session present embodied readings of Wollstonecraft's work and conduct a critical conversation about contemporary Oklahoma education in those readings' light. The chair of the session, Charles Joseph Meinhart, provides a brief explanation of Bogdan's notion of embodied reading as exemplified in Wollstonecraft's reading of Rousseau. Then, from the embodied perspective of a twenty-first century Oklahoma mother and higher-education administrator raised Christian in the twentieth century, Robin Mitchell Stroud presents a short working paper on her reading of some religious foundations of Wollstonecraft's educational thought. From the embodied perspective of a twenty-first century grandmother and professor denied girlhood education regarding health and sexuality in both a Christian home and church-affiliated schools in the twentieth-century mid-Atlantic United States, Susan Laird presents a short working paper on her reading of Wollstonecraft's critical and normative thought concerning bodily education for both sexes.

As session discussants, Deborah Shinn, a new scholar drawing upon her vast experience as a sexuality educator in Oklahoma to study Oklahoma girls' learning to live wisely and well as they come of age to womanhood, and Susan Birden, Oklahoma-emigrant author of *Rethinking Sexual Identity in Education* as well as of educational theorizing about/from the Boston Women's Health Book Collective, together share embodied readings of Stroud's and Laird's working papers. The result is a candid conversation concerning moral questions seldom critically examined regarding

the unexamined religious foundations of educational ideology in Oklahoma (as it compares and contrasts with Wollstonecraft's religious thought) and the denial of health and sexuality education to Oklahoma's pre-service teachers and common-school children of both sexes.

INTRODUCTION (Meinhart)

All educational experience has social, cultural, and political effects. Few educators would question this. In a society built on male privilege and femiphobic structures, educators, out of care and respect for their students' experiences and struggles, as well as their own, necessarily will look for strategies to counter the social construction and maintenance of masculine hegemony. In her 1992 book, *Re-Educating the Imagination: Toward a Poetics, Politics, and Pedagogy of Literary Engagement*,³ Deanne Bogdan explores how a liberating pedagogy might contend with this system that dominates and oppresses so many lives.

Bogdan notes that, in the usual male-privileged hierarchy of discourse, the power of the word trumps experience, even casts doubt upon it.⁴ The maintenance of such a social structure is held in place by a strategy that discounts experience. This is done by both pedestaling and scapegoating, which characterize what she (and Kristeva) calls the "sacrificial contract."⁵ Its survival requires experience to be secondary to some imposed word or will. Thus, some agreed-upon will that fashions consent holds sway over personal and social experience, desire, and sensuality. Consequently, we are taught to distrust desire and the senses. Modern rationality teaches disinterested reading, fearing that a personal or sensual reading of any text can only be destructive.⁶

What is to be done with desire, then? In a society of male privilege, desire, a seemingly ordinary component of being human, must be framed in suspicion. This socially engineered "containment of desire" fails to take difference seriously.⁷ Education based on a "word" disembodies the learner, by insisting that certain words are above criticism and transcend all contexts and situations. Disinterested reading is the strategy insisted on by the hegemonic masculinity of our culture. One's own feelings, experiences and situation are set aside. Here, for Bogdan, is where the strategy of embodied reading comes in. In embodied reading, students subvert the hegemonic strategy by bringing their own experience and situation to bear, even, and especially,

their bodily experience. Embodied reading counts feeling, power, and location as clues to experience and necessary for embodied education.

Counting feeling means locating the self in the text, as Mary Wollstonecraft does when she reads *Emile* and feels left out. Girls and women are not to be educated in rational living, but *Emile* is being educated for rational living, which Rousseau identifies as the mark of a fully human person. Rousseau sees dependence or complementarity at best, but Wollstonecraft sees equality and interdependence.

Counting power means that when reading Rousseau, Wollstonecraft unveils the way power is vested in a hegemonic masculinity, which defines girls and women as secondary or complementary to those who wield power. Just as Rousseau unquestioningly endorses an androcentric hierarchy, Wollstonecraft endorses equality between males and females, though on the basis of rationality as defined in the hegemonic approach found in *Emile*.

Wollstonecraft answers the usual caveat – that woman wants power in order to have it over man – by asserting that woman wants power in order to rule herself.

Counting location means not only naming how the text dislocates one from meaning, but re-locating oneself and finding one's voice to speak from that location. Wollstonecraft re-locates herself in a truer system of education which is adorned by equality and mutuality. In re-locating, she deploys an embodied criticism that liberates the reader from the tragic-heroic trap as well as the sacrificial contract.⁸

“RELIGIOUS FOUNDATIONS OF MARY WOLLSTONECRAFT’S EDUCATIONAL THOUGHT” (Stroud)

The Character of God as Foundation

A critic wrote of Mary Wollstonecraft in 1799 that “her work should be read... with detestation by everyone attached to the interests of religion and morality...”⁹ Wollstonecraft responds to such criticism by saying “...though the cry of irreligion, or even atheism, be raised against me, I will simply declare that were an angel from heaven to tell me that Moses’s beautiful, poetical cosmogony, and the account of the fall of man, were literally true, I could not believe what my reason told me was derogatory to the character of the Supreme Being.”¹⁰ It is with this character that I begin.

The religious foundations of Mary Wollstonecraft’s educational thought is underpinned by her understanding of the character of God. Wollstonecraft believes, as one of her mentors wrote, that God “is the power by which we act, the intelligence by which we understand, and the time and place in which we live and

move and have our beings.”¹¹ Further, each individual is created in the image of God and, as such, is empowered to develop in the fullness of that image.¹² This development, according to Wollstonecraft, necessarily requires the cultivation of rational understanding through education and, at a higher level, reason. Wollstonecraft describes reason as the “emanation of Divinity”¹³ whose function is to serve as the discerner of truth. Moreover, she insists that its development is fundamental to actualizing one’s full humanity.

Yet in Wollstonecraft’s time and place (late 1700’s Europe), the cultivation of rational thought in women was criticized. The prevailing religious and cultural opinions, framed by Christianity and patriarchy, held that a “special sphere (implying the domestic) existed for women, (for) which they were fitted by Nature and designed by Providence.”¹⁴ In other words, women are created by God to exist *quite naturally* in domesticity where rational thought is simply not necessary. This view sounds like a version of a lesson that females repeatedly absorb growing up in Oklahoma. That is, God pre-ordains for girls and women a “helpmeet” position; as such, girls and women should dutifully, happily and unquestioningly abide in it. Development of reason, via education or otherwise, particularly if it challenges Christian and patriarchal norms, is kept in check.

Some might call a willingness to quietly abide in one’s ‘inherent’ position the highest attainment of virtue. Wollstonecraft, however, defiantly challenges such notions and maintains that true virtue, which contributes to the “happiest forms of human life,”¹⁵ is developed through exercising reason in relation to one’s experiences.¹⁶ She believes that the “bulk of people develop very partial virtues because their understanding (which should grow through education and reflection) is based on very partial experiences.”¹⁷ To unquestioningly accept one’s existence within a divinely-created sphere, for example, is to live, as Wollstonecraft describes, as a “fanciful kind of half thing.”¹⁸ To become fully virtuous, one *must* be permitted to exercise reason.

Example of a Mis-educative Religious Foundation

While the brevity of this paper does not permit a full discussion regarding all the religious foundations of educational ideology in Oklahoma, I would like to nonetheless discuss the subject of *obedience* as an example of one such foundation, and specifically as a mis-educative¹⁹ one. Obedience comes up often in Wollstonecraft’s work, especially as relates to women and children, and is frequently touted in various Oklahoma educational agencies.

Arguably, most people in Oklahoma are familiar with

the Old Testament commandment that instructs one to *honor thy father and thy mother so that thy days may be long upon the earth.*²⁰ These words are often tossed around by adults in households to ensure obedient children. Wollstonecraft, however, warns that “parents should not seek blind obedience to their wills from their children. Rather, they should seek to educate their children to submit to reason.”²¹ She quips, “strengthen the female mind by enlarging it, and there will be an end to blind obedience.”²²

Obedience as a practice is alive and well in Oklahoma (and for much of the rural United States, I suspect). As was the case in Wollstonecraft’s time and place; Christianity and patriarchy work together to assure its adherence. Moreover, some of the roots for this *practice of obedience* can be found in scripture, and more specifically in how it gets interpreted. Certain scriptures in the Bible, like certain conventions of the day, inform behaviors in any number of special spheres, to borrow from my earlier example. For instance, some individuals might view the commandment to *honor thy father and thy mother* as a reminder to value and respect parents; while others (and this is where I would locate the majority of Oklahomans) use it as justification for demanding that children submit to full parental authority. The latter interpretation requires what Wollstonecraft calls a “slavish bondage to parents which cramps every faculty of the mind.”²³ A child’s ability to fully develop reason and virtue is thus obstructed.

Like many girl children reared in Oklahoma, a predominantly faith-based fundamentalist Christian culture, I lived this *practice of obedience* and felt its effects. To question in general in such a culture is not encouraged, and particularly not by girls and women. Consider that females are often reminded to be subject to men as well as to be silent. This practice is explicit, regularly enforced and underpinned by literal interpretations of Biblical text. One well quoted example includes a verse from the book of I. Timothy in the New Testament. It reads, “Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.”²⁴ This verse is not provided to suggest that Oklahoma culture is unsupportive of education, per se. On the contrary, girls are generally encouraged to pursue an education. Yet, a disconnect seems to occur when non-threatening ‘rational understanding’ begins evolving into the more threatening realm of ‘reason.’ This is where girls and women begin to challenge miseducation as well as miseducative practices such as the *practice of obedience*.

When girls and women begin to use reason, they are often pressured and sometimes forced back into the *practice of obedience*. Some yield or submit; others successfully resist. I am reminded of the time my father pulled my husband aside one Sunday afternoon to remind him that he, my husband, is the head of the household and needs to get me (and my thinking) in line. When that did not work, I was instructed by my father to check my religion at the door prior to entering my parent’s home. Essentially, I was barred from discussing religion while visiting them. What my father does not realize, however, is that my ‘religion’ has not changed. What has changed are my convictions related to it when reason is brought to bear. The disconnect is the price paid for nurturing the cultivation of one’s own faculties as well as for resisting the *practice of obedience*. The trade off is to be fully educated to intelligent and moral virtue.

Let us consider two more New Testament scriptures, which are specific to females and also inform a culture of obedience. The first, from I. Corinthians commands women to:

...keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to *be under obedience*... And if they will learn anything, let them ask their husbands at home.²⁵ (author’s emphasis)

The second, from the book of Ephesians instructs wives to:

...submit yourselves unto your own husbands... for the husband is the head of the wife, even as Christ is the head of the church... Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.²⁶

Though these scriptures do not strictly translate to a formal educational setting, they are nonetheless important for understanding how submission and other docile female behaviors which are learned outside of these educational settings get carried into them. The first scripture also sheds light on the ways in which a strict adherence to obedience affects one’s ability to question and develop rational thought. First, by its very definition it supports a kind of learned *unquestioning*. Second, it teaches individuals to look to and rely upon others for understanding. And third, it places an added burden on girls and women by directing that their learning be largely dependent upon men.

Wollstonecraft argues that this kind of culture of obedience “mistakenly educates”²⁷ girls and women, and I would add boys and men. She charges,

Would men but generously snap our chains, and be

content with rational fellowship instead of slavish obedience, they would find us more observant daughters, more affectionate sisters, more faithful wives, more reasonable mothers—in a word, better citizens.²⁸

Believing that education can create this stewpot for better citizenry, Wollstonecraft calls for a combination of moral and intellectual teaching that will promote experiences which more fully develop human virtues. She passionately believes that every person, having been created by God in the image of God, is capable of exercising rational thought and cultivating their own reason. Developing virtues, which necessarily includes development of reason, is life's primary purpose on both an individual and societal level.

A Moral-Intellectual Model for Education

In light of Wollstonecraft's view that God is the foundation for educational thought, and recognizing that other foundations for educational thought can actually work to mis-educate individuals, what might a moral-intellectual model look like? Let us look to Wollstonecraft for one example. In 1787, Wollstonecraft published a series of twenty-five short stories for children that are written in such a way as to combine moral and intellectual lessons. The book, titled *Original Stories from Real Life with Conversations Calculated to Regulate the Affections, and Form the Mind to Truth and Goodness*, uses children's "daily experiences to cultivate rational understanding as well as to weave the character of God into the foundation of their every day lives."²⁹ Wollstonecraft's hope is that the stories will encourage good habit development in children as well as provide them with lessons in religious foundations, cosmology, moral virtue and (even) social and political theory.³⁰ Further inquiry and theorizing is needed on this subject, and future papers should explore how Wollstonecraft's early moral-intellectual model might be applied to current configurations of public education.

Conclusion

To review, Mary Wollstonecraft's understanding of the character of God serve both as the religious foundation and the ultimate manifestation of her educational thought. For Wollstonecraft, God cannot be separated from education and education cannot be separated from God. That is the basis for her moral-intellectual educational model. It is not enough to simply exist in special spheres that are created for us by others. As creations of the Supreme Being, Wollstonecraft implores that we must cultivate and utilize reason, our great discerner of truths, to create our own special spheres, and in doing so, evolve ourselves from fanciful kind of half things to fully actualized

virtuous people while also evolving the world.

“ON WOLLSTONECRAFT’S MORAL-EDUCATIONAL AIM ‘TO STRENGTHEN THE BODY’” (Laird)

Neglected Educational Thought, Neglected Bodies

So-called “mother” of feminism, Mary Wollstonecraft comes to polemical writing not first as a feminist, but as an experienced educator known throughout her life for her remarkable way with children. She has already founded and managed a school for girls with her two sisters and beloved companion Fanny Blood, has observed with shock the schooling of elite boys at Eton, and has also taught wealthy Irish aristocrats' children as a governess by the time she embarks upon her publishing career at age 28. Devoted to her, the daughter whom she teaches as governess in that otherwise difficult household grows up to become a life-long mentor to Wollstonecraft's own motherless daughter, Mary Shelley, author of *Frankenstein*. But Wollstonecraft does not become a mother or even experience heterosexual love until she travels at age 33 to France, after publication in 1792 of her now-classic *A Vindication of the Rights of Woman* brings her instant praise and fame.

Her first published work is an advice book in 1787, *Thoughts on the Education of Daughters*, that reflects some debt to Locke's educational thought as well as largely conventional notions of piety and morality, albeit with hints of her nascent feminism in its economic critique of women's fashionable education. Her other early works, *Original Stories from Real Life in 1788* and *The Female Reader* in 1789, include textual curricula for use in home educational practice, also conventional in their moralism and piety. Her early novel *Mary* features a female hero much like herself, inspired by Jean-Jacques Rousseau's *La Nouvelle Heloise*: assiduously self-educated with courageous determination resembling that advocated by Adrienne Rich's famous essay in the late twentieth century, “Claiming an Education.” Even *A Vindication of the Rights of Woman*, typically hailed as her feminist manifesto, aims to influence educational policy in Revolutionary France with its opening letter to Talleyrand. Philosophical ancestor to Louisa May Alcott's famous children's trilogy of educational novels about the March family, to Virginia Woolf's mid-twentieth-century anti-war educational treatise *Three Guineas*, and to Jane Roland Martin's late-twentieth-century educational argument in *The Schoolhome*, it is a Revolutionary feminist critique of a “false system of education”³¹ and a manifesto for coeducation in both homes and schools.

Oddly, Wollstonecraft's classic text has elicited accolades from novelists and political activists as well as prolific studies by literary, political, and historical scholars over the past two centuries, but precious little attention from teachers, students, or even feminist scholars in educational studies. Two decades ago in *Reclaiming a Conversation* Martin gave a rich account to philosophers of education, of Wollstonecraft's "conversation" with Rousseau's *Emile*, about the ideal of the educated woman, which I need not reiterate here.³² Instead, I aim to break our field's conspicuous silence on my title theme, of central concern to Wollstonecraft, seldom closely examined with or without reference to her thought: that is, bodies as subjects and objects of education. I expect revisiting Wollstonecraft's thought now, especially here in Oklahoma, may be useful to stimulate needed further discussions on this neglected but vital theme even if it does not warrant my enthusiastic endorsement or yours in every detail. Do not misunderstand this expectation as anachronistic thinking, for many conditions of eighteenth-century sexual-character education remain problematic in 2005, especially in our own time and place, dominated by corporatist political powers that appeal to popular feelings saturated with religious pieties and orthodoxies, especially concerning bodily education. As I proceed, please be what Deanne Bogdan would recognize as "embodied critics": What are your own "feelings, power, and location problems" in relation to my account of Wollstonecraft's thought?

A Moral-Educational Aim to Eradicate Sexual Character

Wollstonecraft's chief educational aim in this *Vindication* is to argue that "the prevailing notion of sexual character," her term for what we today call "gender" as it intersects constitutively with class, offends God and undermines morality. She criticizes men's "mistaken education" as well as women's for contributing to construction of that false sexual character. Such bodily miseducation threatens the post-revolutionary republic's morality, for children of the enlightened republic require patriotic parents whose attentions to their motherly and fatherly duties are grounded in rational understanding and mutual, egalitarian friendship, as well as affection for home. Through a cogent analysis of men's and women's moral interdependence, not to be confused with that Rousseauvian marital complementarity which she finds inevitably unjust, she argues that both sexes should be educated for bodily and mental strength, for chastity and modesty, for rational understanding. Her educational

agenda is thus simultaneously an embodied, rational, and moral one.

Though Wollstonecraft has grown up a fervently pious, practicing Anglican in a not particularly religious family headed by a violent drunk, she becomes increasingly critical of Anglican orthodoxies, as they are systematically bound to monarchism of which she disapproves. For she has befriended, and therefore felt the revolutionary rationalist influence of England's persecuted religious Dissenters (later known as Unitarians), who have patronized her school and published her writing. Thus she is not only antagonistic to hierarchy and injustice of all sorts. Ironically much like her conservative Anglican bluestocking critic Hannah More, who refuses to read her *Vindication* and for whom my own Episcopal girls' high school in Maryland was named in 1832, she wants women educated for virtue, through which they might become liberated to realize their souls' immortality: "She who can discern the dawn of immortality, in the streaks that shoot athwart the misty night of ignorance, promising a clearer day, will respect, as a sacred temple, the body that enshrines such an improvable soul."³³ How, she logically asks, can women realize their souls' immortality without moral autonomy? And how can women achieve moral autonomy without education vastly different from that which eighteenth-century England and France offer to girls, without education that respects and strengthens their bodies and minds together? Wollstonecraft signals the miseducation of children's bodies as one primary obstacle, along with neglect of their minds, to women's moral autonomy.

Bodily Miseducation and Sexual Character

Wollstonecraft's moral critique of women's characters here is so scathing as to have elicited accusations of misogyny from some contemporary feminist readers. Yet, for religious reasons already noted, she is suspicious of arguments for women's inferiority grounded in women's nature and faults a "false system of education" for training women to an artificial femininity, characterized chiefly by utter preoccupation with their attractiveness to men so that they might establish themselves in marriage. She charges that such miseducation enslaves women to their bodies and teaches them to "glory in their subjection."³⁴ For, she makes the almost Foucauldian or Butlerian observation (two centuries before Foucault and Butler) that the education of Englishwomen focuses incessantly on the propriety and sexualization of their behavior—their delicate manners, fashionable dress, dilettante artistry, ceremonial pieties, fragile beauty,

voluptuous innocence, dainty abstinence from vigorous exercise, and social segregation from boys—at the expense of their fuller human development and dignity. Condemned to a “sedentary life”³⁵ that cramps their limbs and faculties “worse than Chinese bands”³⁶ even as it inflames their senses, they develop a “dependence of body [that] naturally produces dependence of mind.”³⁷ Women thus learn to value their own pleasure and comfort rather than moral concerns and duties, as they trade away their own “health, liberty, and virtue”³⁸ to be supplied with “food and raiment for which they neither toil nor spin.”³⁹ On Wollstonecraft’s view such miseducation makes middle-class women both physically and mentally unfit for moral autonomy and therefore also for moral motherhood, “the greater part of whose time is employed to guard against or endure sickness.”⁴⁰

Wollstonecraft faults the same “false system of education” for making boys “gluttons and slovens, and instead of cultivating domestic affections, very early rush [them] into the libertinism which destroys the constitution before it is formed; hardening the heart as it weakens the understanding.”⁴¹ At the same time she faults education that fosters men’s bodily submission both to hierarchy in military training and to unrestrained appetites in situations of wealthy luxury as well as in their courtship of women, at the high moral price of injustice to women, children, and other men, especially the weak and the poor.

Wollstonecraft’s critique of both sexes’ miseducation is premised upon her view of gender as a misleading, artificial category constructed by such “mistaken education”⁴² and largely constituted by greed for property, wealth, prestige, and power. She concedes men’s physical superiority in general, but argues the importance of this fact is illogically exaggerated, often to the point of irrelevance, and questions why women should therefore aim to exaggerate their own physical inferiority to the sickly point of weakness. If women aimed to develop physical strength, such inequality might diminish in practical significance. Moreover, Wollstonecraft argues that when women also refuse to “resign the arbitrary power of beauty,”⁴³ they establish their mental inferiority to men. She observes that strength of mind is usually accompanied by superior strength of body, strength in the sense of health or “constitution” rather than in the sense of brute muscular power. Therefore women’s education should strengthen their bodies, rather than weaken them with “mistaken notions of beauty and female excellence.”⁴⁴ At the core of Wollstonecraft’s theory of bodily education liberated from the artificiality of gender is her argument that

To render the person perfect, physical and moral beauty ought to be attained at the same time; each lending and receiving force by the combination. Judgment must reside on the brow, affection and fancy beam in the eye, and humanity curve the cheek, or vain is the sparkling of the finest eye or the elegantly turned finish of the fairest features; whilst in every motion that displays the active limbs and well-knit joints, grace and modesty should appear.⁴⁵

Embodied Virtues, Modesty and Chastity

The genderizing forces for immorality come together for Wollstonecraft in serious misconceptions of chastity and modesty as educational aims. Though embodied virtues, chastity and modesty must not be conflated, on her view, nor should they be genderized as they typically are. “Chastity must more universally prevail” in both sexes, too, she argues, and

that chastity will never be respected in the male world till the person of a woman is not, as it were, idolized, when little or no virtue or sense embellish it with the grand traces of mental beauty, or the interesting simplicity of affection.⁴⁶

Her analysis of these two educational aims, chastity and modesty, which she even-handedly applies to both sexes, turns upon a conceptual distinction between two senses of modesty: (1) referring to “that purity of mind, which is the effect of chastity,”⁴⁷ and (2) referring to “that soberness of mind which teaches a man not to think of himself more highly than he ought to think.”⁴⁸ Distinct from humility marked by timidity and self-debasement, as well as from bashfulness marked by timidity and ignorance, modesty is also misunderstood, according to Wollstonecraft, when confused with mere regulation or decorum of behavior. Simple cleanliness, neatness, and personal reserve are more than mere behavior; they are outward “graces”⁴⁹ that signify modesty for Wollstonecraft. For “If men and women took half as much pains to dress habitually neat,” she explains, “as they do to ornament, or rather to disfigure, their persons, much would be done towards the attainment of purity of mind.”⁵⁰

Citing the vain (immodest) behavior of many married women who practice sexual fidelity to their husbands, she doubts whether modesty can be achieved through chastity. Moreover, men, not known for their chastity, are more likely than women to be modest, she argues, because they are more likely to have been educated to exercise their reason and understanding, vital to the development of just opinions of themselves. She further concedes that men’s judgment and fortitude may be superior to women’s because “they give a freer scope to the grand passions, and by more frequently

going astray enlarge their minds.”⁵¹ Corollary to such revolutionary reflections upon male modesty and unchastity, she also cleverly questions why the burden of checking bodily passions should categorically fall to women, uneducated to exercise their rational judgment.

Although she thus analytically debunks modesty's sexualization and reduction to chastity, she not only claims modesty as a consequence of educated mind, she also claims it as a consequence of educated body. For women's physical indolence makes them vulnerable to “flights of feeling”⁵² that undermine their understanding and judgment. Modesty is unlikely in women, she suggests, “till their body be strengthened and their understanding enlarged by active exertions.”⁵³

Wollstonecraft proposes that both men and women should be educated to develop “the modest respect of humanity,”⁵⁴ scorning male immodesty as both condescending gallantry and libidinous humor and scorning female immodesty as lack of self-respect in relation to men and as excessive self-disclosure to other women. She wants men and women educated to “treat each other with respect.”⁵⁵ In love, for example, where modesty and chastity are both at risk, she insists that

A man, or a woman, of any feeling, must always wish to convince a beloved object that it is the caresses of the individual, not the sex, that are received and returned with pleasure; and, that the heart, rather than the senses, is moved. Without this natural delicacy, love becomes a selfish personal gratification that soon degrades the character.⁵⁶

Such anaesthetic delicacy has elicited various recent feminist critical attempts to psychologize Wollstonecraft's own apparently bisexual development. Within just one year she would herself learn in France that sensual attraction may indeed accompany deeply felt love for a man. But even here her discourse on chastity is subtle and nuanced, as she acknowledges that “It is far better to be often deceived than never to trust; to be disappointed in love than never to love; to lose a husband's fondness than forfeit his esteem.”⁵⁷ Sympathizing with single women driven by poverty to prostitution and often therefore also to single motherhood, she urges men to “maintain the women they have seduced,”⁵⁸ and she scorns the social practice of women's maintaining chastity only for the sake of reputation, or of basing a woman's reputation on her chastity to the exclusion of all other virtues. At the same time, Wollstonecraft blasts the double standard of moral sexual character, judging “the little respect paid to chastity in the male world” as

the grand source of many of the physical and moral

evils that torment mankind, as well as of the vices and follies that degrade and destroy women. . . . The little attention paid to cultivation of modesty, amongst men, produces great depravity in all the relationships of society; for, not only love—love that ought to purify the heart, and first call forth all the youthful powers, to prepare the man to discharge the benevolent duties of life, is sacrificed to premature lust; but all the social affections are deadened by the selfish gratifications, which very early pollute the mind, and dry up the generous juices of the heart.⁵⁹

Revolutionary Education to Strengthen the Body

“The most perfect education” in Wollstonecraft's opinion “is such an exercise of the understanding as is best calculated to strengthen the body and form the heart.”⁶⁰ It should aim for virtuous independence rather than just correct behavior or artificial “sexual character.” How does she envision such education, intended to inculcate modesty and chastity in both sexes? Observing that “most of the women in the circle of [her] observation, who have acted like rational creatures, or shewn any vigour of intellect, have accidentally been allowed to run wild,”⁶¹ her coeducation challenges children's understanding with physical liberties, so that morally discerning rather than sexualized characters may form in children.

The children should therefore not be required to attend public ceremonial worship, “ritual performed with the lips, when the heart and mind are far away,”⁶² so irreverent with its “cold parade that insults the understanding without reaching the heart,”⁶³ thus to corrupt the morals. Socratic conversations should be the medium for studying elements of religion, history, and politics, but because “the care necessary for self-preservation is the first natural exercise of the understanding,”⁶⁴ curriculum should include “elements of anatomy and medicine,”⁶⁵ to prepare them to take care of their own as well as others' health, especially their children's, parents' and spouses'. Meanwhile, book-learning in school subjects like reading, writing, arithmetic, natural history, and natural philosophy “should never encroach on gymnastic plays in the open air,” in a large school-yard with girls and boys together. “Humanity to animals” should be part of this program,⁶⁶ as should “continual exercise,”⁶⁷ with no “sedentary employment for more than an hour at a time.”⁶⁸ Dancing, music, and drawing might provide recreations. In this unusually active way, the faculties of each child might be called forth and strengthened, and each might get as much experience as possible through which to develop understanding of self and others. For “It is

almost as absurd,” Wollstonecraft muses, “to attempt to make a youth wise by the experience of another, as to expect the body to grow strong by the exercise which is only talked of, or seen.”⁶⁹ Those who wish to spare their children labor and sorrow in the pursuit of knowledge should not be surprised when the children grow up “neither wise nor virtuous,” for she concludes, “They only aimed at making them prudent; and prudence, early in life, is but the cautious craft of ignorant love.”⁷⁰

Wollstonecraft’s coeducation toward such ends is the work both of loving homes, unlike the violent one in which she herself has grown up, and of nationally supported day schools open to both rich and poor, unlike any she ever has a chance to attend or teach in herself. Perhaps because contemporary coeducation entails such partnership between homes and schools, a facile claim has often been made that Wollstonecraft’s vision of coeducation is today’s commonplace. Yet I question if today’s coeducation really does enact her vision, in which “Such a degree of equality should be established between the sexes as to shut out gallantry and coquetry, yet allow friendship and love to temper the heart for the discharge of higher duties.”⁷¹ The rich and poor children “should be dressed alike,” with no “distinctions of vanity,”⁷² and to guard girls too “against the contagious fondness for dress so common to weak women.”⁷³ Women in this coeducational scheme should be educated no less rigorously than men, not only for motherhood and domestic pursuits, but also for economic independence, free citizenship, and full participation in the broad range of professions, including science, medicine, nursing, law, business—not just the work of school teachers, governesses, and ladies’ companions. Wollstonecraft recognizes that this plan requires educating men not to neglect their duties as husbands and fathers as well as constituting the government that finances such education so that women have fair representation. In sum, women should be educated as human beings, and such embodied coeducation remains today largely a utopian fantasy:

Let fancy now present a woman with tolerable understanding, for I do not wish to leave the line of mediocrity, whose constitution, strengthened by exercise, has allowed her body to acquire its full vigour; her mind, at the same time, gradually expanding itself to comprehend the moral duties of life, and in what human virtue and dignity exist.⁷⁴

DISCUSSANT’S RESPONSE I (Shinn):

Individual humans have that of God within them and so are empowered to develop in the fullness of the image of God. This means that they develop reason and virtue, learning to control and monitor their

passion. This is done in the context of lived experience and requires independence for full human realization...⁷⁵

Wollstonecraft’s concept of God and of God’s divine harmony serves as a base for her philosophical and educational thought. Let me illustrate Wollstonecraft’s concept of God with a brief example from Diane who was a participant in my recent doctoral research. Diane was diagnosed with anorexia at the beginning of her sophomore high school year, she said regarding her recovery, “Yes, my youth minister, his name is GC, I remember my junior year he was new on staff and he just had this vision of finding your identity in Christ. Not necessarily like teaching the Catholic religion but to find . . . but to find the religion to serve your faith not your faith, you know, the other way around. And so he really helped me a lot. Now I just say it how it is and then I was more just like introverted, like well if someone was struggling with this . . . even though I’m sure he knew. So he did guide me a lot. . . . And every now and then I would mention things to my Mom; she’s very quiet when it comes to really serious things but when she does speak it’s with a lot of wisdom. As I got older I learned how to initiate and then get her to tell me what she knows; because she knows a lot.”

DISCUSSANT’S RESPONSE II (Birden):

Robin has suggested that blind obedience in the religious sphere, carries into the domestic sphere, promotes a sort of “learned unquestioning” that carries over into the educational sphere. Joe commented on Kristeva’s use of the “abject” – the notion that the social order as presently constituted requires that some part of the population be abjected. Some may be on pedestals and other demeaned more overtly, but the sacrificial society requires the creation of a dangerous and mysterious other.

Religious fundamentalism is strong in the Bible Belt, but gaining strength worldwide. Martin Marty’s Fundamentalism Project,⁷⁶ which brings together numerous scholars from different religious traditions and resulted in five volumes of approximately 8000 pages of text, argues that even though fundamentalisms certainly differ among religions, there are striking resemblances among all fundamentalist religions. First, fundamentalists claim authority over a sacred tradition and seek to revitalize that tradition as an antidote for a society that has strayed from its cultural moorings. Refuting the split between sacred and secular that characterizes modernist and humanist thinking, fundamentalists across religions see themselves as a righteous minority involved in a cosmic struggle, and

who act confrontationally towards both secularists and wayward religious followers.

Just as fundamentalism worldwide promotes the silencing of women, fundamentalists view homosexuality as one of the indications of cultural decline, uniformly denouncing it. They believe that the faithful should oppose homosexual practices and discipline not only believers, but societies that support or tolerate homosexuality.

Even in countries that purport separation of church and state, like the United States and France, popular ethics and opinion remain grounded in religious values. Lesbian, gay, bisexual, and transgender people become the abjected – that group for whom the existing social order may constitute itself over and against. For instance, in a recent televised sermon, Swaggart condemned homosexuality as sinful and disgusting-- even more so than murder, apparently. If a gay man ever looked at him “like that,” he told his flock, “I’m gonna kill him and tell God he died.” Swaggart later “apologized”--if you could call it that. “If it’s an insult, I certainly didn’t think it was, but if they are offended, then I certainly offer an apology,” he blathered.

The beliefs of most fundamentalist religions regard homosexual behavior as pathological or depraved. Nonetheless, many of these groups work toward legal repression of homosexual behavior, evidencing a paradoxical belief that such behavior is potentially ubiquitous in the human population.⁷⁷

These positions on homosexuality may be philosophically incoherent, but they are nonetheless extremely influential on popular culture. Consequently, out or outed LGBTQ people must serve in their abjected position as a warning for those who might be tempted “into sin” or who are living in the closet. And fundamentalism must maintain rigid boundaries between heterosexual and homosexual. The binary opposition of chosen *versus* abjected images, in fact, creates the need for people to be in the closet.

But, then we enact legislation about the closet itself. Take for instance, the “don’t ask/don’t tell” policy regarding homosexuals in the military. Judith Butler⁷⁸ has suggested that this policy has allowed the military to retain control over what this term means by allowing it in order to describe others, but not one’s self. That is, homosexuals in the military are prohibited from defining themselves. Further, when a homosexual declares “I am

a homosexual,” these words are legally and officially construed as both homosexual speech and homosexual conduct. That is, the military’s policy has defined the words “I am a homosexual” as both contagious and offensive. Apparently hearing “I am a homosexual” translates into the hearer’s mind as “I want you sexually.”⁷⁹

In addition, Christian fundamentalist groups in the U.S. lobby state and local school districts to prevent comprehensive sexuality education. They fight for “abstinence only” sex education, which ignores homosexuality and does not teach about condom use for the prevention of pregnancy and sexually transmitted diseases. Fundamentalist coalitions in many parts of the U.S. also mandate curricular silence on lesbian and gay issues in public schools and oppose the formation of lesbian/gay/straight alliances.

Given the unequivocal condemnation of homosexuality in major fundamentalist traditions, it is not surprising that lesbian and gay youth who have undergone years of religious training about the sinfulness and sickness of homosexuality often experience confusion, guilt, shame, depression, isolation, and low self-esteem. All of these factors contribute to this group’s increased risk of alcohol and drug abuse and make them two to three times more likely to attempt suicide than their peers.⁸⁰

Thinly veiled violence creates a social situation in which embodiment, that “order of love and desire” for which Bogdan advocates—indeed for which this panel advocates--is seemingly out of the grasp of LGBT persons.

Secular scholars may seem to have nothing to gain and everything to lose by even contravening the “don’t ask/don’t tell” taboo. Academia as a whole evidences a profound disinterest in questions of sexual identity. It even seems logical and understandable when scholars resist being mired in debates built upon such obvious inconsistencies, especially when “God’s will” can so easily foreclose the dialogues. Conservative religious positions are voiced loudly and frequently in school districts all over the country without serious challenge from the academic community. If we are to allow for embodied knowers, we must somehow allow those bodies to be free from the sort the socially imposed violence that forces LGBTQ learners to either be only “in their heads” or part of the abjected.

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2. Jane Roland Martin, *Reclaiming a Conversation: The Ideal of the Educated Woman* (New Haven, Connecticut: Yale University Press, 1985).

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3. Deanne Bogdan, *Re-Educating the Imagination: Toward a Poetics, Politics, and Pedagogy of Literary Engagement* (Portsmouth, New Hampshire: Boynton/Cook Publishers Inc., 1992).

4. *Ibid.*, 201.

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8. *Ibid.*, 216-224.

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10. Mary Wollstonecraft in Ella Mazel, *Ahead of Her Time: A Sampler of the Life and Thought of Mary Wollstonecraft* (Larchmont, New York: Bernal Books, 1995), 71.

11. Patricia Johnson, *On Wollstonecraft* (California: Wadsworth, 2000), 36.

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13. Mary Wollstonecraft, *A Vindication of the Rights of Woman* (New York, Barnes & Noble Books, 2004), 50.

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18. AHT, 84.

19. This concept is discussed in Jane Roland Martin's *Cultural Miseducation: In Search of a Democratic Solution* (New York: Teachers College Press, 2002).

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21. OW, 52.

22. AHT, 66.

23. *Ibid.*, 78.

24. I. Timothy 2:11-12, Bible.

25. I. Corinthians 14:34-35, Bible.

26. Ephesians 5:22-25, Bible.

27. *Vindication*, 24.

28. *Ibid.*, 170.

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30. Ibid., 23-25.

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32. See Jane Roland Martin, *Reclaiming a Conversation: The Ideal of the Educated Woman* (New Haven, Connecticut: Yale University Press, 1985).

33. *Vindication*, 124.

34. Ibid., 44.

35. Ibid., 41

36. Ibid.

37. Ibid., 43.

38. Ibid., 56

39. Ibid.

40. Ibid., 43

41. Ibid., 158.

42. Ibid., 31.

43. Ibid., 22.

44. Ibid., 40.

45. Ibid., 171-172.

46. Ibid., 4.

47. Ibid., 121.

48. Ibid., 122.

49. Ibid., 128.

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57. Ibid., 100.

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62. Ibid., 159.
63. Ibid., 160.
64. Ibid., 41.
65. Ibid., 177.
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68. Ibid., 168.
69. Ibid., 114.
70. Ibid., 112.
71. Ibid., 169.
72. Ibid., 168.
73. Ibid., 186.
74. Ibid., 51.

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75. Patricia Johnson, *On Wollstonecraft* (California: Wadsworth, 2000), 16.

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76. Martin Marty and R. Scott Appleby, editors, *The Fundamentalism Project, Volumes 1-5* (Chicago, Illinois: The University of Chicago Press, 1991, 1993, 1993, 1994, 1995, respectively).
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78. Judith Butler, *Excitable Speech: A Politics of the Performative* (New York: Routledge, 1997), 103-126.
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A MAN AND A MISSION: JULIUS ROSENWALD AND SCHOOLS FOR AFRICAN AMERICAN RURAL CHILDREN IN THE SOUTH

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During the period after the Civil War in the United States, numerous wealthy northern philanthropists turned their attention to the plight of the Negro in the South with regard to health care, social services, equity, and education, especially rural education.¹ As time went on many of these concerns were explored with the purpose of helping all poor and disadvantaged peoples. In the early part of the twentieth century two of the foundations which were particularly active were the General Education Board and the Julius Rosenwald Fund. These two foundations frequently worked on similar projects and even funded one another's projects from time to time. Their boards of directors sometimes overlapped and almost certainly many, if not all, of the directors of major foundations knew each other or at least knew of each other. Therefore, it is not surprising that their philosophies of giving are, with few exceptions, quite similar. In fact, although Julius Rosenwald had already been a philanthropist for several years when he founded the Julius Rosenwald Fund, he received his inspiration in the organization and operation of a foundation from the General Education Board² which had been founded by John D. Rockefeller, Jr. on behalf of his father John D. Rockefeller, Sr.³ During this same time other foundations existed, notably the Carnegie Foundation for the Advancement of Teaching which had similar goals. However, this paper will be confined to the influence of Julius Rosenwald and the Julius Rosenwald Fund in the areas of education although the other areas of their benefaction will be mentioned.

The challenge facing the General Education Board was great. In the South at that time the only education that could be called "real" education was in private whites-only schools which catered to the well to do and well born. Horace Mann's common school recommendations concerning curriculum, teacher training, school funding through taxation, minimal requirements for facilities, teachers' salaries, and attendance had passed the South by. Even the white schools were widely regarded as a disgrace. The General Education Board's contribution was great but it was not the only foundation to be concerned with the education of African Americans. According to Nielsen: "From 1900 until World War II, the General Education Board and the Rosenwald Fund were the only two large-scale American philanthropies with a dedication to black well being."⁴ Therefore, it is not surprising that the Julius Rosenwald Fund, established

after the General Education Board, relied on the Board's example in its organization. In fact even some advisors were the same.⁵ The founder of the Julius Rosenwald Fund was Julius Rosenwald, who became sole owner of Sears, Roebuck Co. Rosenwald identified with the persecution against African Americans, especially in the South, because as a Jew he had a heritage of discrimination. Also, he knew⁶ and was quite impressed with Booker T. Washington, even honoring him with a "large fund-raising luncheon at the Blackstone Hotel [in Chicago]—the first time the hotel had ever entertained a black guest."⁷ Subsequently, in 1912 Rosenwald became a member of Tuskegee's Board.⁸ Before creating the Julius Rosenwald Fund, Rosenwald had donated a considerable amount of money to African American needs. In 1910 Rosenwald had pledged not only to give toward an African American YMCA building in Chicago but extended his pledge to provide \$25,000 to any town whose citizens of the two races could donate \$75,000 for a similar building. "During the years of this contribution, twenty-five cities claimed his gift, and three YWCA's received similar grants."⁹ After meeting Washington, Rosenwald became interested in building rural schools in the South, and by 1915 when Washington died, eighty schools in three states had been built.¹⁰ The Fund resulted from his need for a foundation to assist with his increasing philanthropic activity on behalf of the African American.¹¹ The Fund first began in 1917 and devoted itself almost entirely to the education of African Americans. However, in 1928 the Fund was reorganized and was limited to a life of twenty-five years.¹² Rosenwald believed that foundations tended to become more and more bureaucratic as time passes and that one generation should suffice for serving a specific need---after that the original intent tends to get lost. He also believed, as did the Rockefellers, that a foundation should be able to spend principle as well as interest. Like the General Education Board, the Julius Rosenwald Fund "made grants to leading black colleges, subsidized officials in Southern departments of education to work for improved rural schools, and supported an extensive fellowship program for advanced education of blacks"¹³ as well as supported programs in health and improved race relations.¹⁴

Julius Rosenwald

Julius Rosenwald was born into a mercantile family of modest means. He first worked in his father's clothing store in Springfield, Illinois as a boy and later

in his uncle's clothing business in New York. Eventually he owned a clothing business which brought him to Chicago when he "moved his factory"¹⁵ there. His wife's brother had bought a half interest in Richard Sears' mail order business for \$75,000. However his brother-in-law wanted some help with the investment so he offered shares in his investment to his relatives. The only one to buy the shares was Julius Rosenwald, who then owned a 25% interest in the business. Soon his ideas were being instituted at Sears. The catalogue was not as profitable as he wished because Sears had a habit of misrepresenting the merchandise. That practice, together with his money back guarantee, was costing the company profits. Rosenwald oversaw that truth in advertising was practiced and soon the returns were few.¹⁶ From his earliest career Rosenwald had believed in philanthropy. He once told a friend: "The aim in life is to have an income of \$15,000 a year---\$5,000 to be used for my own expenses, \$5,000 to be laid aside, and \$5,000 to go to charity."¹⁷ Through the years he would go from that modest aim to founding the Chicago Museum of Science and Industry and supporting many other causes including the University of Chicago,¹⁸ Richard Byrd's trip to the North Pole,¹⁹ Hull House, and a medical school for blacks.²⁰

Perhaps the best known and most visible contribution the Fund made related to the school building program. As is well known separate did not mean equal for African American children in the South prior to *Brown v. Board*. Therefore, an obvious place to expend funds was on school buildings since white southerners could not be relied upon to provide adequate buildings for African American children. When Rosenwald had built his first school in 1912, he consulted with "Wallace Buttrick, Abraham Flexner, and Jackson Davis of the General Education Board, and James H. Dillard of the Jeanes Fund [administered by GEB], as well as Dr. Washington."²¹ In fact Tuskegee was in charge of the plans and supervision.²² By the time that the school building program ended in 1932²³ 5,357 "schools, shops, and teachers' houses [had been] built with Rosenwald money in 883 counties of fifteen southern states."²⁴

In order to better understand the problem, the Fund sponsored surveys which set forth the dire circumstances of educational opportunity for African Americans. A pamphlet which the Rosenwald Fund distributed complete with graphs states that it is based on material "assembled by the Committee on Finance of the National Conference on Fundamental Problems in the Education of Negroes called by the U.S. Department of the Interior through its Office of Education and Held

in Washington, May 9-12, 1934 [at a] conference²⁵ made possible by a grant from the General Education Board."²⁶ The pamphlet contained the following information:

1. The poverty of the South in 1930 is evidenced by comparing the \$1,785 per capita wealth of the South with \$3,609 for non-southern states and by pointing out that the eleven states with per capita income below \$2,000 all were southern states. Also, the average national income of \$2,171 per capita was attained by only one [Maryland] of the fourteen southern states. The median for the other thirteen was \$872 with Mississippi having only \$512.

2. Although the South was poor, the fourteen southern states averaged spending 41.3% of their taxes on schools compared with the national average of 40.2%.

3. In 1900 Expenditures for African Americans and white southerners, while far below the national average, were close in the amounts expended. However, in 1930 the average expenditure per pupil in the U.S. was \$99; yet the expenditure for the South was \$44.31 ...; the expenditure for Negro children was \$12.57 with the comparison in Georgia \$35.42 to \$6.38 and in Mississippi \$45.34 to \$5.45." The conclusion was that "children of the three million Negroes of the Deep South have less than one fifteenth the opportunity for the education of the average American child."

3. While the salaries of African American and white teachers in thirteen southern states were \$106 and \$162 respectively in 1900, with African American Teachers making 65% of white teachers' salaries, in 1930 the percentage had dropped to 47%, with average salaries of \$901 for whites and \$423 for African Americans. In one sample in Montgomery County, Alabama, the annual expenditure for teachers' salaries per pupil was \$14.50 for whites and \$2 for African Americans in 1913. In 1931 the comparison was \$28 and \$4. The conclusion drawn was: "If one assumes the democratic principle of equal educational opportunity for all children, it would appear that the South thinks it takes seven times as much to teach a white child as a Negro. As Booker Washington used to say 'It is too great a compliment to the Negro to suppose he can learn seven times as easily as his white neighbor.'" Also, the comparison of investment in public school property in the fifteen southern states in 1930 was \$157 for white students and \$37 for African American students. The conclusions of the study were as follows: "It may be fair in a democracy to expect the richer centers and sections to share the educational burden of the country as a whole. A national equalization of school expenditures would greatly benefit the poorer states. However, before those

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states can justify such an allotment, they must in fairness equalize the use of school funds in their own systems. Any federal funds which are or may be made available for public education should be so distributed as to guarantee equity and to correct the present glaring inequalities in the use of school funds between children of different races."²⁷

With this information as a background the Trustees of the Fund had to order their priorities, for it was obvious that the problems were overwhelming. They decided to proceed with Julius Rosenwald's school building program. As with the General Education Board, money was not given without conditions. The trustees of the Fund required that a site had to be donated, that white and African American citizens had to contribute money or labor, and that the state and county had to contribute money and agree to make the school part of the regular public school system. The schools provided a regular curriculum in addition to farming and home making. "In several states, the fund paid half the salary of Negro building agents, the only colored men then officially connected with the southern state departments of education who were responsible for raising money, attending to the details of construction and supervision, and stimulating interest among both

white and colored citizens in behalf of better Negro schools."²⁸ In order to insure the success of the schools the Fund underwrote 50% of the cost of school busses (there were no busses for African Americans then) and a portion of their expenses for three years with the conditions that the county take over at that time, that a six month minimum school year be guaranteed, and that a minimum salary of \$60 per month be promised. Two hundred and seventy busses in 128 counties were provided. The Fund also offered additional help on a three year basis if school district would extend the school year past six months. As in the previous offer, the county would have to guarantee to assume the expense at the end of the three years. Two hundred and six counties agreed to the offer.²⁹

Over the years of the operation of the Julius Rosenwald Fund, The Fund provided about \$20 million dollars for the improvement of African American education.³⁰ In accordance with the wishes of Rosenwald, the Fund ceased to exist in 1948 after spending all of its funds. Rosenwald had said, "Desirable and feasible ideas are of much more value than money, and when their usefulness has once been established they may be expected to receive ready support as long as they justify themselves."³¹

ENDNOTES

1. Some sections of this paper concerning the foundations were delivered in a different presentation for the Southwest Philosophy of Education Society, September 1991 by the author.
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3. *General Education Board* (New York: General Education Board, 1964), p.3.
4. Nielsen, p. 342.
5. Nielsen, p. 338.
6. Rosenwald first met Washington in 1911 in Chicago. Edwin R. Embree and Julia Waxman, *Investment in People: The Story of the Julius Rosenwald Fund* (New York: Harper and Brothers, Publishers, 1949), p. 26.
7. Stephen Birminham, *The Grand Dames*, (New York : Simon and Schuster), c1982, p. 105.
8. Embree and Waxman, p. 26.
9. Embree and Waxman, p. 25-26.
10. Embree and Waxman, p. 26.
11. Embree and Waxman, p. 27.
12. Edwin R. Embree, *Julius Rosenwald Fund: A Review to June 30, 1928* (Chicago: Julius Rosenwald Fund, 1928), pp. 6-7.
13. Nielsen, p. 340.
14. Embree and Waxman, p. 36.

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16. Birminham, p. 101.
17. Lindermuth, Karen E. "Early Twentieth Century Capitalist Philanthropy: Julius Rosenwald," Thesis California State University Dominguez Hills, Sprin 2002, p. 24.
18. Dalin, pp. 36-40.
19. "Julius Rosenwald," *Chicago Tribute*, Accessed from <http://www.chicagotribute.org/Markers/Rosenwald.htm>.
20. Lindermuth, p. 30.
21. Embree, p. 24.
22. Ibid., p. 27.
23. Embree and Waxman, p. 55.
24. Birmingham, p.103.
25. Chief officers of the committee which prepared the material on finance are: Fred McCuiston, Chairman; Horace Mann Bond, Vice-Chairman.
26. Julius Rosenwald Fund , *School Money in Black and White* (Chicago: Julius Rosenwald Fund), n.d.
27. *School Money in Black and White*.
28. Embree and Waxman, p.40.
29. Embree and Waxman, p. 53.
30. Nielsen, p.342.
31. Martin Morse Wooster, "Julius Rosenwald: The Case Against Foundation Perpetuity," *Alternatives in Philanthropy*, August 1997. Accessed from <http://capitalresearch.org/crc/ap/ap-0897.html>.

STRUGGLING WITH IMPLEMENTATION OF THE NO CHILD LEFT BEHIND ACT: MOVING ON WITH A NEW CHAPTER HIGH SCHOOLS

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Issues and problems in education as John Dewey pointed out are intertwined with the larger society and an ever evolving culture. Stanley Ivie in *On the Wings of Metaphor* discussed the challenges and opportunities of focusing on multiculturalism, ethnicity, and diversity so all pervasive in our era. Martha Tevis in a book review article discussed the role of the clan in family and child relationships during medieval times. George Stone wrote about building a great community in "Interdependence in Dewey's Theory of Community".

Search for Civility, Comity

For half a century, members of our society have been analyzing educational issues through educational theory and history. As we reflect on American education in retrospect and prospect, the social complexities reflected in an increasingly fragmented society warrant our attention. The Penn National Commission on Society, Culture and Society (1996-1999) identified three deficiencies that influence public behavior. First, failure of leadership in the continuing dialogue between and among constituencies and leaders. Second, fragmentation of communities in which race, class, ideology, ethnicity and special interests divide and subdivide rather than unify civic life. Third, a culture of intolerance expressed in the incivility, intolerance and ideological polarization that dominate our public discourse. The University of Pennsylvania was chosen as a center for the study, due to the educational philosophy and principles of its founder Benjamin Franklin. President Dr. Judith Rodin, challenged 48 scholars, political leaders and shapers of public opinion to address the polarization, oversimplification, and isolation from important cultural and intellectual traditions that are increasingly characteristic of contemporary social and political discourse. The John C. Stennis Center for Public Service stresses Building on Common Ground to balance debate with dialogue in Congress. The center developed a program for Congressional Staff Fellows. The focus of the program was on balancing debate with dialogue both within Congress and within our society. Roundtable discussions center on Dialogue, Common Language and Understanding; Institutional Structure and Partisanship; Personality, Politics and Policy, and Citizen Engagement. Dealing with the blame game, politics of personal destruction, and incivility, the Stennis centers seeks a shared framework of trust and understanding built and renewed through dialogue essential for effective governance. Efforts to deal with our social

fragmentation that infiltrates all institutions within society and our world.

Litigation

Trumbull (2005) notes that at a meeting in Chicago representatives from 900 unions worldwide coalesced around a common idea-turn up the pressure on Wal Mart globally to boost pay and benefits. Rich poor gaps persist in the global community as in our country. Bencivenga (2004) finds lawsuits and litigation lead public and private school administrators to rely on a mass of rules and regulations interpreted by attorneys.

Law suits in the corporate sector are a major social cost. Wal Mart, IBM, Exxon Mobil as other corporations face a mass of lawsuits while small corporations like AERT in Springdale, Arkansas must set aside money for lawyers to defend companies against litigation mania. Lawsuits in education are costly, time consuming and create a climate of caution. Decisions at all educational levels must take into account possible areas of litigation and efforts for risk avoidance.

Search for Civility and Coping With Litigation in Education

Occasionally a major publication has an article on pupil rudeness, incivility and dysfunctional behavior in our schools. Teachers report untold infringement on their human dignity, and professional status. Pupils behavior in many of our schools is obscene. Parents lawsuits in defense of their children and against teachers and schools pervade our educational system. Ask teachers in your classes about changes in pupil behavior over the last ten years, and responses may indicate a universal agreement of continual decline of civility and comity. From one room school systems of yesteryear to large school systems of our time, we have seen conflicts in the larger society reflected within our school systems. The No Child Left Behind Act, a good faith attempt to close the achievement gap in schools, is being confronted with societal social fragmentation and growing state litigation against the federal government for increased funding to deal with the multitude of challenges educators face in schools.

Goals 2000

Goals 2000, developed during Presidents Bush and Clinton, was a major effort to improve public education at all levels to assure all children have an adequate education. The Military, Corporate Sector, Business and Industry leaders all called for improving educational achievement levels. Pope (2005) reported on the

National Commission on Writing findings that states spend an estimated 211 million dollars annually on remedial writing, sometimes spending workers to \$400 per employee classes. The commission noted that poor writing not only befuddles citizens but also slows down the government as bureaucrats struggle with unclear instructions or have to redo poorly written work. Most major universities have remedial programs for reading, writing and mathematics. Business and industry spend billions of dollars for employee education. The challenge is clear but the solution in increasingly complex educational environment is proving difficult. NCLB Act has detailed, extensive provisions for transferring students to successful schools, as well as penalties for non compliance with the act.

The No Child Left Behind Act, began with a bipartisan Congressional effort, degenerated into politics and with an increasing number of state protests and litigation over that act's implementation. However, the act has proven effective in generating widespread interest in school effectiveness in closing the achievement gap for disadvantaged and at risk students. It has further proven effective in state efforts to improve student achievement at all educational levels. Simpson (2005) reported on Spellings defense of the act noting that in the past, the performance of subgroups, such as minority, low income and special needs students would be treated with statistical averages. The nonpartisan Education Trust found in 2003 that about six of 10 African American and Latino fourth graders could not read at the basic National Assessment of Educational Progress. National, African American and Latino 17-year-olds read and do math at roughly the same level as white 13 year olds. This leads to high levels of drop-outs. Spellings noted that lawsuits designed to weaken the NCLB have generally been unsuccessful and said that states that show results and willingness to work with her will be gratified and that all children deserve a change to live a life of opportunity (Simpson, 2005). A large number of states are contemplating dropping out of the NCLB Act, but state education officials are committed to improving education at all levels.

In Arkansas as in other states, educational litigation is a continuing process. Lindseth (2004) reports on a new breed of school finance litigation seeking to prove funding for education is inadequate. Over thirty states have had education adequacy lawsuits initiated. States respond by noting student achievement progress, while litigants find educational facilities, highly qualified teachers, and school funding remains inadequate. Some litigation on desegregation with Federal Court monitoring has been a continuing process for over thirty

to forty years in some school districts. Pascopella (2005) reported on over 80 out of 150 school districts that have adopted resolutions opposing the NCLB Act on the basis of lack of funding as well as keeping local control in the "live free or die" state of New Hampshire.

Reports and Surveys

Various studies have been made of the NCLB Act. The National Center for Research on Evaluation, Standards and Student Testing surveyed "first generation" accountability systems of seven states and two large school districts, all of which had sanctions for failure to meet the NCLB standards. Findings suggest penalties will not solve the problem of failure to make "adequate yearly progress." The report recommends states and districts commit themselves to long term, comprehensive reform efforts that concentrate on attracting and retaining quality teachers and administrators (Your School and the law, 2005).

The National Conference of State Legislatures in 2005, after a ten-month study of NCLB, called the legislation flawed, unworkable, convoluted, and unconstitutional since it usurps state and local control of public schools. States seeking to opt out of the act were given authority to use their state standards, if stringent enough to comply with NCLB (AASA OnLine, 2005; Education Reporter, 2005, NCSL News, 2005, Dillon, 2005). Essential recommendations of the report are:

1. Remove obstacles that stifle state innovations and undermine effective state programs working before passage of the act
2. Fully fund the act and provide states with the financial flexibility to meet its goals
3. Remove the one-size-fits-all method that measures student performance and encourage more sophisticated and accurate systems that gauge the growth of individual students and not just groups of students
3. Recognize that some schools face special challenges, including adequately teaching students with disabilities and English language learners. The law also needs to recognize differences between rural, suburban and urban schools.

NCLB Constitutionality

McColl (2005) noted that there is a justification for federal intervention in state school issues under the spending clause of the constitution "to provide for the general welfare". However, spending clause legislation depends on clarity of purpose and the NCLB's guidance to the states was not clear. McColl notes that by February 2004 the Department of Education had issued 29 guidance documents, 20 letters to chief state school officers and 500 letters to various state and local offices. McColl notes that states may not be subjected to

coercion by the Federal Government. Providing funds for implementation of the NCLB may be viewed as coercion not inducement. Ninety-four percent of all local agencies receive Title 1 funding and withdrawal of funds for non-compliance with the acts provisions even for minor infractions could be seen as coercion. The Supremacy Clause in the constitution gives the Federal Government power to set the condition for NCLB funding. McColl concludes by noting that if NCLB is challenged in the high court and if it ruled that NCLB was an unconstitutional usurpation of state powers, Congress could draft a contract that clearly describes the conditions, is not coercion, but induces states to participate. States rights and the prerogative over educational issues are constitutionally protected. However, efforts to close the achievement gap for disadvantaged, at risk students may override constitutional issues. Margaret Spellings, Education Secretary, is responding to NCLB critics by allowing more diversity in meeting the law's requirements while not weakening the fundamental accountability to improve educational results.

Baird (2005) notes that additional litigation for NCLB will be the phrase "to the maximum extent possible," in the *Individuals With Disabilities Education Improvement Act* of 2004. Baird foresees litigation in the next 5 to 10 years that argues that alters the free appropriate education standard. The 2004 Disabilities Act also includes the words "further education." A student might have an individualized education program that lists as a goal "to help the student attend a college of his or her choice." Baird's finds wording in legislative acts may be grounds for lawsuits for years to come. The NCLB Act spells out requirements in such detail that it is open to litigation.

Trotter (2005) noted that in court papers filed June 29, 2005 a U.S. District Judge in Detroit was asked to dismiss a lawsuit claiming the U.S. Department of Education's implementation of the sweeping 3 ½ year of NCLB violates the statute's ban on placing "unfunded mandates" on states and districts. The Federal government is challenging lawsuits against the NCLB.

1. States and school districts can be required to spend their own money to comply with NCLB if they accept federal funds under the act.
2. The federal government challenges whether the National Education Association and its affiliates, and nine school districts have the legal standing to sue on behalf of the states and districts across the nation.
3. The "unfunded mandate" claimed by plaintiff's that forbids and officer or employee of the federal

government to mandate a state or any subdivision thereof to spend any funds or incur any costs not paid for under this act is rejected by the Justice Department. Arguing that Congress imposed as a condition of federal aid to states and districts that they meet the law's obligations, which could entail spending their own money.

4. The federal government justice department argues that the purpose of the NCLB acts provisions is to hold states and school districts that accept federal money accountable for achieving improved educational results.

NCLB—A Work in Progress

Feller (2005) reported on a potentially major policy shift as Margaret Spellings showed support for letting states change how they score student progress. The change will provide for "growth models" one that measures academic growth as students move through the grades rather than how current students perform compared with last year's students on math and reading tests. The issue is vital to schools that receive Federal poverty aid but don't make "adequate yearly progress," for two straight years. Penalties for such failure have been a source of contention for states. Spellings has turned the issue over to a committee to study the issue. Whatever the conflict and controversy over the extensive provisions and penalties of the act, it has led to increased understanding and awareness of educational issues particularly the complexity of the educational enterprise in the United States. Behind the litigation from teachers unions and states, there is general agreement that improving educational outcomes is important to society and democracy. Few countries in the world seek to meet the needs of minorities, legal and illegal immigrants, disadvantaged and at risk students as the United States. Jacobson (2005) notes that many educators would rather see the NCLB Act fixed rather than scrapped altogether. Margaret Spellings is responding to critics' suggestions and is modifying the act to meet their needs, but working to hold the line on educational accountability and closing the achievement gap.

The Future

Parental involvement, developing a greater community with shared values, and trust in our fellow citizens are essential to the preservation and continuance of a democratic society. Teachers are faced with pupils who have yet to learn the basics of human decency, which were the basic ingredients in our one-room schools of the past. The No Child Left Behind Act will exacerbate the problems that teachers face and cause the schools to fail to fulfill their mission. The degeneration

of bipartisanship into divisiveness and blame-games is the real challenge to the No Child Left Behind Act. Those blame games reflect the cultural and political conflicts within the larger society of which the schools are the victims.

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**PEDAGOGY AND ON-LINE TEACHING: RADICAL OR REACTIONARY,
ANALYTICAL OR SUPERFICIAL?
(OR, HOW MANY DICHOTOMIES CAN DANCE ON THE HEAD OF A MOUSE?)**

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Six years ago my institution began a high profile effort to reform its teacher education programs. That effort included, among many goals, two which caused some conflict in the College of Education. One goal was to redesign graduate methods courses so that students didn't just read and hear about "best practices," but would actually experience them in a classroom where there was active learning among students, where the professors actually modeled the teaching strategies under investigation, where students practiced them and instructors coached them on their uses, where instructors actually visited the classrooms of teachers in their classes to offer onsite modeling and coaching. This was, as I said, a goal, albeit an ambitious one, and one where we have made predictably little progress. In addition to using "state-of-the art" pedagogy, another goal was to use state-of-the technology to enhance our programs. Curiously, some of the instructors who jumped on the technology bandwagon were among the most traditional teachers on our faculty, and some quickly found ways to convert their old lecture-only delivery system to the Internet delivery system. When they attempted to do this with their methods classes, some of us objected that it did not represent what we were trying to accomplish with our reform efforts. One instructor responded that since he did not use what we considered "best practices" in his face-to-face methods classes, he didn't see why he should be expected to use them in an Internet class.

Several dichotomous ways of thinking about the two elements of our reform efforts emerged, at least for me: I sometimes thought of the two sides of this reform initiative as "best practices" versus "traditional," or constructivist versus receptive epistemologies, participatory versus authoritarian, or simply active versus passive. It is curious that I (and many of my colleagues, I think) came to think of Internet teaching as merely an alternate delivery system for traditional receptive pedagogy, since our own PT3 grant, which made much of our technology initiative possible, suggested otherwise. It claimed that technology would be the tool by which teacher education would be completely transformed at our institution to include a focus on "higher order reasoning and problem solving skills." Indeed, we proposed that these new technologies would "challenge existing paradigms." One of my young colleagues, Dr. Chris Miller, recently wrote a dissertation on the potential of Internet teaching to fulfill the person-centered educational ideals of Carl Rogers,

and his argument has, in my opinion, considerable merit. What all of this suggests to me is another division within the technology branch of our reform efforts between what we might generally call constructivist versus receptive uses of technology in education.

Even more importantly, it all suggests to me that there are some pretty important questions for us to examine about how new instructional technologies might support or undermine progress toward our educational goals. Unfortunately, on my campus a dialogue about those questions has been almost non-existent, or at least absent from policy discussions and decisions. Functionally, it seems to me that we have tended to operate on one underlying principle: Digital technology is good, therefore any increase in its use is good (without regard for *how* it is used).

I see this in public schools as well, where televisions with Channel One programming and telephones were brought into the classrooms without any discussion of their potentially negative consequences. Now I hear teachers in some schools complaining that instruction is constantly disrupted by phone calls. Indeed, I've observed in schools where the best thing they could do to enhance instruction might be to remove an older technology—the PA system, which I've seen interrupt instruction as many as eleven times in one hour.

Of late I've been sampling books on our library shelves to see what insights are offered on these technology issues and to see what our students may be reading about them. I must say I've come across a wide range of both perspectives and depth of analysis. Some reflect a celebratory attitude toward technology in education worthy of Elwood Cubberly, while others see it as a completely neutral tool that can be used positively or negatively. And, of course, some see it as inherently destructive of the historical goals of education, indeed destructive of the culture itself.

I suspect that the great ambitions we have for technology may be no where celebrated more exuberantly than in Judy Breck's book, *Connectivity: The Answer to Ending Ignorance and Separation*. The title is intended as neither ironic nor hyperbolic - the author believes that there remains one big, but achievable step before ushering in a new world order - the providing of everyone on the planet with an Internet-connected handheld computer. She writes, "I am convinced that the woes of illiteracy and ignorance will dissipate in a fully connected world because the

connections into the meshed nets include linkages to a vast virtual storehouse of the common knowledge of humankind.... Doing so will virtually erase the degrees of separation across which develop ignorance, misunderstanding, tyrannical control, and more recently, the digital divide.” (p. 3) She characterizes ignorance is something that *develops* - that in itself is a curious construction - but then she adds that it develops because of degrees of separation.

I confess that I find this a bit hard to believe because my world is filled with people with whom there are no degrees of separation, but we still don't like, respect, or value each other. I actually like my neighbors and most of my colleagues, but if bumping into them in the hall or on the sidewalk every day won't connect us, I doubt that giving us each a handheld computer will do the trick. Ms. Breck seems to believe that digital connectedness will somehow remove all social barriers, even heal the human condition, our existential aloneness, but I, for one, think that is ludicrous. I have sat in churches completely surrounded by good folk who are culturally and socially and religiously almost just like me, and yet felt so separated I came to suspect I was from a different planet.

Not many writers go to the utopian extreme of Ms. Breck, expecting new technologies to save our world, but many do believe that these digital technologies can save education. In *School's Out: A Radical New Formula for the Revitalization of America's Educational System*, Lewis J. Perelman argues that technology will save education, but will do so by destroying schools. He echoes many of Ivan Illich's criticisms of institutionalized schooling, but he offers us technological alternatives that Illich could only have imagined when he published *Deschooling Society* in 1971. Like Illich, he believes that schools undermine the intellectual self-sufficiency of learners, serve mainly to perpetuate themselves, and ultimately do more harm than good. In the end he proposes a process of change that involves bypassing schooling, privatizing educational opportunities, and putting capital into new, non-school related learning ventures. He does not see digital technologies as tools to improve schools, but as replacements for them. Given that, Perelman is quite critical of many of his fellow technology advocates who seek to use technology to reform schools. His general philosophical orientation seems to be to the left - identifying with earlier critics like Jonathon Kozol, George Leonard, and John Holt.

From the literature I've been reading, it would appear that the technology-driven school reformers that Perelman criticizes are the loudest voices out there. Our

library's bookshelf is filled with books claiming that schooling can be reformed and that digital technologies offer the means to do it. In *Empowering Teachers with Technology*, Michael T. Romano admits that earlier technologies did not live up to their potential for educational transformation, but believes digital technologies still can. He is clearly closer to the mainstream of educational discourse, though, as his title suggests, he seems to lean toward progressive educational assumptions.

Johnston and Cooley's book, *Supporting New Models of Teaching and Learning Through Technology* takes a similar tack, advocating models that encourage "engaged learning" and authentic problem-solving, and arguing that new digital technologies make those goals more attainable.

In *Restructuring Schools with Technology*, Linda Knapp and Allen Glenn similarly believe that schools can be reformed through technology, but their assumptions align more closely with traditional schooling - with an emphasis on set curricula and standard assessments.

Kent and McNergney's book *Can Technology Really Change Education: From Blackboard to Web*, despite its skeptical title, offers hope that digital technologies can change schools for the better, but that hope is balanced against a historical context in which most technological innovations don't. The authors are aware of Larry Cuban's work in this field and explore not only digital technologies but the missed educational potential of radio and television as well.

Harold Wenglinsky is more direct about the connections between technology and the purposes of schools and writes directly about the use of technology to support didactic versus constructivist pedagogies. In his book, *Using Technology Wisely*, he writes that technology "is inherently neither good nor bad, but its value depends upon how it is used. If used in a constructivist fashion, it is a useful tool; and if used in a didactic fashion, it is worthless, or even destructive, burying students in the 'drill-and-kill' model that turns all but the greatest of automatons off learning." (pp. 9-10)

Of course there are writers who see new digital technologies as neither good nor neutral, but rather as inherently counter-productive to the purposes of education and schooling. Todd Oppenheimer's book on the subject carries the provocative title, *The Flickering Mind: The False Promise of Technology in the Classroom and How Learning Can Be Saved*. He believes that while digital technologies have the potential enrich education, they have an even greater

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potential to subvert it. He gives an example of a social studies class where students were producing PowerPoint presentations about traditional social studies topics, but spent so much time making glitzy graphics that their actual engagement with the content was severely diminished. He writes, "One could say that in the realm of education, technology is like a vine -- it's gorgeous at first bloom but quickly overgrows, gradually altering and choking its surroundings." (p. xiv) This is actually one of the most useful metaphors for technology in education that I've come across, but, as a native of the deep South, I would modify its name from the generic vine theory to the more specific and metaphorically richer "Kudzu theory" of technology in education.

Technophiles in education often talk about the importance of computer skills for prospering in the future, but Oppenheimer argues that there are other qualities and skills needed that may have little to do with digital skills - for examples, "a rich inner life, strong values and work habits, broad knowledge, the capacity to observe and think critically, a fertile and flexible imagination, and some feel for the art of discussion." (p. xix) Sometimes these goals of education get lost under the digital kudzu. What we must keep at the forefront are, he argues, what he calls the "enlightened basics." Oppenheimer seems to identify fairly strongly with conservative side of American educational discourse, but with a healthy skepticism of standardized test scores and superficial accountability measures.

My favorite writer on the critical side of technology in education is our old friend Neil Postman, of *Teaching as a Subversive Activity* fame. As you may know, Postman changed philosophical horses more than once in his career, but I don't hold that against him since I have done so as well. In *Amusing Ourselves to Death*, *The Disappearance of Childhood*, and *The End of Education* Postman wrote colorfully about the potential of new technologies to undermine the best intellectual foundations of our culture. He was much more concerned about television technology than digital technologies, but he argued emphatically that no technology is epistemologically or axiologically neutral. Referring often to Marshall McLuhan's adage, "the medium is the message," Postman argued that media technologies of the late twentieth century were redefining for our culture what it means to know and what kind of knowledge is most valued.

Its effect is, he argues, fundamentally destructive. A democratic society requires an educated populace to make good decisions, and an educated populace that can

make good decisions is one grounded in rational discourse of the kind advocated by Socrates and made possible on the large scale by the invention of the printing press. Postman is often seen as a technophobe, but he was in fact, completely sold on the cultural contributions of that particular technology - the printing press. The printing press, he argued, not only created mechanisms for mass communication, but its very nature created an epistemology that came to dominate even formal oral discourse. He writes,

Almost all of the characteristics we associate with mature discourse were amplified by typography, which has the strongest possible bias toward exposition: a sophisticated ability to think conceptually, deductively and sequentially; a high valuation of reason and order; an abhorrence of contradiction; a large capacity for detachment and objectivity; and a tolerance for delayed response. (p. 63)

The inherent epistemology of the printing press eventually ushered in what Postman calls "the Age of Exposition," an age when even average citizens could stand for hours at the Lincoln-Douglas debates listening to and comprehending remarkably complex and subtle arguments. Not surprisingly, he argues that radio and television have their own inherent epistemologies which make different demands upon us, demands that ultimately undermine public discourse and lead us down the path toward a "brave new world." Television, he says, has brought about the end of the Age of Exposition and brought us the "Age of Show Business." Television is at its best when it is nothing but entertainment, and at its most dangerous when it aspires to serious discourse. Dangerous because it supplants serious discourse with entertainment and leads us to believe that this entertaining substitute for discourse is discourse. We become so enculturated to entertainment that we lose those abilities fostered by the printing press that are essential to the pursuit of knowledge.

In a moment I want to reflect a bit more on Postman's arguments and consider their implications for digital technologies, but first let me offer some general observations about the literature I've mentioned so far. It is for the most part conceptual, rather than scientific, and it ranges from essays that seem completely naïve of the social context of education to the profound, calling upon us to reflect upon our deepest assumptions about the culture, technology, and education.

In addition to this broad and varied conceptual conversation that seems to be going on in the literature of technology and education, there are of course,

scholars exploring very specific questions in more rigorous theoretical and scientific ways. In Bromley and Apple's book, *Education/Technology/Power: Educational Computing as a Social Practice*, they include a number of more rigorously scholarly pieces, such as "The Mythic Machine: Gendered Irrationalities and Computer Culture" by Zoe Sofia and "Control and Power in Educational Computing," by Peter H. Kahn, Jr. and Batya Friedman. Nigel Blake and Paul Standish have also assembled an impressive set of essays in *Enquiries at the Interface: Philosophical Problems of Online Education*. Elsewhere Apple, Bromily, C. A. Bowers, Sherry Turkle, and Seymour Papert have written oft-cited scholarly pieces exploring the cultural foundations of technology and education.

The curious thing to me is that when we have discussions of technology and education at my institution and across institutions in my state, almost never does any of the literature, popular or scholarly, come into play. I find myself tempted to say that our discourse is so shallow that we never get to the more serious questions the scholars are trying to answer, but in truth, I'm not sure there is any discourse at all ... which brings me back to Postman and questions he raises for me about the shallowness of my own teaching.

I used to complain about daytime talk shows like "The Phil Donahue Show," which often explored serious issues of the day, but in an unscholarly, superficial way. After watching what is on in the afternoons now, I look back to Phil Donahue's level of sophistication with nostalgia. I sometimes like to complain that the popularity of today's mindless daytime talk shows is a serious indictment of our schools. If our schools nurtured our minds the way that I think they should, such programming would be at most a tiny morsel on the fringe of cable TV, not the meat and potatoes of daytime viewing.

I would like to say, on the other hand, that among America's intellectual elite in the universities and public schools, our dialogues are models of rational discourse, looking at evidence, articulating assumptions, stepping outside our own biases to find an objective place to stand. I would like to be able to say that ... with a straight face ... but in truth, when it comes to the pedagogy of higher education, I find little or no discourse at all.

I get the feeling from the limited conversations on our campus that we think in terms of a simple dichotomy between the pro-technology people and the anti-technology people. Pro-technology people seem to be people who enthusiastically embrace all things digital and welcome whatever they bring to instruction. The

anti-technology people are everyone else. This is to me a curious division of categories, because it places most of our most technologically trained and skilled faculty in the anti-technology camp. Why? Because they do not enthusiastically and uncritically embrace all things. If we were a bit more careful in our analysis we might decide that our situation is better characterized not as a dichotomy, but as a continuum that extends from ludites to techno-fundamentalists with a remarkable degree of variation in between.

A dichotomy that I often fall into myself, as I mentioned in my introduction, involves assuming that face-to-face instruction is active and socially dynamic and fosters higher order thinking, while Internet classes are passive, socially isolated and mostly about dissemination of information. I realize this defies what all of the technophiles say about new paradigms available through technology, but from my own experience with PD on our campus and reports from students about our Internet classes, I continue to suspect that most are little more than digitized correspondence courses.

Though quick to criticize others, my reflections upon this have led me to some curious observations about my own teaching, about Postman's critique of our culture, and about the possibilities of the Internet. As a teacher, I like to think there is a fairly strong element of the Socratic in my work. Although I lecture, those lectures are very informal and interspersed with a variety of questions, challenges, and spontaneous arguments from around the room. I like to think that my classes foster the kind of serious discourse Postman celebrates from the Age of Exposition. But I suspect that my teaching actually includes enough heavy doses of southern storytelling, off-the-cuff humor, and evangelistic theatrics to appall any real Socratic teacher. In truth, I take pride in taking difficult philosophical concepts and making them not only accessible, but sometimes entertaining to my students. And therein lies a troubling question. Have I, in the course of making the material I teach accessible, trivialized it, converted it into entertainment, made myself into a latter day Phil Donahue, and unwittingly joined the dark side?

I became cognizant of this question, curiously enough, last fall when I taught a seminar on philosophy of education by Internet. Determined that this would be more than a high tech correspondence course, I used a variety of strategies to get students reading, writing, and discussing (through Blackboard software) with each other the issues at hand, and I just about worked myself and the students to death. In the midst of that, I had a shocking realization. It occurred to me that my students

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ANALYTICAL OR SUPERFICIAL?**

and I, thanks to the Internet, had returned to Postman's Age of Exposition, relying entirely on the written word for our discourse. All of the virtues of the print media that he celebrated were more evident in my Internet class than they would ever be in my face-to-face pseudo-Socratic class.

This realization wreaked havoc on some of my favorite generalizations. I have tended to view Internet classes as, at worst, a "delivery system" that does nothing more than transmit information, or I have viewed them as potentially (but rarely) useful tools for more transformative pedagogies of empowerment. What I have not seen them as is potential bulwarks of the perennialist, Thomist, Aristotelian pedagogies that focus on higher order reasoning and traditional content. Ironically, in some significant ways current digital instructional technologies return us to the nineteenth century pedagogical situation. Rather than ushering in a new paradigm, they may powerfully reaffirm one of the oldest ones - and one that I find rather appealing.

If I am right about this potential, it may be a short

lived one, because it relies on the fact that the so-called graphic based Internet remains mostly textual and the student and teacher dialogues on instructional software like Blackboard and WebCT remain almost exclusively textual. If, on the other hand, podcasts or live audio/video become the norm for teachers and students alike, Internet classes may move from the nineteenth century's Age of Exposition to the twentieth century's Age of Show Business and become subject to all of the hazards that Postman warns us about.

Is Internet teaching epistemologically locked in, the way Postman argues TV is, or is a more neutral, more versatile tool that can be adapted to different pedagogies? Both are questions that demand the attention of universities if we are at all serious about our teaching. Are we serious about teaching? Or are we merely concerned with enrollments and revenues? Those questions invite even more questions and imply even more dichotomies. In light of the what I see and hear in the profession, I will just say that I remain, not optimistic, but hopeful.

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MAKING GOOD LESSONS GREAT: INCORPORATING MULTIPLE INTELLIGENCES AND CREATIVE THINKING INTO EVERYDAY LESSON PLANS

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When teachers have good lessons and activities for their students, are the teachers satisfied? Why can't the lessons and activities be great lessons and activities? Teachers now have a wide range of ability levels in their classrooms and are often forced to focus on one level, which leaves the other ability levels to fend for themselves. This practice is unacceptable and it can be rectified all in one lesson plan.

Classrooms are filled with students who are intelligent, but intelligence comes in different forms. These intelligences are not always reached with typical ways of teaching. Dunn (1990) states that if a student is not learning in the way a teacher teaches, then it is the responsibility of the teacher to teach in the way the student learns. Utilizing the principles of Gardner's Multiple Intelligences is one avenue of for teaching the way students learn (Gardner, 1983). Bruetsch (1998) reports that designing lessons to incorporate all eight intelligences is a challenge for educators. Students deserve the best education that they can get. With just a little more preplanning, teachers can improve the lesson delivered to every student in the classroom.

Because it is important to understand the different avenues that educators can use in their teaching, this paper reviews Bloom's Taxonomy, creative thinking skills, and Gardner's Multiple Intelligences (Gardner, 1983), and discusses changes that can be made lessons or activities to make it better. Good, solid lessons are presented, but those lessons can be made better by determining what must be done to include more of the eight intelligences, as well as higher level and creative thinking skills.

Bloom's Taxonomy of Educational Objectives

Bloom's Taxonomy is usually taught early in teacher education programs. Professors encourage teacher candidates to incorporate this into their lessons and many teachers try to include higher level thinking skills into their everyday activities. Knowledge and comprehension levels are overwhelming present in lesson presentations. The higher levels of application, analysis, synthesis, and evaluation are not as evident in typical lessons and including these levels takes somewhat more planning. For a good review of Bloom's Taxonomy, see the information given at <http://www.stedwards.edu/cte/resources/bwheel.htm> (St. Edward's University, 2003).

Creative Thinking

Creative thinking should be included in lesson plans often. One model for teaching the skill of creative thinking involves fluency, flexibility, originality, and elaboration. Fluent thinking is the mental flow of ideas and thoughts; additionally, it is opposite of a concept in cognitive psychology called functional fixedness. Functional fixedness is defined as one's tendency to perceive the use of objects as fixed and immutable (Myers, 2004). Fluent thinking defeats functional fixedness, because it is the ability to produce a plethora of creative ideas. Fluency tasks cause the learner to search his or her storehouse of knowledge and experiences for all possible responses. Promoting fluent thinking is advantageous because the more responses that are produced, the greater the likelihood of producing an original idea or producing a satisfactory solution. Fluency leads to creating several ideas. Brainstorming and making lists are ways of becoming more fluent. For example, a teacher could have students list as many uses as possible for a soda straw. This allows students to think outside the box and overcome functional fixedness.

Being flexible is one way to sharpen one's thinking skills. Flexibility requires a variety of thought categories and the ability to shift from one category to another to generate more ideas. For example, an educator could have students use the word "light" and its different meanings to come up with as many sentences as possible.

Originality leads to clever and unique ideas; however, it is difficult to define, as everyone has his or her own opinion of what it means. It is not very common. The most original idea can naturally be produced or it can come when learners are pushed for one last response. For example, students are told to think of how the world would be different if people had two heads, or if the grass was pink instead of green.

Elaboration is the process of building on ideas by expanding them, adding details, and refining them. It is a creative thinking skill, because the learner is required to ask more questions. You can elaborate by changing the sentence "I walked home" to "I peacefully sauntered down the rough sidewalk all the way to my cozy house." Elaboration and originality are when a simple doodle is elaborated by lines or letters. The more

elaboration is used, the more complex and creative the doodle becomes. An example of elaboration is having students answer the following question: How can you combine a chair with a can opener? What would it do?

Multiple Intelligences

Another thing to consider when preparing lesson plans is the need to incorporate multiple intelligences. Gardner (1983) defines them as follows:

1. Linguistic intelligence has to do with verbal abilities, and those who possess great amounts of this kind of intelligence tend to be very good at writing, reading, speaking, and debating. Many journalists, teachers, and poets find themselves gifted with a high degree of linguistic intelligence. Because conventional IQ tests place a great deal of value on linguistic abilities, a person who is linguistically inclined usually is considered to be very smart. The more linguistic person often has and uses an extensive vocabulary and tends to be particularly skilled with word games and semantics.
2. Logical-Mathematical intelligence involves one's ability to manipulate numbers, patterns, and logical reasoning. They also score high on IQ tests. Those who are naturally gifted in logical-mathematical intelligence are often the greatest scientists, mathematicians, and philosophers. On a more practical basis, you need logical-mathematical intelligence to successfully cope with balancing a checkbook or grasping the significance of the national debt.
3. Spatial intelligence gives one the ability to think in vivid mental pictures, re-creating or restructuring a given image or situation. Those who are gifted spatially can often look at something and instantly pinpoint areas that could be changed to improve or alter its appearance. Highly spatial professions include architecture, drafting, and mechanical drawing. In almost any given situation, those with spatial intelligence have the natural ability to see what something *could* be as easily as what it is.
4. Musical intelligence expresses itself through a natural rhythm and melody, and one who is gifted in this area often seems to live as if life is set to music. Although one may not have "an ear for music" or "perfect pitch," he or she can still possess a great deal of inherent musical appreciation ability. These people may need music in the background when they are working, and they find themselves tapping their feet almost subconsciously. If one is high in musical intelligence, he or she may listen to music more analytically than most, appreciating the nuances others may miss all together.
5. Bodily-Kinesthetic intelligence reflects a high degree of ability in bodily movement or physical activity. This includes those who can skillfully use their hands, such

as surgeons or mechanics; those who so beautifully bring art to life, (actors, and artists) and those who vigorously pursue a blend of physical activity and mental strategies, (athletes and coaches). It is not often valued as a way of being smart. Sometimes a gifted athlete who cannot be as successful linguistically as another is accused of being a "dumb jock."

6. Interpersonal intelligence affords those who have it the gift of understanding, appreciating, and getting along well with other people. This intelligence is not usually measured in the traditional academic setting, and those who possess it often find themselves in trouble for using it! These people have a sixth sense when it comes to reading another person. They can almost always tell when something's wrong, even if no words have been spoken. Those who need a friend are quickly drawn to the person with interpersonal intelligence. Professionals that would benefit from this type of intelligence would include psychologists, psychiatrists, social workers, teachers, and ministers.

7. Intrapersonal intelligence is not always readily apparent in a person because it so often expresses itself in solitude. It is a natural gift of understanding our selves, knowing who and what we are, and how we fit into the greater scheme of the universe. Those who are naturally strong intrapersonally enjoy times of reflection, meditation, and time alone. They seem to possess a more positive self concept than most, and they don't rely on others' opinions to determine their life goals and aspirations.

8. Naturalistic intelligence refers to the ability to distinguish and classify plants, minerals, and animals, including rocks and grass. This type of intelligence also includes one's ability to recognize cultural artifacts, like cars or sneakers. Such professionals could include geologists and archeologists.

Lesson Planning

There are many formats to use for lesson planning. Whatever format is used, each lesson plan should include at least specific objectives, appropriate motivation, development or outline of a lesson (content or activities), procedures (varied methods to keep the lesson on track), materials and media, assessment, and provision for an assignment or homework. The format addressed in this paper utilizes multiple intelligences. The multiple intelligences lesson plan format is a unique form. This form helps plan units and individual lessons that easily and effectively incorporate the eight intelligences. If planning a *unit*, there will certainly be at least one activity for each intelligence, but all eight intelligences may not be used in just one *lesson*.

hundred twenty-three billion, four hundred fifty-six million seven hundred eighty-nine thousand]

Guided Activity: Work in your groups to complete the following questions.

1. Which digit is in the million's place in 123,456,789?
2. What is the place value of the 2 in 9,345,726?
3. Which digit is in the hundreds' place in 741,063?
4. The zero holds what place in 741,063?
5. In 123,456,789,000 what is the digit in the ten-billions' place?
6. What is the place value of the 1 in 190,234,567,895?

Now let's see what each group got for answers. *Ask a group for the answer to number one. Then ask if any group disagrees and show us why.*

Independent Activity: Hand out worksheet with these questions.

1. The earth is about ninety-three million miles from the sun. Write that number.
2. In the number 336,925,874,127, which digit is in the ten-millions' place?
3. In the number 336,925,874,127, what is the place value of the digit 4?
4. Which digit is in the hundred thousands' place in 658,325,974?
5. Use digit to write seven million, 43 thousand.
6. Use digits to write three hundred billion, one-hundred seventy-two million, nine hundred thirty-eight thousand, five hundred fifty.

Closure: Think about what we have learned today. Tell me a number that has digits in the billions. Tell me another one that is even bigger than the first one. Smaller? What is the largest number that has digits in the billions? What is the smallest number that has digits in the billions? What is that number minus one? I want you to think about something and tell me tomorrow. What is the largest number with digits in the billions + 1!

If time remains: Draw something that might be one billion or more miles away from you.

Modifications for Special Needs and/or Gifted and Talented

Special needs: Physical disability – have a buddy write his answers for him

Gifted: accelerate, see attached worksheet

Materials and Equipment needed:

guided activity worksheet, independent activity worksheet, independent activity for gifted

Assessment, Reflection, and Revision

Assessment of student learning: I will observe students as they are working in groups in guided activity and then listen to group answer. The students will do a peer assessment of the independent activity.

Reflective thoughts about lesson:

Suggestions for revision:

Appendix B

Subject: Social Studies Topic: The Common Good

Cognitive Objectives:

define the common good.

determine which rules, laws, & activities are for the common good.

Activities to Achieve Objectives:

1. Background Lecture
2. Small group activity determining common good rules and rules good only for a few
3. Small groups will write in their own words defining & describing the common good
4. Small groups will create rules to adopt for the classroom

Procedure

Lecture: Provide the information above to students while they are at their desks.

Move students into 3-person cooperative learning groups with the following roles: president, scribe, encourager

A. The president will appoint the other roles and make the final decision.

B. The scribe will record important information.

C. The encourager will make sure everyone shares and will identify interesting or important ideas.

Activities

1. Each group will be given a sheet that contains a list of 20 rules, laws, and activities.
2. In small group, they must decide which items are for the common good and which are for the good of only a few.
3. If an item is for the good of only a few, students should identify who benefits.
4. On the back of the sheet, each group will use their own words to define and describe the common good.
5. Groups will be given 15 minutes to complete this task.

Assessment

1. In small groups, students will be able to provide a written definition and description of the common good. I will look to see if their definition and descriptions on the back of their sheets seem to be in their own words and capture the concept of the common good.
2. In small groups, students will be able to determine which rules, laws, and activities were for the common good and which ones seemed to benefit only a particular group or individuals. Of the 20 that were listed, 12 were for the common good. If groups can correctly identify at least 10 of these, I will assume that they have grasped the concept.

Appendix C

LESSON PLAN (Using multiple intelligence format)

Descriptive Data

Subject Area: Math

Grade Level: 5

Unit Title: Place Value

Lesson Title: Place Value Through Billions

Unit Concept : We must know the basics of math if we are to advance to higher levels.

Lesson Number: 12

Lesson Topic or Overview: Place Value

Cognitive Goals and Objectives

Goals: To understand place value

Objectives:

After studying place value through billions, TLW identify the place value of given digit with 100% accuracy.

After studying place value through billions, TLW say the name of a number correctly.

After the lesson, TLW write a story using the information that they learned.

Affective Objectives

Students will begin to develop an appreciation for our natural resources

Interactive Objectives

To work constructively in a group

To develop group skills

Standards/Benchmarks:

NS 1.1: The students will communicate and understanding of the properties of number and operations.

NS 1.2: The student will demonstrate knowledge of numbers and numerical relationships to real-world situations.

Verbal-Linguistic

Talk about rain forest

After GA, individuals answer a question.

Identify place values

Write a story about what will happen when there is

Say the name of a number

only one rain forest left.

Visual-Spatial

Teacher puts number chart on the OH.

If time permits: Student draw something they think is one billion miles away.

Intrapersonal

What can we do to help the rain forest?

Intrapersonal

All the trees crowd up together and pretend we are the rain forest.

Work in group on guided activity.

Imagination Activity

WOOD, HUNT, AND JENKINS: MAKING GOOD LESSONS GREAT: INCORPORATING MULTIPLE INTELLIGENCES AND CREATIVE THINKING INTO EVERYDAY LESSON PLANS

Pretend to be a tree swaying in the breeze

If time remains: Student draw something they think is one billion miles away.

Logical-Mathematical

How big a number is the number of trees cut in the rain forest in a year?

Problem Solve: What digit is in the ___ place? What place is ___ in? How many commas ...?

How do we read the number of the number of trees cut in the rain forest in 8-9 years?

Closure:

Think about what we have learned today. What did we learn about the rain forest? We also learned about numbers in the billions place. Tell me a number that has digits in the billions. Tell me another one that is even bigger than the first one. Smaller? What is the largest number that has digits in the billions? What is the smallest number that has digits in the billions? What is that number minus one? I want you to think about something and tell me tomorrow. What is the largest number with digits in the billions + 1!

Independent Activity

Naturalist

Over 19 million trees in the rain forest are cut down each day.

What can be done to keep from destroying the rain forest?

Musical-Rhythmic

Everyone stand and wave like a tree in the wind.

Bodily-Kinesthetic

Everyone stand and wave like a tree in the wind.

Trees fall to ground when chopped down.

Preparation

Art Materials

Manipulatives

Visuals

Library Books

Props/Costumes

Science Materials

Tape/CD Player

Music Tape /CD

Video Tape

Overhead

guided activity worksheet

independent activity worksheet

Assessment

In Class

I will observe students as they are working in groups in guided activity and then listen to group answer. The students will do a peer assessment of the independent activity.

Presentation

Anticipatory Set

Who can tell me about the rain forest? What is important about the rain forest? What do some environmentalist worry about the rain forest? Let's all stand and pretend that we are trees in the rain forest swaying in the wind. What if I was a lumberjack and cut down one of you each day? How many days would it take before you were all cut down? (Go around the room cutting trees and students will fall to ground.) What if I cut two of you each day? (Trees stand up and go cutting again.) OK, let's all sit down. Well, did you know that over 19 million trees are cut down each day in the rain forest!

Procedure

Who can write that number on the board for me? Can you figure out how many tree would be cut down in a week? [133,000,000] how do you find the answer? [multiply 19 million by 7] Can you even imagine how many trees that is? What if we wanted to find out how many trees are cut down in a year? [multiply by 52] We will do that in a few minutes, but first let's think about past lessons.

We have talked in the last few days about numbers in the millions. What is an example of something that would number in the millions? [various answers such as population of NYC] OK, let's say the population of NYC is 329,468,898. What place value does the digit 4 have? [hundred thousand] What place value does the digit 2 have? [ten million] How many commas are in a number in the millions? [3] Look at this chart and let's add another group of three numbers to the number that we had for NYC, say 105,329,468,898. What do we call the group of numbers that we added? [billions] Following the same pattern that we have used for the other groups, what is the place value

for the digit 5? [billions] What digit is in the hundred billions place? [1] OK, now let's think about the rain forest again. How many trees are cut down in a year? [6,919,000,000]. How do you say the name of that number? [6 billion, etc] How many years of cutting at that rate before one hundred billion trees are cut down in the rain forest? [between 8 and 9 years] Can the rain forest withstand this amount of cutting for very long? How can we help with that problem? How can society in general help with that problem?

We are going to do some practice with numbers in the billions in our groups. I will give you a sheet to work together on and I will come by occasionally to see if your group needs help. (see attached worksheet) (see attached for independent activity) Additional independent activity: Write a story about the number of trees in the rain forest being destroyed each day, each week, each year. Elaborate on what will happen when there is only one rain forest left.

Closure

Think about what we have learned today. What did we learn about the rain forest? We also learned about numbers in the billions place. Tell me a number that has digits in the billions. Tell me another one that is even bigger than the first one. Smaller? What is the largest number that has digits in the billions? What is the smallest number that has digits in the billions? What is that number minus one? I want you to think about something and tell me tomorrow. What is the largest number with digits in the billions + 1!

Appendix D

Unit Plan Individual Lesson

Grade _____ Subject _Social Studies_

Cognitive

Define the common good.

Determine which rules, laws, & activities are for the common good.

Create rules to adopt for the classroom.

Describe life in a state of nature, no rules.

Evaluate cause and effect of rules and laws.

Demonstrate society without rules / laws.

Affective

Develop an appreciation for our rules & laws.

Interactive

To interact cooperatively with others.1.To perform a skit

Standards: STRAND 4: POWER, AUTHORITY, AND GOVERNANCE - Students will demonstrate an understanding of the ideals, rights, and responsibilities of participating in a democratic society.

PAG.1.1. Recognize and develop a concept of one's role as a participant in a larger community.

PAG.1.2. Demonstrate responsible citizenship and function as a productive member of the local, state, and national communities.

PAG.1.6. Practice roles, rights, and responsibilities as a participating citizen of a democracy through simulations, such as voter registration, elections, jury duty, and congresses.

PAG.1.8. Distinguish between the rights and responsibilities of the individual and the rights and responsibilities of the group.

Verbal-Linguistic

Background Lecture

Small groups will write in their own words defining & describing the common good.

Visual-Spatial

Small groups will create rules to adopt for the classroom.

Small groups will create visual symbols representing rules / laws.

Intrapersonal

Each student will write a descriptive paragraph of how common rules affect their daily life.

Each student will create a poster depicting civic virtue within the context of the common good.

Interpersonal

Small group activity determining common good rules and rules good only for a few

Imagination Activity - Anticipatory Set

Pretend to be in a state of nature. What is it like to have no rules & laws?

Listen to School House Rock's "I'm Just a Bill"

Logical-Mathematical

In small groups, create a diorama showing cause/effect relationships between rules/laws with the omission of those rules/laws.

Naturalist

Field trip/ quest speakers, either police or fire department, students will identify objects related to rules/laws

Musical-Rhythmic

Create their own song to promote rules for the common good

Bodily-Kinesthetic

Skit – each small group will create and act out a skit showing cause and effect relationships between rules/laws with the omission of those rules/laws.

Preparation

Art Materials

Sheet paper / poster boards

Manipulatives

Visuals

Road signs demonstrating rules and laws

Library Books

Props/Costumes

Science Materials

Tape/CD Player- For the School House Rock Song "I'm just a Bill"

Music Tape /CD

Video Tape-Option: Lord of the Flies

Overhead - Background lecture material

Presentation

Anticipatory Set - Imagination Activity - Pretend to be in a state of nature. What is it like to have no rules & laws?

Play the School House Rock Tape – I'm just a Bill.

Procedure

1. Lecture: Provide the information above to students while they are at their desks.
2. Move students into 3-person cooperative learning groups with the following roles: president, scribe, encourager
 - A. The president will appoint the other roles and make the final decision.
 - B. The scribe will record important information.
 - C. The encourager will make sure everyone shares and will identify interesting or important ideas.
3. Each group will be given a sheet that contains a list of 20 rules, laws, and activities. In small groups...
 - a. They must decide which items are for the common good and which are for the good of only a few. If an item is for the good of only a few, students should identify who benefits.
 - b. On the back of the sheet, each group will use their own words to define and describe the common good.
 - c. On a piece of paper, groups will create rules to adopt for the class.
 - d. On sheet paper/poster board, create visual objects to represent rules and laws for the classroom as well as for society.
 - e. Create a cause and effect diorama between society with laws and no laws.
 - f. Create a skit demonstrating society with laws and without laws.
 - g. Each group will create a song to promote rules for the common good.
4. Each student will write a descriptive paragraph of how rules affect their daily life
5. Field Trip / Guest Speaker: Invite a police officer or fireman to the class or take a field trip to the respective department.

Assessment

In Class

In small groups, students will be able to provide a written definition and description of the common good. I will look to see if their definition and descriptions on the back of their sheets seem to be in their own words and capture the concept of the common good.

In small groups, students will be able to determine which rules, laws, and activities were for the common good and which ones seemed to benefit only a particular group or individuals. Of the 20 that were listed, 12 were for the

common good. If groups can correctly identify at least 10 of these, I will assume that they have grasped the concept.
Group symbols: that each group has unique symbols for each type of law / rule.
Diorama – depicts the necessity of rules and laws by showing chaos without rules.
Each group member will participate in singing the group's song promoting rules for the common good.
Each student's descriptive paragraph will clearly identify rules that affect their daily live and describe the rules affect on their daily life.

Processing

Reflection is after the lesson has been administered.

Appendix E

Guided Math Activity

Suppose there are 123,456,789 frogs in one rain forest. Which digit is in the million's place in 123,456,789?
There are 9,345,726 mosquitoes beside the pond in a rain forest? What is the place value of the 2 in that number?
In one year 741,063 acorns fall from three trees which are very close together. How many acorns will fall in two years? Which digit is in the hundreds' place in this new number?
The students in Arkansas use 741,063 pieces of paper each day. The zero holds what place? What can you do to make this a smaller number?
Each year 123,456,789,000 pencils are sold in the United States? What is the digit in the ten-billions' place? Why do we use so many pencils? What can I do to make this a smaller number?
If the rain forest were to disappear, we would have a crisis with our water supply. If there are 190,234,567,895 gallons of water in Lake Maumelle right now, what can you do to help keep as much water as possible in the lake. What is the place value of the digit 1 in the number of gallon of water in Lake Maumelle?

Independent Math Activity

The rain forest is about ninety-three million miles from the sun. Write that number.
The number 336,925,874,127 is the number of rain drops you missed if the two rain forests were to disappear. Which digit is in the ten-millions' place?
The digit in the thousands place in the number 336,925,874,127 is how many men it takes to cut down a tree in the rain forest. How many men does it take?
The number 658,325,974 represents the number of leaves lost in a year when one tree is cut down in the rain forest. Which digit is in the hundred thousands' place?
Use digits to write seven million, 43 thousand. This is how many bugs live in 20 trees.
Use digits to write three hundred billion, one hundred seventy-two million, nine hundred thirty-eight thousand, five hundred fifty. This is how many trees I would like to save over my lifetime. How can you help me do this?

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USING WINNICOTT'S OBJECT RELATIONS THEORY TO ESCAPE FOUCAULT'S DISCIPLINING STRUCTURE: "GROWING" A PHILOSOPHY OF SCHOOL LIBRARIANSHIP

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In a recently published study on Ohio school libraries (Todd, Kuhlthau, & OELMA, 2004a; 2004b), researchers documented responses from over 13,000 Ohio students concerning school libraries and librarians' helpfulness to their learning. Using a Foucauldian lens to read Ohio students' responses reported in the study reveals that many school libraries and librarians illustrate the normalizing mechanisms Foucault describes in *Discipline and Punish: The Birth of the Prison* (1977), mechanisms that control the tension between power and knowledge. In my analysis, I focus on three points researchers in the Ohio school library study called "emerging issues": library instruction's problematic nature, students' interaction with the librarian, and students' access to the library and library resources (Todd, Kuhlthau, & OELMA, 2004b). I begin by explaining the Foucauldian power-knowledge tension the environmental conditions in some school libraries reflect, supporting this explanation with student voices recorded in the Ohio study. I then use psychoanalyst D.W. Winnicott's (1986; 1971) object relations theory to suggest a way to resist the disciplinary power exercised to normalize and control those who wish to enter (but don't), who enter, and who use school libraries. I posit that conceptualizing school librarianship as *establishing empowering conditions within a facilitating environment* (Winnicott, 1986, 1971) becomes the first act in resisting and in teaching children to resist institutional disciplinary power often exercised in school libraries. *Establishing empowering conditions within a facilitating environment* becomes the first step in creating a school library-place where children learn to think thoughts of no consequence, think and do nonsense—learn to live creatively (Winnicott, 1986).

Reading Foucault Reading School Librarians and Libraries

In *Discipline and Punish: The Birth of the Prison* (1977), Michel Foucault traces the history of a power-knowledge tension he sees at work within such institutions as schools, prisons, and hospitals. Foucault exposes how anonymous institutional powers normalize and control those within these institutions by employing disciplinary mechanisms of space, time, and movement, an exercise of disciplinary power that "presupposes a mechanism that coerces by means of observation" (Foucault, 1977, p. 170). This observation in turn subjugates the observed into objects of knowledge (p. 28). Ultimately, Foucault highlights the panopticon as

"the diagram of power reduced to its ideal form ... a pure architectural and optical system" (p. 205) that makes it "possible to perfect the exercise of power," to act "directly on individuals," to give this system "power of mind over mind" (p. 200), and to integrate this system into any function "(education, medical, treatment, production, punishment)" thereby intensifying any apparatus of power (p. 206). A trap of visibility (p. 200), the panopticon is an all-seeing, all-knowing eye.

In spite of one's tendency to perceive the school library as a self-contained, autonomous, reliable place, a place safe for ideas investigation, studying the institutional structure in which school libraries are located in light of Foucault's text, one can see how school libraries and librarians are in part locked within, bound to and by the school's, school system's, and/or principal's disciplinary power and mechanisms that coerce through observation. In many schools, students have little freedom of movement when it comes to entering and using the library, for censors including principals, librarians, teachers, other students, and software contain them while the library and librarian act as censorship guardians. Focusing on setting and the *academic librarian's* image derived from setting, Hart, Banes, and Jones (1996) poignantly image the librarian as the all-seeing, all-knowing eye Foucault describes, controlling use and user alike:

Having control of access to the tools of knowledge... the librarian is more than a custodian of the place and its contents. The librarian has the power to regulate, monitor and control the use of books and users of the library. Stated simply the librarian is able to exercise total surveillance....they (*sic*) can see all and, by their (*sic*) visible presence and central place, communicate to all [who] enter, that they (*sic*) are subject to the custodian's gaze (Hart, Banes, and Jones 1996, p. 28)

Students' comments reinforce Hart, Banes, and Jones' contention that librarian's regulate, monitor, and control both the use of the library's tools of knowledge and the users themselves. In each emerging issue from the Ohio study, students note the librarian's control over power and knowledge. Notice students' comments on regulating library access—*be with a class or have a pass*:

We have to come to school knowing we need to go to the library at a given time that day and receive a pass in the morning. I like to go to the public library

and sit and read. The whole pass system discourages me from even coming into the library at all on some days.

... the library rules are restricting keeping students from coming and going as they please and limiting the amount of time spent in the library. Though the library resources have the potential to be quite useful, it is inconvenient and not an inviting atmosphere. (p. 15)

I personally never come to the school library.... Even if I wanted to, all of the information in there is edited, or not even in there at all. So, we'd all rather go to a PUBLIC library where we are not forbidden from every single topic that interests any of us. (Todd, Kuhlthau, & OELMA, 2004b, p. 15)

Another way of blocking students' access disguises itself as providing access through instruction. Students complained that they heard the same prepared speech repeatedly; that is, the librarian failed to help students increase their knowledge base, failed to instruct them in ways that would enhance their growth:

I would rather not have any information at all than to come to this library and listen to the same speech on how to use computers over and over again.

I don't really use the library much.... When we are down here I [feel] like the librarian spends much more time explaining books than allowing us to research. (Todd, Kuhlthau, & OELMA, 2004b, p. 15)

School librarians' controlling technologies (Church, 2002, p. 9) extends their supervision to individual computers, computer carrels, and cyberspace itself:

All the censorship issues the student encounter[s] really hold back much of the possible research we can do.... Bess [an internet filtering software] *the dog really holds the students back from their full potential*

I ... used the internet here but so many pages were barred that I had to go home and use my own computer to get any information. ... I can't even access my own website. I can't check many of my favorite websites (none of them happen to be of inappropriate nature) at school.

They should have a place [where] people could go and look up what they want instead of something school related. You should be able to look up non-school related. This should be important but Bessy babe puts an end to that.

If anyone says, 'Be careful what you read on the Internet' one more time, I'm going to die. We know how to judge the accuracy of information! (Todd, Kuhlthau, & OELMA, 2004b, pp. 15-16)¹

While Hanes, Banes, and Jones refer to the librarian's monitoring both use and user, it is important to note that one cannot monitor use without monitoring the user. Nevertheless, students in the study seem to take librarians' monitoring their use less personally than the controls over themselves as users—they apparently understand that librarians may not control students' free access to the library, library materials, and internet but that they do control their interactions with students. Note how librarians apparently *choose* to bar students from the library and therefore to information and knowledge access by the way they interact with them:

I'm usually not one to hang out in the library all that much so they don't do all too much for me as they are such control freaks.

...I just think they need to be nicer sometimes.

I can't remember the last time the librarians helped me. The Librarians are mean and I'm too afraid to talk to them because they intimidate me. They have unjustly yelled at me in the past so I am not going to them for help when I could go to the public library or use my own computer at home.

...god forbid you even talk or whisper in there without getting yelled at. (Todd, Kuhlthau, & OELMA, 2004b, p. 15)²

Although controls over students' entering the library, their doing only school work while in the library, "Bessy the dog's" blocking their accessing information, and the librarians' "yelling at" and "silencing" students perfectly illustrate Foucauldean disciplinary power and its mechanisms of observation, surveillance, and monitoring (Foucault, 1977, p. 170) and although they perfectly illustrate Foucauldean institutional power-knowledge tensions at work in school libraries, the Ohio researchers maintain that school libraries are not just information places but knowledge spaces, at once informational, transformational, and formational (Todd, Kuhlthau, & OELMA, 2004a, pp. 1, 2; 2004b, pp. 21, 23). But exactly how and what kind of informing, transforming, and forming occurs and for whom? Might students indeed learn to think critically and problem solve, to become independent learners and autonomous agents, to construct their own knowledge, and to think independently and reflectively within normalizing school library structures? By their own account, researchers in the Ohio study documented only weak support that the libraries and librarians in the study facilitated higher level thinking, knowledge construction, global awareness, and a sense of autonomy (Todd, Kuhlthau, & OELMA, 2004b, pp. 13, 14). Does a philosophy of school librarianship exist that establishes the foundation for such cognitive and real

life living processes?

The picture I've painted reflects the knowledge-power tension Foucault describes. What happens to disciplinary power, the power to normalize and control students and their use of the library, when one builds resistance into the meaning and value of school librarianship, conceptualizing school librarianship as *establishing empowering conditions within a facilitating environment*? What happens when school librarians resist by refusing to conform to institutional power's disciplinary confines of space, time, and movement, refusing to conform to institutional norms, and refusing to be controlled and made to control others? Of what value is school librarianship conceptualized as *establishing empowering conditions within a facilitating environment* and to whom is it of value? To further this idea of school librarianship as *establishing conditions of empowerment*, I turn to D.W. Winnicott's (1971, 1986) object relations theory, specifically, to the *facilitating environment* as necessary to one's learning to live creatively.

Living Creatively, the Facilitating Environment, and Transitional Phenomenon

Winnicott's object relations theory is a developmental theory explaining children and their relations to the world and objects in the world. For Winnicott (1986), "living creatively," like play, begins with the early mother-infant relationship (pp. 39-40). Distinguishing between his concept and terminology and Melanie Klein's, Winnicott uses the term, "good enough mother" to define what a mother should be (Abram, 1996, p. 193).³ He begins by defining "natural mother" as "healthy" mother and "health" as "maturity according to the maturity that belongs to the age of the individual" (Winnicott, 1986, p. 22). Thus, the natural, healthy mother has herself received good mothering (Abram, 1997, p. 193). Winnicott clarifies that he uses "good enough mother" and not "good mother" to highlight his reference to actual women, not perfect women, for all anyone can do is be good enough (Abram, 1997, p. 193). By contrast, Klein speaks of the "good mother" and the "bad mother" who are not real women but internal objects (Abram, 1997, p. 193).

Because Winnicott's (1971) "good enough mother" (pp. 10-11) provides exactly what the infant needs exactly when the infant desires it, the infant feels that he/she creates the object that the mother has in fact offered, believes himself/herself to be God, to create the world (1971, pp. 11, 30). The infant's illusion of omnipotence is central to Winnicott's (1986) concept of living creatively, for "...creativity...is the retention

throughout life" of the "ability to create the world" (p. 40). Winnicott emphasizes: "In creative living you or I find that everything we do strengthens the feeling that we are alive, that we are ourselves" (p. 43). Although "creativity is...the doing that arises out of being" (p. 39), the infant's belief in his/her creative powers occurs only if the environment is facilitating and "good enough" (Winnicott, 1971, p. 71). In the good enough environment, the infant may "run through the whole course of an experience with as little interruption as possible" (Abram, 1997, p. 300), for the parents watching the infant (especially the mother), allow him/her to take his/her time, to achieve the task in his/her own time.⁴ In the facilitating environment, children arrive at their own interpretations of their own experiences based upon what the parent-environment offers.

Inextricably linked to Winnicott's facilitating environment as necessary for living creatively is his concept of transitional phenomenon: "...transitional phenomena refers to a dimension of living that belongs neither to internal nor external reality;...it is the place that both connects and separates inner and outer. ... Here is located culture, being, and creativity" (Abram, 1997, p. 311). Healthy infants or young children use transitional objects as they develop and work through a disillusioning process that they are in fact not God. Having created the transitional object, children feel omnipotent. Since the "good enough" mother wants children to retain the transitional object's creative aspect, retain the notion that they create, she nurtures their senses of creating their worlds. The transitional object bridges the inner and outer worlds helping in the life-long struggle of the inter-relationship between inside and outside ultimately becoming an intermediate, neutral area of experience, the transitional space which is not challenged. (Winnicott, 1971, pp. 2, 12, 13, 14). As one nears adulthood, one lives daily life here and pursues cultural activities that enhance and develop one's self-experiencing. Winnicott (1971) emphasizes: "It is not only: what are we doing? The question also needs to be posed: where are we (if anywhere at all)? ... Where are we when we are doing what in fact we do a great deal of our time, namely enjoying ourselves?" (pp. 105-106).

Empowering Conditions within the Facilitating Environment: "Good Enough" School Librarianship

If "good enough" school librarianship means establishing empowering conditions, then Winnicott's object relations theory speaks well to what that might mean. First, one would perceive the school library as a

transitional place, of living and enjoying oneself, of being alive and doing, of culture and creativity—a facilitating environment. To create such a place, the good enough librarian, like the good enough mother, nurtures students’ senses of creating their worlds so students, seeing themselves as creators, empower themselves by creating themselves, by being, thinking, and doing. Establishing a facilitating environment built around empowering conditions means creating intimacy, for through intimacy the child learns the first lessons in creative living. Creating intimacy as part of empowering conditions means both librarian and library enhance feelings of comfort, closeness, safety, and “at home-ness.” In this transitional place of intimacy, one feels safe to ask questions, investigate “non-school” related interests, make mistakes, and learn from those mistakes; safe discreetly and anonymously to investigate perplexing and controversial issues; safe to think and reflect; safe to think thoughts of no consequence, safe to do nonsense (Winnicott, 1971, p. 56). This transitional place is a place of cultural experience and intellectual play. “Good enough” school librarianship means creating the school library as such a place; means the librarian’s creating the self as librarian-parent who allows the place itself to become a transitional environment, releases his/her authoritative role and presence in order to establish empowering conditions. “Good enough” librarianship can’t include intimacy if students are forbidden to enter the library; if students are barred from accessing parts of the library—including cyberspace—; and if students are unable to complete their tasks in the time they need without the question Winnicott (1971) says good parents should never formulate: “Did you create that or did you find it?” (p. 89).

A component of Winnicott’s facilitating environment, intimacy means being in a comfortable silence, but also means being in a bustle of activity and welcoming people who have different learning, reading, comfort, being, thinking, and acting needs. Establishing intimacy means establishing conditions for people to learn to live and think creatively, to empower themselves. Perhaps shocking, establishing empowering conditions as part of a facilitating environment also means creating a place where students can think thoughts of no consequence, think and do nonsense (Winnicott, 1971, p. 56). What better place than the library, what better nurturer than the school librarian to facilitate such thoughts and actions. No longer forbidden to do anything but school work, students walk into the school library without fear of reprimand. How many school librarians nurture children to think thoughts of no

consequence? How many children have safe school libraries where they can think such thoughts, investigate into their inner and outer worlds and the vast world of print and non-print texts without fear of punishment? How many school libraries are truly places of infinite possibilities rather than gateways with gatekeepers blocking students from accessing information. “Good enough” librarianship means establishing conditions through which students believe they can create their worlds and discover what they need and desire to do that creating and discovering. Through intimacy, necessary to empowering conditions, students claim the means indeed to become critical thinkers, problem solvers, independent learners, thinkers, and doers, and learn to become human beings living creatively.

The “Good Enough School Library” as the School Home from Where We Start

Winnicott says “home is where we start from.” In her thought experiment, *The Schoolhome* (1992), Jane Roland Martin locates the library in the school’s center as the heart of her schoolhome. The mother-environment and mother-child coupling form the heart for Winnicott’s living creatively. What would happen if we made the school library the schoolhome from where students start, the place of intimacy where one learns to create self and world? Here, one does not come with a class or have a pass, for one would be home. One does not fear what students might learn or discover, for they would be “at home” where they might be alone while in the librarian-parent’s presence. The “good enough” librarian does not memorize and repeat the same lesson robotically because the “good enough” home is dynamic. The “good enough” librarian does not guard and control information, for as librarian-parent, one seeks ways for children continually to form and transform themselves as they absorb information, construct new knowledge, think, and do nonsense. The “good enough” school librarian would indeed create the school library as Winnicott’s (1971) transitional place where one’s inner and outer worlds engage, where one spends much time living, learning, playing, and “enjoying oneself” (pp. 105-106). Let school libraries be the “good enough” homes many students don’t have; let the school librarian become the librarian-parent who is and creates the conditions through which students empower themselves and learn to live creatively in the facilitating environment.

Living creatively becomes the self-conscious refusal to normalize. That means, the “good enough” school librarian endeavors to live creatively by refusing to adhere to the normalizing mechanisms of discipline and punish: be with a class or have a pass; seek and learn

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only the sanctioned; consume only what you're offered; don't become your own experts; don't think, only learn; don't be yourselves, be who we tell you to be. Until we as a society give students "good enough" learning and thinking conditions—nurturing conditions in which they may empower themselves to live creatively—school librarians will be unable to fill the many functions now assigned to them, will universally fail to lead, instruct, administrate, manage, and collaborate. Examining the

"emerging issues" from the Ohio study unveils the need for a philosophy of school librarianship built upon establishing conditions of empowerment within a facilitating environment; that is, establishing conditions through which students learn to live creatively, to think and reflect, to think thoughts of no consequence and do nonsense, and self-consciously to refuse to be normalized.

ENDNOTES

1. See the Children's Internet Protection Act and the Patriot Act.
2. Although this quotation is from the access section of the Ohio study report, I place it here because it concerns interaction.
3. Winnicott refers to Klein and/or to the Klein group in most of his writings.
4. Although Winnicott indeed vests the mother with primary importance and responsibility for the child and although some criticize Winnicott for focusing on the mother to the exclusion of the father, in *Home is Where We Start From*, for example, Winnicott includes "parents" and "fathers." Some examples follow: "parental cooperation"(179), "teacher-parent interaction"(179-180), "the parents' attempt to provide a home" (248), "mother supported by father"(94), "the father may be absent or very much in evidence"(132), "the father's job" (127), "the father is the protection agent" (249), "The father comes into the picture in two ways" (131), "fathers must allow me to use the term 'maternal' to describe the total attitude to babies and their care. The term 'paternal' must necessarily come a little later than maternal. Gradually the father as male becomes a significant factor" (154).

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