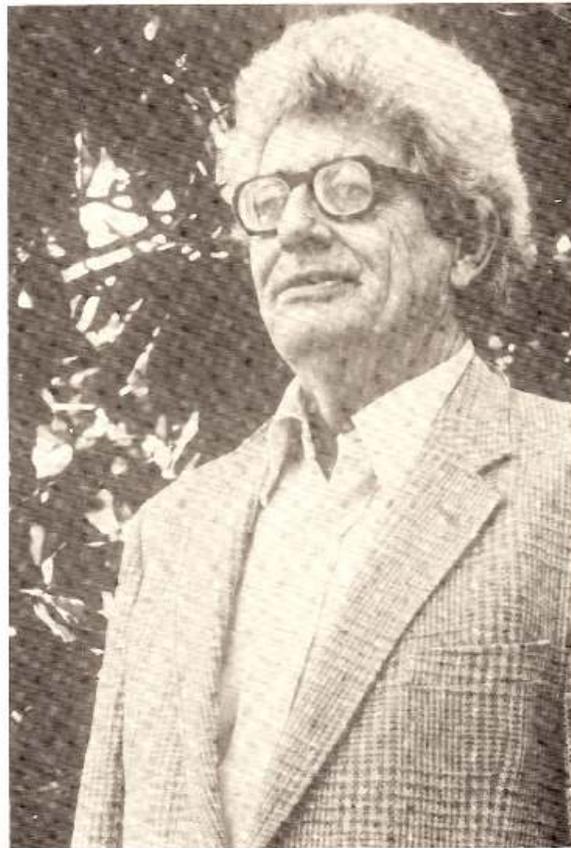


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THE 1996 PRESIDENTIAL ADDRESS

DESEGREGATION REVISITED: FROM PLESSY TO SHEFF AND BEYOND - PAST, PRESENT AND FUTURE

by
Louis Goldman

I Introduction

Two events led me to choose a career in education some forty years ago. The first was the *Brown v. Topeka Board of Education* decision on May 17, 1954 which made it clear to me that schooling was enmeshed in the social and political life of our nation, and would undoubtedly become even more so. This appealed to me and my activist inclinations which were fueled by hearing Eric Fromm's lectures on the prophetic character of Judaism and its passion for social justice. I could become Jewish without attending synagogue.

The second event occurred in October 1957 with the Soviet success of Sputnik and the hysteria which followed it. Whether the charges made against American education were accurate or not was not my primary initial reaction. What I sensed was that education was going to be where the action was. Soon afterwards I entered Teachers College, Columbia and learned from George Bereday that the attack on American progressive education was a red herring, that the Soviet scientists responsible for Sputnik had attended elementary schools in the 1920's when those schools were quasi-progressive themselves. And, of course, as the United States successfully overcame the Soviet lead in the following years culminating in our Moon exploration, it was obvious that it was the strength of American education in the preceding forty years, and not the National Defense Education Act of 1958 which was probably responsible. The virulence of educational scape-goating was impressed upon me.

And so it was that when the Nation at Risk exploded on the front page of every newspaper in America in April of 1983, I became immediately skeptical, and through the years have become ever more convinced that Japanese economic success and "unsatisfactory" American performance were more a function of the quality of corporate management and governmental policy than the poor quality of American schools, and that where schools were indeed "failing," the blame, more often than not, lay with parents, community and inadequate governmental policy. It does, indeed, take a village to educate a child!

I have been pleased, of course, with the recent publication of Laurence Steinberg's *Beyond the Classroom*¹ with David C. Berliner and Bruce J. Biddle's *The Manufactured Crisis*² and with Gerald Bracey's *Transforming America's Schools*³ which contradict the *Nation at Risk* by demonstrating the very considerable strength of American educational achievements on the one hand, and the social sources of our less typical failures on the other hand. The top 2/3 or 3/4 of our students are doing fine, perhaps better than ever before. The bottom 1/3 or 1/4 (who were often not even enrolled in schools decades ago) are doing poorly. Aggregate the scores and you have undistinguished results. Disaggregate them and you can cheer the schools on the one hand and become exercised at our social, political and economic policies and situation on the other hand. It is time to refocus on the social context of the schools and especially on issues of race and class.

Paralleling and closely enmeshed with the polarization of black inner cities and white suburbs is the growing gap between the rich and the poor. Income for the bottom 10% of the population fell by 10.5% from 1977 to 1987, while that for the top 10% went up 24.4%, while the top 1% went up 74.2%⁴. Income polarization, of course, also results in geographic polarization. Inner-city schools may have a preponderance of minorities, but they may also include poor whites. And affluent blacks, like whites, flee the inner cities for the better quality of life and schools in the suburbs.

Socioeconomic as well as racial segregation has undesirable consequences. It reduces interaction and communication between large segments of our nation and hence the sense of a single community is lost. Values and life styles are no longer shared; we become not one nation but two or more, and class warfare threatens. The divisions run along school district boundary lines, where frequently the tax base is radically different, resulting often in lower and lower funding for those schools most in need. Most importantly, however, the poorer schools are drained of children who are oriented to, and value, academic success. Peer cultures develop, says Laurence Steinberg, "that demean high academic performance."⁵

And outside the school those adults who have achieved and are striving to achieve have disappeared. The black physician, the lawyer, the architect, the teacher, have also left the ghetto for the greener lawns of suburbia. The

visible role models down the street of yesteryear have disappeared. How can youngsters learn that achievement in academics and in life is possible? How can they learn that there are standards of behavior and speech which are associated with success in life? How can they learn that deferral of gratification and planning ahead are instrumental for a rewarding life when they are drowned in a consumeristic culture that elevates immediate satisfaction above all else? Their classmates and the adults in their community must provide positive models for them. But thus far, as Tom Wicker says, "racial integration in America has been a Tragic Failure."⁶ Let us examine our efforts and see if there is any ground for hope in the future.

II The Past

May 18, 1996 marked the 100th anniversary of the famous *Plessy v. Ferguson* Supreme Court decision affirming the right of the state of Louisiana (or any state) to forcibly segregate people of different races. This "separate but equal" doctrine was reversed 58 years later when, on May 17, 1954, the famous *Brown v. Topeka Board of Education* decision was announced. Champions of equality were euphoric and anticipated a society that would move progressively toward greater integration, in and out of schools, and perhaps to a society that was truly "color blind," where race no longer mattered. This was not to be. Today, except for the South, schools are more segregated than ever.

The *Brown* decision was not free of confusions, and it is now apparent that two rather different courses could ensue from it. On the one hand it could be expected that a broad range of vigorous positive actions would be sanctioned, since the court stated that "segregated schools are inherently unequal." But the language of the Court also forbade segregation "solely on the basis of race," which could be interpreted to mean that segregation on other bases would be allowable. This implied that governmental bodies could no longer legislate segregation and that any such legislation and its consequences would have to be undone. Only this negative action might be required.

In the years since *Brown* there have been innumerable cases involving tortuous logic in which the decision would now favor the positive and then the negative interpretation. On a more technical legal level, it was agreed that *de jure* segregation (enacted segregation, as was *Plessy*) by state legislatures or school boards was clearly not permissible. But segregation that was not the result of legislation, or *de facto* segregation, might be permissible. How far could *de jure* segregation be extended? A school board forbidding blacks from attending schools with whites was one thing, clearly *de jure*. But what if a city or a state had permitted real estate contracts to include "restrictive covenants" to maintain segregated housing, and the school board "innocently" adopted a supposedly nondiscriminatory neighborhood school policy? Should the right hand be punished for what the left hand did? Would this be *de jure* or *de facto*? A robust interpretation would say *de jure*, though indirect. Indeed, it could be argued that the distinction between *de jure* and *de facto* is not valid, and the consequences of *Plessy* and the myriad laws and practices following from it rendered all segregation as essentially *de jure*.

The 1954 *Brown* decision on desegregation was followed by *Brown II* in 1955, which asserted that local school authorities have the primary responsibility for implementing *Brown I*. The court probably erred tragically here, because all the authority that local boards have is derived from the state; local boards are not autonomous. (Indeed, two states have no local boards). Once local boards were given the responsibility, it followed that a board that never segregated minorities, or had no minorities, would have no positive obligation to be involved in desegregation actions. And if a district was composed predominantly of minorities, no matter how vigorously it tried, it would fail to have meaningfully integrated schooling.

This localization of responsibility was not lost on real estate developers or citizens who wanted to flee from the prospects of integrated schools. Suburbs --- with their own local school districts --- exploded with the influx of the more affluent whites, and the older central cities became predominantly nonwhite. Faced with this growing polarization of our society while still adhering to the moral imperative of creating an integrated society, some theorists and judges recognized that the only salvation of the *Brown I* doctrine that "separate schools are inherently unequal" would be to create large metropolitan school districts that would encompass city and suburb. Within these new entities, meaningful integration could occur.

In Detroit, a district court took that step. It was, of course, challenged, and in 1974 the Supreme Court ruled in *Milliken v. Bradley* (a 5-4 decision) that suburban districts cannot be obligated to help remedy segregated Detroit schooling if they had no part in creating it. *Milliken* sounded the death knell of an integrated American society. White flight accelerated, and there seemed to be no end in sight.* America is becoming two societies, one white, one black, separate and unequal. *Milliken* can rightly be called *Plessy II*.

Had one single justice voted differently and *Milliken* upheld the lower court's cross-boundary solution, we would be living in a different country today. But it is futile to expect that *Milliken* will be reversed soon. The court has become

more conservative and no veterans of the Warren Court survive. *Milliken* was a great missed opportunity.

If the spirit of the country and the courts were so disposed, good arguments could be mustered to sustain the Detroit integration plan. Since local school districts exist at the pleasure of the state, the states are free to create new districts or abolish existing ones. They have indeed exercised this power, consolidating, for example, more than 4,000 local districts in Kansas in 1900 to fewer than 400 today.

Why not consolidate schools for social justice? In the 1978 *Bakke* decision, the Supreme Court argued that an institution (the University of California, Davis) that had no history of racial discrimination could use race to remedy the effects of past societal discrimination by denying admittance to the white applicant, Bakke, and giving preference to lesser qualified minority applicants. And for decades now white males, most of whom had no culpability, have sometimes been passed over in the interest of affirmative action for often lesser qualified women and minorities. Why, then, are school districts sacrosanct?

III The Present

A recent decision of the Connecticut Supreme Court, *Sheff v. O'Neill*⁷, has confronted these issues and may have ignited a new school desegregation revolution. Dissenting Justice J. Borden claims the decision to be “unprecedented in American jurisprudence” (p. 16) and is a “vast and unprecedented social experiment.” (p. 28) Although other states are not strictly bound by the *Sheff* ruling, it can provide some impetus and precedent for other states throughout the nation, and perhaps for a Federal decision that would be binding on all states.

Some of the facts of the case are these: The constitution of Connecticut (article 1, 20) provides that “No person shall be denied the equal protection of the law nor be subjected to segregation or discrimination in the exercise or enjoyment of his or her civil or political rights because of religion, race, color, ancestry, national origin, sex, or physical or mental disability.” (p. 4) “The only other constitutions that explicitly prohibit segregation are those of Hawaii and New Jersey (p. 13)...No court has confronted the issue of whether this provision requires the state to prevent *de facto* segregation within its public school system.” (p. 14)

State law (enacted in 1909) sets the borders of school districts to coincide with town boundaries (General statutes 10-240); and requires, “all children to attend public school within the district in which they reside (General Statutes 10-184).” (p. 6)

Eighteen plaintiffs filed suit against the state. Four were African-American, eight were Latino and, significantly, six were white. All were from the Hartford area. They maintained that the Hartford school district, in comparison with surrounding suburban public schools, is “(1) severely educationally disadvantaged; (2) fails to provide equal educational opportunities for Hartford school children; and (3) fails to provide a minimally adequate education for Hartford schoolchildren.” (P. 5)

“Statewide...children from minority groups constituted 25.7 percent of the public school population. In...Hartford...92.4 percent...were...minority.”

“...in 1991-92, 94 percent of the sixth graders in Hartford...failed to meet the state’s goal for mathematics; 80 percent...for reading; and 97 percent...for writing. Equally disturbing...62 percent...failed to achieve even the state’s remedial standards for reading.”

“The state formula for distributing state aid to local school districts ‘provides the most state aid to the neediest school districts.’” (p. 18) “Accordingly, in the 1990-91 and 1991-92 school years, overall per pupil state expenditures in Hartford exceeded the average amount spent per pupil in the twenty-one surrounding suburban towns.” (p. 6)

A noteworthy aspect of the Court’s handling of the case is a blurring of the classifications of race, ethnicity, and class. One paragraph may discuss “racial and ethnic isolation” (*e.g.*, top of page 13) while the next may discuss “racial, ethnic and socioeconomic disparities.”

The decision refers to “the findings of the trial court, (that) poverty, not race or ethnicity, is the principal causal factor in the lower educational achievement of Hartford students” (p. 7) Later the Court states that “the parties agree...that racial and ethnic segregation is harmful, and that integration would likely have positive benefits for all children and for society as a whole.” (p. 17) and then it quotes an earlier decision that “If children of different races and economic and social groups have no opportunity to know each other...they cannot (develop) the understanding and mutual respect necessary for the cohesion of our society.” (p. 17)

An issue here is the question of what is called “suspect classification.” Race, religion, color, ancestry, national origin, sex and physical or mental disability, those categories mentioned in the Connecticut constitution’s equal protection provision, are “suspect classifications” and we may seek legal remedies if we are denied equal rights on these bases. If poverty or socioeconomic condition becomes a suspect classification, the gates of American courtrooms will

be opened to a deluge of new cases. The majority decision of Chief Justice C.J. Peters states, "It is well established, under prevailing principles governing the law of equal protection, that poverty is not a suspect classification." (p. 19). But in his concurring opinion, Justice J. Berdon writes, "I would not, however, reach the conclusion, which the Chief Justice does in the majority opinion, that poverty under our state constitution is not a suspect classification entitled to heightened judicial review. Although...federal law did not provide heightened review concerning classifications predicated on poverty, no independent analysis was undertaken with respect to the state constitution..." (p. 25-26)

The Court seems to be saying that poverty and racial isolation are so intertwined in the Hartford situation that the racial and ethnic factors are sufficient to judge the case. They conclude that this isolation or segregation is contrary to the Connecticut constitution, and that it is irrelevant whether the segregation is *de jure* or *de facto*.

Although early in the decision it is argued that the Connecticut constitution guarantees both equal protection and freedom from segregation, a latter passage states that "A significant component of that ...(equality) is access to a public school education that is not substantially impaired by racial and ethnic isolation." Is non-segregated education a component of equality or an independent concept? This nuance has immense consequences.

Finally, it comes as no surprise that the Court attributes the Hartford racial isolation to the districting statute (10-240) and declares it unconstitutional. The Court refrained from mandating specific remedies, however, and provided "the General Assembly an opportunity to take appropriate legislative action." (p. 21)

IV The Future

What would constitute appropriate action? Logically, there are six main categories: bring minority children into white schools, bring white children into minority schools, bring minority families into white neighborhoods and bring white families into minority neighborhoods. To these we may add the possibility of bringing white and minority children together in a neutral setting and doing the same for families.

In considering these actions, let us consider first the ideas of James S. Coleman and then those who have begun to apply epidemiological theory to social phenomena.

James S. Coleman, whose massive *Equality of Educational Opportunity* study in 1966 contributed so much to accelerating desegregation and busing in the late 60's and 70's, has written about the sobering "unintended consequences" of the effort: white flight and greater segregation. Despite criticisms of some of his statistical analyses, he still believes that properly integrated schools can indeed raise achievement levels of lower achieving (i.e., many minority and low SES) students while not harming average achieving white students. But too much desegregation has been done statistically and mindlessly by focusing solely on the percentage of blacks and whites. "Mixing some dumb black kids with a bunch of dumb white kids accomplishes nothing" correctly observed a sage. Hence desegregation studies do not produce uniform positive results because it is the socioeconomic and achievement mix that matters, not the racial mix.

Coleman is quite insistent, as I have been, and Connecticut proves, that we must come to the realization that education is a state concern and that local school board boundaries must be transcended. "Any desegregation that is to remain stable must begin with a plan that involves the metropolitan area as a whole,"⁸ he writes. We must "abandon the belief that the child's educational opportunities end at school district boundaries."⁹ But, he says, the "elimination" of every all-black school in a city need no longer be the criterion for success...There is a place for integrated schools, for all-black schools, for all-Spanish schools, for all-Chinese schools, for all-white schools, under a single criterion: that every child has the full right and opportunity, unconstrained by residence or race or transportation costs or by artificial school district boundaries, to attend the school of his or her choice."¹⁰

Having seen the results of involuntary cross-busing over the last few decades, Coleman is loathe to recommend anything except voluntary measures. But we can encourage voluntary action with incentives.

We can allow children in a metropolitan area to transfer to any school in the area, providing they do not increase the racial imbalance in the school. In Milwaukee, where this plan is in effect, the state of Wisconsin pays both the Milwaukee district, which would be losing revenue from the transfer, and the suburban district which has additional expenses.¹¹

We can reward parents and children for attendance at an integrated school in the form of post-secondary tuition: one year of free college for every three years in an integrated school, for example, and four years of tuition for twelve years of integrated schooling.¹²

We can have integrated magnet schools where a specialized program and perhaps greater financial resources provide incentives.

Vastly more important than moving students from school to school as the above suggestion would do, is to move

families from neighborhood to neighborhood. When, and if, minorities have better jobs and can become upwardly mobile, they will --- as small numbers already have --- migrate to predominantly white neighborhoods. The *Hills v. Gautreaux* decision (1976) directed the city of Chicago to locate all of its new public housing outside of ghettos to create more integrated neighborhoods. And none other than Bob Dole recently suggested we abolish public housing projects and provide housing vouchers so families could exercise choice in where they live.

Just as these measures might move lower class and minority families --- with their school-age children --- into suburban areas, thereby integrating the suburban schools, the opposite movement might also occur. In many cities some of the minority population now lives in houses that once were the home of the elite. They are often well located and structurally sound. In some cities these grand old houses are being renovated by ambitious young couples, a process called "gentrification." For this re-entry of whites into the cities to become significant we need more downtown renewal. This entails a commitment by the city to the plan, often improved public transportation, and cultural attractions to draw people.

Schooling young children of all races and classes together on a neutral site, as Plato's communal nurseries envisioned, is unlikely to happen soon in America, though we do have some boarding schools and Israel had some success with its Kibbutzim. More feasible would be a plan for universal youth service, reminiscent of the Civilian Conservation Corps of the 1930's which could require a year's service between the ages of 15 and 20, either as four three-month summer camps or as a single twelve-month period.

And as new communities are built, provisions can be made for a range of sizes and costs of housing so as to attract a heterogeneous population in terms of race and class. Columbia, Maryland and Reston, Virginia did this many years ago and are prospering, as I understand. Perhaps the major thrust should be toward the creation of more work opportunities for the urban poor, which will not only have an impact on school segregation, but on all the social pathologies we are familiar with. The recent work of William Julius Wilson¹³ may become seminal in this regard, and his proposal to create shared urban-suburban tax bases to redirect revenue back to the inner city may rekindle the idea of metropolitan school districts which we thought had died with *Milliken*.

V. Social Pathology and Epidemiology

What kind of mix of race and class is desirable or is necessary for schools and neighborhoods? Back in the 1960's when I was working to desegregate Wichita's schools, it was the conventional wisdom that predominantly white neighborhoods and schools should have something less than a 30 percent minority population. We saw a pattern where a formerly all-white neighborhood would have a 2 percent minority population one year, then a 5 percent population the next, then a 15 percent perhaps, then a 30 percent. Then --- boom! The next year the neighborhood would be close to 100 percent minority. We couldn't always be sure what the exact percentage would be, but we knew there was a "tipping point." Demographic changes were not linear or indefinitely incremental. Though we used the 30 percent figure as the maximum desirable number for minorities in the schools, and although we also recommended long-range socioeconomic integration, no one ever raised the question of what constitutes a desirable social class mix. And the 30% maximum minority mix was based on practicability, not desirability.

Now comes a movement in the social sciences that applies epidemiological theory to social phenomena. With diseases one often finds small incremental increases until a certain threshold or tipping point is reached, then there is a vast increase in cases, as with the "white flight" we had observed. Malcolm Gladwell has recently written in the *New Yorker*¹⁴ about this movement. He tells us that "David Rowe, a psychologist at the University of Arizona, uses epidemic theory to explain things like rates of sexual intercourse among teenagers. If you take a group of thirteen-year-old virgins and follow them throughout their teen-age years, Rowe says, the pattern in which they first have sex will look like an epidemic curve. Non-virginity starts out at a low level, and then, at a certain point, it spreads from the precocious to the others as if it were a virus.

"Some of the most fascinating work, however, comes from Jonathan Crane, a sociologist at the University of Illinois. In a 1991 study in the *American Journal of Sociology*, Crane looked at the effect the number of role models in a community --- the professionals, managers, and teachers whom the Census Bureau has defined as 'high status' --- has on the lives of teenagers in the same neighborhood. His answer was surprising. He found little difference in teen pregnancy rates or school dropout rates in neighborhoods with between forty and 5 percent of high-status workers. But when the number of professionals dropped below 5 percent, the problems exploded. For black school kids, for example, as the percentage of high-status workers falls just 2.2 percentage points --- from 5.6 per cent to 3.4 per cent --- dropout rates more than double. At the same tipping point, the rates of childbearing for teen-age girls --- which barely move at all up to that point --- nearly double as well.

The future of educational and social research must surely lie in this direction.

Recently, a young colleague of mine stated that he would not be satisfied until the composition of our faculty reflected the composition of the larger society. I did not stop to point out to him that it would be decades before the pool of qualified minority scholars would be enlarged enough to permit this, unless we depleted the minority faculty at neighboring institutions. Instead, I merely asked him if his notion of equality included proportional representation in the NBA as well.

Clearly, in this post-modern age, we must abandon the imposition of *a priori* quotas and must look to see what works best in improving each situation. And we must clarify, better than my colleague, what we mean by equality. The Connecticut decision has taken us another step in the clarification process.

*In all fairness it should be pointed out that “white flight” and the expansion of suburbs was not due exclusively, or perhaps primarily, to integration phobia. Concurrent with the post-Brown period (a) the average number of persons per household shrank from something like 3.3 to 2.7, (b) the average size of dwellings increased significantly (c) baby-boomers accelerated the population growth and (d) Federal transportation policy (influenced by GM) resulted in a much easier and faster exit from central cities to surrounding suburbs.

NOTES

1. Laurence Steinberg, *Beyond the Classroom* (N.Y., N.Y.: Simon and Schuster, 1996).
2. David C. Berliner and Bruce J. Biddle, *The Manufactured Crisis* (White Plains, N.Y.: Longman, 1997).
3. Gerald W. Bracey, *Transforming America's Schools* (American Association of School Administrators, 1994).
4. Garry Wills, “It’s His Party,” *New York Times Magazine*, Aug. 11, 1996, p. 36.
5. Steinberg, *ibid.*
6. Tom Wicker, *The Tragic Failure* (N.Y., N.Y.: Morrow, 1996).
7. *Milo Scheff et al. v. William A. O’Neill et al.* Supreme Court of Connecticut 238 Conn. 1; 1996 Conn. Lexis 239.
8. James S. Coleman, *Equality and Achievement in Education* (Boulder, CO: Westview, 1990), p. 214.
9. *ibid.*, p. 218.
10. *ibid.*, p. 233.
11. *ibid.*, p. 218.
12. *ibid.*, p. 219.
13. William Julius Wilson, *When Work Disappears* (New York: Knopf, 1996).
14. Malcolm Gladwell, “The Tipping Point,” *New Yorker*, June 3, 1996, pp. 32-38.

**THE TENTH ANNUAL WILLIAM E. DRAKE LECTURE
A PROFESSION OUT-OF-FOCUS AND THE REALIGNMENT OF RESPONSIBILITY**

Billy F. Cowart

INTRODUCTION

A profession has been defined as "...an occupation with a crucial social function, requiring a high degree of skill and drawing on a systematic body of knowledge...Certain characteristics make an occupation a profession: an exclusive body of knowledge, applying that expert knowledge for children's welfare, a high level of autonomy in decision making and controlling standards, and a sense of collegiality within a formal structure. Teaching, in certain quarters, has been considered to fall short of these criteria, and, as a result, has been judged to be no more than an "emerging profession." (Smith & Smith, p.383) For the purpose of this paper, teaching will be considered to have professional status, emerging or otherwise. Particular attention, however, will be paid to the phrase "applying that expert knowledge for children's welfare." In that connection, this paper will consider two basic arguments. First, that professional education is under indictment by the American public for a "perceived failure" to provide effective schooling for their children and that the response of the profession in attempting to resolve the "perceived problem" has been fragmented and "out-of-focus" thereby rendering it ineffective.

The activities of a profession will be considered to be "in focus" when there is a sense of clarity and coherence to professional practice, and the research and development activities of the profession are effective in providing leadership for the resolution of problems facing the profession and the constituency for which it is responsible in a timely and cost-effective manner.

Second, teacher work must be directly related to student learning for any meaningful progress to occur. This will require a realignment of responsibility within the profession, and between the profession, the general public, and all external agencies impacting the authority of the school. This realignment will need to include, in particular, a redefinition of the role of the classroom teacher in regard to his or her authority, responsibility and accountability for student learning, a meaningful role in the decision-making process as it relates to all phases of the teaching/learning process, the support necessary to maximize the opportunity for student learning and the conditions necessary to insure fair and equitable evaluation of performance for this increased level of responsibility.

Professional education has given at least the appearance of being incapable of focusing its resources toward the development and delivery of a model of effective schooling acceptable to the public. It might be more realistic and honest to admit that the profession, in spite of a considerable research effort, funded at public expense, has had no acceptable response to present. The result has been the creation of a vacuum in educational leadership which has been filled by public initiative and piecemeal political solutions which, by design or result, are taking the leadership away from professional educators and forcing them to reform, by external mandate, their profession and the schools for which they are responsible. The only significant ally of professional education may be inertia; that overwhelming accumulation of effort required to "re-form" millions of teachers and professional support staff from x into y.

Public perception regarding ineffective schools is adequately documented in *A Nation at Risk: The Imperative for Educational Reform*, the work of John Goodlad, *A Place Called School*, Diane Ravitch's, *A Troubled Crusade*, and in the action of state departments of education and state legislatures all over the country, so it will not be the primary object of debate within this presentation. It should be noted that it is a "perception" based, primarily, on the revelation by the College Board in 1975 that "scores on the Scholastic Aptitude Test (SAT), taken each year by more than a million high school seniors, had declined steadily since 1964." (Ravitch, pp. 311-312)

This has been interpreted by the public to be "irrefutable evidence" of ineffective schooling and provided a strong platform for traditional critics, concerned parents and expedient politicians, alike. Robert M. Hutchins sensed the climate before it became readily apparent and made some observations intended primarily to "illuminate the unreality of our past expectations." "Pondering the school's sudden fall from grace, he wondered about what had happened to the institution that so recently had been the foundation of our freedom, the guarantee of our future, and the cause of our prosperity and power, and the bastion of our security, the bright and shining beacon...the source of our enlightenment, the public school." (Goodlad, p.3) Hutchins was essentially referring to the contents of a speech made only a few years earlier by Hubert Humphrey.

The decline in student scores has fundamentally abated, however, gains in student scores have been marginal, at best, and the level of public concern remains high. Question, is this concern any different or any more serious than previous demonstrations of public concern such as the reaction to Sputnik? The response by analysts such as John Goodlad, Diane

Ravitch and Albert Shanker is that for the first time the American public appears to be considering action which could have the effect of dismantling their system of public schools. Initially, the response to Sputnik took the form of a campaign for national mobilization against the Russian space program which was portrayed as a threat to our national defense. Seriously negative, and in many ways unsubstantiated allegations were made against our science and math programs, however, the indictment against public education was eventually overshadowed by the larger effort to involve the federal government in the funding of education and the general tone evolved from one of indictment into one better characterized as "a cooperative effort to resolve a common

A PROFESSION UNDER INDICTMENT

By the mid-1970s, conditions had changed. Diane Ravitch provides a particularly insightful description of some of these changes in *The Troubled Crusade*. She states:

During the decade after 1965, political pressures converged on schools and universities in ways that undermined their authority to direct their own affairs. New responsibilities were assigned to educational institutions, even as effective authority was dispersed widely among students, faculty, unions, courts, state and federal regulatory agencies, state legislatures, Congress, the judiciary, and special interest groups. Educational administrators found themselves in the midst of unfamiliar power struggles...In elementary and secondary schools, almost no area of administrative discretion was left uncontested: students demanded new rights and freedoms; teachers' unions asserted a new militancy; political-action groups complained about books in the classrooms and libraries, for reasons of sexism, racism, or immorality; the courts ordered busing of students in many communities, as well as reassignment of faculty, to achieve racial integration; Congress, the courts, federal agencies, and state legislatures imposed special mandates across a wide range of issues, such as restricting or requiring certain tests, setting standards for promotion and graduation, and establishing new requirements governing the treatment of handicapped students and of students who were either female or member of a racial or linguistic minority. Considering the traditional reluctance of the courts to intervene in the internal affairs of educational institutions, of the federal bureaucracy to violate local control of schools, and of Congress to bestow federal aid upon education, it is remarkable how rapidly the courts, the federal bureaucracy, and the Congress shed their doubts and hesitation after 1965. (Ravitch, pp. 277-8)

Ravitch went on to say,

...the public schools did not adjust easily or quickly to the new programs of the 1970s. For one thing...schoolteachers were directly affected by some aspect of the new situation---by the introduction of bilingual education; by the mainstreaming of mildly retarded children into their classrooms; by busing of school children or by reassignment of teachers for racial balance; by the removal of a textbook because it was offensive to some particular group; by the splitting of history into courses on ethnic groups or women; or by the ethnic revival, which some professional educators joined by declaring that all students have the "right to their own pattern and varieties of language---the dialects of their nurture or whatever dialects in which they find their own native identity and style." (Ravitch, p. 311-312)

Besieged as they were by the rapidity of change, the public schools sustained yet another blow when the College Board revealed their report in 1975 on the decline of students' Scholastic Aptitude Test (SAT) scores.

More than any other single factor, the public's concern about the score declines touched off loud calls for instruction in the "basics" of reading, writing, and arithmetic. Complaints about lax standards in the schools increased in 1977 when the College Board's own blue-ribbon panel reported that, though the causes of the score declines were many and complex, they certainly included the findings "(1) that less thoughtful and critical reading is now being demanded and done, and (2) that careful writing has apparently about gone out of style." (Ravitch, p.311-312)

It is probably not reasonable to expect any social institution to experience this degree of external intrusion, over a relatively short period of time, without having an impact upon its functionality as an institution. However, it is interesting to speculate why the profession waited for the College Board to make the announcement regarding eleven years of declining student scores. Such action does not appear to be consistent or "in-focus" with the behavior of a group interested in "autonomy in decision making and controlling standards," and responsible for "applying their expert knowledge for children's welfare." The announcement gave the initiative to the critics of public education and placed the profession on the defensive, a position from which they have yet to recover. It provided the critics an opportunity which they had sought for years, because they now had data which could be represented as objective, and which appeared to vindicate many of their otherwise unsubstantiated allegations against public education. Why did the profession fail to exercise leadership in drawing national attention to the problem; accepting blame where necessary, but offering solutions and attempting to mobilize national support to resolve the problem? Is the profession so fragmented into different interest groups that it is incapable of, at least, intellectually focusing attention to a problem of this magnitude

by making it the principal topic for every national convention for a specified period of time? As a minimum, the profession could have developed its own national report on the status of schooling in America. If the nation refused to act on the recommendations, it would have stood as a matter of public record and, at least, a beginning defense against the criticism to come later.

But this is hindsight. It is not particularly unique for American education to be a primary focus of public attention. There has been a "major reform effort" of some kind within every decade of this century. The Progressive Education movement began to emerge and exert its influence shortly after the turn of the century; serious public concern arose regarding adult illiteracy with the induction of men into the armed services for both WWI and WWII; after Sputnik, the frenzy to revise the math and science curricula emerged during the 1960s, and others followed: the Conant Report, desegregation, busing, the War on Poverty, the report of the Carnegie Task Force on Teaching as a Profession and teacher education reform.

When viewed in this broader historical context, can the current crisis be labeled as just another negative attack on education, or does it potentially represent a more serious shift in public support for education? In his book entitled, *A Place Called School*, John Goodlad stated, "American schools are in trouble. In fact, the problems of schooling are of such crippling proportions that many schools may not survive. It is possible that our entire public school system is nearing collapse. We will continue to have schools, no doubt, but the basis of their support and their relationships to families, communities, and states could be quite different from what we have known." (Goodlad, p.1)

As a personal observation, I have participated in one policy discussion wherein the Chancellor of a state system of higher education took the position that due to the breakdown of the American family as a functional unit, the public schools will have to be converted into fundamentally social service institutions to replace many of the functions previously performed by the family and in this revised format, would no longer carry the intellectual development of children as their primary mission. Goodlad continued by saying,

To survive, an institution requires from its clients substantial faith in its usefulness and a measure of satisfaction with its performance. The primary clients of American public schools---parents and their school age children---have become a minority group. Declining birth rates and increased aging of our population during the 1970s increased the proportion of citizens not directly involved with the schools. And there appears to be a rather direct relationship between these changed demographics and the growing difficulty of securing tax dollars for schools. To the extent that the attainment of a democratic society depends on the existence of schools equally accessible to everyone, we are all their clients. It is not easy, however, to convince a majority of our citizens that this relationship exists and that schools require their support because of it. (Particularly in a society where self-indulgence and instant gratification are common values.) It is especially difficult to convince them if they perceive the schools to be deficient in regard to their traditional functions. Unfortunately, the ability of schools to do their traditional jobs of assuring literacy and eradicating ignorance is at the center of current criticism...During the 1970s, however, public criticism included the institution, not just those who run it. Schools shared in our loss of faith---in government, the judicial system, the professions, and even ourselves. Uncertainty swiftly arose about the inherent *power* of schools, and indeed, education. (Goodlad, p.3)

In responding to the criticism, Goodlad noted "...the current wave of criticism lacks the diagnosis required for the reconstruction of schooling. This criticism is in part psychologically motivated---a product of a general lack of faith in ourselves and our institutions---and is not adequately focused...What we need, then is a better understanding of our public schools and the specific problems that beset them. Only with this understanding can we begin to address the problems with some assurance of creating better schools. As a nation, we have a history of capitalizing on this kind of **focused diagnosis** (emphasis added) and the constructive criticism emerging from it. A few initial successes would renew our sense of confidence in both ourselves and our schools." (Goodlad, p. 2)

The title of this paper suggests that professional education is not currently in a position to provide the "focused diagnosis" suggested by Goodlad. The results of his extensive study indicate that schools are not as bad as they are perceived to be, but he outlines a formidable agenda for school improvement. "It includes clarification of goals and functions, development of curricula to reflect a broad educational commitment, teaching designed to involve students more meaningfully and actively in the learning process, increased opportunities for all students to gain access to knowledge, and much more." (Goodlad, p. 271)

Regarding the same subject, at the conclusion of his book, Goodlad stated,

At the heart is the need for data of a contextual sort to guide the determination of priorities by planning groups of responsible parties at the school site level. Guidelines for local initiative in the curricular area must come from the state and from school districts. Opening up new career paths for teachers and creating new staffing patterns require

policies not now on the books. There are many obstacles to be overcome in securing the appropriate participation of universities. For example, professors in research-based schools of education must learn to transcend the problems and paradigms of the academic disciplines if their work is to enlighten educational policy and practice. Some of the needed curriculum development, pedagogical experimentation, and evaluative inquiry require the creation of new centers and institutes. (Goodlad, p.360)

Of particular note is Goodlad's comment regarding the need for professors in research-based schools of education to learn to transcend the problems and paradigms of the academic disciplines if their work is to enlighten educational policy and practice. The implication is clear that, according to Goodlad, something is "out-of-focus" between educational policy and practice and programs of research on teaching. Is this a simple disagreement over what constitutes pure vs. applied research or is it something deeper? Is the teaching profession having to face this serious challenge to its credibility and competency without strong support from its research community? If the medical profession is an acceptable model, they appear to have an almost unlimited capacity to focus the resources of their research community on a crisis whether it be the long term battle against cancer or the sudden appearance of a new communicable disease.

PROGRAMS OF RESEARCH ON EFFECTIVE TEACHING

If Goodlad is correct that, "the current wave of criticism lacks the diagnosis required for the reconstruction of schooling," who will provide the "focused diagnosis" that he feels is required to "renew our sense of confidence in both ourselves and our schools? The most logical source would be the research community and while it is recognized that there are many lines of research within professional education, the research on **effective teaching** was chosen for this analysis because the education of teachers is a fundamental responsibility of the profession and because of its importance to the teaching/learning process.

Initially, it is interesting to note that fragmentation within the profession and the rise of professionalism were two critical factors cited by Lawrence Cremin in his classic work, *The Transformation of the School*, as contributing to the decline of the Progressive Education Movement. (Cremin, pp.248-250) The movement was never able to regain momentum after WWII and slid steadily downhill after 1947. (Cremin, p. 247) However, no professional organization or movement since that time, has been able to articulate a vision or sense of purpose equal to that provided by this movement.

The study of teaching has always been clouded by the debate over whether it should be considered an art or a science; and any attempt to define teaching as both an art and a science has never been widely accepted, probably because it would require the science side of the inquiry to accept a multitude of unanswered questions. Harry S. Broudy identified part of the problem in a chapter on "Historic Exemplars of Teaching Method." He stated,

...Protagoras, Socrates, Isocrates, Quintillian, Abelard, the Jesuits, Comenius, Pestalozzi, Froebel, and Herbart were teachers by vocation and without exception believed that they could justify their method by a theory, not only of learning and teaching, but of truth, beauty, and goodness as well. Each man demonstrated how a distinctive set of values was to be embodied in the lives of a new generation by instruction. These great teachers did not experiment in a way that would edify the researchers of our time, they did not control their variables, they did not quantify their data. They were acute rather than systematic observers, but they did sense the important problems and they did classify human experience into categories which in turn have structured our language and our thinking, and thus even our most current research. (Broudy, p. 1)

In a discussion of current research, the work of these individuals would obviously be placed on the "art side" of the discussion because of their lack of supportive quantitative data, however, some of them were at the very forefront of attempting to develop a more disciplined, scientific approach to the study of teaching during their lifetime. Most of the quantitative research on effective teaching is of very recent origin. In fact, it can be dated as originating since the 1950 meeting of AERA, when a group of interested persons met informally at the joint invitation of Warren W. Coxe and Jacob S. Orleans to discuss criteria of effective teaching. At the suggestion of the group, AERA Pre Committee on the Criteria of Teacher Effectiveness, which issued reports in 1952 and 1953. In 1955, a continuing committee, now named the Committee on Teacher Effectiveness, was appointed by AERA President Francis G. Cornell. The new group adopted as its goal the development of the *Handbook of Research on Teaching*. "A conceptual framework was to provide an orientation for the entire volume and each chapter was to flow from the framework...This framework for research on teaching specified three major classes of variables: central variables, relevant variables, and site variables." (N.L. Gage, Preface.)

This discussion of research techniques could go on for some time. Suffice it to say that a line of research specifically directed at effective teaching was initiated in 1950 which appeared to have some structure to it and was supported by a major professional organization.

N. L. Gage, who was deeply involved in this early work, identified another difference between the work of the earlier writers and current research. Where Broudy indicated that the ancient philosophers could "justify their method by a theory," current research works through paradigms which are defined as "models, patterns, or schemata." Paradigms are not theories, they are, rather, ways of thinking or patterns for research that, when carried out, can lead to the development of theory. (Shulman, p.3) Does this mean that we understand the problems associated with teaching better than the earlier philosophers and therefore have developed a more subtle description or does it mean that we are operating at a more primitive level, i.e., paradigm before theory, in attempting to describe effective teaching? **Perhaps our current problem is the inability to develop productive educational theory from paradigm-based research.**

In his chapter on paradigms as they relate to the study of teaching in the 1986 edition of the *Handbook of Research on Teaching*, Shulman stated, "...a healthy current trend is the emergence of more complex research designs and research programs that include concern for a wide range of determinants influencing teaching practice and its consequences. These "hybrid" designs which mix experiment with ethnography, multiple regressions with multiple case studies, process-product designs with analyses of student mediation, surveys with personal diaries, are exciting new developments in the study of teaching. But they present serious dangers as well. They can become utter chaos if not informed by an understanding of the types of knowledge produced by these different approaches." (Shulman, p.4) The key point here is that the development of educational theory is following a significantly different and more complex format than in the past. It appears to be attempting to move away from the philosophical, rational, moral basis used by ancient philosophers as a justification for theory to a purely scientific basis. Further, according to the work of Thomas Kuhn, it is being conducted under a different logic and structure than the organized research effort of the so-called "hard sciences." In Kuhn's sense of the term, a paradigm is an implicit, unvoiced, and pervasive commitment by a community of scholars to a conceptual framework. In a "mature" science, only one paradigm can be dominant at a time. It is shared by that community, and serves to define proper ways of asking questions, those common "puzzles" that are defined as tasks for research in normal science. Members of the community acknowledge and incorporate the work of perceived peers in their endeavors. Kuhn would expect members of such a group to be relatively incapable of communicating meaningfully with members of other communities. (Quite literally, the ability to *communicate* is a central definer of *community* membership.) "A research program not only defines what can be legitimately studied by its advocates, it also specifies what is necessarily excluded from the list of permissible topics." (Shulman, pp. 4-5) Shulman reported Kuhn's concern that social scientists, "seemed to argue, even when they came from the same discipline, about basic matters of theory and method that physical scientists tended to take for granted. It was then that he realized that they failed to share a common conception of their fields so characteristic of the more "mature" disciplines. He called that network of shared assumptions and conceptions, a paradigm, and concluded that the social sciences were, therefore, "preparadigmatic" in their development." (Shulman, p. 5) This is relevant to a discussion of educational theory because education has chosen to pattern much of its research design on effective teaching after the social sciences. Shulman states, "...Social scientists pursue their research activities within the framework of a school of thought that defines proper goals, starting points, methods, and interpretive conceptions for investigations. These schools of thought operate much like Kuhnian paradigms...insofar as they are relatively insular and predictably uniform. However, in no sense are social science fields necessarily dominated by one single school of thought." (Shulman, p. 5) Merton, a sociologist, is cited by Shulman as arguing, "for the superiority of a set of competing paradigms over the hegemony of a single school of thought." He asserts that theoretical pluralism encourages development of a variety of research strategies, rather than premature closure of investigation consistent with the problematics of a single paradigm. (Shulman, p.5)

No attempt will be made within this paper to make a judgment regarding the advisability of following Kuhn's single paradigm design or Merton's theoretical pluralism since the purpose for their inclusion, here, is to illustrate differences in research design and the increasing complexity of current educational research. As an observation, however, it would prove very difficult to equate the success level of the social research questions, and thereby expanding the knowledge base of their disciplines and its application to social concerns such as health, the diagnosis and cure of contagious diseases, nutrition, the exploration of space, etc.

A review of the major research programs which have been conducted on effective teaching within the past forty years will provide some additional information on the ability of the profession to address the critical issues which it currently faces. It will clearly indicate that a major research effort has been ongoing, and over a sustained period of time. It will not, unfortunately, explain why the results of this work have not been more helpful in explaining the recent decline in student achievement.

The most publicized of these programs is the **Process-Product** research. It is defined through the work of Duncan and Biddle, Gage, Mitzel, Rosenshine and Stevens, Anderson, Evertson, Brophy and others. The thrust of this research

program was "to define relationships between what teachers do in the classroom (the processes of teaching) and what happens to their students (the product of learning). One product which has received much attention is achievement of basic skills..." (Shulman, p. 9)

The Coleman Report, in 1966, created considerable concern with its apparent claim that teachers, or more accurately variations among teachers, do not make a difference in school achievement. One of the most significant findings from process-product research on teaching entailed the demonstration that teachers do make a difference. Another central topic was teacher expectations, an interest that resulted from the Rosenthal & Jacobson research that produced the provocative study *Pygmalion in the Classroom*. This line of research was consistent with a strong existing research tradition---applied behavioristic psychology and its task-analytic, training tradition. According to Shulman, "The implications of the process-product research for practice and policy were frequently seen as holding direct implications for in-service training." (Shulman, pp. 10-11)

Other programs of research on effective teaching include: (a) studies on **Time and Learning** which sought to identify the key mediators of teacher behavior in the activities of pupils; (b) **Pupil Cognition and the Mediation of Teaching** which sought to study the inferred thought processes of the pupils themselves through the direct observation of teacher and student behavior; (c) **Classroom Ecology** which is more closely aligned with sociology, anthropology and linguistics and tends to deal with topics such as the "microanalysis of interactions, both verbal and nonverbal, within a single reading group lesson"; but it was recognized that this line of research seldom produces propositions that can be readily translated into principles for policy or maxims for practice; (Shulman, p. 18) (d) **Classroom Process and Cognitive Science Research** which ascribes substantial cognitive and/or social organization to the participants in their studies, and assumes that prior knowledge, experience or attitude frames the new encounters and their interpretation; (Shulman, p. 22) and, (e) research on **Teacher Cognition and Decision Making** which attempts to understand adequately the choices teachers make in the classrooms, the grounds for their decisions and judgments about pupils, and the cognitive processes through which they select and sequence the actions they have learned to take while teaching. (Shulman, p. 23) In summary, programs were developed around the host of alternative units of inquiry for studying teaching. They included: participants - teacher, student, group-as-a-unit attributes of those participants - capacities, thoughts, actions, context or levels of contextual aggregations - individual, group, class, school content - topics, type of structure, duration of instructional unit agenda - academic tasks, social organization and foci within that agenda such as subject matter content, participant structures research perspective - positivist/law seeking or interpretive/personal meaning oriented (Gage, Preface) This is not presented as new information. It should surface in any basic course on research design. It is included here to help provide a focus for this discussion. It does raise a fundamental question. With this level of research being conducted, on site, in naturally occurring classrooms, all over the country, over an extended period of time, why was it not possible for the results of this research to have a greater impact on teaching? Is the research perceived to be irrelevant or is the research community, higher education, the regional labs, and the Research and Development Centers isolated from the public school community in a way that prevents a productive flow of information from research to practice? According to Lee Shulman, the Process-Product research program was seen as having very straightforward implications for practice and policy.

The research frequently identifies large numbers of teacher behaviors, discrete variables that were correlated with student outcomes and that defined the key elements of teaching effectiveness. These, in turn, lent themselves to lists of "teacher should" statements that were handy to those who wished to prescribe or mandate specific teaching policies for the improvement of schools. Moreover, the work was tied to an indicator that both policy makers and the lay persons took most seriously as a sign of how schoolchildren were doing: standardized achievement tests...This dual advantage of ready association with observable results for pupils and the appearance of clear implications for evaluation, training, and policy, made the process-product approach attractive indeed. Although a number of process-product researchers actively opposed the oversimplification of their findings, warning against the premature application of results, others seemed to encourage the development of teacher education or evaluation systems that employed the findings of their studies as a framework for assessing teacher quality. (Shulman, p. 11)

As time passed, the process-product research seemed to surprisingly lose intellectual vigor within the research community. Shulman speculated that there were several reasons to consider:

1. the program had succeeded relative to its goals and the funding for large scale research of this nature diminished;
2. ...while the claim could be made that the program studied naturally occurring behavior, and, therefore, met the ultimate reality tests, in principle, **the manner in which individual behavioral elements were aggregated into patterns or styles of teaching performances** (emphasis added) did not necessarily meet this criterion. (Shulman,

p. 12)

Shulman cited Gage's explanation of this practice. The difference is between naturally occurring patterns and styles as composites. Naturally occurring patterns compare intact patterns of teaching such as direct and open whereas "styles as composites" deal with many specific dimensions or variables of teaching styles or methods wherein the investigators synthesize, from hundreds of correlations, the style or pattern of teaching that seems to be associated with desirable kinds of pupil achievement and attitude. Shulman concluded, "Thus the bulk of process-product research, while based on naturally occurring correlations, defined effective teaching through an act of synthesis by the investigator or reviewer, in which the individual behaviors associated with desirable pupil performance were aggregated into a new composite. **There was little evidence that any observed teacher had ever performed in the classroom congruent with the collective pattern of the composite.**" (emphasis added) (Shulman, p. 12)

Let me repeat for emphasis. The process-product research identified large numbers of teacher behaviors, discrete variables that were correlated with student outcomes and that defined the key elements of teaching effectiveness, however, the bulk of this research defined effective teaching through an act of synthesis by an investigator or reviewer. Therefore, there is little evidence that any observed teacher ever performed in the classroom congruent with the collective pattern of the composite. Question: Why go to all of the trouble to conduct the research in naturally occurring classrooms and then commit the unnatural act of converting the results into composites? The composite would appear to represent some idealized description of effective teaching behaviors which would appear to be even less useful than attempting to encourage teachers to copy the behavior of a particular "master teacher." It reads like science fiction. It appears that lists of effective teaching behaviors emerged from this work which were used for training and staff development, perhaps even for evaluation, but the model was a composite of many different people at work. Further, the results described aspects of teacher behavior associated with classroom management, generic instructional behavior (use of lower - or higher order questions, frequency of praise). It seldom described behavior directly related to substantive subject - specific content of instruction. As mentioned earlier, personnel in selected public schools did pick up the data and attempt to convert it into programs for staff development but were not successful. Perhaps they were too intent on implementation without consultation with the research community. It was the type of raw data that would have required a maximum coordination of effort among all segments of the profession to implement in a productive manner and this coordination failed to occur.

THE REALIGNMENT OF RESPONSIBILITY

The realignment of responsibility, for purposes of this presentation, will mean that work performed by one individual or group within a given model of schooling will be discontinued, modified or assigned to another. It could result in the continuation of the existing model of schooling in a modified format or insufficient change as to constitute a substantially different model.

Perceptions will vary, as to whether the profession has developed or is in the process of developing an adequate response to the current public concern regarding declining student achievement.

There is evidence to support the claim that many of the current problems in American education originate from causes outside of the direct control of the school. This could be visualized as justification for attempting to force the public to find a solution to the problem by delaying the development of any set of alternative solutions which would require significant adjustments in the professional roles of educators.

There is also evidence of a teaching profession more interested in protecting "working conditions" than in establishing and enforcing high standards of performance. There is a growing conviction that the profession has developed into a costly bureaucracy, much of which makes no direct contribution to student learning. Albert Shanker dramatized this point in an article entitled, "Toward a Reform of Teaching." He stated, child. Since the fiscal crisis, each class has at least thirty children---sometimes more than thirty. For a class of thirty children, New York is spending \$150,000 in each classroom. The teacher's salary, at the top, is \$40,000 and if you add pension and other benefits, maybe the teacher is getting \$50,000. Now where is the other \$100,000? In reality, most of the remaining money goes into support staff to help teachers, although, by and large, the average rank-and-file teacher would be hard pressed to identify exactly what sort of help he or she is getting." (Shanker, p. 215)

From the perspective of this writer, the profession has been on the defensive for the past twenty years, attempting to adjust to a variety of initiatives from the general public, local boards of education, and state and federal government. This is an appropriate role for the public and it is reasonable to assume that this process of public debate will, over time, reveal an agenda for change. It is not reasonable, however, to assume that nonprofessionals will, on their own, develop a resolution to the problem of declining student achievement based on any depth of professional knowledge. If the decision is left to the general public, it will be based on personal, political and economic considerations which operate

quite apart from professional knowledge and understanding of the problem.

Conditions would appear to dictate the need for decisive action by the profession, as a whole, if it is to regain credibility in the eyes of the public and reassume its appropriate role of leadership in the education of children. There is a precedent for such action. In 1897, Margaret A. Haley, a graduate of Francis Weyland Parker's Cook County Normal School, was teaching in an elementary school in Chicago and actively involved in organizing the Chicago Teachers Federation. Haley was elected vice-president and Catherine Goggin, President. They fought hard and were successful in winning approval for a salary increase and the creation of a pension fund, however, the board failed to follow through on the salary increases. Haley and Goggin pressed the board hard for action and found that the treasury was short of revenue because many corporations had not paid taxes on property valued at over \$100 million. It was clear that the Chicago Board of Education would take no action to secure the delinquent taxes. Haley and Goggin considered a course of action well beyond the normal responsibility of professional educators. They set out to collect the delinquent taxes on their own. In setting a course of action, they consulted with attorney and former Governor John P. Altgeld and he informed them that they were correct in what they were trying to do but that they would never be successful in challenging such powerful businesses. They filed suit and won their case in court in 1902. I don't want this to sound like a fairy tale because even after receiving the windfall of \$600,000 in delinquent taxes, through no action of their own, the board refused to use the additional tax revenue to pay for salary increases for teachers until 1906. The moral victory for the Chicago Teachers Federation in winning the lawsuit was overwhelming and the eventual realization of a salary increase against this level of apathy and organized resistance was an important milestone for the union movement, but it occurred only because individuals dared to move outside of established lines of responsibility.

This same type of creative imagination will be required to involve union organizations today in the resolution of the current problem because the search for a solution of the problem must begin with the teaching/learning process. Myron Brenton noted that this will require a change of attitude on the part of unions: "Every professional group closes rank to protect its own; teachers are no exception. But teachers are the exception in that they seem to want--at this juncture, at least, the best of both worlds, the security of the civil servant and the prestige and rewards of the professional. More than that, they want a major say in matters of educational policy while getting tenure protection. In other words, they want power without accountability..."(Myron Brenton, p.255.)

Albert Shanker, in his work referred to earlier, enters a plea for a full review of all the recommendations included in the report prepared by the Carnegie Task Force on Teaching as a Profession. He indicates that the tendency is to focus on some of the more daring proposals such as professional-level salaries and the professional-certification board. According to Shanker, the real problem with the Carnegie report lies with the recommendations for a "restructured teaching profession" and "a completely redesigned school system," which he considers to be extremely controversial. He stated, "What the Carnegie report advocates will never be imposed on teachers. We will never force teachers to take responsibility for making educational decisions regarding the training of other adults or regarding the running of the schools as senior partners do in a law firm or as faculty members do in a college." (Shanker, pp. 216-217) Shanker did acknowledge that if teachers manifest too narrow a perspective in reacting to the report that it will be "removed from the table" and "we are unlikely to see another that is equally promising for a long time." (Shanker, p. 218) It is interesting to note that no where in his remarks did he suggest that professional organizations take over the national agenda for reform by drafting guidelines and conditions under which teachers would be willing to accept accountability for student learning. In addition to stipulating conditions for collecting and evaluating data on student learning, these conditions could include procedures to be utilized in teacher evaluation, and a voice in tenure decisions. Or, from another perspective, develop a proposal which would permit the teachers in a given school or district to contract with the board to assume responsibility for running a school in the same manner that Boston University contracted with a board of education in the Boston area. There are other examples of dramatic action. The employees of United Airlines took steps to purchase the airline when the parent company got into financial trouble and was considering the discontinuation of service. It is my understanding from discussions with a staff member for the National Board for Professional Teaching Standards that unions in at least two cities in the Midwest have proposed additional areas of responsibility which their teachers would be willing to assume in return for an expanded role in decisions regarding tenure. In general, the basis for negotiations between school boards and teacher unions regarding working conditions are at an impasse. Teacher unions are perceived, by many, as self-serving organizations who do not provide a quality service. It is time to shift the emphasis of the negotiations from the working conditions of teachers to the conditions required for effective student learning. Once this is articulated properly, it will define the parameters of "reasonable" working conditions, however, teacher unions will have to forge a much stronger relationship than currently exists between their professional activities, teacher education and the research community in order to mount a successful effort. They will also have to help define

and be prepared to support responsible action against ineffective teaching.

Del Schalock, a member of the Teaching Research Division of Western Oregon State College, is the lead researcher in a research project on teacher effectiveness which has been in progress for the past seven years. He also provided the primary support for a group of eighteen, basically rural, school districts, called the Valley Education Consortium, that formed a coalition for school improvement which extended over a period of twenty years. In a project conducted for the consortium during the 1983-84 school year, the data collected indicated large differences among teachers in their ability to foster learning in students taught. This was the case across subjects, across students, and across areas of learning within a subject. Schalock, et. al., reported in an article for the *Journal for Personnel Evaluation in Education* on data collected for the three third-grade teachers in one district, which was illustrative of what was found repeatedly for teachers at grades one through eight throughout the consortium schools. "Students enrolled in the district were 60 percent white, 27 percent Hispanic, and 13 percent Russian of old believer faith, and tended to be from families of lower and middle socioeconomic status. (Of the 674 students in the district, 204 were served by free or reduced cost lunch programs.) Students were assigned to the three third-grade teachers without regard to ethnic background, academic ability, or academic achievement. Prior to the collection of these data, the district had adopted a set of well defined and sequenced learning goals for grades one through eight in the basic skills of mathematics, reading, and writing. The district assessed student performance at each grade level on these goals, in the fall and spring each year, with curriculum-aligned tests that were developed by teachers from a variety of districts in order to assess student gains toward goal attainment.

Table 4. Index of student growth: Total student gain by teacher by subject

Subject	% student growth,		
	Teacher A	Teacher B	Teacher C
Mathematics	43.0	33.2	76.5
Reading	47.2	37.5	41.4
Writing	69.6	58.4	72.3

Table 5. Index of student growth: Variations in student learning by goal areas within a subject

Subject/Goal	% student growth		
	Teacher A	Teacher B	Teacher C
Mathematics			
Complex word problems	8.5	-18.2	64.5
Measurement	18.3	1.5	82.8
Reading			
Literal content	66.8	25.9	22.3
Main idea	92.1	43.4	43.7
Writing			
Sentence structure	63.1	42.4	77.5
Paragraph structure	76.6	45.5	31.9

Table 6 Index of student growth: Variations in learning among groups of students by goal areas

Teacher/Subject	% student growth, top quartile	% student growth, second quartile	% student growth, third quartile	% student growth, bottom quartile
	Teacher A			
Mathematics				
Complex word problems	-15.8	-5.6	18.2	58.2
Geometry	85.7	77.8	30.0	55.6
Teacher B				

Writing Capitalization	89.9	81.7	66.7	45.0
Grammar	0.0	0.0	86.6	83.3
Teacher C				
Writing Punctuation	83.5	66.3	100.0	100.0
Paragraph structure	83.1	100.0	-2.7	-3.7

Note: a. These tables are taken from the article by H.D. Schalock, et. al., "Student Learning in Teacher Evaluation," *Journal of Personnel Evaluation in Education*, Vol. 7, No. 2, August, 1993, pp. 117-118.

b. The data are reported in a form suggested by Millman (1981) and referred to as an "index of student growth (ISG) by students. The formula used in arriving at student growth was:

$$\frac{\text{post-test} - \text{pre-test}}{\text{pre-test}} \text{ ISG} = 100\%$$

"Table 4 shows the average Index of Student Growth for each of the three teachers in each of the three subject areas where testing occurred." (Schalock, et. al. p.119) It can be seen from these data that considerable variation existed among these three teachers in terms of their success in fostering learning gains within subject areas. It can also be seen that no teacher was outstandingly effective across all subject areas, and that two of them were reasonably effective in only one area.

According to Schalock, et. al., "The data in Table 5 support the premise that teachers are not equally adept at fostering all types of learning that need to occur within a particular subject. This can be seen in the variation that appears not only across teachers for a goal area, but also across particular goal areas within a subject for a particular teacher. This is especially evident in the example given for Writing. Teacher, who was most successful in fostering learning in the area of Sentence Structure, was least successful in fostering learning in the area of Paragraph Structure.

Table 6 extends this view of the differential success of teachers in fostering learning to groups of students within a classroom who differ in their level of academic achievement prior to instruction. If one looks at the learning gains from fall to spring for students who have been assigned to one of four quartiles on the basis of their scores on an end-of-the-year examination that is taken when they enter school in the fall, large variations in gain scores appear between quartiles. The data in Table 6 suggest that for some teachers in some subject areas most of the learning that takes place in their classroom may be concentrated in only a portion of their students. It also would appear from these data that teachers may be more adept at fostering learning in some goal areas with weak or strong students than they are in other goal areas." (Schalock, et.al., p. 119)

The fundamental argument being presented is that teacher work must be related to student learning. There are significant differences between the abilities of teachers to foster learning in students. There have always been these differences but we have operated on the assumption that if a teacher performed specified teaching behaviors, learning would take place. It was a naive assumption thirty years ago, though perhaps understandable with the difficulty in collecting and analyzing data on student learning in relation to teacher performance. It is inexcusable today with our current capacity for collecting and processing data. And this cannot be visualized as an attempt to dehumanize the learning process. It must be infinitely more humane for both teachers and students to monitor this kind of evidence and to utilize it to make informed decisions regarding the best ways to support teachers in improving their instruction, and to create differentiated teaching assignments which capitalize upon the recognized strengths of teachers rather than assignment criteria influenced primarily by seniority.

The merged school of education at Western Oregon State College and Oregon State University made the decision to establish a quality assurance program for all of their graduates in 1985. Essentially it constituted a "warranty" to any school that hired one of their graduates, stating that if a problem developed regarding the performance of a graduate, the college would assume r, additional counseling, tutoring, and/or additional course work at no expense to the district or the student. In the period between Fall, 1986 and August, 1995, three cases had been reported to Western Oregon State College, all of which were remediated with limited consultation. The misassignment of a beginning teacher was a factor in every case. Misassignment, here, is defined as assigning a teacher to an area of responsibility for which he or she has limited or no preparation.

The call to relate teachers work directly to student learning is not limited to this paper or conservative business groups. Proposals presented by the Southern Regional Education Board (1985, 1986), the National Governors' Association (1986), and the Carnegie Task Force on Teaching as a Profession (1986) have all called for linking student

learning and teacher evaluation. According to Schalock, et.al., the Southern Regional Education Board is the most prescriptive. The Carnegie Forum's report, which is the most comprehensive, provides a blueprint for an outcome-based agenda. Some of the points cited include:

1. the need to refocus learning (curriculum) in our schools to better prepare young people to live and work in a knowledge-based economy;
2. the need to raise our sights (expectations) around who is to learn what in school, and how hard they are to work in learning it;
3. the need to develop good (criterion-referenced, curriculum-aligned) measures of student progress toward learning goals, and efficient means for teachers, parents and administrators to use the information these measures provide in monitoring student learning, planning instruction, and improving instructional programs;
4. the need to hold both teachers and principals accountable for student progress in learning, though obviously students and parents share in this responsibility... (Schalock, et.al. p. 109)

Richard N. Goodwin, in his eloquent and provocative book, *Promises to Keep*, contends that our country is engaged in a political crisis that is far deeper than most politicians realize. A major breakdown of the major components of American society is in process. Goodwin argues that the party system, Congress, and the executive branch have fallen under the sway of special interests at the expense of the nation and its capacity to create wealth and social justice. He contends that Washington is cut off from the realities affecting most Americans and that government is paralyzed. The consequence, according to Goodwin, is the betrayal of the American dream. These are sobering thoughts but they lend credence to the position that the current attack on education is not likely to diminish. Limited economic growth nationally over a period of some twenty years, coupled with the "tax revolts" that began with the passage of Proposition 13 in California have resulted in stagnant or reduced revenues at all levels of government. This has shifted the emphasis in budgetary discussions at the state and national levels from arguments over how to distribute new revenues to the "reallocation of existing resources." Education constitutes the largest item in virtually every state budget in the country and, as a result, has been, and will continue to be the most conspicuous target of opportunity. The strategy is "if we can make education look bad enough, there will be no public outcry when we reallocate their resources."

Goodwin opened his book with the statement, "America was conceived not merely as a land to be inhabited and exploited, but as an idea and a great experiment, as a home where men and women could be free, joined in one nation by a common dream. From our earliest day---not because of our mounting material wealth and military power, but because of our dedication to Thomas Jefferson's assertion that "the equal rights of man and the happiness of every individual, are now acknowledged to be the only legitimate objects of government." (Goodwin, p. 1)

He further observed, "Our future depends on the ability to mount a struggle for extensive even drastic changes in the institutions that compose both the private economy and the process of politics and government, along with the intricate web of relationships that connect them with each other and with the people." (Goodwin, p. 8)

In summary, it is not just a time for change, it is a time for leadership by the profession, it is a time to focus intellectual and material resources toward developing a resolution for the current crisis in student achievement. It is a time for the realignment of responsibility within the profession and between the profession, the public, and all external agencies impacting the teaching/learning process. It is a time to insure that public initiatives such as "choice" and "vouchers" do not detract from the capacity of the public school to serve and preserve a democratic form of life. It is a time to insist that the intellectual development of children, in concert with their emotional and physical development, remains the primary mission of the public school. In my mind, the basic unit of instruction continues to be the single teacher and the single student, regardless of the context of their assigned relationship, be it 1:20 or 1:30. It is this relationship which must function effectively in order for learning to take place. Further, in order to Page 25 protect the public school model of fundamentally open access to education, the profession must demonstrate, beyond question, the ability to deliver an effective teaching/learning process. It is more than a professional responsibility. It is our moral obligation to a democratic society.

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FOR JACK CONRAD WILLERS

Deron R. Boyles
Georgia State University

As my initial and primary relationship with Jack was as his student, I am prepared today to remember my teacher. Let there be no mistake, I will not remember him by waxing poetic nor by allowing emotion to enter my discourse. For in the science of education we are told to be objective and neutral. We are also told that being an educator--a teacher--means certain things. In fact, we are told that simply being a teacher is not enough. We must be "effective" teachers. "Effective" teachers, after all, are the ones who climb career ladders. Accordingly, my remembrance of Professor Willers will be in keeping with current expectations regarding what makes a teacher "effective". I needn't look far to find the model, the outline, the strategies, or the techniques necessary for a successful evaluation. Accountability schemes rely on such evaluations to see to it that only the most competent teachers be awarded the moniker "effective." So let me take this opportunity to evaluate, to grade if you will--objectively, whether or not Professor Willers was an "effective" teacher.

Teacher Timeliness:

Was Dr. Willers on time for his classes? Considering his ability to walk into trees, his timeliness quotient dips. He also had a propensity to mistake Room 201 for 207, thus embarking on a 10 minute lecture regarding the virtues of John Dewey to a group of educational administrators before realizing he was in the wrong room. Dr. Willers would, therefore earn a "D" for timeliness, except that because of his mistaken lecture, half of the educational administrators to whom he mistakenly lectured now realized for the first time that John Dewey had nothing to do with the Dewey Decimal system, "C" for timeliness.

Teacher Lesson Plans:

Did Dr. Willers effectively use lesson plans? This researcher found it difficult to ascertain if Dr. Willers even understood what a lesson plan was. For his classes seemed to wander wherever complex ideas and student interest would go. He would, as a result, have no idea whether the students "demonstrated 80% proficiency" on any given topic. The closest he came to lesson plans were the notes he would invariably write in the margins of his books, but these are unacceptable for our purposes because they do not fit the standard format. "D" for lesson plans.

Teacher Communication:

Did Dr. Willers effectively communicate with his students? No. Dr. Willers talked about philosophy. He used words like *elenchus*, *areté*, and *epistemé*. These words were Greek to his students. They would have to puzzle over their meaning and think about their links to schooling. They would have to ponder and consider and reflect: and we all know this detracts from "on-task" note taking. "D"

Teacher Assignments and Grading:

Was Dr. Willers fair in both his assigning of homework and in his grading? No. On the first night of class he would assign the entire book *Philosophies of Education: An Introduction* by G. Max Wingo. Not only is the book from the 1970s (we all know books only have merit if recently published), but it's over 300 pages long. He would expect people to read outside of class, but would not tell his students which books, which chapters, or which pages to read. Somehow he thought graduate students should operate on their own initiative. Similarly, student research papers were the responsibility of students. STUDENTS! While he would read any draft at any time and write comments **all over them**, he never graded the drafts so students could see whether they really had to re-think their papers and turn them in again. "C-"

Classroom Environment:

Was Dr. Willers' room conducive to learning? This section of the evaluation is difficult, because Dr. Willers confused places for learning as some places in addition to his assigned classroom. Is it conducive to learning, for example, to hold meetings at the local Pancake Pantry or Waffle House? Is it appropriate to meet outside on the grassy Peabody Lawn? What about those meetings in his kitchen on 17th Avenue? Only the Peabody Lawn allowed enough ventilation for excess cigarette smoke, so 1 out of 4 places = 25% or "F."

Lecture Pace:

Did Dr. Willers pay attention to the timing and pace of his lectures? No. Given that Dr. Willers would often times take off his glasses while lecturing, given that he was prone to forget what he did with those glasses, and given that he usually exhibited immense pleasure and enjoyment in his own lectures, classes would invariably run over the allotted time. Students didn't seem to mind during that one time he was twenty minutes over as every student stayed and seemed engrossed, but effective teachers must demonstrate "effective closure strategies" in a timely way. "D-"

Professional Comportment:

Did Dr. Willers dress professionally and act as a professional teacher should by keeping a professional appearance in front of his professional students? Professionally speaking, yes and no. On one night of class, he would wear a three piece suit and tie, immaculately pressed and adorned with a pocket watch and chain. One might have mistaken him for a minister. But on other nights, he would appear in class wearing a serape and sandals. Inconsistency is not one of the qualities for being an effective teacher. "C-"

Classroom Management:

Did Dr. Willers effectively utilize appropriate classroom management strategies to achieve optimum behavioral control and student on-task output ratios? Yes. He used yellow sticky tabs the first night of class to note each students' name. At the beginning of every class meeting afterward, he would move the sticky tabs around to reflect where students were sitting in the room. Excellent. "A"

Conclusion

So what do we have: One C, two C-minuses, two Ds, one D-, an F, and one A. This averages to about a D+/C-. That's well below average. In terms of effective teaching, it means Dr. Willers came up quite a bit short. It means, in the final analysis, that Dr. Willers was *not* an "effective teacher". . . and for this, I could not be more grateful.

JACK CONRAD WILLERS IN MEMORIAM

Jack Conrad Willers died on June 10, 1996. He was 68. He suffered a stroke in May of 1993 which paralyzed the left side of his body and which caused him much discomfort, but which did not paralyze his mind. Ever sharp and quick with wit, Jack sparred (comments Deron Boyles) after his stroke over the phone, in writing, and at the last conference he attended (Society of Philosophy and History of Education) in September 1995 at the University of Texas at Austin. There is something fitting about Jack's life beginning and ending in Texas.

The grandson of German immigrants, Jack earned both his bachelor's degree and master's degree in Greek and Philosophy from Baylor University, a second master's degree in Divinity from Southwestern Baptist Theological Seminary, and his doctorate in History and Philosophy of Education from the University of Texas at Austin. It was at the University of Texas where Jack studied with William Drake and George I. Sanchez. Influenced greatly by both luminaries, Jack carried on the tradition of liberal scholarship and cultural understanding that was to gain him the sustained admiration of students at the universities where he subsequently worked: Illinois, Auburn, Peabody, and Vanderbilt.

Jack's first presentation at the Philosophy of Education society (PES) was in 1966 when he gave a paper on "The Conflict of Substance and Process in Philosophy." It was in this paper that Jack began to integrate the science of "know-how" with the art of "know-why" such that philosophers would not become, to echo Dewey, merely spectators. He presented papers at PES in 1968 and 1970, one on Miguel de Unamuno and one on the educational dilemma of violence. Jack was Secretary-Treasurer of PES for 1975-76 and 1976-77 and was on the Executive Committee for 1977-78 and again in 1978-79. Jack's last presentation at PE was at a meeting in Houston in 1981.

In addition to his national presentations, Jack was an early supporter of the Southwest Philosophy of Education Society (now the Society of Philosophy and History of Education [SOPHE], the Ohio Valley Philosophy of Education society, and the Southeast Philosophy of Education Society. His last presentation was an update to his meticulously kept and exponentially growing collection of stamps at SOPHE at the University of Arkansas, Fayetteville in 1994. A proud philatelist, Jack catalogued representations of education as they appeared on stamps, with collections of stamps representing educational figures, institutions, and programs. He was published in such journals as *Philosophical in Education*, *The Peabody Journal of Education*, and *Educational Theory*. With a Fulbright to Iran in the late 1970s, Jack continued his commitment to international education and multiculturalism. After enduring the Peabody/Vanderbilt merger from the late 1970s through the 1980s, he took early retirement from Vanderbilt in 1990 and was named Professor, Emeritus.

In addition to his academic career, Jack was an ordained minister and pastored Baptist churches in Tehuaca, Dallas, Waco, and Austin, Texas from 1952 through 1964. More recently, he served as pastor of the Central Presbyterian Church in Culleoka, TN and the Glencliff Presbyterian Church of Nashville. At the time of his death, he was affiliated with the Central Presbyterian Church of Waxahachie, Texas.

Reminiscences

"Jack's first presentation to the Philosophy of Education Society (1966) was the year I was born. My first presentation to PES (1996) was the year Jack died. In the relatively few years in which our lives overlapped, I learned from him about loyalty, philosophical argument, fortitude, and what it means to stand on principle. I also learned how laughter in a classroom is vital to serious debate, why Plato is great, Dewey is greater, and how Pestalozzi is too often overlooked. I learned, too, that a road trip is not complete without stopping at a Waffle House, that cigarette smoke stays in your clothes much longer than you want it to, that class outside is fun (if you bribe the grounds keeper to turn off his mower and go home for the day), and that a firm handshake between certain men of different generations is a hug in miniature."

Deron Boyles
Assistant Professor
Georgia State University

"Through undergraduate courses in the social foundations of education, I was aware of educational philosophy as a field of study, but my first substantive encounter with it occurred during my first year of graduate study. Professor Jack Conrad Willers taught this introductory course in educational philosophy and used G. Max Wingo's *Philosophy of Education: An Introduction*...Professor Willers's love of wisdom was contagious, and he personified the detailed analysis of ideas and persistent sense of wonder that characterizes genuine philosophy. Whether a masters level student taking

this course to fulfill a degree requirement or a serious student in the field (as I considered myself to be), Professor Willers used Wingo's text as a springboard for stimulating our thinking on things of importance to each of us. While Willers' gift for engaging us in the philosophic enterprise cannot be overemphasized, equally significant was his use of Wingo's text. On the first day of class he suggested that we read Wingo over the weekend, thereby freeing up the rest of the semester for more interesting reading. As a naive graduate student, I thought he was serious. By the next class meeting, I had read all 356 pages of the text. I did not understand much of what I had read, but by rereading the text as the semester progressed, my understanding of the field deepened. Under Professor Willers' guidance, I also read deeply into the primary literature, using Wingo's text as a guide to the many mysteries that educational philosophy presented for me."

Tony W. Johnson
from *Discipleship or Pilgrimage?:
The Educator's Quest for Philosophy*,
dedicated to Professor Jack Conrad Willers
by his former student

"When I think of Jack, I will always remember him for his love of dialogue, the grand conversation of ideas, the freedom and creativity that he prodded us in educational foundations to pursue with a vengeance. In many ways, his Baptist background helped him exude the fire of humanity,; and yet his dialectical preparation allowed him a richly imaginative sweep beyond literal interpretations of anything under the sun, including truth, knowledge, and justice. In a certain sense, Jack was a postmodernist before most of us adopted that term. He longed to situate himself in concrete existence and journeys toward the authentic. In that search, he was not always an artful geographer. On a trip to Cookeville, TN, he once had me drive close to Clarksville by mistake. On another trip to UT-Martin for a speaking engagement, he started out for Martin College in Pulaski instead. But, in the end, Jack fulfilled his quest to create meaning through the gracious sharing of himself and his ideas wherever he traveled. We will miss his company dearly."

Joseph L. Devitis,
Professor of Education
Binghamton University

SOCIAL RECONSTRUCTIONISTS: HAROLD O. RUGG AND WILLIAM H. FISHER

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In 1944 William H. Fisher went to Teachers College (TC), Columbia University, as a high school history teacher with eight years of experience. He taught at that level while in New York for two more years before completing in 1949 his doctorate in social studies education. During the years 1944-47, Harold Rugg and Bill, along with other select students, developed a personal and enduring friendship. One of the benefits of this friendship allowed Rugg to comment frankly on professional matters of all kinds. For example, students heard about Rugg's growing disgust of George S. Counts, who, in Fisher's words "would not lift a finger" in behalf of Rugg's collaborative efforts to make the American Education Fellowship the successor of the Progressive Education Association (PEA).(1) These men wanted the PEA's successor to be more of an organization devoted to social reconstruction along the lines of what Theodore Brameld was advocating.(1) In fact, Fisher believes Counts' connection with social reconstructionism is vastly overrated. According to Fisher and Gerald L. Gutek, Counts was during the 1930s and 1940s naively fascinated with the Soviet Union, even though he was to become disenchanted with it in 1957. In these informal colloquia, other topics such as the poor administrative skills of William F. Russell, dean of TC and son of the more illustrative James E. Russell, were heatedly discussed. Russell was a poor supporter of educational foundations and progressive education as advocated by William H. Kilpatrick. Since Rugg was, truly at this time, the most visible spokesman for educational foundations, he was very angry at William F. Russell. Fisher states that one of the failings of James E. was to get his son appointed as dean.(2)

I would first like to say that it is an honor for me to be a part of this panel for personal and professional reasons. Bill Fisher has been a model for us in that he is a living legend and extension of much which occurred during a great period of educational history at Teachers College, Columbia University. While I am very proud to have been at George Peabody College during its peak, I certainly would have appreciated at least a year at Teachers College when individuals like Rugg, Counts, Benne, and a retired Dewey were available for students to see and learn from. That richness has been passed on to Fisher and extended to us. How many regional societies of educational foundations can boast of a member who has lived the themes we all read and write about?

Let me sketch Rugg's career for those of you who may not be aware. Harold Ordway Rugg was born in 1886 and died in 1960 relaxing in his garden while working on his most significant publication, *Imagination*, published posthumously by Kenneth Benne, a colleague earlier at TC. Incidentally, Benne was one of three members of Fisher's dissertation committee in 1949 at TC.

Rugg graduated from Dartmouth in 1908, stayed and took another degree in civil engineering in 1909, taught engineering courses for six years at Milliken University and the University of Illinois. He subsequently took a doctorate in education in 1915 at Illinois and launched a new career at the University of Chicago. For the next five years, he worked with Charles H. Judd in the areas of school administration, educational psychology, and statistics. He left for TC in 1920 and retired from there in 1951. His research and publication during that time shifted toward child centered education and social reconstructionism. He was, however, never a socialist, nor a devotee of the Soviet Union, nor un-American. He was a social critic who advocated better social and economic planning by those who were prepared to do such planning. He was, in a sense, a social engineer. He criticized the aimless and capricious planning by politicians and economists. For that he elicited much criticism from conservative groups, such as the National Association of Manufacturers and others, all well documented by S. A. Rippa in his *Education In A Free Society*.(3)

William Fisher had the good fortune to be in the midst of this intellectual ferment, although occasionally, I am sure, it depressed him. As mentioned, Fisher was well on his way to becoming a social reconstructionist by this time. He had taken a degree in sociology in 1935 from the University of Washington and by 1943 a master's degree from the same school in social studies and school administration. He went to TC the following year as a seasoned history teacher at the high school level.

In preparation for my presentation, I read every publication, especially in the Southwestern Philosophy of Education Society, (SWPES) *Proceedings* (now *Journal of Educational Philosophy and History*), in which I could infer an intellectual connection between Rugg and Fisher. In addition, I read carefully Fisher's publication entitled, "Harold Rugg--In Retrospect," published in *The Educational Forum* (March 1978). I consider this as one of his best. In fact, I brought copies for you because I believe the article says a great deal about Rugg and Fisher.

What I also appreciate about Fisher's scholarship is similar to that which I like about using works by Cubberley and

Cremin; namely, anecdotal footnotes. They tell a story in themselves. They are loaded with facts, insights, and personal revelations. They truly humanize the text. And as I read, I could see Fisher verbally and by means of body language, emphasizing every point. My task was extremely enjoyable.

After reading "Harold Rugg--In Retrospect," I was impelled to read Rugg's *Imagination* because of the importance attributed to it by Fisher. It is a classic, although I have to confess that some of the discussion of creative analysis is very, very difficult. I finished it, however, with a sense of appreciation because of the scope and depth of Rugg's scholarship. He thought that Dewey's *How We Think* was incomplete and even off track in terms of the creative process in that Dewey overlooked the so-called transliminal interaction between the conscious and "off-conscious" mind. Rugg believed Dewey's analysis of thinking should occur after the transliminal experience. In other words, to verify the insight not to cause it to happen. As a pragmatist, Dewey had little regard for anything that resembled parapsychology, dream analysis, and so on, in comparison with that which is consciously planned. Rugg thought that most pragmatists were too narrow and called for a new definition of foundations. Unfortunately, he died before completing this book, but his former colleague, Kenneth Benne, finished his work at the behest of Rugg's widow.(4)

The basic question in *Imagination* is: What is the nature of man's power to create new and valid conceptions, forms, and patterns of thought and relationship?(5) Rugg undertook for the last decade of his life a study of creativity by analyzing the lives of hundreds of scientists, philosophers, painters, writers, sculptors, composers, critics, theater directors, museum directors, and artist/teachers. He strove to discover what takes place in a creative experience. After careful analysis of the above historical autobiographies, Rugg concluded the following stages in the creative process:

1. an attempt by one to struggle unsuccessfully with a problem or task;
2. a relegation of the problem to one's subconscious mind, a putting the problem out of one's mind;
3. a sudden emergence or flash concerning the solution or answer while one is engaged in another activity; and,
4. a verification of the flash in whatever medium one is utilizing, a hypothesis, right question, right word, a painting, etc.(6)

According to Rugg, this insight or flash occurs at the threshold of the conscious/nonconscious state, which he calls the transliminal state.(7) Rugg transcends the conventional pragmatic mind to embrace this process, because he believes most pragmatists consider intuition, dreams, etc., as bordering on psychopathology. Rugg believes the mind draws on the entire continuum of human experience. Emotion is not crucial to creativity but feeling is critical. The key is to develop a context for creativity by allowing for free association and imagery; that is, a mind free of external stereotypes and controls during the necessary creative state. Every individual must have the capacity to temporarily turn away from the external world to allow for the problem to submerge itself in the "off-conscious" mind. Eastern cultures have done this for centuries, but Western societies have essentially ignored the subconscious stage in creative theory.(8)

Rugg recommended that educators need to reexamine their acceptance of behavioral theory. We deal with half of the human state, but must enlarge it to the total person. He believed that progressivism had taught us well that learning takes place effectively with fewer external restrictions; however, we need to now allow for individual solitude and relaxation to encourage creative thought. The focus in education is still too much on the verbal approach.(9)

Fisher believes Rugg's work on *Imagination* was his greatest contribution. He agrees with Theodore Brameld that in *Imagination* Rugg is "a genius as a synthesizer and interpreter of the mainstreams of theory and research."(10) There is little doubt the volume is a watershed publication on the creative process.

In other publications by Fisher in various SWPES *Proceedings*, it is clear that Fisher is a social reconstructionist along the lines of Harold Rugg. Rugg believed that educators should deal with cultural problems but as educators not politicians. Class topics, the lecture circuit, guest presentations, and one's publications are all appropriate avenues of activism. Education ranks with government or politics in terms of importance. Fisher and Rugg both advocated that it is hard to be political and objective simultaneously; however, Fisher's style of instruction is to state partisan views as long as all views are considered. Certainly, Rugg would agree with this approach. Both uphold the learning process as the appropriate avenue for advocating social and political reform.(11)

In a powerful publication in 1987, Fisher argues in strong reconstructionist terms for a world government to combat terrorism, war, and a growing cultural lag between advances in technology and existing social institutions. He believes a pragmatic give and take is needed to overcome political ideologies. Fisher sees no dichotomy between pragmatism with its focus on methodology and social reconstructionism with its focus on social objectives. Meliorism can bridge the gap between the two. By bringing intelligence to a problem like war, the pragmatist and the reconstructionist have much to offer. Fisher is dismayed that in recent years the United Nations has been undermined by conservative forces. This publication is one of his best in terms of research and message.(12)

This theme is consistent with that he voiced in 1970 when he argued for pragmatism as a basis for social progress. Social intelligence, meliorism, and the multifaceted features of pragmatism all can assist in overcoming the great crises of man, especially war. Historically, the cleavage between pragmatism and reconstructionism has been the unwillingness of the former to take stands on social issues, but Fisher believes the two views are not incompatible. They can be complementary.(13)

As reconstructionist, Fisher circumvents few controversial issues. In a moving presentation in 1984, he argued that agnosticism as a religious position, is pragmatic, open-ended, and flexible. He recommends a belief that is grounded upon acceptance of a universal design or purpose as opposed to sectarianism founded on absolutism in a parochial sense. Religious criticism, to Fisher, is not synonymous with agnosticism or atheism. He sees God's design made manifest especially in nature.(14)

Former President Ronald Reagan had a special knack for arousing Bill Fisher. Certainly, the *Nation at Risk* did just that. Fisher saw the Bell-Gardner Commission as motivated by political ideology, educational elitism, and was antithetical to Jacksonian democracy. Time has proved Fisher correct in his analysis. Few view this 1983 report as anything but a political statement by a then conservative administration. Educational outcomes, elementary education, the workplace, and affective education were slighted in the report.(15)

Rugg's influence as an early mentor on Fisher is displayed in one of Fisher's publications on the philosophy of education. Fisher recommends that the subject should not be taught by any one particular method, but does recommend that all the basic educational "isms" be included along with linguistic analysis which is common to all of them. He advises that the historical context should underlie each "ism" and that when the subject becomes the history of education, the reverse becomes the case--philosophy accompanies historical fact.(16)

Rugg's views emerge in Fisher's comments. The latter sees intuitive learning as legitimate and related to the pragmatic tradition. But Rugg and Fisher see pragmatism in danger of becoming too absolute in regard to the scientific method. Fisher sees no one way of knowing. He admires Gilbert Highet for his focus on the art side of teaching. If pragmatists or essentialists, Fisher believes, are adverse to using the term intuition, perhaps they might be more comfortable with the term insight. In either case, this approach to creativity must be included in educational philosophy.(17)

Fisher's scholarship, in summation, is broad and deep. He is a voracious reader, an open-minded and strong educator with a very humane touch. He is humble and devoted to social improvement by example and effective teaching. It has been my pleasure to report on a fragment of his educational contributions!

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THE ICONOGRAPHY OF DESIRE: BODILY IMAGE AND THE TEACHING OF IDENTITY

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"*Thing* - is that which can be administered, has a distinct outline, is detached from the rest. Hypostases are formed in such a way as to allow this specifying and fixing of the psyche's turbulence. But people attributed hypostases with a surplus of power in relation to the subject, making them capable of using, rather than usable. It was then necessary for power to forget that such power existed. Reason, once again, showed plenty of zeal for accomplishing this; but its life was at stake, or rather its tranquility. For centuries, science has aggressively made fun of angels, with precisely this defensive aim." - Roberto Calasso *THE RUIN OF KARSCH* (1994), p. 279 "...there is nothing intrinsically bad about raw impulse and desire. They become evil in contrast with another desire whose object includes more inclusive and more enduring consequences. What is morally dangerous in the desire as it first shows itself is its tendency to confine attention to its own immediate object and to shut out the thought of a larger whole of conduct." - John Dewey & James H. Tufts, *ETHICS* (1932), p. 201.

THE PROBLEM

A fundamental contradiction has overtaken inhabitants of late modernism, a contradiction between certain images of the self and the power of inherited traditions of thought and inquiry to inform value choices. This tense condition manifests itself in a number of ways. When we focus on identity-shaping cultural institutions, like journalism and schooling, crucial parts of mission (e.g., informing, preparation for life, citizenship, etc.) seem to be fibrillating. Conventional mechanisms of pedagogy, long established within journal and magazine editorial offices and schools, undergo extremes of tacit acceptance and rejection. Newer notions of personal image and development push aside icons of desirable bodily shape and identity inherited from the past.

This imagological drama, in magazine layouts and curriculum, is played out on a number of levels. Two important platforms are: 1) The level of theory, wherein the condition or atmosphere surrounding institutional life has been characterized as being in "chaos"; and, 2) at the level of practice, within institutions themselves, where it is revealed in unforeseen shifts in interpersonal relations, particularly power relations.

The current take on this confusing condition is to conceive of it as a dichotomy between a psychological conception of human agency (seen as Dewey depicts it in the quote above --- as a bundle of impulses ---); and the inherited intellectual traditions (e.g., Calasso's above quotation regarding administrative scientism) which view value matters as merely calling forth a rational engine to regulate and manage choice.

The question for us in this essay is: How have image-managing pedagogies (in this instance magazines and schools) constructed and controlled icons of desired bodily shape and correlative personal identity in children and youth? It is assumed that both journalism and education are (have been) in the business of forming the identities of citizens in advanced nations, however body image and personal identity arise in specific spaces between intention and actuation. It is not surprising that children and youth should be targeted by these teaching mediums so as to produce future adults of a certain type: There are rich rewards for information industries where consumer demand-shaping is concerned. However, the kind of journalistic-educational pedagogies may be less than central in our visual culture history.

The second piece of this problem has to do with emancipation and power. Modernism and democratic nationalism rest upon a confidence in devices of emancipation and conceptions of self as empowered chooser; while also seeking to smooth the chaotic elements in social relations. The query here may be: How have we taught for identity given the attachment of emancipation and power to images of self?

Our special target population is women and the place of images of female bodily shape and portrayals of emancipation of women depicted in the journalistic and pedagogical media. Here we shall be interested in how journalists and schoolteachers educated the public regarding the "popular." We shall be concerned to learn to what extent the mediated image was written as a vision of feminine form, and how this iconography may have impacted the shaping of women's identity.

Postmodernity, Hypertext, and the Mediation of Knowledge

The emergence of the 'postmodern cultural condition' has been documented widely ([Lyotard](#), 1984; Jameson, 1991; [Baudrillard](#), 1994); although its precise features are yet to be agreed upon by scholars (Dickens & Fontana, 1994). Nevertheless, as part of this culturological shift, the resultant change in the status of knowledge and its relation to

corporeal self has become increasingly important. Richard Rorty (1982) points to a break with the historic Kantian understanding of concept as it "frames" phenomena; an attendant recognition (by Derrida among others) of the need to see historic philosophy as a kind of writing. Following Derrida, Foucault, and Deleuze, personal identity becomes problematic, and univocality equivocal. Yet, even these efforts are limited. Beyond our release from text is the move toward a new "imagological philosophy" (Mark C. Taylor and Isa Saarinen, 1994), which transcends both the logical and linear text of philosophy as well as the effort to explain a situated self in a one-world idealism.

While Hegel is helpful here, more is required in the way of a critical analysis of images and their place in the universe of communication in our postmodern age. Insofar as the discussions of image and self are conducted upon the assumptions of modernism, the "resolution" of iconographic chaos is impossible. Information and pedagogical agencies, viewed from this inherited tradition of managerial and organizational rationalism, only allow remedies of "systems" reasoned control and administration (Hoy & Miskel, 1991). A variety of 'postmodern' technologies and new theoretical modalities have seriously challenged this older take on institutional life and philosophies of responsibility and control. These hypertextual inquiry tools allow us to both investigate images of female form as well as release the meanings iconography may have for cultural vision.

The Internet and hypertext have offered new ways to conceive of discourse. Non-linear and image-driven, hypertextuality has sculpted new modes of depiction. Imagological and impressionistic, computer media offer rich means for understanding the role of images in personal identity (Turkle, 1995). One of the most serious consequences of this computerized icon-writing has been the resurfacing of aesthetics. Where new philosophies of power emerged on the level of institutional life, new philosophies of art have erupted in discourse-practice (Shusterman, 1992).

Nicolas Burbules and Thomas A. Callister, Jr. (1996) point to possibilities and dangers attached to the new use of hypertext, particularly as it is similar to and differs from other modes of information creation, organization, storage and retrieval. They see a fundamental conflict with the logical and analytic instruments of meaning discernment and the revolutionary hypertextual devices. Mark C. Taylor and Isa Saarinen (1994) show how images are coming to dominate communication, and illustrate the directions an "imagological media philosophy" may take. More postmodern in their vision, Taylor and Saarinen point toward the fusion of a philosophy of communication with that of art.

Relative to power relations, writers such as Henry Giroux (1998) admonish educators to become empowered as intellectuals. Regarding the disabling cultural conditions wherein they find themselves, Giroux recommends that minorities and women engage in a "critical pedagogy" to free themselves and others. We must keep in focus the managerial nature of image-building, and thus continue our critique at the level of administration and control.

"Critical Pragmatism," which takes discourse's shift to iconography seriously, prepares us for a critique of both chaos's emancipatory rhetoric and as well as the underlying managerial positivism. This theoretical posture encourages us not so much to embrace social hope, nor to accede to chaos as the only descriptor of social space (Maxcy, 1995), as to engage in meliorative "reconstruction" of the disequilibria (Campbell, 1992). Within the possibilities that exist for both identity and social reconstruction, the actor must acknowledge the aesthetic space and the rendering historically exercised. Against the template of modernism, we see the need for a postmodern critique which welcomes the possibility of the more aesthetic understanding of cultural imagery.

Body as Screen

At the heart of this modernist dilemma of female form and identity is the issue of how the body has been situated in cultural communication. This is to say, we are concerned to locate images of physical body within a matrix of personal meaning, which at once recognizes the features of a self, while acknowledging the role of constructing and managing the bodily presence of that self.

Identity is enfolded in the present instance. Presentation of self has become magnified and distorted through technology; exaggerated as well as blurred by the medium. Movies, tv, and the computer offer screens upon which the body is rendered in graphic form at 26mm or 28mm resolutions.

These display screens are calibrated and controlled to infuse life to the screen. As Turkle (1995) tells us, we are at once in front of and "on the screen"; role-players in a life in hyperspace. Subject and object lose their polarity. The self releases its inside characterization; the body gives up its identity as outside.

We are so influenced by the media images of whom we are to become that we face the inevitable dissolution of whom we are now; and that image is of self uncoupled from the historic origins of self. We may hypothesize, along with Calasso (1994), the place of managed and administered image in fueling reasoned discourse on desirability. The "good" looking bodily form is at once the product of the image and the issue of desirability.

Power is in transition, shifting from age to age, epoch to epoch. Power defines the discourse and legitimates it. Michel Foucault in writing of power is quick to caution: "It is necessary also to distinguish power relations from

relationships of communication which transmit information by means of a language, a system of signs, or any other symbolic medium." Foucault goes on to say that there is not "a field of things," techniques, etc., and then a dominion of signs. Rather, there are three realms: activities, communications, and power relations. And these three areas are interrelated, for Foucault (Dreyfus & Rabinow, 1982). Knowledge becomes embedded within "acceptable" versus "unacceptable." This transformation of power connects with desire and the belief in a "locus of control."

When we focus on the imagological history of women, the 1890's to the 1920's becomes pivotal. Vertinsky (1987) attributes the shift in bodily shape of females to a change in control beliefs. At the beginning of the 20th Century, the emerging medical profession became "custodians of the body" she argues. Medical arguments are thus seen to drive body configuration, prompt a new interest in exercise, and re-compose popular visions of 'beauty.' Quite another view may be set out, however. At the turn of the century, females came to be pictured in the popular magazines and school texts as emergent figures, becoming freed from much of the "back-braking" domestic work that had dominated the previous generation. A new image of woman, slimmer and more athletic, made its way into the popular imagination.

As Mrozek (1987), following Banner points out, in the 1920's a new "...athletic image, or at least one of fitness and health" became the fashion. However, such images were contradictions in part. The "flapper," with bound breasts, combined sexuality with a "basic indifference to men" (289). An antithetical image of the female form was being constructed at the same time within the venue of "physical culture." Here, the sophisticated and delicate females competed with yet another vision: In certain physical culture magazines, photographs appeared of women clad in swimsuits and exercise clothing. Here the envelope of fashion could not disguise the ideal: females were released from corsets and bras. Visions of unfettered strength and muscle, these women were counterpunctual statements to Victorianism.

These counter-images were not constructed in any way to valorize women's emancipation from housework, but to redirect American's vision of moral bodily form. The interest was in releasing females from the artificial and technical, the manufactured and marketed images of "feminine"; and re-capturing "natural woman."

While women certainly had been "liberated" from the drudgery of housework through the introduction of modern "labor-saving" machines like the electric clothes washer and the "Mangle" iron, they began to be portrayed as muscular athletes in magazines like PHYSICAL CULTURE, and STRENGTH & HEALTH as a reaction to "weakness."

The marketing of a desire for strength and physical size accompanied the counter-condition of physical decline of the species. The desire was translated into a need. Where actual physical strength declined because of machines, the image of muscular citizenship emerged. The contradiction was startling: Women, no longer needing muscle to do housework, appear in certain magazines in the 1930's enshrouded in muscle. Desire for healthy bodies was indoctrinated into young boys and girls through "physical culture" magazines. "Health nuts", like publishers Bernarr Macfadden and Robert Hoffman campaigned to get children to take up "the physical culture life." In countless school auditoriums, well-muscled men and women performed feats of strength and agility for the children. Macfadden opened his own schools to teach his philosophy (Macfadden, 1931/1950), often speaking at graduation exercises and doing backflips off the stage when he finished.

Images of Ethics and Morals

Imagological manipulation was not amoral: The creation of icons of female form as desired shape, with a concomitant powerful sense of self was carefully crafted in the first half of the 20th Century. Efforts began in the latter decades of the 19th Century, however it took some time for the image of healthy and strong, moral Americans to take hold in the United States (Park, 1989). The nation became preoccupied with exercise, only as the labor saving machines gained a purchase on our imagination. With the growing interest in fitness, the popular magazines of the day capitalized on the market. In addition, the sense of body as a long-term image had attached to it a moral-ethical rectitude as well. The moral-ethical as a biological-social phenomenon arose out bodily awareness (O'Shaughnessey, 1996); and this awareness was accelerated by exercise.

Perhaps more than any other figure in the late 19th and early 20th Centuries, Bernarr Macfadden (1931;1950) revolutionized the ways in which the human body was depicted in the media. His adventures in "physical culture" teaching led on October 5, 1905 to a pivotal event. Anthony Comstock, leader of the Society for the Suppression of Vice, joined police officers in a raid on Macfadden's editorial offices in New York City. Macfadden was charged with the crime of spreading pornography through pictures appearing in his magazine, PHYSICAL CULTURE, and posters advertizing his "Mammoth Physical Culture Exhibition" (Todd, 1991). Jan Todd writes of the exhibition in Madison Square Garden: "Comstock's efforts to preserve the morals of the citizenry of New York failed because they generated an enormous amount of free publicity for Macfadden." The show was tame: Women dressed in union suits and white sashes, performed athletic feats behind a muslin curtain.

Interestingly, it was not Hollywood and motion picture films but magazines that provided the imagology for Americans. In the last analysis, a small group of "physical culturist" magazine publishers, dead set upon re-defining the human form and identity based upon "muscularity" and "strength," influenced the re-construction of American female identity. Macfadden, Hoffman, and to a lesser extent Joseph Weider, produced through their imagological means, the vision of woman as healthy and strong!

Feminist Views of Postmodern Body

Feminist theorists differ on the answer to the question of female emancipation. Many feminists have been largely unhappy with the effort to link female emancipation to the power relations theorized by males (Luke, 1996). Postmodernist theorists, like Lacan, have been unpopular with feminists owing to their marginalization of women (Farganis, 1994). Liberal feminists, radical feminists, Marxist feminists, and "socialist feminists" may each be seen as viewing bodily image and identity through differing lenses.

To a large extent, feminists rejected the model of woman-as-desired-by-men; however they also refused to accept the power relations model of woman-strong-like-man. Moreover, the female body continued to pose theoretical challenges to theorists who saw changes in conceptions of identity being worked out through technologies of postmodern resistance (Wahl, 1996).

From Freud through Lacan, the self was radically exposed to the light. For the philosophers of physical culture, the self had remained an internal agent, capable of releasing natural physical potentials. However, psychology demanded the recognition of this desiring machine as whimsical, irrational, and subject to failure. The ways in which the female body became the vehicle (in the period from the 1930's until today) for woman's emancipation were dispersed and contradicting.

Nevertheless, feminists have provided us with polar-opposite depictions of women: strong and independent, yet eschewing the masculine definitions of power provided. This essential contradiction is repeated in the culture, yielding the question: How may women be emancipated, if they adopt the models of men?

An examination of the physical culture response to feminine desire was to provide muscular images of women in "physique" magazines. These icons became desirable as they were reinforced in physical education classes in the schools. Strength came to mean the resistance to disease and injury. Macfadden wrote: "Weakness is a crime. Don't be a criminal!" (Macfadden & Gauvreau, 1931/1950).

However, the new physical education movement broke with the "fresh air" and "health food cranks" to embrace muscle and size as icons. Where the physical culturists criticized medical doctors and patent medicine manufacturers for misinforming people about the dangers found in foods and food manufacturing, the physical education field was sensitive to the financial support such agents wielded.

Critically Pragmatic Imagination and the Imagological

Critical pragmatism is capable of explaining the anomaly of female bodily image and identity, both from a theoretical and a practical standpoint. Deployed against the backdrop of postmodern, hypermodern, and modern imagologies, pragmatism helps us to understand the shift in image as a consequence not of feminist enlightenment, but rather of journalistic marketing. Nothing is more revolutionary in the period from the 1920's to the 1990's than the near total re-definition of the female form. From that period to the present the rebuilding of our definition of "feminine" by the media has had stark impacts upon the identity of women. Muscular "massive arms," "cut up legs," "ripped backs," --- the metaphors of power and strength are applied equally to females.

Kellner (1995) argues that what is needed to unravel identity and politics in postmodern media culture is a critical posture. Drawing upon the Frankfurt School, and under the influence of Henry Giroux, Kellner constructs a "critical media pedagogy," which at once assesses the cultural condition as well as postulates future directions through critique. Taylor and Saarinen (1994) propose a critical analysis of media culture viewed through the lens of media philosophy. Influenced by the writings of Baudrillard, Taylor and Saarinen these writers produce a theory of praxis and image, that seeks to be emancipatory as it yields "imagology." The latter is both the condition of mediated culture and the means for its understanding.

A critically pragmatic imagological understanding of the place of images of self found operative in the media indicates a double folding occurs: The image serves to valorize the power relations depicted, while denying the unempowered condition of the target. Women in the 1930's through the 50's were depicted in certain magazines as muscular figures, approximating the strength and power of male icons. Yet, the fact was females were losing their muscular strength as labor-saving devices replaced the need for vigorous housekeeping. To compensate for the denial of real strength, the image sought to restore the "natural" condition of females. In the postmodern period, a shift occurred. Female images in magazines began to rival male images in muscular stature. In fact, the gender differences

based on strong-weak dichotomy broke down: Now women appear nearly identical to male figures in physique.

The Bearings on Education

Today, schoolgirls sport athletic attire as everyday dress, belong to "health clubs," eat food supplements, and exercise regularly. There is an almost overwhelming concern for achieving a particular bodily image. Lean muscle mass, flexibility, glowing skin, and other indicators of power are played out in current fitness magazines such as FIT, FITNESS, and SHAPE. The mass media has adopted the more muscular image of the female body as a moral norm. The athletic female form has been elevated to an icon for society. Amazon women are depicted as heroes in popular tv shows and films. Xena is a rival to Hercules, former "Ms. Olympia," Corey Everson, appears as "Atlanta," to battle the gods, and so forth.

Schoolchildren are bombarded with images of strong and muscular women whose identity is clearly related to their bodily image. From the Olympics to local inter-school athletic competitions, girls are encouraged to pursue sport. Swimming, running, rowing, and power lifting, have all seen increasing female interest at the competitive level. While the Equal Rights Amendment has some responsibility, the prior motivation is locked in the history of physical culture (Todd, 1991).

Conclusions

In sum, we have seen that largely through the efforts of physical culturists of the 1920's through the 1950's, an image of females as muscular and confident, won out over visions of women as weak "homemakers." This depiction of female bodily configuration formed an empowering vector in which women at once left off being "desired ones," and came to accept themselves as desiring a particular body image. The image and identity worked together. Once having seen the more muscular form, women sought to achieve "the look" for themselves. Image, self, and empowerment are packaged and delivered in repetitive fashion. Today, the media continues to shape the shape females' desire, built upon a template hammered into place by the physical culturist and inscribed through physique magazines.

The impact of the postmodernizing of female iconography has only begun to be felt. The significant feature of this shift to a muscular female image seems to have been a significant reconstruction of female identity. Women are no longer the "weaker sex," but rather their emancipation has been in terms of equalization in image with men. As a culturological phenomenon, the muscularization of females is one of the most significant contributions of postmodernity to ontology, dwarfing transformations in epistemological understanding.

The fuller impact of this imagological manipulation of female form for women's identity is yet to be traced out: Studies of this phenomenon --- informed by value analysis, imagological analysis, and pragmatic interest in consequences for individuals and the culture --- can only have startling results for gender re description and emancipation in the future, as this image-specific narrative is "screened."

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THE POSTMODERN DILEMMA: WHY APPLES DON'T FALL UP

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Introduction

For many years there has been an epistemological debate in the field of Education Administration. The intellectual discourse regarding what can be viewed as 'foundational knowledge', among other terminology, can be described as a dispute between modern and postmodern epistemologies. Many educational thinkers consider the issue dead. Postpositivists and naive realists assume a 'been there and done that' mentality. It is recognized that theory is influenced by subjective bias; however, it is argued, the scientific method still provides the best method for the serious business of figuring the complicated mechanics of how schools work. The current state of affairs seems to be an ambiguous avoidance of a firm resolution, meanwhile, the status quo continues.

While few educational theorists maintain a true positivist view, there has not been a clear acceptance of any single postmodern position. One probable reason for this may be the wide range of 'postmodern' views and applications found in the literature. Postmodern thought, or 'postmodernism', is viewed as an artistic style, a cultural condition, an epistemological framework, a foundation for deconstruction, a base for liberation theology, a critique of positivism, a new philosophical paradigm, or various combinations of the above.

Regardless of the status quo of postpositivism in theoretical research and foundations of Education Administration, the modern versus postmodern debate continues to receive considerable attention in the literature (Evers & Lakomski, 1995; Hargreaves, 1994; Phillips, 1995; Prawat, 1995; Giroux, 1992; Garrison, 1994a, 1994b; House, 1992, 1994; Cherryholmes, 1992, 1994). Theorists discuss epistemological issues in both administration and curriculum using different labels including 'Essentialists' and 'Constructionists', 'Structuralists' and 'Poststructuralists', 'Scientific Realists' and 'Pragmatists', and 'Modernists' and 'Postmodernists'; yet, they all have a similar lens which frames the surrounding epistemology from either a subject and object reference point, or a relativists' platform.

This paper attempts a brief overview of discussions of postmodernism in the field of Education Administration. The purpose of the paper will be to offer a clear definition of postmodernism that provides an affirmative position which educators may utilize in their practice. The first section will review current literature with an emphasis on the current state of the postmodern debate in education. The second section will present a postmodern position that has potential to contribute to practice in the field of Education Administration.

Current Postmodern Issues in Educational Administration

An understanding of postmodernism must begin with an description of the modern paradigm which it challenges. Wilber (1996) describes the modern paradigm as representational, a belief in a single empirical world that can be accurately mapped through precise application of language, logic, and the scientific method? Wilber sums up criticisms of representational map making with the simple phrase, "they (positivists) leave out the map maker" (p. 59). Wilber clears up confusion over the term postmodernism with a set of common beliefs. First, all postmodern philosophy is united in a critique of the representation paradigm, Second, postmodern thinking places an emphasis on subjective interpretation. Wilber explains, "So the great postmodern discovery was that neither the self nor the world is simply given, but, rather they exist in contexts and backgrounds that have a history, a development" (p. 60). Finally, Wilber argues that subjective interpretation of the world is evolutionary. It is unique to the individual experience situated in the context of their own growth and development. Postmodernism has been defined by Wilber as a critique of the representational paradigm, a belief that knowledge cannot be separated from subjective interpretation, and the view that subjective interpretations evolve through the experiences of the individual.

The definition of postmodern philosophy as knowledge that is conditioned upon the subjective interpretation of experience remains incomplete. The impact of culture is missing. Individuals do not interpret experience in a vacuum. Experience is framed in the history, language, rituals, myths, and values that we learn from our social interactions throughout life. Dewey (1929) explains:

But the whole history of science, art and morals proves that the mind that appears in individuals is not as such an individual mind. The former is in itself a system of belief, recognition's, and ignorance's, of acceptances and rejections, of expectancies, and appraisals of meanings which have been instituted under the influence of custom and traditions. (p.180)

Scheurich (1994) labels this culturally bound subjective interpretism, "social or postmodern relativism" (p.21) Scheurich describes social or postmodern relativism as, "the unabashed recognition that all epistemology, ontology, and

the ways of thinking that yield such categories as epistemology and ontology are socially conditioned and historically relative or contextual" (p. 21). The key point here is that postmodern relativism is not an 'anything goes' philosophy. There are cultural and historical constraints on thought and action. This statement verges on a common postmodern trap. Discussion of cultural and historical constraints implies the creation of maps based on epistemological assumptions. This is important because for many writers it makes the application of postmodern philosophy to the problems of schools impossible, or at least irrelevant.

Postmodern thinking is bound in logical contradictions. Reason is used as method to critique an epistemological framework that uses reason as the key assumption. A foundational truth claim that there is no foundational truth is used as a premise to deconstruct all foundational truth claims. After all, isn't postmodernism just another map? Evers and Lakomski (1995) base their criticism of postmodernism on the fact that the conclusion of a nonrepresentational reality does not follow the premise that there are no foundations for knowledge. The authors explain:

The upshot of this conflation means that postmodernism deprives itself of a most powerful source of knowledge. So, ironically, what is ruled out continues to deliver knowledge, while the theory which does the ruling out, does not-by its own stipulation. (p. 21)

Therefore, postmodernism results in the acceptance of extreme relativism as an epistemological view that is incompatible with social and ethical choices. Postmodernism, according to Evers and Lakomski, is essentially useless as a guide to practice. They reason that, "If, then, there is no distinction to be made between fiction and nonfiction, it is incoherent to propose a defense against 'anything goes' relativism" (p.21). This argument is concluded with:

Reliable knowledge of the distinction between "better" or worse' is ruled out a priori. The ultimate incoherence, however, consists in proposing an epistemology in order defend the claim that epistemology is impossible. (p. 21)

Two themes emerge in the criticisms offered by Evers and Lakomski. First, their logical problems with anti foundational assumptions upon which to premise a foundational argument are clearly articulated. Second, they argue that the implications of postmodernism are socially and morally undesirable.

Other writers in the field of Education Administration base their criticisms of postmodernism on practical considerations instead of ethical or value implications. In these arguments, given the imbedded absurdity of the logical reasoning of the postmodern position, the central issue becomes, what utility does postmodernism provide in consideration of how we operate our schools? House (1992) speaks on the issue of Pragmatists' claims about the uncertainty of knowledge. House wonders how all attempts to explain the world can be abandoned:

They (Pragmatists) extend this criterion of absolute certainty into a demand that we should abandon attempts at explanations of reality: "The search for 'reality' is a misguided and impossible search." But my response is, why? Why make such an extravagant demand that we be absolutely certain or abandon the search altogether? Why is it that knowledge of reality be ultimate and beyond question? Isn't this rather extreme, an extension of Cartesian and Humean skepticism? (p. 18)

According to House's view of the pragmatic position on the certainty of knowledge, postmodern philosophy only offers a negative rejection of frameworks that may provide understanding of how to improve schools.

Hargreaves (1994) goes a step further and discusses beneficial aspects of what he labels as postmodernity. A self-described Modernist, Hargreaves defines a clear difference between postmodernism and postmodernity. This allows him to discuss the 'social condition' of postmodernity without embracing the aesthetic, cultural and intellectual assumptions of postmodernism. Hargreaves, like Evers and Lakomski, cannot accept the logical inconsistencies; but, he does admit that postmodernism "frames the possibilities for and probabilities of human interaction" (p. 42). This acknowledgment of possible benefits of postmodernism is prefaced with a clear warning

To assert, as critical pragmatists do, an alternative basis for understanding and interpretation founded on the pragmatic fulfillment of particular political and ethical interests is to court ideological dogmatism. By rejecting all claims to truth and establishing the goal of realizing particular political interests in their place, critical pragmatists erect ideologically arbitrary and intellectually privileged interpretations of social reality while also protecting them from criticism, counter-evidence and disconfirmation, on the grounds that verifiable evidence and knowable truth do not exist. (p. 40)

It follows, according to Hargreaves, that "Postmodernity has no single inherent meaning or value. Rather it offers a new social arena in which moral and political values and commitments in education can be played out" (p. 43).

The Philosopher Machan (1996) uses the ideas of Richard Rorty to make a similar case that pragmatism is essentially useless for practical application and calls Rorty "a very bright alchemist." Machan emphasizes pragmatism's inability to solve useful problems by declaring:

But, as to how we determine whether something works or whether the satisfaction that we gain is idiosyncratic or has something more universal going for it--pragmatism has never really reached a satisfactory resolution of the that. And with Richard Rorty we get an outright dismissal of such a task. It is not important--not to mention that it is impossible--to answer such a demand. (p.423)

Machan concludes his essay with the claim that we need philosophical chemists instead of alchemists. We need philosophers who understand the place of humans in the natural world and who are not, "prophets of negativity and human philosophical ineptitude" (p. 424).

All of these criticisms of postmodernism and critical pragmatism are bound in a frame of postpositivism or its more strict forefather, logical positivism. The arguments are presented as if scholars are engaged in a campaign to convince voters (people who think about these epistemological issues) to choose the modern candidate over the postmodern candidate. The reason that the modern candidate is a better choice is because it will be better and more useful to society and the postmodern candidate has logical inconsistencies. The point missed by the critics is that postmodernism is not dependent upon utility or narrow, versions of logical consistency.

Social relativism is an epistemological description based on the impossibility of foundational knowledge that is descriptive rather than a production of the way postmodern theorists would necessarily choose knowledge to be. Postmodern epistemology is not a choice. The logical fallacy contained in its own definition is clear. To claim that no truth is universal is to claim a universal truth. But, if we step back and consider the implications of the original claim without applying a logical test, we can observe that knowledge has always been a culturally influenced interpretation. Critics of postmodernism don't like the consequences of the conclusions of social relativism so they *choose* to support a postpositivist epistemology that recognizes the influence of the subject, yet, one which refuses to abandon the subject and object premise. Postpositivists refuse to reject the premise that a world and a truth exist independently of all human thought and interpretation. Rather than provide convincing evidence of this position, which Pragmatists would claim does not exist, postpositivism attacks the logic of postmodernism and the consequences of postmodernism. It is as if we cannot possibly function as a society if logic is not telling us what truth is.

Why is recognition of no truth such a threat? Gaarder (1994) begins his novel, *Sophie's World: A Novel About the History of Philosophy*, with the phrase, "at some point something must of come from nothing" (p. 3). Perhaps one of the only truths we know is that for the entire history of philosophy, we have never known what the truth is. Postmodernism is the intellectual acceptance, which has been denied during the modern period, that life, knowledge, and truth are, and will always remain, a mystery.

Where do we go from here? Postmodernism in Education Administration

To establish a definition of postmodernism that has utility in the praxis of Education Administration, the four elements of postmodernism presented earlier need to be examined within the context of the criticisms of House, Evers and Lakomski, Hargreaves, and Machan. For the purposes of this presentation, postmodernism was declared to have four distinct elements:

1. A rejection of the subject and object separation, and therefore, the representational paradigm.
2. An emphases placed on subjective interpretation of experience.
3. A recognition that subjective interpretations are changing and evolving.
4. An acknowledgment that subjective interpretations are culturally and historically bound.

This characterization does not prevent a search for meaning. The search for meaning is opened to new possibilities not confined within the frameworks of representational maps. Recognizing that all truth claims are subjective interpretations allows the discussion of the value and utility of different world views.

Postmodern philosophy recognizes the political dimension as a social manifestation of the historical and cultural influences on subjective interpretation. Hargreaves misses this point when he warns that "critical pragmatists erect ideologically arbitrary and intellectually privileged interpretations of social reality" (p. 40). There is a stern warning here regarding "ideological dogmatism" (p. 40); yet, the author fails to recognize that postmodern social relativism replaces ideological dogmatism with ideological choice. There is no longer an intellectually privileged position from which anyone, including postmodern philosophers, can stand upon. Without such a privileged position, the utility of pragmatic thinking is realized through social discourse and interaction. What Scheurich (1994) calls 'truth games' are political processes. Scheurich declares:

Truth games, however, always imply, in my view, how people are arranged in relation to each other--different truth games, different relations. Another ways of saying the same thing is that all truth games are political. All truth games imply political arrangements, though what those political arrangements are for a particular truth game is itself open to argument. (p. 23)

Evers and Lakomski (1995) criticize this position, claiming it is equivalent to flipping a coin to determine both method and practice in Education Administration. Even worse, the authors claim that the arbitrary element of social relativism "includes choosing between moral and democratic practices, and those which are oppressive and detrimental to liberty, equality, and justice" (p. 22).

Postmodern social relativism embraces cultural experience not as an arbitrary coin flip, but, as the only method we have to choose between what is moral and democratic and what is oppressive, unequal, and unjust. To posit that 'truth games' are political does not suggest that through subjective interpretation, might makes right, that minority views hold no influence, or that those in power get to choose the prevailing 'truth game.' Scheurich is clear on this point:

Consequently, while "might" or the more powerful groups certainly make right or truth more often than anyone else does (and this inequity must repeatedly be emphasized), the most powerful in any situation only rarely, and perhaps never, possess total control for a very long period of time. To argue, then, that relativism in the social sciences leads to a totalized control by the most powerful is to ignore the past historical connections between power and truth (which positivists only assumed they had overcome) and to ignore that power is rarely or only fleetingly totalized. Instead of permitting a dominance of power over knowledge, social or postmodernist relativism leads to an unmasking of the historical relations between these two and of the illusion that any dominance is comprehensive or total. (p. 25)

A key point needs to be made here; both the modern and the postmodern position are empirical philosophies because they both are based on experience. The difference is that modern epistemology seeks to separate experience from the observer and postmodern epistemology seeks to unite experience and the observer. In his book, *Experience and Nature* (1925), Dewey discusses the empirical aspect of pragmatism and it is similar to Scheurich's social relativism. Dewey declares that the separation of the observer and nature is an artificial act:

The only way to avoid a sharp separation between the mind which is the center of the processes of experiencing and the natural world which is experienced is to acknowledge that all modes of experiencing are ways in which some genuine traits of nature come to manifest realization. (p. 24)

Dewey concludes from this that all experience is patterned by selective emphases and he describes the process as the "heartbeat of mental life" (p. 24). Thus humans interpret what has value to them and this becomes what is real. Dewey explains, "It is natural to men to take that which is of chief value to them at the time as the real. Reality and superior value are equated" (p. 25).

Later in the book, Dewey, discusses the cultural impact on experience through a discussion of the relationship between the individual and the social group. Individualism in the modern age is understood to be two diverse things. The first is characterized as undisciplined, spontaneous, egotistical, and rebellious against divine authority. The second is "emancipation, the achieving of voluntary maturity; courageous independence in throwing off all external yokes and bandages..." (p. 178). The second type of individualism provides a dynamic quality to society for growth (evolution). This growth cannot take place, and Dewey makes this clear, if the individual separates himself and creates a dualistic separation between experience and nature:

I say individual minds, not just individuals with minds. The difference between the two ideas is radical. There is an easy way by which thinkers avoid the necessity of facing a genuine problem. It starts with a self, whether bodily or spiritual being immaterial for present purposes, and then endows or identifies that self with mind, a formal capacity of apprehension, devising and belief. On the basis of this assumption, any mind is open to entertain any thought or belief whatever. There is here no problem involved of breaking loose from the weight of tradition and custom, undertaking experiments on the basis of hypotheses, diverging from accepted doctrines and traditions. (p. 181)

Thus, if one attempts to remove social influences from thinking and become 'objective', it becomes impossible to face a 'genuine problem'. This is because all problems are a manifestation of the cultural valuation placed on experiences of the empirical world by "the mind that appears in individuals" (p. 180). Experience, and its interpretation, value, is socially relative.

A point missed by many postmodern critics that becomes extremely important if we are to find postmodern epistemology useful in Education Administration, is that social relativism and Deweyan pragmatism both accept the existence of a sensorimotor world. There are cosmic currents, so to speak, that prevent social world views from being a form of collective hallucination (Wilber, p.62). Postmodernism does not attempt to justify the absurd and this needs to be clarified in light of some of the criticisms. Postmodernism does not imply that society could create a world view in which a hot stove will not burn exposed skin, a tree becomes a seed, or apples fall up. To suggest this is to miss the significance of the postmodern critique of dualism. It is not that the sensorimotor world exists, but, the idea that the

experience of the sensorimotor world can be separated from the interpretation of the subject, that postmodern thinking rejects.

Wilber (1996) identifies two paths in postmodernity that he labels the 'strong version' and the 'moderate version'. The culturally bound subjective interpretism discussed previously is a moderate version of postmodernism. The difference in the two versions is the level of social construction assumed to be placed on the empirical. The 'strong version' would claim that all world views are arbitrary; that there is no pre given. Cultures simply construct world views without regard to anything. According to Wilber, this extreme wing of postmodernism can be described as, "They think that different cultural world views are entirely arbitrary, anchored in nothing but power or prejudice or some "ism" or another--sexism, racism, speciesism, phalocentrim, capitalism, logocentrism, or my favorite, phallogocentrism" (p. 62). It is this constructivist stance that asserts the absolute truth of the arbitrary nature of all world views.

The extreme version is contrasted to the 'moderate version' which recognizes the influence of natural currents that are culturally interpreted by individuals. Wilber suggests that:

This approach recognizes that world and world view are not altogether pre given, but rather develop in history. And so it simply investigates the actual history and unfolding of these world views, not as a series of merely arbitrary flailings-around, but rather as an evolutionary or developmental pattern, governed in part by the currents of evolution itself. (p. 63)

Wilber concludes that with the non dualistic approach, thought, on the deepest level, cannot deviate from natural currents because "thought is a product and a performance of those very currents" (p. 65). The job of philosophy is on a basic level, to correct the maps of the representational paradigm, but, on a much deeper level, to elucidate the deeper currents of nature that we couldn't deviate from even if we wanted to.

Critical Pragmatism recognizes multiple perspectives of schools and leading that emerge from an emphases on transactional meaning. An emphases on meaning in change allows the creative processes of individual interpretation to bloom within a dynamic and evolving cultural environment. This is an affirmative view that offers hope:

Unlike the scientific realism of Modernists, the Critical Pragmatist seeks a new scientific understanding achieved by multiple takes on our world and is pledged to the transactional mediation with reality rather than sitting by and waiting to discover its truth. And, Critical Pragmatism sees hope rather than despair guiding plans and choices in a chaotic-orderly world. (Davis & Maxcy, in press, p. 20)

Imagine that a divine messenger came to earth and said, "people, you have the opportunity to create any world and any human society that you wish." This is the postmodern opportunity.

Conclusion

This paper began with a statement of a Postpositivist position in Education Administration that recognizes the influence of the subject on research but then calls for a return to a rational analysis of the business of how to improve schools. In other words, let us get on with the business of figuring out how schools as organizations work. This will allow us to examine, diagnose, and prescribe solutions to the problems of schools through the development of a professional knowledge base. This paper offers a slight, but radical, postmodern modification to this statement. The affirmative postmodern position declares that we need to get on with the business of deciding how we want schools as organizations to be and making them so. This radical postmodern change in emphasis provides an opportunity for the field of Education Administration to move from the focus on examination, diagnosis, and prescription, towards democratic discussion, cultural analysis, and community action.

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DEMOCRACY AS COMMUNICATIVE PRAXIS: THE CHARTER SCHOOL MOVEMENT AND ITS IMPACT ON PUBLIC EDUCATION

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Abstract

Though charter schools are another choice option for the American public, their design presents anomalies regarding their fit in democratic contexts and choice concepts. Specifically, charter schools are defined as public education entities but possess elements of market choice options in the private sector. Additionally, the role of government intervention as it impacts democratic practices associated with public schools calls for reexamination based on the autonomous nature of the charter schools. Finally, charters possess characteristics of elitism based on competition and isolation trends.

Introduction

"Democracy" and "public education" are key concepts which have complemented one another throughout the twentieth century. Indeed, education philosophers have defined the dynamic nature of public education in terms of democracy and of community in polar ways. The charter school movement is impacting public education because they purport to offer the schools more autonomy while at the same time providing more choices to students and parents. However, the schools are considered to be public schools for purposes of funding but private schools because of their competitive nature. An examination of several contrasting perspectives of "democracy" as it impacts public education reveals basic design anomalies of charter schools in relation to political, social, and financial concerns.

"Democracy" Perspectives

Several definitions of "democracy" have emerged in relation to public education. Allan Bloom as well as Gary Crow and Robert Slater in their definitions of "democracy" present notions that may warrant the charter school idea. For example, Bloom (1987) in *The Closing of the American Mind* considers democracy as a regime in which the "useful" or utilitarian type is contrasted with the "theoretical" or higher type; he embraces the latter which, though it is most threatened in democracy, conveys a "reverence for the higher, a respect for the contemplative life" (p. 251). Bloom further states that the "deepest intellectual weakness of democracy is its lack of taste or gift for the theoretical life" (Bloom, p. 252). As he attempts to tie the role of the "theoretical man" to the university's quest for the truth, Bloom reveals that the theoretical is more likely to affect what he calls the "democratic revolution of the mind" (p. 256). In his assessment of democracy, Bloom contends that "Flattering of the people and incapacity to resist public opinion are the democratic vices" (p. 249). Finally, he ties the task of the university to his perception of democracy by proposing the following mandates:

It must be contemptuous of public opinion because it has within it the source of autonomy--the quest for and even discovery of the truth according to nature....The university must resist the temptation to do everything for society.... it need not concern itself with providing its students with experiences that are available in democratic society. They will have them in any event. It must provide them with experiences they cannot have there. (pp. 254-256)

Additionally, Crow and Slater (1996) discuss what they call the "pitfalls" of democracy (much like Bloom's "vices" of democracy) in terms of conflict and chaos. Embracing conflict and instability of the school restructuring movement, they consider the concepts a "function of democracy itself" (p. 7). Calling for autonomy in a democratic organization like the public schools, Crow and Slater contend the following:

Democracy is so demanding in large part because it requires that people have the willingness and the ability to organize and order themselves as opposed to being organized and ordered by others. Order in a democracy must come from the inside out rather than from the outside in. The more a democracy has to rely on external authority for social order and control, the less, by definition, it is a democracy. Democratic organization needs and wants people who are self-controlled or self-governed. It needs, in short, people who are autonomous. (p. 12)

Crow and Slater state that "since education ... is always more difficult than coercion and since no education is perfectly efficient, a democratic society always tends to be more chaotic than its authoritarian opposite" (p.7). Since, to them, democracy verges on chaos, then choice must be controlled; charter schools are a type of controlled choice. On the other hand, John Dewey and Boyd Bode stress sociality as the arena in which the individual gains common interests in a society. For instance, Dewey in *My Pedagogic Creed* defines the school as follows:

The school is primarily a social institution. Education being a social process, the school is simply that form of community life in which all those agencies are concentrated that will be most effective in bringing the child to share in the inherited resources of the race, and to use his own powers for social ends.

Education, therefore, is a process of living and not a **preparation** for future living.

The school must represent life, life as real and vital to the child as that which he carries on in the home, in the neighborhood, or on the playground.

Much of present education fails because it neglects this fundamental principle of the school as a form of community life (Ulich, 1954, 631 -632).

Bode (Sun, 1977) contends that democracy is a social organization through which the fullest development of the individual is made possible through sharing and widening of "common interests." Bode believes that democracy applied to education allows for the development of individual capacity, through the cultivation of intelligence and thought, man achieves a broader sense of social responsibility, the "supreme purpose" of what is democratic (Sun). In his statement regarding democracy, Bode believes that "the gospel of democracy is the only real hope of the future, and that education has an unparalleled opportunity to have a part in making this a better world" (Sun, 7). Finally, Bode, in his analysis of democracy and public education, states that freedom grows as the common interests are widened (Sun). Both Dewey's and Bode's concepts of freedom rest in interconnected situations rather than fragmentation away from the social order. As it will be shown, charter schools are not so much concerned with commonalities as with differences.

Charter Schools Defined

Whether or not the common interests of the public are being met by the new breed of schools known as "charter schools" is being debated. A scrutiny of charter school choice conceptions reveals inherent design problems impacting definitions of choice options. More specifically, choice concepts revolve around the problem of exactly where the charter schools fit into traditional public choice mechanisms (school-site governance, open enrollment, magnet schools, mini-schools, post-secondary options, mini vouchers, and private contractors) or market choice options (vouchers and tax credit programs).

Charter schools have been characterized by the following concepts: they are (1) an autonomous educational entity operating under a contract between organizers sponsors; (2) a legal independent able to hire and dismiss staff, sue and be sued, contracting for outside services; (3) an establishment which controls its own finances; (4) an agency with an accountability plan which frees it from district and state regulations (Mulholland & Bierlein, 1995). Additionally, Mulholland and Bierlein (1995) claim that charters are appealing because of the following characteristics: (1) they enhance educational choice options; (2) permit true decentralization; (3) focus on results, not inputs; (4) offer new professional opportunities for teachers; (5) remain public schools; and (6) foster a more market-driven system.

The charter movement, if one considers the last two points which relate to choice options, is fundamentally at odds with itself. In other words, the charters cannot fit into two categories of public and market choice--they are either one thing or the other, or something entirely different. The charter proposal is inherently designed, then, to establish schools which are entities in themselves albeit utilizing public dollars to exist--that is, they desire to operate for the most part independently of public sanctions while relying on public funding. The charter school design breaks away from the traditional concept of public education, yet it embraces some of the tenets of private education at least in relation to market choice issues.

Located somewhere between public choice and private choice, charter schools are defined by the U. S. government as follows:

The characteristics...differ substantially in terms of such features as purposes, charter entity (such as the local district, a State board of education, or other State authority), financial support, and extent of regulatory and statutory flexibility. Charter schools may be part of school choice programs. Most, but not all, charter schools are open to all students from within the schools' original attendance areas and their local educational agencies' boundaries. Further, in some States, charter schools are to be open to enrollment from outside of the districts' boundaries (Riddle & Stedman, 1995, p. 5)

The Congressional Research Service Report to Congress goes on to examine the nature of charters by admitting that the charter school notion (based on full public funding and limited public regulation) is not easily contained within orthodox notions of either "public" or "private" schools. Additionally, Michigan's initial charter law passed in December 1993 was declared unconstitutional because the county circuit court found that the law "usurped the state board's power to supervise public education and that charter schools are not legally "public" (Mulholland & Bierlein, 1995, p. 21).

The Common Core

Levin (1991) contends that a "common core of experiences and practices for all students are based on the social aims of education" (p. 145). However, the individual charter schools created in the 19 states are highly diverse and seemingly lack a "common core." For instance, there are charter schools which provide a coordinated program of core academic instruction, counseling, technical training, and experiential learning for challenged youths; charter schools for dropouts

and at-risk students; charter schools for homeless children and wards of the state; charter schools offering rigorous classical education; charter schools operating as alternative public schools; and charter schools for deaf and hearing-impaired students. The charter model, then, is an educational model which rejects several elements of public education, like the "common core," while retaining an independence beyond existing market choice options. The common school movement in America provided a common educational experience which conferred societal benefits beyond individual benefits--collective values, common language, shared political practices to benefit the nation ultimately--with long-ranging effects of economic growth, democratic governance, unity, equal opportunity, and an important place in the world. Levin (1991) states that the most fundamental benefit of education is the necessity of the educated citizenship to retain the basic political, social, and economic institutions on which our democratic and capitalistic society must depend. Proponents of the charter school concept must convince the American public that their proposal fosters democratic principles while remaining independent rather than interdependent on a system that has evolved and survived until the present day--public education.

Competition and Isolationism

Since public schools were not founded on the principles of competition but on opportunity, a fundamental discrepancy exists in the charter school movement, in those schools that call them selves "public" but which introduce competition into the system. Cuban (1992) explains why it is dangerous to try to apply the methods of improving business to our public schools because their purposes are different from corporations. His reason for rejecting the competition argument is as follows:

Better to tell the truth: schools are important but not critical to economic competitiveness in a global economy. Better to say clearly that public education is the only social institution in a democracy that has as its central purpose the production of thoughtful citizens who have a sense of their individual rights and of their community responsibilities. Better to speak now, when the Education President, corporate leader, and academics call for such radical reforms in schools as national goals and exams and vouchers even as school districts are forced to cut teachers, reduce social services, enlarge classes, freeze salaries, and close schools (p. 159).

Coupled with the competition concern is another concern, isolationism, which is a concept ingrained in the belief that special interest groups (and some charters are formed to benefit particular segments of the school population, like children interested in classical studies programs, for example) receive education (either public or private) only to break away from the basic tenets of a democratic society in order to establish their own agenda for living (Reich, 1991).

Though charter schools propose to act in the best interest of all, they are clearly aligned with the alternative school concept where specific segments of the population are exclusively served, as revealed in the following:

Since almost everyone in their "community" is by definition as well off as they are, there is no cause for a stricken conscience. If inhabitants of another neighborhood are poorer, let them look to one another. Why should *we* pay for *their* schools? So the argument goes, without acknowledging that the critical assumption has already been made "we" and "they" belong to fundamentally different communities. Through such reasoning it has become possible to maintain a preferred self-image generosity toward, and solidarity with, one's "community" without owing any responsibility to "them," in another "community." (Reich, p. 278)

Additionally, Alexander (1994) stresses the interaction of education, democracy, and equality as he makes a case against charter schools:

...the public schools are dependent on the free will of the people to contribute in common through their taxation for the general education of all. When we establish systems in which all are taxed and the benefits are gained by a few, then we are departing from the public universal common education. When we establish taxing systems that provide greater wealth and greater resources for their own self interest, then we violate the concept of public common schools and democratic principles as well.

...

There is a reciprocal obligation of those in government to provide the moral ends that a democracy and a public education system are designed to achieve. This is the point at which we often see a breakdown in the financing of education. These moral ends are violated by inequalities created and exacerbated by voucher systems, tax credits, or even by some so-called charter schools (pp. 10-11).

Concluding Statements

Plato posed the fundamental question of how society could have an elite which does not use its position for fostering false privilege (Ulich, 1954). The challenges presented, then, by charter schools center in their ability to promote common values and provide social outcomes for a democratic form of government. In other words, can charters create a public policy framework to accommodate greater choice

democracy? The charter movement calls for a scrutiny of terms like "public education" and "democracy" which attempt to define the charter entity. However, an examination of choice, democracy, and elitist issues are essential for the American public's consideration in determining the merits of the charters based on what is exposed over the long run before condemning the traditional public school system of American education.

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THE CHALLENGE OF MULTICULTURALISM

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We are all citizens of one world, we are all of one blood.
To hate a man because he was born in another country,
because he speaks a different language, or because he
takes a different view of this subject or that, is a great folly.
Desist I implore you, for we are all equally human...Let us have
but one end in view, the welfare of humanity.
-Comenius

These words were expressed by Comenius, some 300 years ago. They are being used as an introduction to the concept of culture. Culture itself is viewed simplistically as the total way of life of a group of people at a given point in time. In the recent past, graphic horror scenes from Bosnia filled all aspects of the media ---scenes resulting from the hatred, anger, and frustration associated with ethnic cleansing. The United States, a nation of diversity--representing every ethnic group from around the world--needs to be on guard to do whatever is necessary to prevent any of the hatreds, animosities, or frustrations that are growing here from resulting in similar ethnic cleansings.

This paper focuses on the challenge of multiculturalism. Three areas of concern that have evolved from diversity here in the U. S. will be addressed: cultural literacy, afrocentrism, and multicultural education.

Cultural Literacy

Hirsch (1987) proposed that every American should know a core body of knowledge that would be a framework for understanding and interpreting books written by Americans. A core may be defined as a body of widely used knowledge taken for granted by competent writers and speakers in the U.S. His original book included 5,000 names, phrases, dates, and concepts. Cultural literacy, as he proposed it, would alleviate poverty, promote cultural unity needed for stability, and teach tolerance for all cultures but only address one common culture. Therefore, there was no addressing or recognition of cultural differences/cultural domination or social injustice. Later, he set up a Core Knowledge Curriculum which Spring (1995) viewed as a means of creating cultural homogeneity by teaching all students dominant European American cultural values. Traub (1994) admits/accepts the fact that whenever one is faced with reading a passage without all the necessary information, then it is a laborious task. The writer, a foreign language teacher, can attest to the difficulty of reading works by French authors without access to a significant body of French cultural knowledge.

The problem that remains concerns the identification of the core knowledge. Who should identify it? What criteria should be used for the selections? How static should a canon be? Should efforts be made to be inclusive especially of all the ethnic microcultures? Does literature reflect the writers' perception of reality? Is there any validity therewithin?

Afrocentrism

--or Afrocentricity are words coined by Asante(1988), a professor of African Studies in his book *Afrocentricity*. According to him it is a concept of African centerness--meaning seeing the world through the lens of African tradition. Afrocentric education is designed to restore a dominated culture by reconstructing a past.--looking to the power of ancestors with a belief in the power of ancestral centrality in history.

In Asante's(1994) *Classical Africa* he linked ancient Egypt with African history and the contributions of Africa to the development of European civilization, astronomy, a calendar, creation of paper or papyrus, architectural achievement in the pyramids, the art & paintings of early civilization, and literature, for example, *The Book of the Dead*. According to Asante, there is one system of culture in Africa that has diverse manifestations. Spring (1995) sees Asante's goal as a hope to show how thought processes of African Americans are dominated by European culture and a hope that such study will breakdown the resistance of African American youth to acquire an education because as Kunyufu says American education requires that they "act white."

Early(1995) writing in the journal *Civilization* recently analyzed Afrocentrism as an intellectual movement derived in part from Negritude and Pan-Africanism, stressing culture and achievements of Africans with the hope of making Africa for African-Americans the equivalent of Europe for white Americans.

Earlier Asante had taken the terms and values of Eurocentrism such as intense individualism, crass greed, lack of

spirituality, warlike inclinations, dominance of racism, dishonesty and hypocrisy and had given their opposites to a black profile. Some of the advocates of afrocentrism like Williams (19), a student of William Leo Hansberry, the father of African Studies, call for Pan African education of blacks in Africa and around the world. This was based on the belief that European and Eurocentric education were antithetical, politically and intellectually, to African interests. Diop (1991), however, is the man most associated with the desire to destroy the European claim to a superior history. He had as a mission not only the reconstruction of African history, but the desire to reunify Africa in an attempt to rid Africa of European imperialism, thereby achieving unity through acceptance of Egypt as a central point for his view. He supported the idea that white historians conspired to discredit black civilizations.

Asante and others in the movement have many critics. Wieder (1992) has noted 3 kinds of criticisms: historical (relative to accuracy), divisive curriculum, and race-driven curriculum. However, some degree of validity has been given to his work by Bernal (1987), a popular white scholar who supports the idea that Egypt was a black civilization, that the Greeks got some philosophy and religion from Egypt, and that European historians have denied both. Additionally, Weider (1992) delineated three types of Afrocentrism: 1. capitalistic, as reflected in Janice Hale Benson's work promoting the American Dream for African Americans 2. Democratic as reflected in Ramona Edelin's work providing African Americans with democratic roots to promote democracy in the U.S. and throughout the world, and 3. Liberationistic--as proposed by Booker Peek in order to promote educational and occupational excellence for all. All three versions ask for inclusion.

More recently, Elson (1996) in reviewing Mary Lefkowitz's book *Not Out of Africa* discusses the argument that pseudo history cannot replace the real thing and maintains that the description given by afrocentrists of ancient history is fiction. He also points out that she has been labeled a racist for challenging the assertions of afrocentrists.

The issue that is still to be resolved questions whether or not there is any legitimacy to the claims of afrocentrists and whether or not the curriculum should reflect any or all of their work.

Multiculturalism

The term multiculturalism is considered by many as referring only to the U.S., especially because demographic data indicate that the United States has a multicultural population and there are projections that it will be even more so in the 21st century. However other countries are also experiencing a multicultural population and therefore a need for multicultural education. Three recent views have emerged from Canada, Australia, and Germany.

Ghosh (1995) sees the goal of multicultural education as transmitting the dominant culture for those who are different. She questions the Canadian multicultural Policy and Act which addresses those who are culturally different. She asks three basic questions. 1. Different from whom? Her answer is the different from whom is the white, male, middle class, European, heterosexual. Noting that dominance for those not white can result in discrimination--for those not middle class--classism, and for females--sexism. 2. Different in what way? This is a reference to the different ways by which people categorize differences--racial, ethnic, gender, class. She sees multicultural education based on pluralistic views of culture as an organizing principle which creates borders around race, ethnicity, gender and class.--borders then create inequalities. 3. Different for whom? Multicultural education concerns the Other with a focus on differences. She notes that the dominant or majority groups belong to the same race. (The author requests that it should be remembered that everyone belongs to at least one or more ethnic groups.) Further, she believes that avoidance of cultural differences and the focus on similarities is harmful for both dominant and minority groups. Therefore, she advocates the creation of a syncretic culture characterized by consensus.

From down in Australia, Fox(1995), points out that diversity is a pedagogical approach which moves from the old distribution of dominant/subordinate to uneven & unequal. Therefore, a pedagogy should reflect integration of knowledge from a variety of sources. Fersch (1993) has proposed that a trans-national/cultural approach to multicultural education be used. He holds the opinion that ethnocentric studies serve more as censors than sensors and cites the Chinese proverb that "we see what is behind our eyes."

Luchtenberg (1995), in a review of how multicultural education is being implemented in Germany, has identified five different models of approaches to multicultural education--a multicultural education, a European dimension, a 3rd world approach, a UNESCO approach, and a Human Rights approach. She compared all five models in 13 different areas. Included in the results of these 13 are: human rights are emphasized or reflected in all models and discrimination, ethnocentrism and racism are being combated in all. Whereas the 3rd world, UNESCO, and Human Rights models stress the dynamic concept of culture in the world, the European model stresses the culture in Europe, and the multicultural education model stresses migration culture. Fullinwider (1995) views multicultural education as one that is responsive to cultural differences with the aim of promoting individual student achievement

and promoting mutual respect and tolerance among students. He notes that although multicultural education is associated with exclusion, discrimination, and intolerance, the goals of multicultural education should be remembered: the reduction of prejudice and discrimination plus the provision of equal opportunities and social justice.

One major concern for multiculturalists is the approach to be taken for the development of curriculum. Sleeter (1993) has differentiated five approaches to multicultural education. 1. Human relations --The desire is to show that all are the same; 2. Cultural differences--The focus is to raise the achievement level for all; 3. Cultural democracy-- The intent is to redesign classrooms to model democracy; 4. Single studies -- Specific disciplines would be studied; and 5. Social reconstruction-- The emphasis would be on reconstructing society.

Many people question the reasons for having multicultural education in the first place. Spring (1995) after analyzing reasons for multicultural education has identified three reasons for it. 1. Social empowerment. Students would be prepared to reconstruct society, including working for the interest of oppressed people, developing cooperation and positive self-concepts, and ending the concepts of racism and sexism. 2. Ethnocentric education for the dominated groups. The vision for the future would be that people of color would cast off the domination of a European cultural tradition, end economic oppression, and achieve equality of political and economic power. 3. Ethnocentric education for the dominant group. The dominance of European culture would be continued.

The author agrees with Singer (1994) that multicultural education should call out for inclusion in the curriculum, should see the world in all its complexity, should promote dialogue between people with different points of view, and should be based on multiple perspectives. The problem is how to address the concerns, and implement the goals and objectives in all of these areas.

First, for cultural literacy-- Why not adopt the idea espoused by Banks (1991) that educators in the United States change the goal of achieving cultural literacy to one of multicultural literacy? In this way, the various contributions from the different microcultures, especially those reflecting different ethnic groups, would be included the mosaic of culture.

Secondly, for afrocentricism--Why not shift from the idea of an Afrocentric or a Eurocentric approach to a more inclusive view of Marshall McLuhan's global village? Thus we would have a global-centered approach that would also include the contributions from the ancient civilizations of the East. The plurality of the world cultures, not just the multiplicity of cultures within the United States would be acknowledged and we could as Marshall McLuhan projected

...live...pluralistically in many worlds and cultures simultaneously. We are no more committed to one culture - to a single ratio among the human senses - any more than to one book or to one language or to one technology...compartmentalizing of human potential by single cultures will soon be as absurd as specialism in subject or discipline has become.

Thirdly, for multiculturalism--Residents of Northwest Arkansas are in the midst of the rapidly changing dynamic of a changing population that reflects an increasing Hispanic population, particularly from Mexico. This situation reflects a need not only for multicultural education, but also the need to develop multilingual speakers. Two approaches are advocated. For those teachers of English with heterogeneous class groups, children or adults, that have non-English or limited English proficient students in them, ESL (English as a Second Language) strategies and tactics have to be employed. Fox (1995) noted that between 40 - 90% of students in Australia need ESL instruction but most are ignored. This is the case in parts of the United States. This situation cannot continue; it must be addressed. If there are homogeneous groups, then two-way bilingual education would be the most ideal. In this manner, English-speaking students would learn Spanish (or whatever the language of the non-English speakers), and Spanish-speaking students would learn to function in the English language and culture.

Another aspect of multicultural education should revolve around the development of multiple perspectives. When the history of the United States is taught, why not include historical accounts that present an African-American, Latino-American, Asian-American or Native American point of view?

Any suggestions for implementing multicultural education should include the building of tolerance and peace. The curriculum should reflect this. An excellent resource is the curriculum module on the theme of tolerance designed by Elliott (1993) for upper

elementary and middle school students. It is important that educators point out the similarities as well as the differences in mankind around the world. Such an idea is beautifully reflected in this poem written by a 16-year-old student named Amy Maddox from Franklin Community High School in Bargersville, IN and printed in the Spring 1995 edition of Teaching Tolerance,

"Underneath We're All the Same"

He prayed -- it wasn't my religion.
He ate -- it wasn't what I ate.
He spoke -- it wasn't my language.
He dressed -- it wasn't what I wore.
He took my hand -- it wasn't the color of mine.
But when he laughed -- it was how I laughed, and when he cried--it was how I cried. (p. 65).

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TOLERANCE, RESPONSIBILITY, CIVILITY, NOT LICENSE: KEYSTONES OF DEMOCRACY

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Democracy functions on the premise that citizens will act responsibly and have the capacity to balance rights and responsibilities for the good of the commonweal. Our society is currently facing a threat to that premise.

A Threat to Democratic Values

A quick survey of the Internet in search of responsibility and democracy yielded little but there was an extensive amount of material on human rights. A few of the materials from the web crawler were:

Human Rights Campaign

Human Rights Web

Lesbian and Gay Rights

Feminist Majority Foundation

National Coalition for the Homeless

Animal Rights Resource Site

Advocacy for the Homeless

Exploitation of Animals

Interactivism

Protest the Communication Decency Act

National Day of Protest

What you can do to Fight Net Censorship

One dimensional thinking in this many sided world is a threat to unity within diversity so essential for the continuity of a democracy. Militant groups of the left or right represent anti-intellectualism as their passion for single interests cloud their ability to engage in reflective and responsive thinking.

As groups in our western states have called themselves justice townships, proclaiming their exclusion from U.S. citizenship, exempting themselves from taxation, their actions represent a betrayal of citizenship. Membership includes a wide variety of individuals including Klan members, former military service individuals, businesses people, racists of various banners, convicted criminals, drug users and abusers, gun ownership advocates and social/emotional isolates firmly committed to their antisocial rhetoric. Criticizing governmental laws, decrees, regulations, disobeying government representatives, planning violence against people and buildings housing government offices, constitutes a threat to representative democracy.

Rather than taking their grievances through government and civil channels, these individuals choose to engage in destructive, irrational behavior. Some within militant groups are criminals who have committed felonies and who proclaim their exemption from responsibilities of citizenship duties. Others join militant groups for their special interests such a freedom of weapon ownership or various other causes.

Social Environments and Community Values

John Dewey (1) once noted that in the case of both good and duty, different social environments lead to each community approving principles of conduct in line with what it prizes in practice. He found that in theory and verbal instruction our society is an heir of a great idealistic tradition. Through religion and other sources, Dewey found, love of neighbor, exact equity, kindness of action and judgment, are taught and in theory accepted.

The structure of society, however, puts emphasis upon other qualities. 'Business' absorbs a large part of the life of most persons and business is conducted upon the basis of ruthless competition for private gain. National life is organized on the basis of exclusiveness and tends to generate suspicion, fear, often hatred of other peoples. The world is divided into classes and races, and, in spite of acceptance of an opposed theory, the standards of evaluation are based on the class, race, color, with which one identifies oneself (p. 118).

Dewey as well as other pragmatists and reconstructionists find that ethics, morality, and conduct cannot be made good in practice unless they are extended to include remaking the social environment, economic, political and international. George Counts in his 1934 *Social Foundations of Education* also finds that the ethics of the marketplace invade and often takes possession of legislative halls, executive mansions and even seats of justice (p. 525). Remaking the social and political environment, although an idealistic goal, would serve the purpose of improving the quality of life for citizens. Post modernists also suggest a need for providing opportunities for marginalized peoples.

Crime in Society

Crime in our schools, homes, streets, businesses and social institutions is widespread. Fear of personal harm is pervasive in most parts of our country. In larger cities such as Miami, senior citizens often fear to leave their homes for shopping or trips to the doctor. Throughout the nation, people are moving into gated communities. In most communities, rural and urban, inner city and suburban crime and the fear of crime cuts across all classes, all occupations, and income levels.

Search for causes is precarious at best. Probably the most accurate statement about the reason for violence against property and person, is that there is no single cause for such crime, but rather multiple causes interrelated and interdependent.

An example of a sincere but probably fruitless attempt to deal with an increasing tendency of people not to get involved when they see or know about a criminal act that will lead to certain death of the victim, is the *Joey Levick Bill*. The bill, a law for basic humanity, is being introduced into the Washington State Legislature through state representatives Maryann Mitchell and Timothy Hickel. The bill is a response to the death of Joey Levick, who was beaten by a group of young people, each of whom left Joey to die from his massive head wounds. Joey's life could have been saved by anyone reporting the crime to authorities. For thirteen hours Joey lay critically wounded, and finally drowned in a ditch with two inches of water.

The bill, with signatures of over 100,000 citizens, states that if one knows a person has been a victim of a crime that will result in death, a citizen has an affirmative duty to notify authorities.

Individual Liberties

Maxine Greene, Wendell Bell, and Ted V. McAllister among others are raising questions about possible excesses in postmodernism that may lead to social fragmentation and a lack of a common value web. They raise concerns about our society's obsession with individual liberties rather than personal and collective responsibility.

The Danger Within

Christian Patriots at War with the State is typical of groups that equate government with fascism, advocating elimination of gun control, seeing conspiracy everywhere and favoring the less government the better. Armond (2) notes that *Christian Patriots at War with the State* is one of a variety of militant groups advocating overthrow of the government. Some themes of the groups according to Armond include:

Existence of two races on earth: a godly white race descended from Adam a satanic race fathered by Satan.

Anti-Semitism.

Seeking to undermine federal authority and bring about collapse of the United States of America.

Means to undermine authority include by are not limited to: Bombings, sabotage, undermining discipline in the armed forces, counterfeiting, tax evasion, bank robbery, subversion of local governments and law enforcement, fraud, and attempts at nuclear, chemical, biological and psychological warfare. By destroying federal power a new racial nationalistic state is to be formed.

Some of the militant's groups actions have been exposed by the press and law enforcement officials (Armond):

Bomb explosion outside the *Spokesman Review* newspaper in Spokane Washington followed by a bank robbery (White supremacists).

An explosion of ammunition and guns east of Portland (Survivalist).

Plotting to blow up abortion clinics, gay bars, civil rights offices (Prophet of the most High-holy war against Jews, gays, and the government).

Derailing an Amtrak train near Phoenix, October 1995; One person killed (Sons of the Gestapo-against federal action in Waco and Ruby Ridge).

A fertilizer bomb outside an Internal Revenue Office in Reno, Nevada (Tax protesters).

Robbing Midwestern banks of over \$250,000 to finance a white supremacist militia (Commander Pedro of the Aryan Republican Army).

Standoff between the FBI and Montana Freemen, anti-government activists and criminals who wrote bogus checks for millions of dollars.

The bombing of the Alfred P. Murrah federal building in Oklahoma City.

One Dimensional Thinking and Acting

In addition to these fringe groups, mainline institutions occasionally reflect single interests to the exclusion of others freedoms. The Southern Baptists Convention recently was reported to have advocated conversion of members of the Jewish faith. Other religious organizations assign blocks within cities, or areas within the countryside to proselytize. The Bosnian-Serbian conflict illustrates the danger of religious and cultural intolerance. One can listen to radio talk shows to get a feeling for the dimension of the anti-government rhetoric as callers bewail our fascist government while at the

same time utilize roads, communication and transportation systems, post office, social security, food stamps, and free lunch programs provided by local, federal, state governments.

Dewey once noted that everyone has a right to their own beliefs, but no one has a right to be ignorant. Dewey as Socrates before him found that the real challenge is ignorance of democratic processes that include responsibilities as well as rights.

Jefferson's Call for Tolerance of Dissent

Difficult though it may be to have such anti-democratic, one-dimensional groups expressing their contempt for democracy and its institutions, Thomas Jefferson once stated that no matter how threatening dissidents may be, no matter how arrogant their positions, nor how authoritarian their envisioned ends, an open society must allow their view to be expressed. A democracy, Jefferson felt, would be strong enough to tolerate such vocal opposition to its pluralistic philosophy.

In a society enveloped within political correctness, law enforcement officials fear the wrath of groups that stand four square against authorities trying to enforce the law. So divisive and fragmented has our society become that individuals fear lawsuits, companies settle out of court even when they are guilty of no invasion of legal rights of individuals for fear of costly litigation, and militant groups demand their constitutional freedom while rejecting the democratic government that guarantees their rights. There is, as Maxine Greene noted in the 1996 AERA talk to Society of Professors of Education, a cultural politics of difference which distinguishes and attempts to trash the universal while highlighting the changing.

Civility in a highly competitive marketplace-driven society is strained to the breaking point. Within our business, industrial, educational, economic and religious institutions, excessive strains of competition lead to individual loss of dignity, self esteem and self worth.

Crisis of Responsibility

I just pulled up an e-mail message bemoaning the fact that a Massachusetts Schools Program for youth and kids with lesbian and gay parents had been put on hold by the Governor through his dismissal of a full-time, on-site, program coordinator. Advocates of the program are asking citizens to send in messages of support for anti-homophobia work in elementary schools.

Single rights advocates often are so obsessed with their cause, whatever it may be, that they fail to see the consequences of their actions on the good of the commonweal. For every right there is a responsibility. It is in the area of responsibility to society as a whole that advocacy falls short.

Militants of whatever type, and for whatever cause, need to balance their tunnel vision with the good of society. Bombers of the Oklahoma City Federal Building were expressing their hatred of government. Multitudes of innocent civilians were murdered. Many of our philosophers taught the importance of asking the question, "How will my present act effect others now and in the future?" One needs to balance, as John Dewey noted, ends and means. Any means to an end is not commensurate with an open democratic society. Bombing, harassing others because of age, color, race, ethnicity, is nothing more than primitive aggressive uncivilized law of the jungle behavior patterns.

Operating under a philosophy of in versus out groups, of recruiting those of other religions, of ignoring our basic commitment to diversity and religious freedom is a threat to the social network underlying, overlying and encompassing democracy.

William Horoz (3) former professor of philosophy at the University of Oklahoma wrote *The Crisis of Responsibility* that was published by the University Press. Horoz identified the challenge of solipsism or a focus on personal rights rather than social responsibility in his analysis of Charles A. Reich's *Greening of America*. Horoz found that Reich's perspective deepens the crisis of responsibility in three ways. First, instead of replying to the question "How can our society be changed?", Reich switched gears to reply to another question: "How can our inner attitudes to society be changed?". When Reich wrote of the 'Revolution of Consciousness' according to Horoz, he overlooked the political structures of a social consciousness, to concentrate on an inward lifestyle. A self-centered life style diminishing a sense of responsibility is essentially an irresponsible view. Secondly, Reich set up a model of action-reaction, in the who-to-whom relationship stipulated by his "every form of consciousness is a reaction to a way of life that existed before, an adaptation to new realities". Reich, according to Horoz, stipulates transcendence which derives from libertarian philosophies. He thus cannot face the real issue that he calls for which is "how can our society be changed?" Third, Reich calls for a new lifestyle of the counterculture. When Reich recommends that youth be the model for adults, he does not ponder the perils that beset such a program in terms of stages of life (p. 317-318). In other words, wisdom of the ages may be ignored while time and energy are expended in reinventing the wheel.

As John Dewey noted, in a pluralistic society, cooperation, teamwork, striving for consensus are basic ingredients

for a social democratic experiment to survive. Without consensus, anarchy would not be far behind. Charles Frankel (4) wrote *Democratic Prospect* in 1962 in which he noted that democracy operates on a consensus of different lobbying groups all seeking the ear of governmental officials. An Aristotlean Golden Mean or sense of balance between and among all the competing groups is what provides the social network that fulfills the need for unity within diversity. Rethinking forms of social control from the home, the church, the school and parental involvement in their children's education may be essential ingredients to meet the challenge of social fragmentation. The school may become a public arena for instituting a search for common community values.

The Pressures of an Open Society

We hear calls for ethics, morality and character education in our schools, almost daily. Harvard President Derek Bok's book, *Beyond the Ivory Tower*, (5) calls for inclusion of ethics and morals in courses and programs often come from outside educational institutions. Concern about lack of ethics in business and government are reflected in a renewed interest in moral self assessment of teachers and administrators. The first question usually asked is "whose values shall we teach?"

Sissela Bok, Derek's wife, in 1978, published *Lying: Moral Choice in Public and Private Life* (6) in which she described the political landscape of disinformation or misinformation. Political candidates including the nation's top executive, use the most sophisticated polling information to fine tune their speeches to appeal to the crowd or to a particular voting constituency through focus groups. Lying, operating on half truths, twisting facts to unify support in an election, are part and parcel of the political landscape in America. Winning at all cost is the name of the game. The challenge is to work toward universal ethical and moral values that our educational systems can stress without offending any particular single interest sensitivities. The power of the media to influence elections, to make or destroy public figures' reputation and image, unfortunately tends to make ethical individuals unethical as they use devious means, or appeal to force or pity to portray their adversary as less than deserving of being elected.

Educators are often pushed by an ever-demanding "more for me" left and squeezed by an often intolerant "only my way" far right. The end result is a failure to deal with novelty and creativity so essential for coping with paradigm shifts in technology and economics. Educators are faced with political activism of various single interest groups as well as parents who move their children to home or private schooling. Litigation increasingly affects decisions of teachers and administrators as they strive to avoid class action lawsuits. In the event of a lawsuit, rather than face the cost of prolonged litigation, educators frequently settle quickly even though they have an excellent case of the law on their side of an issue.

Responding to pressures of a competitive marketplace philosophy, public schools' choices are being expanded through charter schools as well as a trend to outsourcing. Thus education leadership tends to ape business as Thorstein Veblen (7) once wrote. A possible, probable and preferable future entails monitoring the media not in the sense of control of information as much as making sure the information is accurate and not based on sensationalism in order to improve ratings or gain subscribers. Citizens in a democracy need accurate information on which to base their decisions at the voting booth.

A Search for Solutions

Perhaps our diversity is our strength. The challenge is the narrow pinched fanaticism and tunnel vision of the right and left. Our opportunity lies with the convictions of Thomas Jefferson (8) who felt that our democratic system was so vital, so dynamic, so strong, that dissent no matter how torrid, could be tolerated. He left us with these words:

I have sworn on the altar of God eternal hostility toward every form of tyranny over the mind of man. A nation, Jefferson wrote, could not be built upon superstition and ignorance; neither, however, could it stand firm with a citizenry given over to self-indulgence and Promethean pride.

An agenda for the 21st century would include the perpetual striving for trust, honesty, responsibility, responsiveness toward human need, and the moral integrity and courage to stand for democracy and pluralism in theory and practice. Our nation is facing a difficult period of transition from a post-industrial to a cyberspace global superinformation society. During the transition it will require the best efforts of individuals and their institutions to deal with those anti-intellectual anarchist rebels who with their firmly held dogmatic convictions would destroy rather than contribute to the well being of others. One might say that our nation of 260 million does not have to worry about some 250,000 militants set out to destroy a free society. However, militants convictions are so firmly held that society and its citizens need to be informed of the threat from within our democracy to those principles we hold dear.

To help those of us whose lives have been dedicated to education, some eighteen organizations including the National Education Association, The American Association of School Administrators, People for the American Way, The Christian Coalition, the National Association of Evangelicals, and the Association for Supervision and Curriculum

Development (9) identified through their Freedom Forum some guiding principles to reach unity out of diversity:

Religious liberty for all, Religious liberty is an inalienable right of every person. The Meaning of Citizenship, Citizenship in a diverse society means living with our deepest differences and committing ourselves to work for public politics that are in the best interest of all individuals, families, communities, and our nation.

Public Schools Belong to All Citizens, Public schools must embody democratic processes and constitutional principles in the development of policies and curricula.

Religious Liberty and Public Schools, Public schools may not inculcate nor inhibit religion. They must be places where religion and religious convention are treated with fairness and respect.

The Relationship Between Parents and the Schools, Parents are recognized as having primary responsibility for the upbringing of their children, including education.

Conduct of Public Disputes Civil debate, the cornerstone of a true democracy is vital to the success of any effort to improve and reform America's public schools.

As Maxine Greene once wrote, the future is often unpredictable. There will never be true answers; there will be neither certainties nor guarantees. We are a people in a changing evolving world and social order. We cannot return to the past, no matter how hard we try. The open door is to the future. Perhaps we need a new language of possibilities, flexibility and tentativeness for an emerging era. We can no longer afford to have hardening of the categories. Dag Hammarskjold once said that there are some problems we never resolve, we just grow out of them as we reach a new language of communication. Perhaps that is our way out of the present fragmentation and divisiveness represented by the threats to democracy we noted.

The Future

Character education and ethics are being rediscovered in education and business, as efforts are currently underway to deal with academic dishonesty, crime in academe, and pilfering, violence, and fraud. Campbell (10) reports that ethics is on the rise in American companies. She finds the move toward better behavior is not only due to financial interest but a moral awakening as well. Campbell notes that lapses by a single employee, which can cost a company millions of dollars in fines, has resulted in corporations creating a new position: an ethics officer. As report cards contained evaluation of comportment in colonial days through the 1930's, there is currently interest in rating employees in the business world on ethical as well as other areas of competency. Academic dishonesty is being monitored in higher education more closely, and character education is being emphasized in public schools as we approach the 21st century.

Derek Bok wrote that one cannot predict with certainty the effect of courses on the lives of students and the moral quality of society but that:

It does seem plausible to suppose that classes (on ethics and morals) will help students become more alert in perceiving ethical issues, more aware of the reasons for underlying moral principles and more equipped to reason carefully in applying these principles to concrete cases. Will they behave more ethically? One would suppose so, provided we assume that most students have a desire to lead ethical lives, and share the basic moral values common to our society.... The prospects are surely great enough to warrant a determined effort, not only because the subject matter is interesting and the problems intellectually challenging but also because the goal is so important to the quality of the society in which we live (11).

Kidder (12) in his *Agenda for the 21st Century* sought opinions and views of twenty-two individuals representing a variety of nationalities, political viewpoints, gender, religions and races throughout the world. Some were well-known, some lesser-known but all engaged in reflective thinking about the future. A summary of their responses included moral and ethical issues for the 21st century. Six vital items emerged:

- The threat of nuclear annihilation
- The danger of overpopulation
- The degradation of the global environment
- The gap between developing and the industrial countries
- The need for fundamental restructuring of educational systems
- The breakdown in public and private morality

The list is not arranged in priority, but it is noteworthy that the breakdown of public and private morality permeates the responses. Kidder finds that the route to a better 21st century is that work must be done by a relatively small number of people in leadership positions, acting both locally and globally on major items of the formal agenda. In addition, each individual has to act on a personal agenda, building within himself or herself a sounder society from the ground up. We can build a positive scenario for our future and for those who follow us. It is a debt due from past and present to future generations. Tolerance and responsibility, not license are the keystones to a fully functioning democracy. As Frankel

(13) noted the final contribution that the democratic political method makes to the character of the society in which it is practiced is its contribution to education. Pericles pinpointed the importance of education for responsibility in society, by saying that we Athenians are able to judge policy even if we cannot originate it, and instead of looking on discussion as a stumbling-block in the way of action, we think it an indispensable preliminary to any action at all. Education is not simply a prerequisite for democracy; democracy is a contribution to education.

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ALTERNATIVE PRACTICUM EXPERIENCES FOR PRESERVICE TEACHERS

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Introduction

Since the emergence of normal schools in the mid-19th century as preparation institutions for future teachers, educators have assumed that teachers learn their craft best by serving out their practicums in school classrooms. These classroom experiences perpetrate a traditional conception of the teacher's role by placing preservice teachers in situations similar to those they experienced as students for 12 years or more. Placing preservice teachers in classrooms similar to those they experience as students usually does not offer them opportunities to see things differently: the different worlds in which children live, the different learning styles of children, or the problems of children identified as at risk or socially stressed for a myriad of reasons - nor does it offer preservice teachers the opportunity to examine schools as particular social institutions that may contribute to the concept of "at risk".

There is a wonderful line in the film "A Passage to India" in which Mrs. Moore says that the thing India does best for the English is to help them learn about themselves. In order for preservice teachers to really learn about schooling and understand the problems students have, do they need an "India" in their lives? The question then is: Do school practicums really provide preservice teachers opportunities to become critical decision makers, aware of the broader context in which children live out their lives, or do they continue the proclivity of teachers to teach as they were taught without regard to the social and cultural context of children or to diverse ways of learning (Zeichner & Tabachnick, 1982)? Are there alternative practicum experiences that would assist teachers to: (a) more fully understand the changing world; (b) be more responsive to growing diverse populations; and (c) gain the necessary knowledge to advise and support families experiencing a variety of social problems? It was the intent of the project to explore alternative ways to better prepare preservice elementary teachers to understand and work with children and families from diverse settings, thus providing them with a wider lens through which they might critically evaluate their work and to see children more holistically. The project integrated an undergraduate social foundations of education course, a service learning practicum, and an action research project.

Larger Context

There is a reform movement within American higher education that questions the passive, didactic process of post-secondary teaching and learning (Stanton, 1991). Some university faculty have come to believe that by combining experiential learning with academic learning, students achieve deeper understanding of concepts and begin to make meaningful connections between theory and practice (McClusky-Fawcett & Green, 1992; Stanton, 1991; Willis, 1993). Further, student motivation to learn is higher when learning opportunities are active, participatory, and experiential (Kendall, 1991; McClusky-Fawcett & Green, 1992; Wurtzdorff, 1993). The university community, therefore, as well as community and business leaders, are seeing a need to challenge students to lead active, socially responsible lives by working with various community agencies that are addressing contemporary social problems. Kendall (1991) argued that effective integration of service and learning would benefit those who participated. Participants would: (a) develop habits of critical reflection; (b) become more curious and motivated to learn; (c) become able to perform service that is qualitatively better; (d) become more committed to solving social problems; (e) demonstrate more sensitivity as to how institutional decisions affect people's lives; (f) come to respect other cultures and become better able to learn about cultural differences; (g) learn to work more collaboratively with people on real problems; and (h) come to realize that they can make a difference (Kendall, 1991, 94-95).

Teacher preparation programs are also encouraging active and participatory learning in the community. Community service opportunities provide some of the necessary exposure to the social issues facing children today (McClusky-Fawcett & Green, 1992), thus encouraging a more global understanding of the teacher's role. Service opportunities are especially valuable for students who have never been exposed to people living in poverty, persons with disabilities, or of diverse ethnic groups (Dodge, 1990; McClusky-Fawcett & Green, 1992). Active service raises students' awareness of the difficulties facing children and families in contemporary American society (Stanton, 1991). Service learning and exposure to diversity is especially powerful when combined with critical reflection and when preservice teachers are asked to link their experiences with specific academic content.

Local Context

The preservice teachers directly affected by this project lived in a region that is rural. Their attendance in college

classes did little to broaden their experiences with members of different ethnic groups or diverse life styles. It was difficult for them to critically examine the social systems in which they lived because they were not able to make "the familiar strange." Approximately 70 percent of the students in the teacher education program wanted to remain in the region to teach. Unfortunately, they had limited awareness of the relevance of multicultural education to their future classrooms, to issues of inclusion, to children identified "at risk," to diverse family structures, to diverse ways of learning, and to the problems facing classroom teachers today.

The Pilot Program

In order to broaden the perspectives of preservice teachers, the education department in a college in the Southeast initiated a pilot program at the beginning of the Fall semester, 1994, that integrated a community service practicum, an action research project, and a social foundations of education course. This integrated approach took place in one of the four sections of the "Level II" experience in a six level teacher education preparation program. Level II was an intense nine-hour block during which preservice teachers attended class on Mondays, Wednesdays, and Fridays, and worked in a practicum setting on Tuesdays and Thursdays. The components of the pilot program were:

1. A five-credit social foundations of education course that emphasized culture, ethnicity, social class, and gender within a social context.
2. A two-day practicum in the community working in diverse family settings. The agencies participating with the department in offering these alternative practicum experiences were: (a) a head-start family partnership program where preservice teachers accompanied case workers as they traveled to visit families in out-lying areas; (b) the Community-Family Partnership Program under the auspices of the Center for Persons with Disabilities; (c) the evening health clinic that primarily served a migrant population moving into the region; (d) Cache Cares, an inter-agency program that targets families and children identified "at risk; and (e) a "Meals-on-Wheels" program sponsored by a local middle school.

The preservice teachers who participated in this pilot program were volunteers from the pool of Level II students. From 12 to 15 college students participated each eight weeks for two semesters for a total of 54 participants. They were assigned to the service practicum in teams.

3. A research project was required of the preservice teachers participating in the service project. The students were taught how to record field notes, maintain a personal journal, analyze data, and complete the writing of a final report. Consistent with action research methodology, the topic of the research report had to emerge from their field notes and be related to something that stood out as important for them during their practicum experience.
4. Focused discussions on the students' experiences and regular interaction with each other, community agency personnel, and university personnel were part of class time, seminars, and meetings with supervisory personnel. At the end of the semester, the department sponsored a colloquium during which the preservice teachers presented their research and discussed what the experience meant to them. Agency personnel, faculty, and other interested personnel were invited to the colloquium.

Preliminary Outcomes/Evaluation

Preliminary evidence indicated that there was an awakening when the community extended beyond the walls of the preservice teachers' immediate circle of home and culture. One student who was assigned to the health clinic wrote about her insights in this way:

Through my practicum as a volunteer in the health clinic, I grew in more ways that I ever thought possible. I think the greatest thing I learned, however, was how many unique children will be in my classroom once I become a teacher. I look back upon my own elementary years and everyone seemed the same. I assumed every family was like mine-full of love, two parents, a mother who stayed at home, and a father who worked hard. I assumed all children go on family vacations to Disney World, and live in a nice warm house.... I was amazed at how many sick children and families came into the evening clinic because they had no other means to help.... I was surprised at how many mothers with four or five children came to the clinic and then used cab service to get back to the safe-way house for battered women. Many women complained of aches and pains and we soon discovered bruises or welts where they had been beaten.

Though the action research project was intimidating in the beginning, evidence suggested that it became the most meaningful part of the experience. Because of the intensity of completing such a project in eight weeks, students often did not realize the outstanding nature of their work until they had been away from it for a while. One student participating in the pilot program during a previous semester said, "I read my paper at least once a week. It is the best work I have done." The following excerpt from a student journal captures the excitement many of the students felt at the end of the practicum experience:

I just want to thank you again for helping me develop this semester-not only in understanding education and its history, but by becoming a reflective thinker. All of my studies have deepened incredibly in their worth to me. I can't even begin to express to you the transformation which has taken place.... I am very excited about the work I have done.

Guidelines were developed that stated the responsibilities of community service and university faculty. Primarily, university faculty were responsible for supervising and evaluating the participants' professionalism, academic work, and the teaching of action research strategies. They participated with agency personnel in ensuring safety for students. Community service personnel were responsible for training students with regards to the history, nature, and responsibilities of their programs and the students' duties within their programs. They provided safety training specific to their agency.

Academic credit and grades were given in accordance with established institutional policies. Grades were determined using evaluations from agency personnel, graduate assistants, and university faculty.

Community service agency personnel were supportive of the pilot service project. Initial contacts with agencies that will participate in the expanded project also indicate complete support. Benefits to agencies were subtle and tended to not be fully defined. There were indications, however, that they did exist. A preservice teacher assigned to the head start family partnership program performed in such a professional manner, the director of the agency asked her to consider working with them upon graduation. End-of-the-semester interviews suggested that agency personnel enjoyed working with preservice teachers and were, in a large part, satisfied with their efforts. A supervisor from the health clinic said, "We've gotten used to having them come and if we didn't have them come next semester, it would be like something was missing. A head start supervisor said:

I think that it's really a good experience. It shows them things that classrooms do not prepare them for. I think it's an eye opener and good for them. They see the different families and different troubles and what they go through. The university students always worked well with the children in their homes.

Methodology/Evaluation

Ongoing evaluation procedures during the pilot program made use of the following data sources: (a) student field notes, personal journals, interviews, and final student reports; (b) observational notes from the field gathered by graduate assistants; (c) interviews with community service personnel; and (d) follow-up group discussions with previous students. An open-ended questionnaire will ask the first graduates of the program to analyze their experiences in the service project in relation to their own work as practicing teachers. The purpose of this latter approach is to determine if these former students who are now teachers perceive their students as members of a broader world and if they are engaging their students in a service project that would be of benefit to the community?

Theoretical Framework

Symbolic interactionism is the social theory upon which this study is based. Symbolic interactionists contend that individuals can only be understood within the context of their social groups (Coser, 1971), a powerful argument for teachers to look beyond their classroom walls to learn about their students. Essential to symbolic interactionist thought are these three qualities: (a) a focus on the interaction between the individual and the world; (b) a view of the actor and the world as non-static-as on-going; and (c) the individual as a being who has the ability to interpret his/her social world (Charon, 1979). Symbolic interactionists believe that human beings have the capacity to shape thought and to conceptualize and modify the meanings of their social acts. Intertwined patterns of action and interaction make up groups of societies (Blumer, 1969). In this study, preservice teachers had the opportunity to attempt to understand the symbolic world of the families and children with whom they worked as they interpreted strange and new environments.

A further theoretical dimension of this study has cultural implications. The student researchers participated in what Geertz (1973) described as symbolic webs of meaning "spun" by humans as they participate in rituals and ceremonies together. While participating in their own social group and building their own group culture, the preservice teachers deconstructed some of their assumptions about the group with whom they worked. They began the process of understanding that the persons with whom they worked had their own particular world views and shared ideas and meanings. It was hoped that preservice teachers would come to view their own student culture, as well as the communities where they worked, as changing and emerging environments.

The methodological assumptions underpinning data collection were based on phenomenological philosophy that rejects the linear tradition of cause and affect, hypothesis formation, and experimentation as the only legitimate ways of learning about human beings situated in unique worlds. A phenomenologist "seeks to understand phenomena in their perceived immediacy and is not concerned with explaining, predicting, or controlling them" (Valle, King, & Halling, 1989, 13). Phenomenological research methods place a primacy on *Verstehen* (the first person perspective) in seeking

to describe phenomena from the perspective of the participants in the study (Giorgi, 1983; Valle, King, & Halling, 1989; Procedures and processes were designed for developing descriptions of the experienced meaning of the events in the preservice teachers' experiences.

Preservice teachers participating in this project signed a confidentiality statement. They, as well as the project director, used pseudonyms in written reports. All materials were kept in the office of the project director.

Voices of Participating Preservice Teachers

As mentioned earlier, the participating preservice teachers were required to maintain detailed field notes and to submit a final report that integrated their field experiences with a literature search on their research topic. Research topics emerged from their field notes as they read over their daily entries and determined what seemed to be the most salient themes. What was it that most interested them or grabbed their attention as they recorded their entries? They were asked to relate the topic to the course content in some way: ethical behavior, cultural awareness, inclusion, violence, classroom management, etc.

An analysis of the field notes and final reports of the preservice teachers revealed several themes. The more obvious ones are: (a) Glimpses of the Day-to-Day Life of a Level II Student; (b) Transitional Thinking; (c) Contextual Considerations and their Applications to Teaching; (d) Seeing Children as Children; (e) Bonding and Connecting; and (f) Participant Assessment.

Theme 1: Glimpses of the Day-to-Day Life of a Level II Student.

Though there are many tidbits and descriptions that allowed glimpses into the preservice teachers' lives, struggles, and thought processes through the Level II experience, the following two excerpts were particularly revealing:

Sarah, a sophomore majoring in elementary education:

Every Monday and Wednesday night I would sit down before going to bed and check off my list. Is my computer battery charged? What am I going to wear? Am I ready to teach a specific lesson? Do I need to prepare anything before I leave? Is my lunch packed? Is there gas in the car? Well, the list went on and on until I drifted off. Getting up in the mornings (with the exception of the final week) wasn't as hard as I'd imagined. In fact, I became use to it. One of my favorite thoughts is of a morning when I was ready to go to practicum extra early and I just went for a drive before meeting the group. The sun was just rising over the mountains, and it shed a pinkish hue on the whole town. Being up early and feeling prepared for the day always seemed to help me feel better prepared to work with and help students. I can't imagine how different my days would have been if I hadn't made a point to be prepared each day.

Ben, a working father majoring in secondary mathematics:

It is 5:30 a.m. I am tired, worried, and anxious. Each moment of the day has been carefully outlined in my daytime planner. Each space is filled with words to tell a tale of "things to do" and "places to go." I spend the next hour preparing for classes. Finally, I am ready for eight hours of school, two hours of homework, and four hours of work at the plant - to crash again into the comfort of my bed at 1:00 a.m. and start it all over again.

Theme 2: Transitional Thinking

Transitions were evident both in the focus of the field notes as well as in the personal transformations and growth that took place within the preservice teachers. In the beginning stages of field note taking, the emphasis was on the physical surroundings, particularly on cleanliness. Granted, students were encouraged to describe fully the physical space of their assignments. That theme and the differences between what they were seeing, what they expected to see, and their own home and work environments were prevalent throughout the first weeks in the field. The following excerpts will support this trend:

Her home was orderly but for some reason seemed really constrictive.... The overall appearance of the center was very neat and orderly.... The house was a little dirty but was overall generally clean and picked up.... I could see by the clutter and messes that perhaps the woman was a little overwhelmed with all she had to do between the children and work.... She had forgotten that we were coming and, therefore, hadn't cleaned the house up spic and span like most of the others do.... In all reality, it wasn't dirty. A little cluttered with toys; but the walls, tables and carpets were clean and nice.

Many of the preservice teachers mentioned that they expected to see dogs in the home when visiting some families and were often "pleasantly surprised" to find that not to be true. Certainly, these and all of the comments made about cleanliness indicate a cultural bias and perhaps a bit of naivete of what children are all about.

As the semester progressed, however, there were discernible differences in the content of field notes. Observations became more person-centered, more descriptive of interactional patterns between parents and children, and indicative of growing awareness of their own changing perceptions. This was particularly evident in one preservice teacher

assigned to Head Start. In the beginning, she was fixated on what the homes looked like. Her topics centered around dogs, dirt, odors, and conditions of the homes. She was convinced that she knew what would be behind every door:

I had some predetermined conclusions as to what these homes would be like. The outside of the first house was just as I thought it would be, a run-down trailer. The door was opened by the mother who was dressed very neat and clean. We stepped in and my mouth fell to my knees.... I sat in a chair at the kitchen table and watched as the case worker conversed with the family and went through the family handbook and assessment plan. The house was very neat, clean, smelled good, and was without a pet! The things I expected when coming into a trailer were odors and at least one dog in the house.... The first several weeks or so I observed only the physical environments. After that, I was able to focus on what the parents actually had to say and begin to contribute ideas.

Along with a different focus in the field notes, this young woman's attitudes and perceptions changed rapidly. She became an advocate for the children and families in the mobile home park, even going to school to intercede on their behalf. She convinced a relative in New Jersey to allow her to conduct a survey among the minority population in his plant regarding their views on American education. She spent her spring vacation as a substitute teacher in an inner-city school in Washington, D.C. She also conducted several telephone interviews with a woman on the south-side of Chicago, concerning the status of the schools in her neighborhood.

Although the changes of attitudes were quite remarkable in this young woman, there were many other indications of changing thought patterns, of other students in the process of transforming some of their perceptions and preconceived notions about families different from their own. Experiences that contributed to broader understandings are evident in the following comments made by the students:

A female student majoring in early childhood education:

Many of these people spend hours at the clinic waiting to see a doctor. I will understand that if children do not have their homework done they might have spent three or more hours at the health clinic the night before. It seems that these people come here looking for jobs so they can have food and clothing. Though they may appear to us to be living in poverty, they have fulfilled many of their dreams and view their lives differently than perhaps we do.

A male student in secondary history:

It is important to realize that the process of understanding the "other" is difficult due to our own long held values and definitions of poverty, social norms, etc.

A male student in secondary science:

Throughout my entire life I have been exposed to, and friends with, many Black people. Based on my experiences, I thought I knew a lot about the African-American heritage and culture. However, it was not until I read my reflective field notes that I began to understand the importance of family closeness and support in the African-American culture.

A female student in elementary education:

I learned many things about the Hispanic people this semester that I did not find in a book. I value this learning more than anything. One of the primary things I observed was how important the family unit is to the Hispanic people. When Hispanic children need to be seen by a doctor, both the mother and father go to the clinic with the child. Now I notice that they tend to go places as a family.

A male student in music education:

The events of this semester have affected me in ways that I probably don't even fully understand yet. I hate to admit this but I expected to learn very little from this experience. In my heart I felt that I was about as nonbiased as a person could be. I realize now how prejudiced I was against poor people. I grew up with the idea that if you're poor, it's your own fault. Work hard and you'll overcome it. Most of the people who come to the clinic work but still can't find a way to make ends meet. What I learned most about was myself. I am uncomfortable with noise and with feeling of freedom and emotional expressiveness. To be good in my house was to be quiet and precise about all activities. I realize how my own values and thoughts are influencing what I think is right and good when working with children.

A female student majoring in psychology:

This practicum experience has been extremely valuable in preparing me to be a more effective teacher. I have learned much about families, poverty, and available resources. My personal view of people living in poverty has been modified. I no longer believe that many people abuse the welfare system by having kids and not working. The families I have been acquainted with were all hard working or finishing their education so they could find employment or had some disability factor that prevented them from working. In some households, both parents were working and sometimes for very long hours and sometimes more than one job. Their needs were just greater than their means, sometimes only temporarily and sometimes on a longer-term basis.

Theme 3: Contextual Considerations and their Applications to Teaching

Service practicums increase the preservice teachers' knowledge about their own community, about the laws that dictate who participates and who does not, what agencies are available, and how teachers might incorporate this knowledge to better serve the children and families with whom they work. The preservice teachers learned that the local community provides wonderful cultural events for retirees who spend their summers here but does not provide a public swimming pool for the children in the community. They discovered that there is a law that states that children under nine cannot be left home alone, but that the state is trying to move the age to twelve. They learned the history, regulations, and the inner working of agencies. They learned about the diversity within their own community.

As a male student majoring in psychology said:

I hope that I will know what to tell parents when they come to me for advice about their child. To be quite frank, I don't think that anyone can know everything about what to do. Each child seems so different that it would seem impossible. We found that in the centers we visited, at least half of the children came from single parent homes. Other family systems included parents going to school, two parents working, and homes where parents could not meet even basic needs.

The awareness of the importance of parental involvement in the educational lives of their children extended to home visits.

A female student majoring in music education commented:

My experiences at Head Start showed me that case workers who make home visits have many advantages over agency-based personnel. Case managers have the opportunity to know their families on a more personal level and are more effective in linking the families to appropriate resources.

Another student who is majoring in secondary English felt that:

My experiences emphasized that the classroom is a very small part of the child's life. To truly understand children, I need to know where they are coming from and what their family life is like. By visiting the homes of lower-income families this semester, I have seen first-hand some of the conditions and stresses that children deal with on a daily basis.

Theme 4: Seeing Children as Children

Numerous descriptive stories about children and their interactions with the preservice teachers revealed a growing awareness of teachers of what actually determines the learning environment of children and a new understanding of how children go about constructing their world. Because of the settings in which they worked, these preservice teachers were able to interact on a more informal basis with children. Their field notes are full of sensitive experiences and observations.

One child related a brief story to one of the preservice teachers:

I was born in 1985; there was an earthquake when I was five months old. My dad had to save me. I was three when we came to the United States. I wore dirty clothes. We didn't have money. There was nothing in our apartment. We have a new van now.

Another preservice teacher wrote:

I'm too smart to be in preschool, said four year old Natalie. She knew the alphabet and could write her name. Her siblings also agreed that she was too smart for preschool.

In subtle ways, the preservice teachers learned some of the ways the world at large views curriculum as well as how curriculum decisions are made. For example, the story above indicates that preschool is about memorizing letters and perhaps some basic writing skill (skills previously reserved for kindergarten). This story reinforces the difficulty that we all have in getting beyond our conceptions of what really is supposed to happen at a certain age.

These stereotyped notions about curriculum were also evident when a day care teacher stated that she had to:

...back off of the math program I was putting the children through because the kindergarten teachers said the children were bored in school since they already knew how to do what they were teaching.

She went on to say that she and her staff "break them in for kindergarten and teach what the kindergarten teachers want us to teach."

Another day care teacher indicated that she had a lot of attention-deficit children:

We find that we can detect it about age four - which gets them a lot earlier than if they were at school. Then we can really help them out. We can't really tell with the three year olds because they are too wild!

Some preservice teachers reported that they found this early labeling and the assumptive values placed on such young children "horrifying." Knowing that it goes on to such a great degree before children ever enter schools will hopefully

cause preservice teachers to be more aware of how labeling happens.

Theme 5: Bonding and Connecting

It was surprising how often the preservice teachers suggested that the most important aspect of the semester was the relationships they developed with their classmates, with their team in the field, or with their agency supervisor. They talked about how close they had become to members of the class and wanted those relationships to continue. Often they mentioned their supervisors in the field and what a source of information and inspiration they were to them. One mature male student majoring in history who had served in the U.S. Navy for ten years commented:

I learned a lot from trial and error-something I have not learned before. I learned from doing and I guess that is what this class is all about. I got to know my peers very well, something else that is not the norm in college. It would be exciting to teach with them.

Another male student majoring in secondary social studies felt that:

This is the first class where I have become real friends with members of the class. The group discussions have been wonderful. I enjoyed listening to the variety of opinions.

This unexpected emphasis on teaming and bonding caused me to wonder if there might be a way to bring students through the program in cohort groups. Perhaps the relevance of feeling of belonging and connectedness to learning has not been fully explored.

Theme 6: Participant Assessment

The students participating in the pilot service project had several opportunities to assess the experience: verbally when making their oral presentation; in their field notes and research papers; and during the final discussion when they were asked to describe three things that stood out for them this semester. Generally their assessments can be summarized in these four categories: (a) personal growth; (b) learning; (c) cultural awareness; and (d) hard work.

Without exception, the participants in this program found the work to be very demanding. A few students were immediately engaged and relished the challenge. A few others resisted the work throughout the experience, believing they were asked to do too much. For the majority, however, the work took on a different meaning as the semester evolved. The anxiety level dropped as they began to see what they were creating and, more often than not, they were quite pleased with themselves by the time they had their final reports completed. A female English major who is interested in teaching at the elementary school level cogently said:

This project has reminded me of when I go to the spa. When I first start to ride the stationary bike, every muscle is screaming STOP; but once I ride for about 10 minutes, it feels great. Soon I got into a rhythm; I don't stumble over the words anymore. They begin to flow on the page. I make pictures in my mind; words and thoughts have now become images. I relaxed into the writing, relieved that the words are no longer painful and become proud of myself for enduring. Maybe this is what learning is all about, pushing forward even when everything inside tells me: STOP, it's too difficult, I don't need to know this, I'm bored, I'm not interested in this. This is how I have felt during this project. I had to push myself at the beginning, wondering what could be so life changing about community service. Soon it all began to flow. I appreciate community service.

It was important to have preservice teachers find themselves engaged in a challenging activity. They were capable of taking on much more responsibility and were far more able to think about important issues than they were given credit for. The same is true about students enrolled in teacher education programs. They need to engage in rigorous activities that will, hopefully, challenge their thinking as well as offer them a strategy or two for reflecting on their own practice.

Conclusions

Students who performed best in the alternative practicum were not always the brightest stars in the academic arena. They were, however, the ones who had a commitment to teaching and to children that reached to the core of their being. Some students found themselves caught up in the experience and made it a special moment in their lives; others did not. One student who had always been on the Dean's list or the President's list and who was on an academic scholarship did not do well in the practicum experience. She could not see children as real flesh and blood, and could only interpret the experience as a way of continuing her academic standing. Another student, who was a C student on the other hand, performed brilliantly in the field and on her final report. Her commitment was unwavering and her final report was superior. The intellectual demands of this project, as well as the time commitment, allowed those who were captured by the challenges of teaching to "rise to the top." The students who were truly successful in the program had outstanding student teaching experiences; became leaders in a community or political effort, either on campus or in their home community; or developed special programs for children. Some students used the experience to further their educational opportunities. One student spent a semester student teaching in Cameroon, West Africa; another is teaching at Ramses

College for Girls in Cairo, Egypt; and another won a Fulbright Fellowship and is doing research in England because of her beginning knowledge of action research.

Does this experience suit everyone? Probably not. Should it suit all of those going into teaching? Probably, yes, at least some facsimile of it. Head Start had it right in the beginning when they required all teachers to get involved with and to visit the families of their students. With the current push and need for all-inclusive, comprehensive service schools, should teacher education programs be doing less?

Ducharme (1994) believes that "Teacher educators must examine the field placements they provide for prospective teachers, develop networks for students to spend time in, and learn about social agencies other than schools" (p. 73). Plans to expand the pilot service program described here so that more preservice teachers will have the opportunity to participate in a community service practicum have been initiated. However, several questions remained unanswered. Should all preservice teachers in the college be required to participate in an alternative service practicum, or should it remain a volunteer program? If the college provides this experience to large numbers of students, how will the integrity of the program, the careful supervision, and the high quality of the action research project be maintained? How do we expand the program to meet the requirements of community agencies which have a need for long-term commitment, when the college remains locked into the semester system?

These questions were difficult as ways to expand the program were explored. It was definitely worth the struggle, however. Ducharme (1994) believed that:

The social, psychological, and physical needs of today's and tomorrow's children require that schools possess the means to provide children and youth with access to appropriate and necessary services. This condition, in turn, requires that teacher educators become expert and knowledgeable about other service providers and provide their students with opportunity and access to learn about them" (p. 84).

Traditionally, teacher education programs have been about assimilating preservice teachers into the business of schools, helping them fit into an existing system. School principals want teachers who can enter schools ready to participate as a team player, able to manage diverse groups of students, and ready to transmit existing programs. The question is: should that be the goal of teacher education? Or should the emphasis be on children rather than schooling, and if so, how do we go about that?

John Dewey (1938) held that genuine thought begins with a "problematic solution," a block or hitch to the ongoing stream of experience. In encountering these blocks, consciousness is brought to focus, and one is made more acutely aware of the situation (Ozmon & Craver, 1995, p. 107). Emerging from and further developing pragmatic philosophy, Dewey and others stressed the importance of seeing the child in relation to all experiences encountered in the environment.

The experience that has been described provided situations in which preservice teachers experienced the "Litch" Ozmon recommends. Participants were forced to wrestle with new situations that engaged their imaginations, emotions, and intellects, and to construct personal meaning out of what they saw and experienced. Wilshire (1990) argued that student participation and initiative are at the core of the educating act. Therefore, this comprehensive service learning experience provided an escape from what Goodlad (1990) described as incoherent, anti-intellectual, and technique-bound teacher education programs. Some of the participants will graduate with "the moral sense necessary to refuel a reform in education" (Gibboney, 1994, p. 9).

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SCHOOL DISCIPLINE: THEN AND NOW

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School discipline has always been a matter of concern not only to teachers and administrators, but also to parents and the general public. Until two or three decades ago major problems were tardiness, chewing gum in class, late homework, smoking in restrooms, and lack of classroom courtesy. Today they are physical assault, drugs and alcohol abuse, guns on school property, rampant social diseases, and teen-age pregnancy. Educators are asking how this change came about and what can be done to resolve the problem.

In our democratic society it is assumed that a decentralized public school system will assist in the enculturation of children in the basic values of the society. Local school boards consisting of elected lay citizens are responsible for seeing that this is accomplished. To the extent that they are successful, each school will indeed be a mini-society reflecting the values, goals, and aspirations of the community-at-large.

For the first 175 years of its national existence the United States of America generally subscribed to a core value system centered in the Judeo-Christian ethic. There was a fixed standard of right and wrong or proper and improper behavior. When individuals violated proper standards, they were held accountable for their personal behavior. This was true in the home, in the criminal justice system, in the school and elsewhere. The home was the primary agent of enculturation. Parents had the major responsibility for teaching their children. The school, the church, and other social institutions assisted the parents. Parents had the right, and indeed the responsibility, to discipline their children in any way they thought necessary and proper. Corporal punishment was often thought necessary and proper! After all, Solomon had declared in the Holy Bible, "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes." (Proverbs 13:24) Most persons, middle-aged or older, can remember being spanked, paddled, or lashed with father's razor strop for misbehaving in some fashion. Children had few, if any rights and were expected to obey unquestioningly their parents and other duly constituted authorities.

The doctrine of *in loco parentis* (in place of the parent) gave school teachers and administrators the right and responsibility of acting as parents to their students during school hours or at school-sponsored events. Students were expected to obey their teachers and respect all school rules and regulations. Failure to do so resulted in disciplinary measures, often in corporal punishment. Parents generally supported the school in its efforts to discipline children. Many took the position that if their children got into trouble at school, they would be in worse trouble when they got home!

Not everyone was convinced that corporal punishment was a good thing, or even necessary. Rejecting the traditional Christian concept of Original Sin which regarded all human beings as products of Adam's transgression in Eden and, therefore, essentially evil, the French philosopher Jean Jacques Rousseau (1712-1778) argued that humans are naturally good. They become evil only as they are corrupted by society. Rousseau's ideal education was a natural one in which the good qualities innately unfolded within each individual would be assisted to unfold in a positive supportive environment. The Swiss schoolmaster Johann Heinrich Pestalozzi (1746-1827) was a supporter of Rousseau's ideas and became convinced that love is a greater motivator than fear. The discipline used at his boarding school for poor boys was based upon that assumption. The great Russian novelist, Leo Tolstoy (1828-1910), and the Indian Nobel laureate in literature, Rabindranath Tagore (1861-1941), both established schools during the nineteenth century in which children were granted much personal freedom in decision-making and behavior.

America also produced in the nineteenth century several influential persons who expressed doubts about corporal punishment. Joseph Smith, the Mormon prophet, wrote in 1839 that no power or influence can or ought to be maintained except "by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned; by kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile--Reproving betimes with sharpness...and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy..." John Dewey (1859-1952), the foremost philosopher of progressive education, berated the traditional schools for relying upon punishment to achieve instructional aims. He was disgusted with the harshness and impotency of this method. Francis W. Parker (1837-1902), whom Dewey called the father of progressive education, worked to create school curricula in Quincy, Massachusetts, that would rely upon student interest in and planning of their studies rather than upon punishment to maintain discipline. Nevertheless, a general acceptance of corporal punishment at home and in the school persisted through the heyday of progressive education and into the 1960s. The doctrine of *in loco parentis* survived.

Several decisions of the Supreme Court since 1969 have had a most significant impact on school discipline policy.

With the constitutional rights of students affirmed and their due process guaranteed, it has become increasingly difficult to enforce rules of conduct in the schools, and even at home!

Many teachers and school administrators believe that it is unrealistic and unfair to blame the schools for present disciplinary problems. Unacceptable behavior in the schools simply mirrors the unacceptable behavior in the society-at-large. Until there is a consensus on what constitutes proper behavior on the part of both children and adults, how can a public institution like the school determine acceptable behavioral guidelines for its students? In the absence of such guidelines, what are teachers and administrators to do? Most have decided that about all they can do is try to model what they consider to be correct and proper behavior. Frequently that behavior is different from that which students observe at home or in their neighborhood.

The major modern philosophies embraced a subjective position on value. With no objectively valid and universally tenable moral standards or norms, all judgments about good and evil, right and wrong, and what ought or ought not to be done become matters of mere opinion. In the realm of subjective opinions, all are considered valid when supported by most any type of rationale. Finding a consensus is difficult. The difficulty of the task must not dissuade us from the effort, however, if we are ever to solve the discipline problems in our society and in our schools.

By the 1990s Americans were genuinely concerned about crime and moral corruption eating away at the nation's innards. Many were downright angry. In 1995, readers of *U.S. News & World Report*, responding to an invitation to write the editor about America's problems and to offer suggestions for their resolution, provided an avalanche of warm and thoughtful letters. Clearly, the writers were shocked and fed up with the depravity often witnessed in society, but they were not without hope for improvement in the future. One wrote that "parents should recognize that staying home to raise a child may be the most important job of a lifetime." Another said, "the single most constructive destiny for our society today--and into the next century--will be found in pure and simple ol' responsibility." Still another affirmed, "If we are to become more moral and improve our culture, the American people need to become more cohesive and agree on as generally accepted moral code." In summarizing, the editor wrote to the respondents, "You have given hope that Americans are preparing to turn the country in a new direction, away from the materialism and bitterness of the past toward a new unity based on old values."

In 1993 the board of directors of Phi Delta Kappa professional education society authorized a research project on values in the schools. Data were collected in 1994 and the results reported in 1995. The research was designed to determine whether there are certain values on which we agree; whether the schools should teach those values; and whether the schools are now teaching those values. Data were collected from more than 10,000 persons across the country. Educators, non-educators, and high school students responded to exercises and questionnaires dealing with values and the schools. More than 200 different value statements were used in the questionnaires, most of which were published more than 50 years ago. Statements were kept exactly as they were worded originally in order to maintain the integrity of the ideas as they were expressed in the 1930s and 1940s.

A major finding of the study is that there are many areas in which there are high levels of agreement about values that young people should learn, more areas of agreement than disagreement. However, there are significant areas of disagreement. There is widespread agreement that democratic values are more important than authoritarian values, that values people thought were important 60 years ago are still important today, and that the home has primary responsibility for teaching values with the church and school having secondary responsibilities.

The PDK study shows strong agreement that all citizens should have the right to vote and that the educated citizen should act upon an unswerving loyalty to democratic ideals, accept his civic duties, respect the law, and have a regard for the nation's resources. Religious beliefs and worship should not be restricted by laws. The educated person should seek nonviolent solutions to confrontational situations and in its foreign relations the United States should emphasize diplomacy over warfare.

There is overwhelming agreement among educators that the educated person should be honest and trustworthy, assume responsibility for his own actions, make thoughtful and independent choices, and give responsible direction to his own life. Also that he should stay with a task until it is finished, manifest strong will power, be prompt, be loyal to the ideas and people that he believes are important, and be courageous in facing difficult or unpleasant situations.

There is strong agreement concerning basic skills. The educated person should be able to solve problems of counting and calculating, use the mother tongue effectively, understand basic facts concerning health and disease, have an appetite for learning, and possess defenses against propaganda. It is also agreed that young people should learn that it is often desirable to reserve judgement about what's going on until one has had a chance to hear opinions of others; that we should encourage more new ideas rather than always keep to the old, tried, and established ways of doing things; that we should appreciate beauty; and that scientific achievement should be measured by its contribution to the general

welfare.

There is agreement on a large number of things that should NOT be taught to children in the schools. Among them are: that the greatest threat to democracy comes from foreign ideas and foreign groups; the highest form of government is democracy, and the highest form of democracy is a government run by those who are most intelligent; the educated person believes in God, Allah, or some supernatural power; every person should have complete faith in some supernatural power whose decisions he or she obeys without question; and people without a deep and unquestioning faith in Almighty God should not be trusted in public office. Nor should young people learn that it is sometimes necessary to resort to force to advance an ideal one strongly believes in; that the best way to achieve security is for the government to guarantee jobs for all; that it is up to the government to make sure that everyone has a secure job and a good standard of living; that an insult to our honor should always be punished; or that obedience and respect for authority are the most important virtues children should learn. With more than two-thirds of American educators believing that obedience and respect for authority are not among the most important virtues for children to learn, is it any wonder that schools are having serious discipline problems?

The PDK study identified some values on which educators disagree sharply. They were split about 50-50 on eleven items including the following: books and movies ought not to deal so much with the sordid and seamy side of life, but ought to concentrate on themes that are entertaining and uplifting; the educated person honors marriage and is faithful to his spouse and loved ones; what a person does is not so important so long as he or she does it well; although leisure is a fine thing, it is hard work that makes life interesting and worthwhile; and what youth need is strict discipline, rugged determination, and the will to work and fight for family and country.

A comparison of those values upon which there is agreement with those on which there is not agreement quickly reveals some significant contradictions. We believe that the educated citizen should act out of an unswerving loyalty to democratic ideals, but that young people should not be taught that the highest form of government is democracy. We believe that an educated person is honest and trustworthy in relationships with other people, but do not agree that he or she should honor marriage and be faithful to the spouse and loved ones. We believe that the educated person should observe the amenities of social behavior, but do not agree that books and movies ought not to deal so much with the sordid and seamy side of life. We believe that the educated person should accept civic duties and respect the law, but we also believe that children should not be taught that obedience and respect for authority are most important virtues.

Participants in the PDK study were provided information that indicated a population increase in the United States of about 40% between 1960 and 1990. During the same period, murders increased 150%, rapes more than 400%, robberies more than 400%, and aggravated assaults about 500%. Given a list of nine institutions or groups which might possibly have contributed to or might have caused the increases in crime, respondents were asked to rank order the groups according to whom they thought caused the increase in crime, and who could fix things. Parents, media (TV), and peer groups were the top three groups on the blame list. Parents, schools, and media (TV) were the top three groups on the fix-it list. Obviously, the respondents to this study believe that the solution to America's social problems and crime must involve the family, the media (TV), and the schools.

During the presidential campaign of 1992, vice-president Dan Quayle was ridiculed for his support of traditional family values and for his attack upon the TV character Murphy Brown, a single woman who decided to have a child. By the mid 1990s, however, "family values" had become a mantra in political debate. A consensus seemed to be developing on both ends of the political spectrum that perhaps Dan Quayle was right. A divorce rate of 50% is too high. There are too many single parents. Children are generally better off when raised in a home with two parents present. Mothers working outside the home do constitute a major problem in today's society. There are too many "latchkey" children who return to an empty house after school with nobody to look after them. Countless hours of watching daytime, and even some prime time, television exposes children to hundreds of homicides, rapes, adulterous liaisons, assaults, and other types of mayhem. All of them are presented in the name of entertainment!

Former Secretary of Education William J. Bennett authored a surprisingly best-selling book in 1993 entitled *The Book of Virtues*. Containing a selection of well-loved stories and poems from former times, chosen and introduced by the author to teach and reinforce the core of traditional American values, it was on the bestseller list for many weeks. A sequel followed in 1995 along with a special *Children's Book of Virtues*. In 1995 Bennett also publicly criticized producers of trashy daytime TV talk shows and challenged them to clean up their act. Failure to do so, he suggested, should result in loss of corporate sponsorship or advertising. Bennett's appeal received the endorsement of a number of prominent congressional lawmakers.

Several state governments are attempting to strengthen family values by doing away with no-fault divorce, thereby making it more difficult for married couples to split.

Congress is attempting to restructure the federal welfare system to make it more supportive of the traditional family and less supportive of out-of-wedlock births. These efforts seem to enjoy the support of a majority of the American people. If so, the day may come when parents will again accept effective parenting as their major responsibility; when parents will teach their children by precept and by example the importance of seeking those things in life that are virtuous, lovely, praiseworthy and of good report; when children will accept those parental teachings and become honest, true, responsible, chaste, benevolent persons having a genuine desire to be of service to others. When this happens, metal detectors and police security guards can be removed from the schools; AIDS and unwanted pregnancies will be eliminated or greatly reduced in the school population; abuse of drugs and alcohol will cease to be a school problem; assaults and homicides will no longer be a part of the school scene; and teachers and administrators will be able to perform the tasks for which they are hired. School discipline will be pretty well resolved.

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SOUNDINGS OF CLIFTON L. HALL, PATERFAMILIAS

Ed Cullum

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The Society for the Philosophy and History of Education has numerous ties to Clifton Landon Hall. Of the 28 graduate students whom Dr. Hall shepherded through their doctoral degrees at George Peabody College for Teachers from 1949 through 1967, at least five have attended SWEPES/ SOPHE meetings. Jed Arthur Cooper is one of those fortunate ones. His book, *Clifton Hall: Eloquent Essentialist* (1988), is both enlightening and charming. Therein you will find the names of our colleagues and the topics of their doctoral dissertations. While this presentation frequently delved into Cooper's treatise, it does not exhaust the fascinating details therein.

The late Jack Willers was, at least in some respects, a successor to Clifton Hall at Peabody.

There is also an indirect connection. As indicated by Forrest Leland Rollins' dissertation, Hall's doctoral supervisor at Chapel Hill, Edgar Wallace Knight, was highly praised by William E. Drake. As Rollins puts it:

The author [Rollins] asked William Earle Drake of the University of Texas to give a statement of the most striking characteristics of Edgar Knight. Drake wrote: I would say that the most striking aspect about him was his impatience with those who were careless and indifferent about their work, whether inside or outside the classroom. He literally lived by the concept that 'It is better to work out than to rust out,' and he expected others to do likewise. He was always willing to go out of his way to help the industrious student, but had no use for the student who failed to live up to his responsibilities. Good education and sound scholarship came only from hard labor. For this reason, while many students feared him, others came to respect him deeply. As for myself he was truly an intellectual godfather. Letter from William E. Drake, May 17, 1968, to the author. (Rollins, 1968, p. 4) Cooper sketches the expanse of Clifton Hall's sojourn. His birth October 28, 1898, in Quebec; his B.A. from Bishops University, 1921; his first M.A. from McGill, majoring in French, 1932; his second M.A. from Columbia in 1941, majoring in Education; among his notable mentors Edgar Knight (a visiting professor) and John Dewey. Cooper labels 1941-1944 for Hall a "Military Interlude." Hall rose to the rank of Captain. Halls' views of military life are reminiscent of some recollections by Robert Maynard Hutchins: The arts of soldiering, at least at the buck-private level, is not liberal arts. The manual of arms is not a great book. (Hutchins, 1943, p. 5)

After several years of supervisory responsibilities in the schools of Quebec City, in September 1947 Hall began his doctoral studies under Edgar W. Knight at Chapel Hill. Cooper states that until the time of his death, Hall "continued to say that his two years at Chapel Hill were the happiest days of his life" (Cooper, p. 32).

Hall's published writings from 1936 through 1975 are listed in Appendix A of Cooper's book. These include two anthologies--one co-edited with Edgar Knight (1954), the other edited by William H. Lucio and co-written by Hall, Holton, Kershner, and Savage (1963). A cursory survey of these titles will provide some appreciation of the breadth and depth of this gentleman.

We focus now on Clifton Landon Hall's dissertation "submitted to the faculty of the University of North Carolina in partial fulfillment of the requirements for the degree of Doctor of Philosophy in the School of Education, Chapel Hill, 1949." The title was **SOME HISTORICAL CONSIDERATIONS OF THE STATUS OF THE TEACHER**. To facilitate an appreciation of the content and method of analysis, we display the Table of Contents.

- I. Present Status of the Teacher
- II. The Teacher in Primitive Societies
- III. The Teacher in the Orient
 - Oriental Scholarship
 - Qualifications of the Teacher
 - Status of the Teacher
 - Teaching Methods
 - The Teacher in Japan
 - Accomplishments of Oriental Education
- IV. The Teacher in Jewish Society
 - Rise and Development of a Teaching Class
 - Jewish Regard for Learning and Scholarship
 - Administrative Treatment Accorded the Teacher
 - Authority of the Teacher
 - Personal Regard for the Teacher

- Conclusion
- V. The Teacher in Greece
 - The Teacher in Sparta
 - Rise of a Teaching Class in Hellas
 - The Paidagogos
 - Elementary Teachers in Hellas
 - Hellenic Teachers of Secondary Education
 - Conclusion
- VI. The Teacher in Rome
 - Teaching in the Roman Family
 - Early Roman Schools and Teachers
 - Rise of Roman Grammarians and Rhetoricians
 - Origin and Character of the Roman Teacher
 - Authority of the Roman Teacher
 - Pay of the Roman Teacher
 - Imperial Aid to Education
 - Decline of Roman Schools
- VII. Conclusion
- Bibliography

Even a hurried look reveals Hall's command of English, French, and Latin. Footnotes indicate a wide range of knowledge and research. No attempt is made herein to treat each major point within the 300-plus-page treatise. Instead, we focus on two aspects. The first, one striking conclusion that is drawn. The second, the pioneer aspects of the general focus or content of Hall's entire study. Clifton Hall's majors are familiar with the general admiration with which the Greek and Roman civilization, culture, and education are widely held in the United States and in the West, in professional circles. In the concluding chapter, Hall states:

In contrast with Chinese and Jewish teachers, those of Greece were animated by no common body of beliefs. They taught the Greek classics to young children but, at higher levels, their instruction was altogether concerned with criticism or clever devices for enabling their pupils to get on [in] a material way. Each tried to outbid the rest in offering more plausible schemes for worldly success or cleverer dialectic to show up the fallacies in their arguments.

In such an atmosphere the teacher was esteemed in the degree to which his own cleverness could impress his patrons and pupils. Therefore certain brilliant individuals acquired temporary fame and greatness in their lifetimes, but teachers of the rank and file were often poor and despised, insignificant tradesmen offering their wares to a public usually anxious to buy at the lowest possible figure. They had no professional pride and no discoverable faith in the things they taught.

After a promising start in early times, Roman education declined, and the Roman teacher, who might have preserved the ancient loyalties and ideals of the early Republic, fell low in the social scale, a person hired to do a necessary but decidedly a menial, task. A noble tradition went to seed amid increasing wealth and growing imperial power. It was easy to purchase an educated Greek slave to teach one's children, and teaching soon became one of the characteristic duties of slaves. Even imperial guarantees of increased pay and privileges under the later Empire failed to raise the status of the Roman teacher to a position where his influence could restore the sterling loyalties and virtues of early republican times. (Hall, dissertation, pp. 296-97)

Professor Hall may be fairly regarded as a trailblazer in his emphasis on the status, authority, and professionalism of the classroom teacher. A review of numerous standard textbooks which focus on the history of education found little or no mention of teaching as a profession. When the index and table of contents of such books were checked for any form of the term "profession" in relation to teachers, over the ages, no citation was found in Bowen (1972), Boyd (1952), Butts (1955), Cole (1959), Cubberly (1948), Good (1962), Mayer (1960), or Noble (1938). Mulhern (1959) was impressive in its treatment of education in Egypt and India, but did not deal with the teaching profession.

Knight and Hall (1951), *Readings in American Educational History*, does not index "professionalism" but does contain two selections urging the need for teachers to be professional (NEA, 1914, p. 441f; NEA, 1949, p. 463).

Butts and Cremin, *A History of Education in American Culture* (1953), includes numerous selections treating professional education, status of teachers, education of teachers et al.

Readings in American Education (Hall et al. 1963), contains an entire section on teaching as a profession. *Intellectual Foundations of Modern Education* (Drake, 1967), includes an impressive chapter, "Professionalization of Teaching."

Clifton Hall had respect for professional educators. Among his close friends was Dr. Isaac Copeland, Director of the Library at Peabody and subsequently Director of the Southern History Collection at Chapel Hill. Hall wrote the entry in the *Dictionary of American Biography* for Bruce R. Payne, Peabody's first President, on its present campus. Payne died April 21, 1937. (The entry in the DAB appears in Volume XXI Supplement Two to December 31, 1940, published by Charles Scribner's Sons in 1958.)

As Dr. Hall's majors know, he was gracious. He was a "paradigm" before the word became fashionable. His influence endures through his voluminous and varied writing, through his adopted son, and through his doctoral graduates.

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FROM PORT ROYAL TO EDUCATION RESEARCH: A POSTMODERN INQUIRY INTO CONSTRUCT VALIDITY

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Introduction

For more than a century the field of education has struggled to become a respected science. It has availed itself to the methods of what are generally called the "Human" sciences, particular among them psychology. Like the Human sciences it seeks to emulate, the field of Education has been engaged in generating *theories* to explain virtually every aspect of the education enterprise. For example, there is a plethora of theories that purport to explain how children and adults learn, what constitutes effective teaching, and administrator effectiveness. Like the Human sciences, theorizing in the field of education leads to signifying *constructs*. The American Educational Research Association (AERA) defines a *construct* as "a *theoretical* construction about the nature of human behavior [emphasis added]." ¹ In their widely used text in education research, Meredith D. Gall, Walter R. Borg, and Joyce P. Gall define a *theoretical construct* as "a concept that is *inferred* from observed phenomena [emphasis added]." ² They include "[s]elf-concept, learning style, introversion, and achievement motivation" as examples of *constructs*. ³ More narrowly, for example, theorizing about effective school administration has popularized the construct *leadership*, borrowed, essentially, from the military and political science.

Significant for this inquiry is the question, Why are these human behaviors (e.g., actions, conduct, demeanor, deportment) and/or attributes (e.g., characteristics, qualities, traits, virtue) subsumed within the notion of a *construct*? According to Gall *et al.*, "They are constructs because they are *not* directly observable, but rather must be *inferred* from their observable effects on behavior [emphasis added]." ⁴ This is consistent with the definition given by Lee J. Cronbach and Paul E. Meehl in their 1955 seminal paper "Construct Validity in Psychological Tests." They define a *construct* as "some *postulated* attribute of people, *assumed* to be reflected in test performance [emphasis added]." ⁵

Embedded in the core of each of these definitions is at least one essential notion of interest in this inquiry. In the AERA definition it is the notion that constructs are "theoretical" in nature. In the Gall *et al.* definition the notion that constructs are not directly observable, but rather must be "inferred." In the Cronbach and Meehl definition the notion that a construct is some "postulated" attribute [of human behavior] "assumed" to be reflected in test performance. These essential or core notions are based on *a priori* assumptions. Generally, if a *construct* is a "theoretical" construction, then in the end the *theory* governing the "construction" of the construct must ultimately transcend human judgment which functions at the heart of such notions as "inferred," "postulated," and "assumed." In particular, the notion that constructs are not directly observable, but must be "inferred" from their observable effects on behavior, assumes that observable behaviors in fact are *directly* connected somehow to what can *not* be directly observed--the construct.

In the Human sciences--as in the natural sciences--the theories that ground constructs merely serve metaphorically as reasoned ("inferred," "postulated," or "assumed") promises that they are *in fact* the ultimate explanations of particular human behaviors. In short, to be fully eligible as a science, a Human science must demonstrate that its theories ultimately lose their metaphorical nature and become isomorphic with the constructs for which they serve metaphorically as surrogates. That is, they must transcend human judgment and be grounded in the materiality of nature. ⁶

The modern Human sciences have long been based on the assumption that for a construct to exist--to be material--beyond being merely a "theoretical" construction is dependent on the construct *in fact* being connected to at least *some* physical (material) aspect of the Human, even if the connection is not directly observable. This was evident, for example, in the early development of modern-day psychology. In 1890 James McKeen Cattell, an American student of the English psychologists Sir Francis Galton (who was a cousin of Charles Darwin), proposed that ten tests of physical attributes were "symptomatic" of mental abilities. These easily measured physical attributes included, for example, the power of a hand squeeze, detecting the least difference between two weights, the time necessary to discriminate between colors, and the time it takes to repeat a string of random consonants. ⁷ But Cattell was trapped in a nomological net. Although he assumed that intelligence could be explained in terms of physical laws, he could do no more than "infer," "postulate," and "assume" that the observed (what could be *seen*) physical attributes actually were connected to a particular mental state (what was *unseen*).

Although rarely acknowledged in contemporary times, the specter of Cattell--in the form of the belief that human behaviors can be explained in the same sense that the end game of the natural sciences is an explanation of an ultimate reality unbiased by human judgment (values)--resides in the foundation of the Human sciences. More recently, "cognitive

neuroscience," dispelling any doubts about its being a human science perfectly consistent with the natural sciences, openly claims that it will ultimately be able to explain human consciousness and all human attributes and behavior in terms of electrochemical reactions in the brain. To this end, cognitive neuroscientists carry out their project much like biologists and chemists.

Constructs, Evidence, and Validity

The notion of *constructs* is essential to both the physical and human sciences. The difference is the criterion for validity. The physical sciences depend on direct physical evidence before declaring a theoretical construct ultimately valid (*law like*). On the other hand, the human sciences often rely on non direct evidence. For example, in establishing validity for tests of some mental attribute, Gall *et al.* conclude that "*construct validity* is the extent to which a particular test can be shown to access the construct that it purports to measure." More importantly, they go on to state that "... *construct validity* is the *most important type of evidence to seek concerning a measure's validity* [emphasis added] because ultimately the validity of a measure concerns what the test scores mean."⁸

Even though the authors of this quote admit that *construct validity* is the *most important type of evidence to seek concerning a measure's validity*, the entire discussion associated with it takes up no more than a single page of a 723-page text that purports to encompass the foundation of educational research. Although slightly more than two additional pages are devoted to other types of validity such as *content*, *predictive*, and *concurrent*, no advancement is made in resolving the issue of the consequences of value contamination. To their credit, the authors devote a page to discussing the latest form of test validity, *consequential validity*. Although consequential validity fully recognizes the significance of values in testing it still does not adequately explain construct validity in terms of its promises. It only raises more questions about construct validity because the authors claim that consequential validity "*appears* to fill the void in the way we think about test validity [because] [i]t reminds us to consider both the *meaning* and *values* embodied in test scores [emphasis added]." They continue by implying, at least, that such new forms of assessment as "performance" and "authentic" will help resolve the matter because "... they embody *desirable* educational values and have *positive* consequences for instruction and learning not found in traditional standardized tests [emphasis added]."⁹ Finally, Cronbach, perhaps in frustration, stated that, "All validation is one, and in a sense all is construct validity."¹⁰ The focus of this inquiry is on the claim that construct validity is fundamentally important to educational measurement and thus to education research. That is, the inquiry is a genealogical search for the end of the chain of notions that connect to legitimate construct validity. The inquiry is framed by *a priori* assumptions which the notion of construct validity explicitly and/or implicitly presupposes. First, that *constructs*, although embedded in language and discourse, ultimately transcend judgements contaminated by human values. Second, that abnormal human behaviors occur outside--contrary to--"naturally" occurring human social structures. Third, that *seen* (observable) human behaviors which distinguish differences within social structures can be explained in terms of *unseen* mental characteristics, or *constructs* (such as learning disorders and certain, at least, psychopathologies). Lastly, that mathematical probability, employed in the service of describing the distribution of *unseen* human attributes, is appropriate for arguing the case for construct validity. Each assumption is discussed within the context of the significance of both *language* (phonal and graphic) and *discourse* (a sign system with inscribed meaning) to reality.

Language and Discourse

The French linguist/philosopher Julia Kristeva argues that the Human sciences were born with the first modern study of linguistics in the mid seventeenth century. This is consistent with Foucault who locates the common roots of the Human sciences in the historical period between roughly A.D. 1650 and 1800, which he calls the Classical age. This period was the cauldron within which the intoxicating intellectual brew of the Modernity was fermented. It is at this point in Western history, at least, that language again manifests its power to construct meaning from nothing more than the "I" exploring endlessly in the abyss that separates the Sassurian conception of *signifiers* (the *phonemes* or *graphemes*) and their *signifieds* (the concepts serving as surrogates for the referent *constructs*).¹¹

The power to construct reality through language can have dramatic effects on what constitutes "reality" at any historical moment. Whatever hegemonic view of reality in any culture at any given historical period determines to a large extent the social roles (structures). In modern schools, for example, paper and pencil tests are forms of writing functioning as both a technology and procedure for classification according to some notion of socioeconomic reality. As such, writing allows the ubiquitous examination to be both the vehicle to achieve and the veil to obscure any structures of domination that might exist. In Foucault's words:

Thanks to the whole apparatus of writing that accompanied it, the examination opened up two correlative possibilities: finally, the constitution of the individual as a describable, analyzable object, not in order to reduce him to 'specific' features, as did the naturalists in the relations to living beings, but in order to maintain him in his

individual features, in his particular evolution, in his own aptitudes or abilities, under the gaze of a permanent corpus of knowledge; and secondly, the constitution of a comparative system that made possible the measurement of overall phenomena, the description of groups, the characterization of collective facts, the calculation of the gaps between individuals, their distribution in a given population.¹²

Language and Construct Validity

Perhaps the most familiar method of gathering evidence of mental abilities that are not directly observable is the paper and pencil test. The significance of such tests to construct validity is explained in the following from the same popular text on education research quoted above:

To gather evidence of construct validity, the test developer often begins with a hypothesis about how intellectuals who possess different degrees of the construct of interest are *likely* [emphasis added] to behave. For example, suppose a test developer claims that the test measures intrinsic motivation to learn. How can one determine whether the test *actually* [emphasis added] measures this construct [*intrinsic motivation to learn*]? Theorists have hypothesized that students who are intrinsically motivated to learn will learn even in the absence of extrinsic rewards (e.g., teacher praise and grades). Therefore, one approach to determining construct validity would be to do a study to find out whether the test differentiates between students who demonstrate a high level of learning in a situation without extrinsic rewards and students who demonstrate a low level of learning in this situation. If the test scores differentiate the two groups, we have some evidence that the test measures the construct of *intrinsic motivation to learn* [emphasis added].

No single item of evidence is sufficient to establish construct validity. Multiple types of evidence are needed to strengthen the case that a test measures the construct *claimed* [emphasis added] by the test developer. This evidence can include the findings of studies of the test that provide evidence of content validity, predictive validity, and concurrent validity. To use the findings in this way, the test developer needs to demonstrate that the findings can be explained by the construct that the test claims to measure.¹³

This statement raises significant questions for this inquiry. For example: When was the phrase "intrinsic motivation to learn" first uttered?; What were the educational conditions that made it necessary to utter such a phrase?; and, What are the philosophical justifications which legitimate the utterance?

The instance of the first utterance of the phrase is the historical moment that the unseen construct [*intrinsic motivation to learn*] was born. That is, the theorist-speaker (writer) affirms a novel proposition. In doing so, the proposition acquires at least a potential for being material. The next step is to determine if the construct manifests itself in particular observable behaviors that the theorists believe *likely* represents (is *actually* linked to) the construct *intrinsic motivation to learn* (that which is *unseen*).

The statement suggests that the construct could be at least partially validated by doing a study that would compare some observable behaviors of a group that gets extrinsic rewards for learning to a similar group that would get no extrinsic rewards for learning the same material. Such *seen* behaviors are often pencil marks on a sheet of paper. Each mark represents either a "correct" or "incorrect" answer to a proposition embedded in a linguistic string--a *statement of fact*. Unless it can be shown that physically altering some biological or chemical aspect of the brain to account for theorized changes in human behavior, then there is no *direct* measure of the construct. As long as the notion of a construct remains embedded only in language and discourse, the gap between the signifier "intrinsic motivation to learn" and the construct *intrinsic motivation to learn* that the signifier is intended to signify is not breached. In this regard the meaning of *unseen* constructs (the signified propositions) can never escape the abyss that separated a signifier (the linguistic string) from its signified (what is affirmed). That is, the locus of meaning of any sign system is the domain of Derridian *différance*. Lastly, the conditions that legitimate the utterance (the graphic or tonal linguistic string) of the signifier would depend on the authority of the person who first uttered the signifier.

The above discussion illustrates the power of language in the "construction" of what is proposed to constitute *fact*. How did language acquire such power? The power to create, that is, to be an accomplice, at least, in raising mental abstractions (theories) to the level of the materiality of nature. The answer to these questions lies in the history of general grammar. For modernity, that history began in the early seventeenth century at Port Royal de Champs.

Port-Royal

Located about seventeen miles southwest of Paris, Port-Royal was founded by the Benedictines in A.D. 1204 as an abbey for women. It later became Cistercian but remained an abbey in one form or another for the next 500 years. In 1626 the abbey was moved to Paris and the facilities became a retreat for men. About 1638 it became known for its "petite schools" for boys. These schools were quite different from most at the time in that there was no corporal punishment and central to the pedagogy was inquiry, not rote learning. Because of its success as a school, the textbooks

used at Port-Royal also became widely popular. The most influential book was *Grammaire générale et raisonnée* (A Course in General Grammar), more commonly known now as "Port-Royal Grammar."¹⁴ Although this work was first published anonymously, Claude Lancelot and Antoine Arnauld, two central figures in the Port-Royal system of education, are considered to be the authors. Arnauld¹⁵ would author another very significant text, *La logique ou l'art de penser* (The Art of Thinking) more commonly known as Port-Royal Logic.¹⁶

The influence of both Port-Royal grammar and logic on the structure of modern society has been significant. The Italian writer/philosopher Roberto Calasso, in his trademark left-handed style, describes the significance of Port-Royal to modern society and the individual in the following:

The first dangerous Moderns were not atheists and libertines, timid offshoots of *Freigeisterei*, protected by erudite comments as they grew. "In general," as Joseph Maistre was to say definitively, "the atheist is quite. Having abandoned the moral life, he rots in silence and hardly ever attacks authority." To threaten the world's order, to raise heads from perpetual submission, it would take "a theological club, a gathering place--*four walls*, in short, and nothing more." The "four walls" were those of Port-Royal; and in that same desolate spot, which was never far enough away from the bonds of passion, in that Thebaid a few leagues from Versailles, lay the infected gauze that would bandage the world.¹⁷

This is consistent, for example, with Foucault's work which can be characterized as the historical analysis of discourse, operating through language, serving as the primary technology of social discipline in both its micro and macro sense. In its totality, Foucault's work is a series of descriptions of how *modernity*--that aspect of the *modern* that, in the transparent guise of high rationality, functions in the service of economic and social differentiation--uses discourse, operating as institutional (professional) practices, to discipline individuals. But how did language acquire its power?

Before the seventeenth century knowledge was that of the order of *resemblance*. Jonathan Culler describes it as "Relations of similitude and analogy link together the microcosm and macrocosm, heaven and earth, the book of the world and the book of men. Nature was an unbroken tissue of words and signs."¹⁸ That is, the world is nothing more than a network of signs always already inscribed in the "Text" of nature by a transcendental being. In the medieval world and up through the Renaissance language served only as commentary about what was already "spoken" in the Text. But by the middle of the seventeenth century, this view of knowledge and its relation to language was to change.

The change in epistemology was to become institutionalized in the broader society by Descartes. After he awoke on the morning of 20 November 1619 to write about his dreams, the medieval world of thought would ultimately fade into obscurity. Embodied in his celebrated *Cogito ergo sum* ("I am thinking, therefore I exist") is the view that human knowledge begins with some self-evident beliefs (e.g., If I think, I exist) which need not be confirmed by other beliefs yet provides justification for all the rest we know. It is at this point in modern history that the "I" acquires the voice of authority in questions of knowledge. The meaning of the network of natural signs is no longer confined to a "text" already written. The signs can now be interpreted to represent reasoned mental images (theories) conceived to reveal the mysteries of nature. Instead of serving as commentary about what has always already been written in the Text of nature, language, in Foucault's words:

is deployed within *representation* [emphasis added] and in that duplication of itself which hollows itself out. Henceforth, the primary Text is effaced, and with it, the entire, inexhaustible foundation of words whose mute being was inscribed in things. All that remains is representation, unfolding the verbal signs that manifest itself, and hence becomes *discourse*.¹⁹

This new found power of language to *represent* was soon to be institutionalized as the servant of knowledge conceived in the mind. For this to happen, several things had to take place. First, language itself had to undergo the rigors of an analysis by the "I." Second, that analysis would have to be turned into a functional technology. Lastly, that technology had to be broadly disseminated. All three would be accomplished through Port-Royal *Grammar*.

Port-Royal Grammar

Although widely recognized for its significance to modern linguistics specifically and modern thought generally, Port-Royal grammar was and is still not without controversy. The disputes center around two factors. First, some, Noam Chomsky for example, argue that Descartes' work was the principal source of the Port-Royal conception of grammar. Second, some argue that the notion that all languages share certain identifiable grammatical categories and structures can be traced to the works of Roger Bacon, Thomas Erfurst's 1325 *Grammaire générale*, and John Wallis' 1653 *Grammatica linguae Anglicanae*. Nonetheless, it was the Port-Royal grammar (henceforth the *Grammar*) that had the greatest circulation at the time and impact on Western thought in the construction of modernity. Many editions were printed up to at least 1848. The work was likewise translated into English beginning at least with the second French text in 1664. It is the reprint of this English translation that is used in this paper.

The *Grammar* is a relatively small and short book--only 154 5"x7" pages--divided into two parts. Part I is only twenty pages long and deals with the "letters, or characters, used in writing." Part II deals with "the principles and regions, on which the various forms of the figuration of words are founded." It is Chapter XIII of this section, given the title "Of verbs; and what is proper and essential to them," that is the focus of this deconstruction.

The chapter opens with a recognition that the first twelve chapters of Part II dealt with words which "signify the object of our thoughts" and that Chapter XIII will consider those words "which signify the manner of thinking, namely, verbs, conjunctions, and interjections." Of concern here are verbs.

Considering the importance of the verb, the *Grammar* states the following:

The knowledge and the nature of the verb depends on what has been said in the commencement of this discourse [Part II] v; *vix*, that the judgment which we form of things (as when I say *the earth is round*) necessarily includes two terms, one called the subject, which is the thing of which the affirmation is made, as *the earth*; and the other called the attribute, which is what is affirmed, as *round*: and moreover the connexion (sic) between these two terms, which is properly the action of the mind, which affirms the attribute of the subject.

Men therefore are under the same necessity for inventing words that should signify the *affirmation*, which is the principal manner of our thoughts, as for inventing words to express the objects of them.

And this is what is properly called a *verb*, a word whose principal use is to signify the affirmation: that is, to show that the discourse in which this word is used, is the discourse of a man who not only has a conception of things, but moreover *judges* [emphasis added] and *affirms* [emphasis added] something of them. In this the verb is distinguished from some nouns, which signify also an affirmation, as *affirmans*, *affirmatie*; because [what] they signify it only as by the reflection of the mind it becomes (sic) the object of our thoughts; and therefore they do not denote that he who makes use of these words affirms, but only that he *conceives* [emphasis added] an affirmation.²⁰

In short, the proposition is the essential object of grammar. Of the essential elements of a proposition--subject, predicate, and verb---it is the verb that transforms simple language into *discourse*. More specifically, it is the verb *to be* which embodies all of the attributive power of the verbs.

Although in the *Grammar* the Solitaries of Port-Royal were concerned primarily with grammar as a system of signs and how this system should formally function in spoken language (*langue*) to communicate meaning, the notion that "language" had a broader meaning than just commentary (in the service of *resemblance*) can be traced to at least the Stoics who viewed the world as an organic whole governed by the laws of nature. Important for the modern world, was the belief of the idealists of the eighteenth century, such as Locke, Voltaire, Montesquieu, and Diderot, who saw the sign as "idealism's nerve center."²¹ They wanted to revive the sign from its deep Medieval slumber (again, serving *resemblance*) after Augustine in order to employ it in the service of explaining (*representing*) the operations of the human senses in the construction of a social system that honored their theories of the Human as a free, thinking, autonomous subject.

Diderot, for example, rejected the Medieval view of reality which was predisposed to "modelling [resembling] existing things after conceptions" and argued for "reshaping conceptions to [represent] existing things."²² This reversal of the Medieval dialectic allowed for the possibility of the legitimation of mental signifieds (*unseens*) being informed by observable (*seen*) behaviors operating as signifiers. By the nineteenth century, the range of signifiers would extend beyond language as discourse to virtually all visible signs as discourse. This gave birth to what is now known as *semeiotics*.

Kristeva defines semiotics in its most succinct form as "[t]he study of all verbal and nonverbal *systems* of languages, that is, as *systems* in which signs are articulated by a *syntax* [relation] of *differences* ... [italics added]"²³ The foundations of semiotics as a science of signs was fostered and formalized about the same time by both the American pragmatist William Sanders Peirce and the Swiss linguist Ferdinand de Saussure. Like Arnauld in the seventeenth century, Peirce argued that logic was embedded within sign systems in their broadest sense. Examples of discursive sign systems in education would include mathematics, pictorial displays on bulletin boards, and graphic profiles of a student's test batteries. It is the last example that is of particular concern here.

Statistical Analysis as Discourse

The case of graphic profiles illustrates several important aspects of the power of discourse. As a profile it is a pictorial graphic communication of a particular state of affairs regarding a particular person as a part of a particular group of other persons being compared one-to-another on some particular criterion. In educational testing, that criterion is often a *theoretical construct*. The profile is generated (constructed) from data often submitted to statistical analysis based on notions of probability. It is at this point in the genealogy that constructs acquire meaning. They become *discourse*. The transition from language to discourse was brought about by the notion of probability being transported from the natural

sciences to the Human sciences. This was accomplished not by a single event but by a series of events starting in at least the fifteenth century. This history culminated in the work of Adolphe Quetelet's *Sur L'Homme, et le Développement de ses Facultés* (*A Treatise on Man and the Development of His Faculties*), first published in Paris in 1835 and in Edinburgh in 1842. Governing all of his work on probability was his view that "the effect is proportional to the cause."²⁴

The modern notion of probability that conditioned Quetelet's work was that *unseen* events could be *read* from the *traces* of the physical signs of nature. These signs constituted *evidence* for the "probable" existence of an event which, in turn, could be accounted for by some theoretical construct. Further observations contribute more evidence. It was a simple matter to make judgments about (analyze) the data using descriptive mathematics. Quetelet did this but took one additional step. He applied the knowledge of chance occurrence he acquired from Fournier to not only astronomical events, but the human condition as well.

Although he was noted for his work as an astronomer and meteorologist, his place in the history of the human sciences was his reputation as a statistician and a sociologist. His 1846 book *Lettres v'a S.A.R .Le Régnant de Saxe-Cobourget Gotha sur la Thv'eorie des Probabilités appliquée sciences morales et politiques* was to serve as the foundation of probability in the modern Human sciences. In brief, this text is built on the notion that the frequency distribution of physical human characteristics assumes a normal (or binomial) distribution (The main example he used in this text was the chest sizes of 5,738 Scottish soldiers). From his calculations (later found to be erroneous) of this purely physical (seen) data he concluded that such a distribution was "as if the chests measured had been modeled on the same type, on the same individual, an ideal if you wish, but one whose proportions we can learn from sufficiently prolonged study."²⁵ From this conclusion he went on to be the first modern Human scientist to utter the signifier "normal man," giving the notion *normal man* a materiality. This becomes important when he applies this notion to unseen human attributes.

In the same text Quetelet analyzes a different set of physical data and in doing so proposes that anomalies in the expected homogeneous normal distribution could be explained by a discrepancy in morals. The data involved the heights of 100,000 French conscripts. In plotting the data, Quetelet noticed a bimodal distribution. The smaller mode to the left of the larger represented a significantly larger frequency (2,200 men to be exact) than would normally be expected at the particular height that one would be exempt from conscription. Quetelet concluded that because the curve should have been normal and not bimodal, then the only explanation was *fraud*. From this Quetelet took the leap from the seen physical characteristic (height) to an unseen negative moral attribute (fraud). When examined by other prominent statisticians, Quetelet's work was found to have many significant calculation and interpretation errors; however, the deed was done. Once spoken by an authority (Quetelet) the notion of an *unseen* being made visible by *seen* physical characteristics acquired a materiality.

Consequently, like the *seen* or *external* evidence (direct measurement) required by the natural sciences to explain still unseen natural phenomena (assumed to exist unconditioned by human values), the new Human sciences would be grounded on the same notion of evidence except this evidence was to represent to represent *unseen* theorized (e.g., "inferred," "postulated," "assumed") *human* attributes (which might be conditioned by human values). The *seen* physical evidence would be considered semiotic signifiers (traces) representing unseen signified theoretical constructs. From the first publication of Quetelet's *Lettres* in 1846, there has been an almost exponential growth in the applications of Quetelet's assumptions in the Human sciences. For example, the third edition of the *Diagnostic and Statistical Manual of Mental Disorders* (DSM-III) published in 1987 listed 311 diagnoses of psychopathologies the fourth edition (DSM-IV) listed 397, or on average more than nine newly "discovered" human psychologies per year. In education, Oscar Buros' first bibliography of testing published in 1934 was only forty-four (44) pages. By 1938, now known as the familiar *Mental Measurement Yearbook* (MMY) had more than 400 pages listing about 4000 tests. The 1995 edition has 1259 pages.

Summary and Conclusions

On the one hand, to be a science in the true sense of the word, a human science must be more than a metaphor of the natural sciences. Like the natural sciences they seek to emulate, the human sciences must ultimately show that theoretical explanations and their correlative constructs about human behaviors transcend human agency (values) by, *in fact*, being directly connected to the material world. In this sense the notion of construct validity becomes necessary for the construction of a continuous and sequential human history. This modern view of history is composed of aspects of human behavior purportedly explained and yet to be explained through human sciences consistent with the natural sciences. This human history would be a history of division, stratification, and hierarchization in the name of economic rationality.

On the other hand, theoretical constructs and modern notions of reason are not, in and of themselves, natural phenomena; they are human (mental) constructions pregnant with values. This calls into question the possibility of

notions of construct validity crossing the boundaries of language as discourse or the semiotic discourse of mathematical and statistical representations serving as surrogates for direct physical evidence. To their credit, this fact has been recognized by some in the human sciences. In an article in the *American Psychologist*, Walt Haney, in the context of discussing why two of the most popular test (the *Rorschach* and the *MMPI*) whose validity and reliability are continually called into question, proposes that:

[S]tandardized tests, for at least some purposes, are valued not as valid and reliable measurement instruments per se, but because they yield information that can be interpreted in numerous different ways ... In some ways, then, standardized tests appear to be social artifacts as much as scientific instruments. Hence, it seems to me that the social role of standardized tests ... can be perceived in terms not so much of their strictly instrumental functions, as of their expressive qualities--such things as feelings, values, and images conveyed.²⁶

The significance of Port-Royal *Grammar* and *Logic* is not necessarily in the formulation of a unique conception of the analysis and function of language as a system nor that of logic within language. Their importance is that through widespread use they popularized the notion that the "I" (the fully conscious, thinking individual acting independently) could affirm a proposition (in the form of a theoretical construct) through a particular logic informed by observation. No longer did one have to rely on or even consult the Text of nature for truth as did those in Medieval times. Together, the *Grammar* and *Logic*, allowed Modernity to construct its history. Through the appropriation of discourse, Modernity developed the technology necessary to construct a transparent, hegemonic system of socioeconomic discipline operating through institutions. This technology is embedded in discourse as both language and semiotics. This power was recognized by J. M. Servan in 1767:

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. A stupid despot may constrain his slaves with iron chains, but a true politician binds them even more strongly by the chain of their 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 Empires.

Nearly two and a half centuries later, Servan's words ring clear. In the Modern world the Human is rapidly disappearing as a subjective-self to be replaced by theoretically constituted constructs signifying an almost exponentially increasing range of discrete attributes and characteristics in order to be reconstructed into objectified productive bodies. The public schools, with their ever expanding student testing and assessment programs, are the engines of this transformation. Under the present state of affairs, the most important thing that students presently learn in twelve years of schooling is their "place" in the socioeconomic order--which, to a very large extent, was already determined by their parent's "place," gender, and/or skin color.

Certain psychometric tests and similar measuring instruments are not, in-and-of themselves, harmful. On the contrary, they could be helpful. The problem is their inappropriate use and, in particular, uncritical theories that serve as their foundation. That is, the theories that justify their development and use must be critically examined in terms of democratic ideals, in particular, the right of each individual to construct her/his own future unimpeded by institutionally sanctioned transformations--however innocent their intentions.

ENDNOTES

1. *Standards for Educational and Psychological Testing* (Washington, DC: American Educational Research Association, 1985), 9.
2. Meredith D. Gall, Walter R. Borg, and Joyce P. Gall, *Educational Research: An Introduction*, 6th ed. (White Plains, NY: Longman, 1996), 9.
3. Gall et al., 249-250.
4. Gall et al.
5. Lee J. Cronbach and Paul E. Meehl in their 1955 seminal paper "Construct Validity in Psychological Tests," *Psychological Bulletin*, Vol. 52, No. 4 (July, 1955); 283.
6. The notion that the natural sciences must ultimately show a direct connection to a natural world that transcends human judgment has been considered in the philosophy of science. I take the position that science can not simply reduce itself to a *method of understanding*. The nature (the ultimate "truth") of the *what* that is to be understood informs the method of understanding. In this regard, a method of understanding is significantly different than a *method of critique* (inquiry or *deconstruction* in the case at hand) which only seeks to find the foundation upon which arguments claim to be built and the nature of the congruence between the foundation and the "truth" claims. A deconstruction then is bounded by the discourse that constitutes what is being examined. That is, nothing within the discourse being deconstructed must be assumed that has not already been explicitly stated or implied through the system of logic claimed by the discourse.
7. For greater detail here see, F. Allan Hanson, *Testing Testing: Social Consequences of the Examined Life* (Berkeley, CA: University of California Press, 1993), 205-206.
8. Gall et al., 249-250.
9. Gall et al., 253.
10. Lee J. Cronbach, "Validity on Parade: How Can We Go Straight?", in W. Schrader (ed.), *New Directions for Testing and Measurement: Measuring Achievement Progress Over a Decade*, vol. 5 (San Francisco, CA: Jossey-Bass, 1980), 99. Many others have also considered issues related to construct validity. See, for example, Stephen Messick, "Validity," in Robert L. Limn, *Educational Measurement*, 3rd. ed. (New York: McMillian, 1989);
11. Ferdinand de Saussure, *Course in General Linguistics*. trans., Wade Baskin (London, UK: Peter Owen, 1974). First published as *Cours de Linguistique général* in France in 1916.
12. Michel Foucault, *Discipline and Punish: The Birth of the Prison*, trans., Alan Sheridan (New York: Vintage Books, 1979); 190. Originally published in France as *Surveiller de Punir: Naissance de la prison* by Editions Gallimard, Paris, 1975.
13. Gall et al., 249-250.
14. Claud Lancelot and Antoine Arnauld, *A General and Rational Grammar*, trans., Unknown (London, UK: J. Nourse, 1753), reprinted by the Sclar Press Limited, Menston, England, 1968. Originally published in France as *Grammaire général et raisonnée*, 1660. Henceforth *Grammar*.

15. Antoine Arnauld (1612-1694) was the younger brother of Marie Angélique de Sainte Madeleine Arnauld (1590-1661). Marie Angélique, considered by many as the head of the very influential Arnauld family, was the abbess of Port-Royal from her early youth. Antoine was a priest who eventually became a leader in the Jansenist movement. Although a member of the Sorbonne, he lived and worked at Port-Royal along with many other members of the Arnauld family. Much of Antoine's work was in writing what became very popular textbooks of the era.

16. Antoine Arnauld, *The Art of Thinking (Port-Royal Logic)*, trans., James Dickoff and Patricia James (New York: Bobbs-Merrill, 1964). Henceforth *Logic*.

17. Roberto Calasso, *The Ruin of Kasch*, trans., William Weaver and Stephen Sartarelli (Cambridge, MA: The Belnap Press of Harvard University Press, 1994), 107-108. Originally published as *La Ravina di Kasch* by Adelphi Edizioni, Milan, Italy, in 1983.

18. Jonathan Culler, "The Linguistic Basis of Structuralism," in David Robey, *Structuralism: an Introduction* (Oxford, UK: Clarendon Press, 1973), 27.

19. Michel Foucault, *The Order of Things: An Archaeology of the Human Sciences* (New York: Vintage Books, 1975), 79. Originally published in France as *Les Mots et les choses* by Gallimard, Paris, 1966.

20. *Grammar*, 90-91.

21. Kristeva, 296.

22. Denis Diderot, "On the Interpretation of Nature," in *Diderot Interpreter of Nature: Selected Writings*, ed., Jonathan Kemp, trans., Jean Stewart and Jonathan Stewart, 2nd ed. (New York: International Publishers, 1963), 46.

23. Kristeva, 296.

24. Stigler.

25. Adolphe Quetelet, *Lettres v'a S.A.R. Le Régnant de Saxe-Cobourget Gotha sur la Thv'eorie des Probabilités appliquée sciences morales et politiques* (Brussels: Hayez, 1846), 137. Cited by Stiger, 214.

26. Haney, 1030.

COL. FRANCIS W. PARKER AND THE ORIGINS OF THE PROGRESSIVE EDUCATION MOVEMENT

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Abstract

The purpose of this paper is document the life of Francis Wayland Parker, to trace his rise to fame as the superintendent of the Quincy (Massachusetts) school system, to document that he was the person who introduced the Activity Movement to American schools, and to lead readers to the conclusion that it is Parker rather than John Dewey to whom we owe the greatest credit for the origin of the Progressive Education Movement.

The story of Col. Francis Parker and the Quincy Plan began in 1937 with the birth of Francis Wayland Parker in New Hampshire. Born into a family whose lineage included numerous ministers and teachers, he was practically predestined for greatness in one area or the other. After attending public school for only three years, he was sent to work on a farm for the next five years. While his formal learning was put on hold for this period of time, his practical learning of biology, zoology, and so forth was just beginning. He received only a little more than a year of formal schooling after this point, mixing the few months of school each year with his farm chores.

At 16, Parker began his teaching career in a small, one-room schoolhouse in Webster, New Hampshire. By 21, he was the principal of a school in Illinois. Soon he moved to Ohio and became a combination of teacher and administrator. Very soon after that, he returned to the state of his birth, enlisted in the army, served in active duty, became an officer, was wounded, was mustered out of the military at the end of the war, returned home, and married his sweetheart.

In 1866, upon his return from serving as an officer in the Union Army, Parker became associated with the schools of Dayton, Ohio. First, he was an elementary school principal, then principal of Dayton's first normal school, and eventually assistant superintendent of schools. During his association with the Dayton schools, Parker's dissatisfaction with the bookishness of American education led him to quit his job and go to Europe in search of teaching techniques that were closer to his personal beliefs regarding how teaching and learning were related. King William's College of Berlin became his home for the next two and one-half years. It is interesting to note that his dissatisfaction with American educational practices and his quitting his Dayton job were associated with his receiving a substantial sum of money in a deceased aunt's will.

In the late 1700s, Napoleon was harboring delusions of grandeur; he wanted to be the ruler of all Europe! At that point, however, the most powerful country in Europe was Austria--the chief country of the Holy Roman Empire. To become Number One, he first had to defeat Austria's powerful army. As he planned his campaign against Austria, he soon became concerned that in a protracted war, Prussia--the second most powerful country and an ally of Austria--would come to Austria's aid. Together, at that point in history, they were probably invincible. To avoid the possibility of having to fight both at once, Napoleon devised his battle plans. He concentrated his troops on Prussia first and crushed them in less than two weeks; then and only then did he turn his troops toward Austria. And, this he did with full fury! The military exploits of Napoleon beyond this point are of no concern for this paper; the aftermath of the crushing defeat of Prussia, however, is completely relevant to any discussion of Col. Francis Parker and the Quincy Movement.

The leaders of Prussia were completely shocked that any country could defeat them militarily, much less France and certainly not in such a short period of time. In analyzing their embarrassing defeat, the Prussian leaders concluded that the only advantage the French army held over their army was that many of the French troops had rudimentary education which allowed them to pass written messages back to their officers who planned and revised the battle strategies based upon the reports of scouts and frontline soldiers and officers. This important ability, rather than devised by Napoleon for this purpose, was due solely to the efforts of the Catholic church in France to educate young French lads and to recruit the best of them into the ecclesiastical orders.

Having concluded that the ability of troops to read and write was a great advantage to a modern army, Prussia mandated four years of compulsory education for every Prussian male and female, beginning at age six. Thus, Prussia became the first country in the world to mandate a state-controlled system of education for all of its citizens; the fact that their rationale had a diabolical purpose is somewhat irrelevant. Displaying typical Teutonic ability to administer a large-scale program, the Grundschule (first four years) was organized as a graded school according to student age, all of the instructors were male (often Lutheran ministers), and the teaching methods were modeled upon the principles of Pestalozzi. The real innovation of the Prussian system was in using graded classrooms whereby students were grouped homogeneously by age, contrary to the one-room schoolhouse concept whereby a teacher instructed multi-aged students

as best he [at this point, most teachers worldwide were males, usually preachers] could individually and in small groups. This innovative practice allowed a teacher to become a master of a small amount of knowledge rather than have to master at least four years of material. Additionally, instruction according to the principles of Pestalozzi were activity-centered, proceeded from the concrete to the abstract, were interesting, were learned thoroughly, and were void of the harsh discipline practices used in other countries. It is no wonder, then, that the Prussian system of education soon became known as the best in the world. Just as in the Islamic faith, where members who are financially able should travel to Mecca at least once in their lifetime, educators of America soon began to visit the educational Mecca of Prussia in order to see precisely what made the system so effective.

Parker had not selected the Prussian schools at random. Horace Mann's Seventh Annual Report to the Massachusetts State Board of Education in 1844 had contained a thorough overview of their educational system. In addition, Edward Sheldon's ideas regarding Pestalozzi's teaching methods were being widely disseminated from Oswego (New York) State Normal School in the 1860s. Consequently, while studying at the Berlin University, Parker visited many Prussian schools to see first-hand how they functioned and to determine their effectiveness. Additionally, he visited the most innovative schools of Holland, Switzerland, Italy, France, and Austria. Obviously, he was pleased with what he saw and was impressed with the teaching methods and the lack of harsh discipline techniques. He eventually returned to America with many of the ideas that he had witnessed, plus some ideas entirely his own. Just prior to Parker's return in 1875, the school board members of Quincy, Massachusetts had already become very disenchanted with the academic performance of their school system. Over the past ten years, they had seen their educational costs per pupil increase 150% without any noticeable increase in student performance. Furthermore, they had observed that their students could say the right words that made it appear that they knew the required material, yet the students were unable to apply their knowledge to real-life situations. This problem led them to decide to hire a full-time superintendent of schools who would see that the students could apply what they supposedly had been taught. Little did they know that their disenchantment with the status of their schools coupled with their selection of Parker as superintendent would unite forces that would shape America's schools for the next 65 years. Under Parker's direction for only five years, Quincy became the Mecca of American education for the remainder of the 1800s. The Quincy Plan, as others referred to it, was locally referred to as the Activity Curriculum and was to become the driving force behind the Progressive Education era of the first half of the Twentieth Century.

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A COSMOPOLITAN VISION

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Choosing a subject and giving the subject a title suitable for these annual meetings isn't *ipso facto* an easy task—although sometimes it's not difficult.¹ In the instance of my present preoccupation, only modest difficulty was encountered as I thought-and-thought over a period of a few weeks (early in 1996) of what words I would put down in written form. Since the so-called "militia movement" is far from dead in our part of the country, I was determined to cogitate on that movement with the intent of coming up with something worth a few comments.² Possibly I was using a dialectical process as I was looking for a topic, inasmuch as a peripheral meaning of "dialectic" adds up to thinking-in-opposites, and I don't mind saying that as I read of the antics of these self-appointed "militia people," I soon find out that what I believe in, and support, is usually one-hundred-eighty degrees apart from what they believe in and support.

A careful reading regarding the antics of these "militias" will indicate clearly that they are not what they seem to be. Needless to say, they hide behind the constitution of the United States of America, frequently quoting, "A well-regulated Militia, being necessary to the security of a free State, the right of the people to keep and bear Arms, shall not be infringed." James Madison is by these same anarchists claimed as one of their great heroes.³ The way they are able to twist the truth to suit their own purposes has fooled quite a number of Americans, but there is evidence to the effect that the number so-fooled is decreasing.

If a "pumped up and highly chauvinistic kind of "patriotism" is not what most Americans want, then what indeed does seem to qualify as a reasonable approach to some of the issues which, like it or not, the militia-types have raised? The number one issue is reflected in our previous statement regarding a pumped up and highly chauvinistic kind of patriotism.⁴

Some years ago a number of liberal-thinking intellectuals among our citizens were highly intrigued with the potentialities of a federal world government modeled along the lines of the Constitution of the United States of America.⁵ As one who temporarily supported that movement, I admit that I was for a few years intrigued with its prospects. But in retrospect, the fact that some truly outstanding Americans were providing leadership for the world-government trend, does not mean that it was a good idea. Today, I think that if those selfsame citizens had it to do over again, they would at this point in time claim that they would be more than pleased if only the United Nations were to function more effectively than it has.⁶ So now, I have gradually worked my way in the direction of the point of these remarks. If the people of our planet are to be saved from another holocaust, that goal will be achieved more by the attitudes and opinions of peoples everywhere than by some form, some systematic outline or a kind of utopia-building. In other words, what I am readily attempting to say is that education is where it's at!

Colloquial language and language which is analytically correct, sometimes have much in common. I had long believed that a cosmopolitan person is one who is characterized by open-mindedness and other admirable qualities, such as lack of prejudice or—to state the matter in more positive terms, such a cosmopolitan individual actually encourages the development of attitudes leading to a world vision. Or, if we may use an overly used word, he/she advocates and practices diversity. The dictionary definition includes: "Common to the whole world. Of the entire world or from many different parts of the world. At home in all parts of the world or in many spheres of interest. Surely, the foregoing states are inclusive or portray its opposite, a cosmopolitan individual carefully avoids the narrow view. "View" implies "vision" which leads us to the last word in my topic. Vision has been defined in terms of: "Unusual competence in discernment or perception; intelligent foresight."⁸ While the previous statements may bore my listeners and/or readers; nonetheless, I believe that such an explication is essential to the understanding of what I am trying to achieve in the composing of this paper.

W. H. (Bill) Boyer who has taught, researched and published extensively in the Foundations of Education fields,⁹ has stated that, "The war system under which we now live had its inception in 1648 in the Peace of Westphalia, which established the rules of the modern nation state."¹⁰ The previous statement, while representing a kind of "pessimistic" attitude toward the potentialities for peace in the world, surely was not meant to purvey an interpretation to the effect that a peaceful solution to international conflict would be impossible to find—but indeed it was meant to emphasize a position that Boyer and similar realists have stressed, namely that a planet such as ours, one fraught with all sorts of dangers, will certainly find the road-to-peace a most difficult one.¹¹

A cosmopolitan vision isn't necessarily one founded only upon the quest for peace in our war-torn world, but there are obviously other facets of this monstrous topic. One such is extremely complex and that is the one which comes under

the heading of the much discussed diversity. In its broader implications, diversity covers a spectrum all the way from the "women's movement," through the quest for tolerance among terraces, non-persecution of homosexuals, etc. Although it is but one small straw-in-the-wind, I will never forget what one of my professional friends at TC, Columbia said (this was at the peak of "the issue of Blacks" subsequent to post-WWII)": Don't preach to me regarding equal opportunity for the Blacks-unless you have at least one good friend who is Black."¹² (quote from Professor Goodwin Watson).

Further comments on "cosmopolitan vision"-these latter comments being really down-to-earth: Problems around the good old USA in our colleges and universities tend to be quite similar, and one of these very definitely is related to the question, "What are we going to do with all the foreign students who are jamming into our institutions of higher learning?" If you have had any of the kinds of experiences we have experienced at the University of Montana, then you will know what I am talking/writing about.¹³ Let me cite a few examples, with actual names deleted for obvious reasons:

(1) Financial problems. While this is a "general one"surely not limited to foreign students, the problem seems tone even more concentrated among foreign students than among born-and-reared in the USA students. And surely, there can belittle argument regarding this; namely, inadequate financial support causes all other problems to magnify exponentially

(2) Language problems. And this one varies from student to student, and from national group to national group. However, be it stated emphatically that unless some of the programs for foreigners are geared to learning English more adequately before they enroll in our curricula, then the future of what is potentially an excellent way to breed international understanding will be much jeopardized.

(3) Problems related to cultural differences. I can requite specific with an example in the context of a male student from one of the Asiatic nations-and while one example isn't quantitatively significant, nonetheless something like it or similar to it has frequently occurred. This graduate student was in a relatively small class wherein discussion wasn't only tolerated, but encouraged. He had been in the class only a few times when something "triggered" his comment to the effect that in an institution of our kind, he didn't think that a woman should be a department chair. This unfortunate remark made in this class in our relatively small university where, in the School of Education, we have two women departmental chairs-in short, his comment very shortly was conveyed to the very departmental chair in which he had enrolled and with whom he would, of necessity, have to have extensive professional dealings if ever he was to obtain the graduate degree for which he was working. Sans all the details (and there were many) in due course the student's unfortunate initial behavior resulted in his reacting to a rather pointed suggestion from our dean to the effect that the student transfer to another university. This was done, and he is now progressing at said university quite rapidly and successfully. Perhaps, this seems blown out of proportion, but it is not.¹⁴

(4) Cultural and/or geographic considerations. In Europe as well as in some other parts of the world, it is possible to procure a doctors degree without spending much time on the actual campus of the university where the degree is to be awarded. Partly so I think, for this reason and also for financial reasons, we have recently had a very capable Chinese lady (who is now approaching middle age) who had fully matriculated in our Ed.D. program. However, after about four years (albeit not steadily) she moved to the Midwest (to a university town) where she had family and friends, and a job which paid her "the going wage." She moved to this locale without having attained the Ed.D., albeit with the obvious hope (and assumption?) that somehow she could muddle-through and gain the terminal degree in absentia. Even her strongest supporters came to the realization that her approach as previously enunciated, would not work. And they finally Got the message through to her. She, in her turn, managed financially and in other ways to return to Missoula where she is now making the proper contacts and doing further research and writing-with accumulated evidence to the effect that hard work plus "doing what needs to be done" in the context of the cultural orientation now extant in the USA-in short and at this writing (March 1996) she will in all likelihood earn and be awarded the Ed.D. degree.¹⁵

A prior comment has been made to the effect that something like "formal proposals," outlines of this-and-that utopian scheme, etc. are of less importance than humanistic attitudes.¹⁶ To emphasize the point as per the foregoing-I wish to state quite emphatically-is different than a statement to the effect that so-called "utopian schemes" have no significance in a paper of this kind. Above all, I wish to be emphatic in stating my perspective that law, law with international overtones, is of the utmost importance in the attempt to preserve peace in the world. In short, one emphasis does not rule out the other. Because I have asserted that attitudes toward questions of international import are more important than formal proposals related to a League of nations, a United Nations, God surely does not eliminate considerations of problems and issues related to legal questions.

Wallbank and Taylor have stated, "Such a famous English thinker and humanist as Sir Thomas More in the sixteenth century had advocated a system of European peace ...¹⁷ They discuss other figures in what amounted to (at least in modern historic times) the beginning of a kind of peace movement in the minds of some of the renaissance humanists. Shortly thereafter (if one assumes that the Renaissance came to a close with the passing of Shakespeare in 1616) the most

notable and re-constructive of all the European peace advocates-that is, peace within the framework of international law-Hugo Grotius, a citizen of Holland, assumed the leadership of peace within the frame of law endeavors.¹⁸

Bertrand Russell has stated that " ... the doctrine that government was instituted by a contract was popular with practically all opponents of divine right of kings, and he adds that ... the first serious development of it is to be found in Grotius."¹⁹ The god-awful persecutions and the almost unbelievable cruelty epitomized by the Thirty Years War (1618-1648) apparently triggered Grotius' campaign for religious toleration and peace between the opposing factions.²⁰ It may be added that symbolic of the intolerance of the times was the treatment of this great Dutch scholar and active reformer. "His views were rewarded with a sentence of life imprisonment."²¹ While in prison, he was permitted to continue his studies. His wife was apparently able to be with her husband in prison and in 1621 was instrumental in smuggling him out of the fortress in a chest supposedly containing dirty linen and books. Grotius made his way to Paris, as it was there that Louis XIII had granted him asylum, and he was permitted to continue his research and writing. His book on *The Law of War and Peace*, appearing in 1625, resulted in gaining for Grotius instant and enduring recognition as the founder of international law.²²

We have previously postulated that "a cosmopolitan vision" is one in which something like system-building is not our main concern. However, such a statement is less than an affirmation that formulas for peace in the context of an international outlook don't allow for plans and practical efforts for changing a war-torn world into a peaceful one. Thus a few names of individuals who have made noteworthy efforts toward developing attitudes which-along with an admixture of kinds of designs-help create tendencies in the direction of better understanding and such designs are not at cross purposes with what might be referred to as "attitudinal." Thus, we hasten to add the name of H. G. Wells to our statement.²³

In a relatively brief discussion of this kind, it is difficult to purvey anything like a full understanding of Wells' passionate work for a peaceful world. And he was not afraid to get to the root of problems which would of necessity have to be solved before there could be such a planet.²⁴ Wells fully understood that imperialist policies-such as those upon which the British Empire was built-would have to go if there was to be practical hope for the kind of world he had envisioned. Some of Wells' writings were (even) too revolutionary for the *London Times* to publish in the form of a letter to the editor.²⁵

Not only was Wells emotionally crushed when the League of Nations, following World War I, failed to come to full fruition. But even more so was he demoralized as the seemingly inevitable and catastrophic trend-of-events continued fatefully in the direction of World War II.²⁶ Yet, he struggled onward and upward. Furthermore, although it is well to remember that H. G. Wells expended much of his life in the effort to prevent war, it should be recalled that through the penning of his great novels, his founding of what amounted to science fiction, his work in the socialist-leaning Fabian Society, etc.-here was a modern renaissance man. In short, Wells clearly comes under the rubric of "cosmopolitan vision," as well as "ecumenical vision."

Like most of my efforts in essay-writing, this one is in a sense superficial. Or one might assert that it is "suggestive" in the context of posing topics and then suggesting what others might do to complete the job in a more comprehensive manner. I will, thus, suggest another great person who falls within the circumference of our subject: The late Arnold Toynbee.²⁷

Surely, religion is one aspect of life which has preoccupied all thoughtful persons, Arnold Toynbee included. And like countless others of the scholarly genre, Toynbee from time-to-time changed his position regarding religion. However, and especially if a kind of humanism characterized Toynbee's philosophy-and it surely did-then this perennial desire to contribute something of importance to the progress of the human species comes under the "heading" of religion. (This quality, we may add, in essence makes Toynbee's life comparable with that of Bertrand Russell's: They both had a burning desire to help people, both in the aggregate and individually.) As I have frequently asserted, this variety of humanism is not only akin to religion-it is part of it!

Further comments based upon a perusal of Professor Winetroun's fine albeit short volume (212 pages) might be acceptable: on the final statement that Winetroun has made, he observes that, " ... historians think that Toynbee is a lousy historian but an excellent philosopher; philosophers think that Toynbee is a lousy philosopher but an excellent historian." Winetroun follows up the foregoing with the observation that his subject is one who calls for generalists scholars and generalists readers. In the light of such an observation, we may add that Arnold Toynbee surely was a prophet-genuinely so-and likewise a prophet is one who has vision.²⁹ He deprecated breaking knowledge into little bits and pieces. It is well known that Toynbee was among "that circle of historians" whose approach has been to analyze civilizations in terms of epochs, or eras. However, the previous statement needs qualification; for at least as Winetroun sees it, "Toynbee is given to a 'stages model.'"³⁰ As he diagnosed various civilizations-thirty, that is-he was dogmatic on one point:

civilizations die from internal causes.³¹ At the risk of sermonizing, the writer, William H. Fisher, will take his stand with an individual who was, without doubt, one of the truly great thinkers of our times. In short, if we in the USA don't straighten out, or at least halfway solve some of our major social/political problems, then it seems probable that we will go the route of those various civilizations which have risen to the heights, only to disintegrate and fall to something like the depths.³² Harry Truman. I will not dwell at length on this remarkable individual--there is no need to. A mere perusal of the books, etc. that have been written about him within recent times reflects what more and more writers, et al. are thinking: Here was a man who under extremely difficult circumstances took over as President of the USA and performed in that office as a statesman rather than merely as apolitical, and this distinction came his way in spite of what most persons expected in terms of their estimation of him as "just another ordinary citizen."³³ Surely one among many admirable qualities which led him to a high level of achievement was his persistent and prolonged interest in reading--especially history and biography. And that he was a man devoted to the quest of peace, there can be no doubt.³⁴ It may be added that as Merle Miller and other biographers of Harry S. Truman have pointed out, Harry said that if you want to form an opinion, an attitude regarding some significant current problem, go first-of-all to the recognized authorities and if they don't satisfy you, then kind of "work your way down."³⁵

Our momentary detour to something regarding Harry Truman, frankly had as its major purpose his affirmation to "go first-of-all to the recognized authorities" (see above). So, let us return to Arnold Toynbee for a final comment. And within this frame of reference, let us refer once again to Toynbee's preoccupation with religion. In my prior comment on this aspect of the great one's thinking, I stated that his humanistic tendencies were comparable to the same tendencies in Bertrand Russell. (I could have included William James along with the other two.) Even though a writer and/or commentator may not come right out and state that he/she believes in and supports some kind of religion, if such a person keeps commenting on religion and/or indicates by his/her behavior that said individual is motivated by a kind of religious orientation--then it seems clear (at least to this writer) that such an individual truly does have a kind of religion. In the case of Arnold Toynbee, there can be no doubt that he qualified as a deeply religious person.³⁶

Woodrow Wilson. Some might question my including Wilson among those leading figures who fit under the rubric of "a cosmopolitan vision." If a person--an interested person, that is--bothered to check a few of my publications, he/she would find that I have stated some thoughts which put Woodrow Wilson in a kind of "negative light." But yes! Such as his unquestioned Scotch Presbyterianism, and having been influenced by a line of strict Calvinists in his family background, there can be no doubt that he tended (as the saying goes) to judge issues "in terms of black-and-white." He was a moralist, admittedly so, and once he made up his mind regarding some ethical/moral question, there was no doubt, at least in his own mind, that he was on the right sides But that isn't the total story.³⁷

For example, while Franklin D. Roosevelt was a member of the New York State Legislature (this in 1911) and Wilson so it seemed had a chance of becoming the next President of the USA, FDR made a pilgrimage to Trenton, New Jersey to meet the new governor of the state. They were sizing up one another--and when in 1912 Wilson was elected to the nation's highest office, his appointment of FDR to the position of Assistant Secretary of the Navy--said appointment no doubt could be traced to that very same conclave in New Jersey's state capitol. "Whatever thought crossed Franklin's mind about the dangers of excessive virtue were set aside, for Wilson was the successful leader of the party's progressive wing, a probable anti-machine candidate for 1912, and in terms of education and intellect, perhaps the best qualified man ever to seek the office of president."³⁸

We have stated in the foregoing that Woodrow Wilson, albeit a truly great intellectual, was an enigmatic leader. On the domestic front his "New Freedom" contained many of the liberal ingredients which were characteristic of the later reforms which were under the rubric of FDR's "New Deal." And also as in the case of FDR, these reforms were on the way to being instituted when World War I intervened. As suggested in the case of World War II, surely the latter curtailed if it didn't actually put an end to FDR's domestic, social reform programs. The similarities are likewise quite evident (comparing again the two terms of Wilson with the three terms, plus, of FDR) in the context of the cosmopolitan, internationalist perceptions of both these great persons.³⁹

This paper is intended to be more than a Chronicles we could list all sorts of names of those who might fit our "model"--if there were the time and space. A few might be suggested, such as Winston Churchill among statesmen, the Mahatma Gandhi, et al. among pacifist/activists, Sir Norman Angell along with other Nobel Peace Prize winners, Norman Thomas and others of socialist inclinations. But why go on? A caveat might be added to the effect that we may appear to be less than liberal-minded when practically all our examples have been worthy individuals to be sure, but almost entirely limited to the World of the West and those of Caucasian origins. And further: Some of those who read and/or hear these discussions may wonder why I failed to include some pointed remarks regarding gender issues. All well and good!⁴⁰

Anyone who bothers to read the foregoing, provided it receives a careful reading, will note that I have mostly steered clear of blueprints--of utopian schemes. While the latter do have a certain importance in the context of our discussion, I believe that their importance has been overrated. And, I have much the same feeling in regard to directly entering politics; that is, such as teachers and professors running for public office. In some instances, this may be okay, but in the main, I am against it.⁴¹

It is time to come to closure.⁴² This organization which has meant so very, very much to me across the years, is composed mainly of individuals whose preoccupation has been largely in the teaching of what have usually been referred to as "The Foundations of Education."⁴³ The organization's impact has been a great one, both quantitatively and qualitatively. To attempt to tell you what "The Foundations" are all about--since you are a sophisticated group--would be redundant and almost an insult, because you are just as, or more aware of the context of our offerings as am I.

Suffice it to say that I still believe, after at least some events which may have been disheartening individually and collectively for us, that what we have been "driving at" in this and in similar professional organizations is of the utmost importance--not just to the educational scene but, indeed, to our very culture.⁴⁴ And it's too late now, as the saying goes, to "toss in the sponge" "Teaching for attitudes" is one way of stating what we have been up to, albeit the latter statement may be a bit corny. So I will return to where I began, I will remind you that along the route-of-my-discourse, I quoted from Ken Winetrout's books on the late Arnold Toynbee. And in the second of his two volumes, Winetrout quotes Toynbee with the latter's vigorous statement regarding " ... nationalism is a sour ferment."⁴⁵

Inasmuch as I have communicated with Ken Winetrout extensively across the years, and have read a number of his publications, including the books he has authored, I feel that I have known him well. He is not the kind who would misquote Toynbee. Thus, I find it necessary to disagree slightly with Toynbee, not with Winetrout, regarding his statement on nationalism--although I would agree with A.T. if by "nationalism" he meant a narrow, chauvinistic kind of patriotism. I hasten to add that within the frame of nationalism as it was born at least in its beginnings, with the potential for real democracy in the U.S.A., then in the latter instance I cannot fully agree with Toynbee.

As we all know, educational "gobbledygook" comes and goes. When a new term first comes along, it seems to make a lot of sense, and perhaps it actually does make sense. I like to think that some of the terminology has lasting value. Perhaps the term "role model" has been one such term. And with this in mind, I urge you my listeners/readers to behave in such a way that you (and we obviously including myself) will provide as teachers and as citizens suitable role models in the context of the full meaning of "A Cosmopolitan Vision."

ENDNOTES

1. In the case of my paper on Kenneth D. Benne, I had no difficulty in selecting a topic. (See my statement re: the late Prof. Benne on p. 143 of *The Journal of Educational Philosophy and History*, vol. 44, 1993.) My present statement was one which required greater advanced thinking--in my quest of a topic.

2. Among other items I had read on the "militia group" one was gleaned from *The Albuquerque Tribune*, January 13, 1996, p. A3, describing a gathering which took place in Edgewood, a rural community a few miles east of Albuquerque. (Ruth and I spent about two weeks in the vicinity of The Duke City, mainly to escape Montana's midwinter cold.) Symbolic of the nature of this self-appointed militia gathering may be encompassed in one paragraph from the fore-mentioned news article: ". if there is a move to drag this country into a one-world government, managed by the United Nations," said Col. John Parsons of Burke, S.D., "we will fight and die to stop that."

3. I have cited in its entirety the Second Amendment to the U.S. Constitution. And James Madison is likewise cited inasmuch as he--and correctly so--is ordinarily tabbed as "The Father of the Constitution." What these privately initiated and privately organized lawbreaker have conveniently overlooked is that the social/political circumstances have changed since the Constitution was ratified better than two hundred years ago--and furthermore (and specifically) in the case of James Madison, he favored human progress within the context of well-established, written laws. When the New Mexico gathering (one typical of so-called "militias" across the nation) stated, ". we will fight and die to stop that" that is, fight and die to stop a move to "drag this country into a one-world government, managed by the United Nations," said anarchists confirmed what they are really up to, and that is, they are attempting to take the law in their own hands.

4. Patriotism, properly understood, has been the motivating force for actions (good, bad, and in between) across the

centuries. If we cite the Founding Fathers such as Jefferson, Washington, Franklin, et al. as our main source of pride-in-patriotism, then one might validly assert that there is no more noble sentiment in the uplift of humankind. However, if patriotism is used as certain "red neck types" in the USA today are using the term, then it must be placed in the category of what some British pundit has stated: "Patriotism is the last refuge of a scoundrel."

5. Norman Cousins, Robert M. Hutchins and others of equal stature come immediately to mind.

6. The UN has admittedly had its ups and downs, but in the light of attacks upon it--including attacks upon its very existence--the United Nations seems to have at least survived and compared with, for example, Woodrow Wilson's League of Nations, survival may be considered much of a plus.

7. *The American Heritage Dictionary*. (Boston: Houghton Mifflin Co., 1982, 1985), p. 328.

8. *ibid.*, p. 1351.

9. Dr. Boyer's experience was mostly at the University of Hawaii (and that institution was the one to award him emeritus status, but he also taught at other colleges and universities, such as in their summer sessions and/or as visiting professor).

10. Boyer, *America's Future--Transition to the 21st Century*, paperback edition (Sisters, Oregon: New Politics Publisher, 1986), p. 2. If one year marked the demise of feudalism and the establishment of modern nation states--more than any other--probably Boyer is correct; 'twas 1648. The use of the statement "the war system," surely does reflect something less than a sanguine outlook as to whether or not the rise of nation states has, in the main, been of benefit to humankind, but the fact that wars have been getting "bigger and better since the agreement known as "The Peace of Westphalia"--and this would seem to justify Boyer's less-than-sanguine attitude toward the nationalism problem.

11. Even the most optimistic students of international problems and how (possibly) to solve some of these, have never held a stance to the effect that the most difficult to solve of all social problems, the one of war, would find a solution through simple/elemental approaches. (Cf. See for example the essay by William James, *The Moral Equivalent of War*, c. 1910).

12. Through quite a number of years, I have commented (and published) on the frequent dichotomy among intellectuals between a stance which is liberal albeit intellectual only, and the stance which represents behavior which is a practical-extension of what one preaches. And if I may say so, those who have also "investigated" this problem have made very little progress in helping to solve some of the overwhelming sources of discord. At the risk of redundancy, I'll quote in extension what my mentor stated: Whether it's a racial issue, one rooted in religious conflict, or ditto in conflict related to homosexual behavior, or whatever--if you or your friends happen to fall into the category of what we might refer to as "liberal intellectuals"--quit talking unless you are doing something re: the issues which verbally concern you.

13. Under the presidency of Ronald Reagan, the Republican party reversed its long-standing opposition to lower tariffs (**economics**), **as** well as its opposition to a narrow interpretation of the immigration laws. In the latter instance, the result has become commonplace--immigrants from all over the world are jamming into the USA, and with respect to my mentioning (above) the kinds of problems this trend has presented to our colleges and universities, I will only say that some of these problems are causing a high degree of stress among our faculties.

14. I've not blown the situation out of proportion when one considers that this man had been saving money--with the help of his family--for a number of years precisely so that he could come to the USA "and get the best possible graduate program in Teacher Education"; and furthermore, his wife and daughter enjoyed life in Missoula and, really, wanted to stay here. And still more: the author of this paper (WHF) will attest that, from knowing this mature student quite well personally, and having had him in more than one class before the aforesaid was "advised" to leave our town and our school, I discovered that Mr. ----- was a capable thinker and in every sense (except for a few of his "inherited prejudices") capable of going ahead with studies in our doctoral program.

15. In summary re: the above four points, I can only say what I do feel strongly and emotionally: The problems with at

least some of the foreign students are enough to leave one who is working with them (and attempting to help them) distraught. But should such an emotional setback turn one against these foreigners to the point that our attitudes toward them become negative instead of affirmative? My answer to that question is emphatically NO. Let's try to keep in mind that "a cosmopolitan vision" includes a corollary human quality, the one of Compassion.

16. See footnote #6--and peruse it within the context of the paragraph containing my explication of the point that cosmopolitan attitudes are more important than "Utopian schemes," such as proposals for federal world government.

17. Wallbank and Taylor, *Civilization Past and Present*, vol. 2 (New York, et al, 1949), p. 86.

18. Ibid.

19. Russell, *A History of Western Philosophy* (NY: Simon and Schuster, 1945), p. 630.

20. Wallbank and Taylor, op. cit.

21. Ibid.

22. Ibid

23. Cf. See, for example, Lovat Dickson, *H.G. Wells: His Turbulent Life and Times* (New York: Athenaeum, 1969). This is one of many fine volumes which have portrayed in graphic terms the biography of this noble, sophisticated internationalist. And in passing, it is well to be reminded of Wells' own *The Outline of History* which no doubt did more to establish his reputation as a scholar than any of his other works.

24. Ibid., 306. See the quote from Wells' *Mind at the End of Its Tether*. While Lovat Dickson reflects upon this quotation as "a note of despair," nonetheless his implication, is plain that, on occasion, we have to face reality albeit in terms of pessimism, if we are to turn things around and lead ourselves onto the plane of human progress.

25. Ibid., p. 276.

26. Ibid., p. 307. His warning as the clouds of war gathered, was explicit: "Adapt or perish"

27. Cf. See as an example Kenneth Winetrou, *After One Is Dead: Arnold Toynbee As Prophet* (Hampden, Mass. Hillside Press, 1989), 2-12 pp. Winetrou's Annex 1: "Toynbee, The Traveling Scholar," makes abundantly clear what a many-faceted person was this late scholar and writer. Although quite different in personal make-up than H. G. Wells, they were similar in their exuberant energy and in their desire to do something useful for humankind before they departed this world. For example, when Toynbee was 77 years old and in somewhat failing health, he stated in a letter to a friend: "I shouldn't be sorry to leave this world. I like it less and less; the make-up of the girls, Vietnam, the laziness and economic folly in this country. But one has a stake in the future of the human race beyond one's own life time, so one must go on living as long as one has the physical strength and the wits to do something useful." (See p. 209)

28. See *ibid.*, Chapter 2: "Toynbee's Personal Faith."15

29. Solomon's classic statement comes to mind: "Where there is no vision the people perish."

30. Winetrou, *ibid.*, p. 164.

31. Ibid

32. *Ibid.*, p. 165. It is (indeed!) noteworthy that this great philosopher/historian lists among his ten major points as to why civilizations have taken the path to deterioration: War, as in terms of Winetrou's interpretation, "Toynbee has little praise for any aspect of it." And Nationalism. As for the latter, the great one's comment is biting: "The spirit of nationalism is

a sour ferment."

33. Just an ordinary citizen, that is, who got where he did get mainly because of his identity with the notorious Pendergast machine in Kansas City. That early on in his career he did have such an identity cannot be disputed, but that he became some kind of "a grafter" as part of this KC cabal, has been disproved beyond a doubt.

34 See Merle Miller, *Plain Speaking--An Oral Biography of Harry S. Truman* (NY: G. P. Putnam's Sons, 1973), pp. 428-429. HST was a great admirer of Tennyson's poetry, and especially of the latter's "Locksley Hall," that classic which ends with the lines, "Till the war-drum throb'd no longer, and the battle-flags were furl'd In the Parliament of Man, the Federation of the world." Harry since his high school years had kept carrying around in his pocket these enduring lines, though the paper on which he had written them had to be replaced innumerable times because of wear and tear. In my estimation, history records that President Harry S. Truman was guided by these lines during his critical presidential years.

35. I will state without hesitation that this advice has guided me in my teaching of various Foundations courses at the University of Montana as well as at other colleges and universities.

36. See Winetrou's other book on Toynbee: *Arnold Toynbee. The Ecumenical Vision* (Boston: G. K. Hall and Co., 1975), p. 120: "This is God as revelation through history and history as the revelation of God Higher religion becomes a kind of guiding motif in history; indeed, higher religion is history. And this is what we have in mind when we say that Toynbee is the religious historian."

37. Source for these comments, see Ted Morgan, *FDR. A Biography* (NY: Simon and Schuster, 1985), p. 137.

38. Ibid.

39. See Chapter 26, "World War I and Aftermath," in Charles and Mary Beard's *New Basic History of the United States* (Garden City, NY: Doubleday & Co., 1944, 1960). Similar to other well-respected historians, The Beards reflected some fairly pronounced opinions in their treatment of Wilson; such as thoroughgoing approval of his domestic program, the "New Freedom." But with respect to his pronounced internationalist outlook, the Beards have been notably cautious. Be that as it may, this particular observer (WHF) has no hesitancy in stating that Wilson's very emphatic "pitch" as the originator of and the strongest supporter of a League of Nations, paved the way for the later United Nations, following WWII. In fact, it is doubtful whether a United Nations would have been successfully born at the close of WWII, had it not been for Wilson's endeavors at the close of WWI.

40. Actually, there is really no limit to the kinds of Controversial issues for which "a cover" is provided by the nature of my topic. As might be easily observed, the individual with "a cosmopolitan vision" is one who is tolerant--that is, tolerant of virtually all points of view. Although be it noted that such a vision surely doesn't prevent the individual concerned from taking a stand on issues when he/she is convinced the time has come to take a stand. On this count, I cannot resist one more quote. Henry David Thoreau, surely today considered historically to have been one of the greatest of Americans, is well known for his classic statement: "The greater part of what my neighbors call good I believe in my soul to be bad." (See Chapter One "Essential Values," p. 3 of *Readings for Our Times*, edited by Harold Blodgett and Burgess Johnson. Boston and New York, Ginn and Co., 1942).

41. Here, as on numerous occasions before, I have recourse to the late Harold Rugg and his influence on me. I recall very well his being asked (I think it was in a class) what he thought about teachers running for public office, and the questioner had Harold Rugg much in mind when he posed the query. Harold made it quite clear that he didn't think much of the idea. (And my own thoughts drifted to those other TC profs., John L. Childs and George S. Counts, both of whom were very active leaders in the Liberal Party centered in the NYC areas--so active as leaders of that Party that I often wondered how'n hell they found time enough to teach their classes and write all those books!). Harold had made it crystal clear that a good job of teaching, and of publishing were sufficient unto themselves. And I may add--much as I've stated before--that through the years, Rugg's influence on me as a teacher and as an individual has been overwhelming.

42. A topic of this kind is just too broad-a-one for me to deal with it adequately. For example, so far I've stated not a

single word about travel as an important activity in the development of the cosmopolitan person. And I mean of course, travel that is truly educational as to quality--not that kind of travel which is primarily concerned with the best motel/hotel and, "Where can we get the best meal at the lowest price?"

43. Foundations courses, as I understand them, are "normative" in nature. That is, they are concerned with values and value judgments, i.e., axiology. Another way of stating it is: While the teacher is clearly the leader of the discussion, provided that this in a class where is at least some provision for give-and-take, said leader has every right to state his/her opinion on important, controversial issues. A caveat with respect to the foregoing is, of course, that he/she does not have the right to pressure students into agreeing with what the discussion leader has stated.

44. The potential power and influence of a good teacher has frequently been referred to; and this power is enormous. I believe that said influence does not stop where the walls of the building stop.

45. See footnote #32 above.

A SPOONFUL OF SUGAR

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Abstract

Is teaching primarily a science or is it essentially an art? And correspondingly, should teacher education be grounded in the behavioral sciences or should it more nearly reflect humanistic studies? The following article addresses itself to both of these questions. In order to answer these questions, the researchers collected data from 241 experienced teachers. In addition to furnishing data about their teaching experiences, the teachers were asked to select the four quotations (out of a total of eight) that best expressed their thoughts about teaching. Four of the quotations characterized teaching as a science. The other four quotations spoke of it as an art. An analysis of the data showed that the teachers in the sample overwhelmingly (76% of the time) selected quotations that described teaching as an art. If experienced teachers find their classroom activities to be more "art-like" than "science-like," perhaps teacher education should pay more attention to the aesthetics of teaching. The article suggests three aesthetic criteria--intuition of oneness, style, and balance--educators should consider incorporating into teacher education. After all, a spoonful of sugar (art) just might help the medicine (science) go down in the most delightful way.

Introduction

In 1896 William James presented an address to the Philosophy Clubs of Yale and Brown Universities. James' address was later published as an essay, "The Will to Believe." James informs us that life is filled with what he calls "forced options," occasions when the necessity of making a decision transcends the weight of the evidence at hand. What should we do when there are as many good arguments on one side of an issue as there are on the other? It is not feasible to suspend judgment forever. In such cases James advises we submit the matter to the "Pragmatic Test": The "truth value" of a proposition is to be determined by its practical effects upon the lives of human beings. James' pragmatism makes the collective pool of human experience the appropriate frame of reference for evaluating the worth of an idea. If we accept an idea into our lives, and if the consequences of acting upon that idea are those we desire, we are justified in speaking of the idea as being true. Pragmatism contends that the expert opinion of those who inquire into a matter is at one and the same time the truth of the matter. Hence the truths of law, medicine, and teaching are what lawyers, doctors, and teachers commonly agree their respective truths happen to be (James, 1896/1968, pp. 717-735).

The following study applies James' pragmatic test to an important question in teacher education. Is teaching primarily a science or is it essentially an art? In order to answer this question, the researchers designed and administered a two-part questionnaire to a large group of experienced teachers (241 persons completed all the questions on the instrument). First, the teachers were asked to furnish relevant data about their teaching experiences. Second, they were asked to select the four quotations (out of a total of eight) that most nearly reflected their own views on teaching. Four of the quotations expressed the opinion that teaching is a science. The other four quotations asserted that teaching is an art. The researchers believe this group of experienced teachers constitutes a valid frame of reference for evaluating the question of whether teaching is appropriately one of the sciences or is more nearly one of the arts. Furthermore, the collective opinion expressed by this group of experienced teachers offers educators a clear sense of direction for the preparation of teachers.

Science and Art

What is the relationship between science and art? They are not entirely dichotomous activities. There is a little science in every art and more than a little art in every science. Mathematicians, for instance, commonly speak of their equations as a form of poetry. (Seymour Papert offers the following equation as an example of mathematical beauty: $2 = p/q$; solution $p = 2q$.) Music reflects mathematics in its measures and physics in its octaves. Though science and art share many characteristics in common, their similarities are less striking than their differences. Science strives to formulate universal rules for describing the behavior of phenomena. Its methods are empirical and quantitative. Art, on the other hand, celebrates the individuality of its creations. Its methods are intuitive and subjective. The conclusions derived from a scientific experiment can be reproduced by anyone who is willing to make the same observations. No two works of art, however, are exactly the same. Science is an example of left brain activity, *par excellence*. Art reflects the imaginative genius of the right brain. Science uses the language of logic and mathematics. Art speaks the language of the human heart. Metaphorically, science and art represent the yang and the yin of human experience.

What is the proper role for each, science and art, in teaching and in teacher education? The following study will attempt to offer an answer to this two-pronged question.

THE STUDY

Population

Questionnaires were developed and administered to 258 experienced teachers. Some of the teachers were enrolled in graduate classes at Texas Woman's University. Others were attending inservice workshops in the metroplex, Dallas and Fort Worth. The sample, taken as a whole, represents a cosmopolitan mixture of experienced teachers. Of the 258 questionnaires that were returned, 17 were not completed either in whole or in part. These were excluded from the study, leaving the researchers with a sample population of 241 teachers. The following represents an analysis of the personal data.

Gender

Female: 83.3%

Male: 16.7%

Age

21-30: 18.7%

31-40: 30.7%

41-50: 34.9%

51 or more: 15.8%

Teaching Experience

1-2 years: 7.9%

3-5 years: 19.6%

6-10 years: 17.9%

11-20 years: 32.9%

21 or more years: 21.7%

Administrative Experience

None: 80%

1 to 5 years: 14.9%

6 or more years: 5%

Grade Level Most Frequently Taught

K-3: 38.9%

4-6: 32.2%

7-9: 19.7%

10-12: 9.2%

School In Which Most Experience Was Obtained

Rural: 40.8%

Suburban: 44.5%

Inner City: 14.7%

Highest Degree Earned

Bachelor's: 54.4%

Master's: 39.8%

Work beyond Master's: 5.8%

Children Parented

None: 24.9%

One: 22.4%

Two: 35.3%

Three or more: 17.4%

In sum, the data coming from the 241 teachers in the sample, showed they were predominantly female; were between the ages of 31 and 50; had substantial teaching experience; taught predominantly in early childhood or middle grades; were teaching in mostly rural or suburban schools; had earned at least a bachelor's degree (40% had earned a master's degree); and had parented one or two children.

Quotations

The science and art quotations were presented in a random order. This was to prevent the teachers from making their

selection based on some convenient pattern. The eight quotations were arranged on a single sheet of paper in the following order: Thorndike (science), James (art), Highet (art), Skinner (science), Hunter (science), Dewey (art), Fromm (art), Papert (science). The names of the authors were not furnished to the teachers in the sample. This was to insure that the teachers would read and merit and not merely select a quotation because it was associated with a particular author's name. The teachers in the sample were instructed to choose the four quotations (but not more than four) that best reflected their views on teaching.

The following two paragraphs present the quotations used in the study. A brief rationale is offered for why each quotation was selected. (The rationale was not included in the questionnaire given to the teachers.) Also, for the purpose of clarity, the quotations have been reorganized, grouping science and art statements together.

Science

No psychologist had greater influence on the course of American education during the first half of the twentieth century than Edward L. Thorndike. His three famous Laws of Learning helped to turn teaching in a decidedly scientific direction. The following quotation comes from Thorndike's *The Principles of Teaching* (1914). Quote: "If there existed a perfect and complete knowledge of human nature--a complete science of psychology--it would tell the effect of every possible stimulus and the cause of every possible response in every human being. A teacher could then know just what the result of any act of his would be" (p. 9). During the second half of the twentieth century, B. F. Skinner came to replace Thorndike as the principal spokesman for behaviorism. Skinner was not content with merely applying the principles of operant conditioning to pigeons and rats. He believed the scientific truths he had discovered in the laboratory were equally applicable to teaching children in the classroom. The lines quoted come from Skinner's *The Technology of Teaching* (1968). Quote: "Teaching is the arrangement of contingencies of reinforcement under which students learn" (p. 64). "The simple fact is that, as a mere reinforcing mechanism, the teacher is out of date" (p. 22). "A technology of teaching by its very nature maximizes the teacher's achievements" (p. 258). Seymour Papert, like Skinner, has emphasized the use of technology in teaching. Papert believes computerized instruction will ultimately replace classroom teaching. The following quotation comes from Papert's *Mindstorms: Children, Computers, and Powerful Ideas* (1980). Quote: "The computer presence will enable us to so modify the learning environment outside the classroom that much if not all the knowledge schools presently try to teach with such pain and expense and such limited success will be learned, as the child learns to talk, painlessly, successfully, and without organized instruction. This obviously implies that schools as we know them today will have no place in the future" (p. 9). Few educators have wielded more influence on today's instruction than Madeline Hunter. Her seven steps for effective teaching have become legendary. In "Knowing, Teaching and Supervising" (1984), Hunter argues that the practice of teaching should be thoroughly grounded in the sciences. Quote: "Teaching is one of the last professions to emerge from the stage of 'witch doctoring' and become a profession based on a science of learning" (p. 169). "Teaching is an applied science derived from research in human learning and human behavior: an applied science that utilizes the findings of psychology, neurology, sociology, and anthropology" (p. 171).

Art

William James is generally acknowledged as having been the Father of American Psychology, offering the first course on the subject at Harvard University in 1875. James was not only interested in discovering the principles of psychology, but he was equally interested in applying those principles to the practice of teaching. The following quotation is selected from James' *Talks to Teachers on Psychology* (1899/1958). Quote: "Psychology is a science, and teaching is an art; and sciences never generate arts directly out of themselves. An intermediary inventive mind must make the application, by using its originality" (pp. 23-24). John Dewey was America's best known philosophers during the first half of the twentieth century. He was roundly celebrated for his contributions to American education. The following lines are quoted from Dewey's *Democracy and Education* (1919/1960) and from Dewey's *How We Think*. Quote: "The method of teaching is the method of an art, of action intelligently directed by ends" (p. 200). "The teacher's own claim to rank as an artist is measured by his ability to foster the attitude of the artist in those who study with him, whether they be youth or little children" (p. 288). The title of Gilbert Highet's book, *The Art of Teaching* (1950), leaves little doubt where he stands on the question. Highet argues that teaching shares more in common with the arts than it does with the sciences. Quote: "Teaching is not like inducing a chemical reaction: it is much more like painting a picture or making a piece of music. You must throw your heart into it, you must realize it cannot all be done by formulas, or you will spoil your work, and your pupils, and yourself" (p. 8). Erich Fromm's *The Art of Loving* (1974) has become a classic work on humanistic values. In the last chapter of his book, Fromm offers some sage advice to educators. (Fromm's quote was selected because it stands in sharp contrast to Papert's.) Quote: "While we teach knowledge, we are losing the teaching which is the most important one for human development: the teaching which can only be given by the simple presence of a mature, loving

person. In previous epochs of our own culture, or in China and India, the man most highly valued was the person with outstanding spiritual qualities. Even the teacher was not only, or even primarily, a source of information, but his function was to convey certain human attitudes" (p. 98).

Summary of the Data

The following three paragraphs and two tables represent a summary of the findings coming from the study. The first two paragraphs discuss the percentage of teachers who selected science quotations and the percentage of those who selected art quotations. The third paragraph describes the statistic on the data. The two tables display the most significant aspects of the data.

Science Quotations Selected

Of the total number of teachers in the study, 29% did not select any of the science quotations; 49% selected one science quotation; 20.7% selected two science quotations; and 1.2% (three female teachers) selected three science quotations. None of the teachers selected four science quotations. (See Table 1.) The following percentages reflect the differential preferences of those teachers who selected science quotations: Thorndike 18.7%; Skinner 16.6%; Papert 28.2%; Hunter 30.7%. The Hunter and Papert quotations proved to be the most attractive to the teachers. It should be noted, however, that several persons who selected the Papert quotation modified it by striking the last sentence: "This obviously implies that schools as we know them today will have no place in the future."

Table 1: Patterns of Quotation Selection by Percentages of Teachers

<u>Patterns of Selection</u>	<u>N</u>	<u>Percent</u>	<u>Cum Percent</u>
0 art & 4 science	0	0	0
1 art & 3 science	3	1.2	1.2
2 art & 2 science	50	20.7	22.0
3 art & 1 science	118	49.0	71.0
4 art & 0 science	70	29.0	100.0
Totals	241	100.0	

Art Quotations Selected

Of the total number of teachers in the study, 29% selected four art quotations; 49% selected three art quotations; 20% selected two art quotations; and 1.2% selected one art quotation. (Refer to Table 1.) The following percentages reflect those teachers who selected art quotations: James 51%; Dewey 86.3%; Highet 91.3%; Fromm 77.2%. The teachers in the sample showed a clear preference for Highet, Dewey, and Fromm. James was the least popular choice. Highet's quotation proved to be the most popular. It was selected by 95% of the teachers who chose three art quotations, and it was selected by all three of the teachers who made a single art choice.

Chi-square

The Chi-square statistic was used to analyze the data coming from the study. No significant relationships were found between seven of the variables appearing on the questionnaire--gender, age, teaching experience, administrative experience, type of school, highest degree earned, and children parented--and whether or not the teachers selected science or art quotations. Only one of the variables, grade level taught, showed a statistically significant relationship to the selection of art quotations. The Chi-square value here was 12.727, which was significant at the .047 level. (See Table 2.) Early childhood teachers were more inclined to select four art quotations than were either junior high or high school teachers.

Table 2: Relationship of Grade Level Taught to Number of Art Quotations Selected

<u>Quotes Selected</u>	<u>Grade Level</u>				<u>Totals</u>
	<u>K-3</u>	<u>4-6</u>	<u>7-9</u>	<u>10-12</u>	
Grade Level					
2 Art Quotes	22	9	12	6	49
Percents	23.7%	11.7%	27.3%	27.3%	100%
3 Art Quotes	40	43	21	14	118
Percents	43.0%	55.8%	47.7%	63.6%	100%
4 Art Quotes	31	25	11	2	69

Percents	33.3%	32.5%	23.0%	9.1%	100%
Column Totals	93	77	44	22	236
Percents	39.4%	32.6%	18.6%	9.3%	100%

Note: The three teachers who selected only one art quotation were eliminated from the analysis in order to conserve the validity of the Chi-square Statistic by reducing the number of cells with an expected frequency of less than 5.

Implications for Teaching and Teacher Education

What are the implications of this study for teaching and teacher education? If most experienced teachers view their classroom activities as art (which the data clearly suggest); and if teacher education is based upon the collective experience of those persons actively engaged in the profession (which is the cornerstone of every profession); then teacher education should pay more attention to the artistry inherent in the profession. Acknowledging that teaching is an art, however, is only the first step in addressing the problem. There is a second and more exacting step that needs to be taken--specifying the criteria that characterize artful teaching. Though a comprehensive treatment of this topic would be most instructive, such a study would take us far beyond the scope of the present work. We will, therefore, have to content ourselves with merely outlining three such criteria --intuition of oneness, style, and balance.

Intuition of Oneness

Phil Jackson, who coaches the Chicago Bulls, has an artistic appreciation for the game of basketball. He believes basketball is a spiritual activity. Jackson has combined Christian, Zen, and Native-American precepts into something he calls "mindful basketball." Speaking of his philosophy, Jackson (1995) says, "intuitively I sensed that there was a link between spirit and sport" (p. 3). What are the elements that make for a winning team? Though most people attributed the Bull's victories to the presence of Michael Jordan, "the real reason the Bulls won three straight NBA championships from 1991 to '93 [and a 4th in '96] was that we plugged into the power of oneness instead of the power of one man" (p. 6). Ted Williams, who was one of the power hitters of all times, had a sense of oneness with the baseball. In his mind Williams was able to slow the pitch as it moved from the mound to home plate. His concentration was so complete he was able to see the direction of the rotation of the stitches on the ball (which is no small trick if you have ever tried to hit a fast ball). Horse racing furnishes us with another illustration of the principle of oneness. Willie Shoemaker was one of the greatest jockeys in the sport. He had a feel for horses. Horses ran for him like they rarely ran for anyone else. Shoemaker knew just when to give a horse its head. During a winning race, the horse and the rider became one. The feeling of oneness is not restricted to the world of sports. It is to be found in every work of art. Andrew Wyeth says about his painting, "when you get far enough along in a thing, you feel as though you're living there--not working at a painting--but actually working in that valley" (Meryman, 1965, p. 114). Einstein expressed similar feelings about the universe. Referring to his theory of "To these elementary laws, there leads no logical path, but only intuition, supported by being sympathetically in touch with experience" (Kneller, 1978, p. 165).

How does the intuition of oneness relate to teaching? Dewey (1933) offers us one possible answer. "It is an old saying that unity in variety marks every work of genuine art. Certainly the art of teaching bears out that saying" (p. 53). The artistic teacher experiences a sense of oneness with each new group of students. Each classroom has its own distinctive personality. A sensitive teacher is able to feel the personality of the group the minute he or she enters the classroom. Speaking of Marva Collins (the African-American teacher who runs her own school in Chicago), Tamarkin says, "There was an incredible bond between her and her students" (Collins & Tamarkin, 1990, p. 12). "Marva could lead with her eyes and her voice, winning control by a look or an inflection" (p. 23). Collins, reflecting on what she learned from a former principal, says, "He trained me to watch the students' faces, to see by their eyes if they understood. I learned a good teacher knows the student, not just the subject" (p. 47).

Jaime Escalante, who was the subject of the motion picture "Stand and Deliver," was successful in teaching calculus to disadvantaged youth because he was able to convert the Mexican-American family spirit of East Los Angeles into an academic tool. Mathews (1988), who is the author of *Escalante: The Best Teacher in America*, says one of the reasons why Escalante was so successful was he "came to appreciate the force of togetherness and the power of suggestion among his students" (p. 191). The students developed a cult worship around Escalante. It became fashionable to be registered in his calculus classes. "Escalante made calculus into a religion. Students followed his idiosyncratic ways because he amused them and made them feel part of a brave corps part of a brave corps on a secret, impossible mission" (p. 217). Group consciousness was encouraged by having quicker students tutor slower ones, thus demonstrating "the advantages of cooperative learning" (p. 290).

How can a teacher fine tune himself or herself to a group's energy? Teaching is as much a matter of intuition as it is

of intellection. Teachers need to be able to read the energy coming from their students. Intuition is a useful tool for tapping into a group's energy. Coming to know the personality of a classroom full of students is largely a matter of learning to trust one's intuition. What can be accomplished with any group--the instructional style best suited to the groups level of ability--is dependent upon the collective personality of the group. Some groups are warm and receptive; others are cold and standoffish. Where one group may prefer to race ahead, the next may feel more comfortable plodding behind. Some groups are bored by textbooks; others cling tenaciously to the printed page. One group will have an open sense of humor; the next will be close minded and easily offended. What the teacher can accomplish is tied directly to the group's collective sense of identity.

How can teachers develop their intuitive powers? Learning to use one's intuition is not so much a matter of acquiring a new skill (for everyone is born with his or her intuition fully in tact) as it is of opening oneself to a resource already available. Teachers need to learn to trust their feelings. Prospective teachers need to be furnished with opportunities to experience the energies coming from divergent groups of students. Teacher education must assist future teachers in selecting instructional styles that are appropriate for widely different groups of students.

Style

In recent years much has been written about teaching and learning styles. Much of the literature, unfortunately, is inclined to speak of style as if it were an inherent part of someone's biology. (Rita Dunn's work represents such a position.) Rarely is style treated as an acquired skill requiring years of painstaking effort, the exclusive privilege of a master craftsman. Now style, according to Alfred North Whitehead (1929/1960), is "an aesthetic sense, based on admiration for the direct attainment of a foreseen end, simply and without waste" (p. 24). Style calls for attainment and restraint. With style the artist achieves his or her end and nothing but that end. There is no wasted motion--no extraneous parts to detract from the whole. "To my mind, says Andrew Wyeth, "the master is the one who can simultaneously give the effect of simplicity and restraint--yet you can go right up to it and explore it endlessly with the greatest joy" (Meryman, 1965, p. 112). Style is the highest level of aesthetic accomplishment. "It pervades," says Whitehead (1929/1960), "the whole of being. The administrator with a sense of style hates waste; the engineer with a sense of style economizes his materials; the artisan with a sense of style prefers good work. Style is the ultimate morality of mind" (p. 24). The teacher should strive to cultivate his or her own personal sense of style. Instructional style presupposes two necessary conditions: First, the teacher must have a thorough knowledge of his or her discipline (what is to be learned). Second, the teacher must possess a meaningful way of conveying the content to his or her students. The teacher's style should reach out and capture the students' attention, sweeping them along in an imaginative consideration of learning. Marva Collins offers us a good example of a teacher with style. Tamarkin describes Collins' style in the following words.

She had an exuberance, an energy about her that was both captivating and contagious. She was constantly moving about the class, patting heads, touching shoulders, hugging and praising her students. Marva managed to give each child personalized attention. She didn't just teach them, she nurtured them. (Collins & Tamarkin, 1990, p. 12)

A teacher who has style will invent imaginative ways of presenting material to his or her students. Mathews (1988) describes how Escalante presented a lesson on fractions to a class in basic mathematics. "He lined several apples up on a cutting board on his desk. With a meat cleaver in his right hand, he pulverized one bright red fruit in a few seconds, bringing laughs and rapt attention" (p. 94). Then Escalante carved the other apples into thirds, halves, fourths, and fifths. Escalante, however, was not always a jolly-good-fellow. When the occasion demanded it, he could be as tough as nails. "Students who stepped over Escalante's invisible line--failed to produce homework or disappeared for more than a day--saw Escalante the friendly clown suddenly change to something out of a drive-in horror movie"(p. 121).

Teacher education can perform no greater service than that of helping the prospective teacher develop his or her own sense of style. The history of education offers us an abundance of models to choose from. Some teachers like to lecture. John Dewey, for all of his talk about democracy and education, taught his college classes in a very traditional manner. Others delight in small group discussions. Carl Rogers hated the word "teacher"; he thought of himself as a facilitator of learning. Jerome Bruner has advocated the discovery method of learning. Students are encouraged to initiate their own inquiries, arriving inductively at the appropriate conclusions. David Ausubel, on the other hand, questions the use of the discovery method. He doubts the average student possesses the ability to engage in abstract problem solving. Ausubel advises a more conservative approach to instructing expository teaching and reception learning. Peer teaching is currently enjoying a comeback in educational circles. (In the 19th century, Andrew Bell's monitorial system carried the idea to its logical conclusion.) What could be more appealing in a time of shrinking budgets than allowing students to teach one another? Whatever style the teacher may choose, it should fit his or her personality. Style, like a glove, should conform to the hand that wears it.

Balance

Traditional Chinese philosophy organized the world around two opposing sources of energy, yin and yang. Yin represents the feminine principle; yang reflects the male. Yin is closed and mysterious; yang is open and logical. Today's two brain theory is the psychological equivalent of yin and yang. The right brain houses our feelings and intuition; the left brain supports our language and logic. Though the two hemispheres can be considered separately, they are in constant communication with one another. (The only exception are persons who have suffered damage to the corpus callosum.) Every human activity calls for a balance of yin and yang. The right brain provides us with imagination and insight; the left brain checks our intuition with logic and experience. Select any artistic activity--music, painting, dance--and you will discover the artist has achieved a productive balance between imagination and disciplined knowledge. Whitehead (1929/1960) writes: "Fools act on imagination without knowledge; pedants act on knowledge without imagination" (p. 98). Art establishes a productive balance between creative imagination and disciplined knowledge. Andrew Wyeth, commenting on his painting, tells us: "I start every painting with an emotion--something I've just got out." Though emotion must be given form and substance by the skilled hand of the artist, the artist must guard against over intellectualizing his or her art. "You've got to watch out the mind doesn't n . . . you've got to watch that the technique isn't all you see. If you clean it up, get analytical, all the subtle emotion that caught you first goes sailing out the window" (Meryman, 1965, pp. 108-112). Teaching, when it flows from the hands of an artful teacher, establishes a productive balance between intuition (purposeful vision) and technique (professional competence). The artful teacher avoids presenting his or her lessons in a dry, lifeless manner. At the same time, he or she avoids running to the opposite extreme, gushing forth sloppy sentiment. Artful teaching captures the students' emotions and utilizes them as a source of energy and excitement. Marva Collins is a master at tapping into her students' energy. Tamarkin says about Collins' teaching: "It was Marva Collins' attitude that made children learn. What she did was brainwash them into succeeding. She was forever saying, 'You can do it'" (Collins & Tamarkin, 1990, p. 26). Collins' faith in children, on the other hand, is balance by her insistence on the mastery of disciplined knowledge. Like Mortimer Adler, she believes in reading *The Great Books of the Western World*. The great books . . . are over the head of the student reader; that is the purpose of reading them. We read to stretch the mind, to seek, to strive, to wonder, and then reread. The great books are great teachers because they demand the attention of the reader. (p. 178)

Escalante, when he was at Garfield High School, was able to balance calculus with care. "Escalante knew he had to soften calculus's granite-hard image. His principal device was humor, nonchalance, and an appeal to the team-spirit" (Mathews, 1988, p. 115). In order to stimulate his students, Escalante would "pick fights with them over dress, or tardiness, or anything that might engage their anger, and then their interest" (Mathews, 1988, p. 84). Slowly but surely Escalante worked his way into his students' lives. He was not only their teacher; he was their friend. "He ate with them. He agonized with them over divorce and neglect . . . rejoiced with them at marriages and births in their families" (Mathews, 1988, p. 213). Escalante's students learned calculus because he cared about them. Learning calculus was one way they could repay him for his trust.

Conclusion

The 1910 Flexner Report revamped medical education in the United States. Medical schools were upgraded and placed on a scientific foundation. A low status occupation was transformed into a high prestige profession. Science was instrumental in working the miracle. Educators cast an envious eye toward medicine. Why not reform teacher education along similar lines? There wasn't anything wrong with teaching that a good dose of science wouldn't cure! Educators eagerly jumped on board the scientific bandwagon. The language of the classroom took on a decidedly scientific resonance. After a century of emulating the sciences, what do educators have to show for their efforts?

Gage's thoughtful volume, *The Scientific Basis of the Art of Teaching* (1978), characterizes educators' efforts at applying the methods of science to teaching as being "a record of premature hopes dashed upon the realities of inadequate scientific bases" (p. 43). The dream of transforming teaching into a science has proven to be merely wishful thinking. So where does that leave teacher education? Gage offers a twofold answer. First, Gage freely acknowledges that teaching is an art. "As a practical art, teaching must be recognized as a process that calls for intuition, creativity, improvisation, and expressiveness--a process that leaves room for departures from what is implied by rules, formulas, and algorithms" (p. 15). The recognition that teaching is an art does not mean that it is devoid of rules. Where do these rules come from? The answer is found in Gage's second point. Gage is "interested in establishing a scientific basis for the art of teaching" (p. 23). He believes that unless there is a scientific base, "every teacher must use his or her personal common sense, intuition, insight, or art with no guidance from any relationships or regularities that may have been laid bare through scientific method" (p. 24). Is Gage correct?: either we cast our lot with science or we are cast to drift aimlessly by ourselves? Fortunately, teaching is not so narrowly circumscribed. There is a third possibility. What is to prevent educators from establishing a broader, more humanistic base for teacher education? If we pin all our hopes on

science, and, if despite our best effort, a scientific base for teaching continues to elude us, we have spent time treading water. Why not hedge our bet? Then, even if a scientific base for teaching doesn't pan out, we have something to fall back on. We do not have to settle for a willy-nilly profession. If teacher education were to have a humanistic knowledge base, educators would be able to draw upon a wide variety of related discipline--history, philosophy, anthropology, literature--in order to enhance the artistry of teaching.

An expanded knowledge base for teaching should certainly include comparative studies of teachers who have demonstrated their artfulness in the classroom. What, for example, were the common characteristics underlying both Collins' and Escalante's remarkable successes in motivating students to learn? First, Collins and Escalante viewed teaching as a personal crusade.

Though they ran into countless road blocks, they persisted and prevailed. Second, both teachers believed there were important information students needed to know. (For Collins it was the classics; for Escalante it was calculus.) Third, Collins and Escalante gave freely of their time e was hardly an hour in the day when they were not teaching. These qualities, rather than any specific instructional behaviors they may have demonstrated in the classroom, were the key factors accounting for the effects they had upon their students' lives.

The authors are not arguing that the scientific study of teaching should be abandoned. On the contrary, scientific studies should be continued as part of the expanded knowledge base underlying the art of teaching. If teacher education were to have a humanistic knowledge base (one that included examples of excellence like those provided by Collins and Escalante), perhaps educators would not find it necessary to defend the profession against biting criticisms like those leveled by Mathews (1988).

Escalante and many other Garfield teachers learned their most useful techniques on the job, not in the education courses they were required to take for certification. They received little useful instruction in discipline or, more important, in proven methods of motivating disadvantaged youth. p. 291

What it all comes down to is this: Should teacher education restrict itself to following the letter of the law (scientific studies) or should it reach out and embrace the spirit of the law (humanistic studies) as part of an expanded knowledge base supporting the art of teaching? If the knowledge base underlying teaching were expanded to include a wide range of human experiences, who knows, educators just might discover that a spoonful of sugar (art) helps the medicine (science) go down in the most delightful way.

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ARE OUR PUBLIC SCHOOLS MORAL WASTELANDS?

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“We never climb higher than the ladder we select.”
Caserta saying

“You can light another’s candle with your own without loss.”
Old Puerto Rican moral

Introduction

Recent commentary from all segments of the society suggest that something is wrong with public schools’ “product.” Although there have been modest gains in SAT scores and other standardized tests in most states, legislators and the public have no lack of grist for the mill when it comes to criticism.

Fundamentalists like Rush Limbaugh, William Bennett and Pat Robertson claim that our schools are overburdened with so many other “teaching points” that they cannot substitute for parents when it comes to ethical decision-making or moral analysis.¹ Nor should public schools be in loco parents. In fact, they propose that each parent be given the choice of school, supplemented by a voucher system given by the state or federal government. Public schools are either viewed as moral wastelands or mired in political issues of cultural equity rather than a fundamental education.

Liberals in this year of national elections have accused the conservatives of mean spiritedness, separatism and vindictiveness against the poor and disenfranchised. In their analysis (mostly camped in the Democratic Party), rich-poor gaps are even more pronounced and reflect moral decline in general. Their answer to the perceived educational decline is to reject the voucher system and pump more resources into education.

For two years running the Gallup Poll has listed violence, drug use, gangs, lack of parental control and student apathy as major contributors to school ineffectiveness.² In 1996, the Gallup Poll specifically asked respondents to describe the role of schools, and 86 percent of those polled believed “To prepare students to be responsible citizens” as the highest priority.³ At the same time, however, teachers believed the priorities to be teaching to state standardized exams and meeting student diverse needs.

Federal government data suggests that our children have not learned important lessons of morality and ethical behaviors either at home or at school. The Department of Health and Human Services report in early August 1996, relate that drug use by 12-17 year-olds has increased from 5.3 percent in 1992 to 10.9 percent in 1995.⁴ Although there may be many reasons why this increase has occurred, some have speculated that more parents have been “druggies,” and therefore are resigned to the idea their children will also experiment with drugs. Others opine that the purity of drugs like heroin make it easier to ingest without needles, thereby making it more “attractive” to use. Regardless of the rationales for such behavior, a decided lack of moral character and fiber is lacking in the American social diet. Above all, it signifies a loss of hope and expectation by a large segment of the population.

Moral Wastelands in Our Schools?

The purpose of this paper is to outline a few of the reasons why our schools might be considered moral wastelands. In hopes of correcting such a possibility, suggestions for the solution of this problem will be presented. Since most of the public still desires our students to leave school with good citizenship responsibility besides just a “basic education,” there must be some kind of gap that needs to be closed between what is expected and what turns out as a “product.”

John Jennings in “Travels Without Charley” presents four reasons why the public’s attitudes about public schools has declined recently: school-bashing by the media, teachers turning inward for answers to problems, far-right critics who want private education supported by the public sector, and inconsistency between parents wanting a “balanced” student and leadership wanting academic excellence.⁵ He suggests that big improvements have been made in test scores, attendance, lowering school violence and spending in education, but the public is getting a much different view from other sectors.⁶ Do any of these reasons support at least the impression that our schools are moral wastelands? The answer is an unqualified “yes.” Whether it is a fact or not is still open for debate.

Whether one agrees fully with the contention we are teaching children in a moral void, it might be important to view other reasons for such a possibility.

Other Rationales for Lack of Moral Initiative in Our Schools **Stress for Inner freedom**

Three decades of demand for personalized education, existential meaning in one's life and finding individual expression in education have placed the "product" of education as individual's preference. Educators have been deluded into believing that education has to be entertaining at all costs or we'll lose the "customers" (the students). As true as the need for relevance in the educational setting is, the customer is not just the student. In fact the student is low on the scale of customer satisfaction. The most important customer is the public. Employers, from the government to private industry have need for skills, competencies, civility and integrity. Somehow, in the mad scramble to meet academic excellence, individual expectations and diverse cultural expectation, the big picture of civic responsibility and global perspective have been lost.

General Skepticism Coupled with Scientific Investigation

The world can point with pride to the tremendous human advancements supported by science. But at the same time, we as people have also become more skeptical about the importance of seeking answers to more holistic questions plaguing us. We too often reduce all inquiry to a measurable standard, and look to science to answer all our questions. We don't ask needed questions as to meaning and importance because those questions don't have absolute answers. Schools still emphasize facts without corresponding analysis of their relationship to desirable ends. Science has no moral unless we give it one.

Relativism

The ethic of relativism has made schools places where teachers are at a loss for answers to critical issues facing American society. In fact, teachers are discouraged from involving students in moral dialogue for fear of parental wrath about "teaching religion" or someone else's ethical standards that aren't theirs. Although schools have traditionally been given the task of learning citizenship duties and responsibility for one's behavior, recent confrontations between minority groups and the "establishment culture" have made our schools war zones of cultural expression. In the process, social values and standards have been left up to whim and caprice.

In the name of individual and cultural difference, has come a relative ethic of "whatever turns you on." The message of school has been to stress only subjects and not opinion or consensus of ideas. Everything requiring judgement beyond bare fact and transmission of data has become idiosyncratic preference, or just a matter of opinion. No research for moral or ethical universals are being discussed or debated lest people think we are too judgmental.

Mary Midgley in *Can't We make Moral Judgements?* reminds us that to be moral and ethical requires judgement, but today's world seems to think to be a judge is to be "moralistic" or opinionated.⁷ To argue this way is to argue that nothing is lead in itself or that it's impossible to make moral judgements. Moral judgements must be accountable, but they aren't impossible. Midgley relates that morality is shared by the public in law and custom and privately by conscience and feelings.⁸

Litigation/Fractured Families

This society continues with an "in your face" mentality about life around us. Television shows take advantage of this outlook with a raft of talk shows doing nothing but airing dirty laundry, and asking the audience to admonish its "guests." The result is an abasing exchange where nothing is resolved in the half-hour or hour shows but shock value.

Lawyers have changed the idea of how people resolve differences. Litigation becomes the "right" or "wrong" rather than mutual respect and concern. Win-lose mind sets prevail. "Getting-Off" with good lawyers seems to be the high-priced game we play. Regardless of the opinion one has of O. J. Simpson's guilt or innocence, he is tried twice -- first for murder, and again for denying his ex-wife's civil rights. This is the epitome of a fractured family's lack of communication and social harmony.

Schools reflect our fractured families in ways that almost guarantee failure of students to learn social responsibility. The primary means for a child to learn about morality comes from the home, with parents, siblings and the community as a whole. When those experiences are nonexistent, the whole society suffers, but especially schools. Schools cannot replace parents as the foundation of moral life.

Teachers/administrator Preparation

Too often teachers have not been given adequate chance to even make sense of their own education and experiences when making judgements about teaching, curricula, or discipline plans. Their training has stressed how-to experiences and abilities, rather than "why" or "what for" analysis skills. Whether one aspires to Gilbert Ryle's notion that morality is something like building an appreciation for noticing and caring about differences between right and wrong (virtue), or Peter Singer's idea that morality comes from good analysis and elimination of bias teachers are expected to present students with both good examples of moral behavior and the virtue of caring about others and their needs.⁹ Moral people know the rules of right and wrong and care about them being met.

Teachers have not always had good citizenship and moral training, and courses in ethics, philosophy and/or even

history and philosophy of education have been eliminated in almost all state requirements for initial certification. Such actions created a great void in the preparation of teachers not yet understood.

Conclusions/Suggested Options

If not a moral wasteland, America's public schools are facing continued criticism and blame for much of the country's social woes. Teachers complain students come to school unprepared and lacking social skills. Parents complain our schools don't give enough individual attention to students. The public wants a basic education, good citizens and salable skills from students. The students want credentials so they can be successful in life. In some ways all of these are mutually exclusive. Finger-pointing and scapegoating continue on a grand scale, but not much is being done to bring the issue of moral ignorance to a head.

There are some good things happening in public education related to moral integrity. The University of South Florida's Ethics Center has piloted a program for St. Petersburg, Florida's school district with character education programs as counter stealing in the school's community store. This first year 15 volunteer teachers are using "teachable moments" to impress honesty and respect in students.¹⁰ In Houston, Texas, the *Houston Chronicle* newspaper is giving newspapers to school district classes to promote their "Random Acts of Kindness" program designed to "spread good feeling around the classroom." Students use the paper to search for kindness in the community and learn why kindness is a preferred behavior.¹¹ Another idea being suggested is to promote moral behavior through student projects to help community members. In this way students learn

firsthand what it means to help someone else and care about others. It is an important first step in a person's moral conduct to regard others and respect their dignity as humans.

The possibility of moral and ethical ignorance in our schools cannot be accepted. If nothing else we as educators must help children know the difference between good and bad--not from a relativistic standpoint, but with the skill of reaching these conclusions as moral and ethical universals. This takes skills of interpretative dialogue, practice in issue resolution and a caring attitude. To be moral (other-regarding) is not an inconvenience, it is a kindling of an awareness of and caring about the right, the good, the just. Teachers must be practice in helping students with the process, taking advantage of teachable moments as they appear. This is not just another curricular goal, but rather an outlook, a commitment to a caring attitude. The first step to morality is knowing what it is. That's a teachable moment. Caring about it and kindling a good intent is the other part.

Rushworth Kidder suggests that an impulse toward wrongdoing comes in three major forms: apathy (indifference because of materialism and the media), cynicism (a fading of hope and avoidance of pain), and hypocrisy (no desire to change or even question one's own values).¹² The only way to turn these around is to again promote caring in people to want to do right. Excuses like "nobody else cares," or "why bother," or "I've been burned too many times already," are easy excuses that require a renewal of faith and resolution. It is the educator's job to help students know the difference between right and wrong, but also help them care about it.

I would like to think that our schools have never been moral wastelands, but outside influences and pressures from within as suggested in this paper make that determination more difficult to make. The lack of moral initiative is a reflection of what is going on in our society --our public schools are microcosms of the entire macroculture. In the humdrum and bustle of everyday events in our schools, the goal of good citizenship, responsibility, honesty, tolerance, fairness, justice and respect for human dignity should not be forgotten as primary goals of our schools along with curricular objectives and academic excellence. The alternative is a society ready for failure in all its endeavors to accomplish.

NOTES

1. See W. Bennett, *The Moral Compass*. New York: Simon and Schuster, 1995, for example of conservative morality in society.
2. S. Elam and L. Rose, "Of the Public's Attitude Toward Public Schools." *Phi Delta Kappan*, V. 76, N. 9, May 1995, pp. 672-3.
3. S. Elam, L. Rose and A. Gallup, "The 28th PDK Gallup Poll of Public Attitudes Toward Public Schools." *Phi Delta Kappan*, Vol. 78, N. 1, Sept. 1996, pp. 41-59.
4. Associated Press Release, August 23, 1996.
5. J. F. Jennings, "Travels Without Charley" *Phi Delta Kappan*, V. 78, No. 1, Sept. 1996, pp. 11-16.
6. *Ibid.* P. 15.
7. Mary Midgley, *Can't We make Moral Judgements?* New York: St. Martins Press, 1993 pp. 7-9.
8. *Ibid.* Chapters 7, 8, and 9.
9. See Gilbert Ryle, "On Forgetting the Difference Between Right and Wrong" in A. I. Melden, ed., *Essays in Moral Philosophy*. Seattle, WA: U. of Washington Press, 1958. pp. 147-49. See also Peter Singer "Moral Experts," *Analysis*, Vol. 32, N. 4, Mar. 1972, pp. 115-166.
10. Associated Press, "Teaching Ethics in the Classroom," Sept. 1, 1996.
11. Houston Chronicle newspaper program, 1996-97 school year.
12. Rushworth Kidder, "Why Be Unethical?" *Insights on Global Ethics*. Vol. 6, N. 3, Summer, 1996. p. 2.

THE BROWNIES AND W.E.B. DUBOIS

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The premier Afro-American scholar of the nineteenth and twentieth centuries was W.E.B. DuBois. The power of his message and the extent and erudition of his research and publication is, to say the least, unmistakable in its importance. The author of sixteen scholarly books, two autobiographies, numerous works of fiction and poetry including three historical novels written in the eighth decade of his life, dozens of articles, essays, and editorials in scholarly and popular journals published in both the black and white press, the longevity of his active pen rivals Dewey and the volume of his writing, Jefferson. A collection of his work published under the title, *The Complete Published Works of W.E.B. DuBois*, is a 35 volume set.²⁷ In addition there is the extensive correspondence in which he was engaged throughout his life, some of which has been published, and the great volume of unpublished material found in the DuBois papers at the University of Massachusetts, Amhurst, part of which occupies 89 reels of microfilm.

In the field of educational philosophy, history and sociology, DuBois is best known for his challenge to Booker T. Washington's industrial education model and what DuBois called, "The Tuskegee Machine,"²⁸ and his championing of classical, academic education for the talented tenth of all people, especially those of color. The focus of most studies of his thought regarding education is on his views of secondary, vocational, and higher education. This paper, however, focuses upon his view of education of the younger child.

DuBois was interested in the development of qualities, not quantities, of children. He himself had two, a son, Burghardt Gomer, and a daughter Nina Yolande, born to his first wife, Nina Gomer. (David Graham DuBois, whom he referred to as "his child" in the dedication statement in his second autobiography was not his son but the son of his second wife, Shirley Graham, whom he married at the age of 83.) In 1922 he wrote in the editorial page of *The Crisis*, the journal of the National Association for the Advancement of Colored People,

Among colored people, especially the advancing groups, marriage and birth are still slightly improper subjects which cannot be discussed with plain sense. The world has left us behind in this respect and we must needs rapidly catch up... Yesterday I saw a young man and woman and their three children. And I was told: Four of their children are dead. I said: "That is a crime! It is not simply a misfortune--it is a deliberate crime which deserved condign punishment." No woman can bear seven children in ten years and preserve her own health and theirs. No man who asks or permits this deserves to be a husband or father.

Birth control is science and sense applied to the bringing of children into the world, and of all who need it we Negroes are first. We in America are rapidly becoming divided into the mass who have endless children and the class who through long postponement of marriage have few or none. The first result is a terrible infant mortality... The second result is the senseless putting off of marriage.²⁹

DuBois saw the mother as the first teacher and this teacher role as one in which a woman could function well only if she were relieved of the constant strain of pregnancy and childbirth. He called those who did not recognize the right of women to interests outside the home (and the impact of denial of this right upon the woman's capacity to educate properly her children) "reactionary barbarians." He called for housework to be "lightened and simplified by the laundry, the bakery, the restaurant, and the vacuum cleaner," for, he said, "education of children in the home calls for women's intelligence, study, and leisure."³⁰

In his explanation of his belief in the importance of early childhood experiences on the developing child, one hears overtones of Froebelian thought with a dash of Rousseau. He says,

There is much in the theory that the infant child is a higher vegetable, to be fed, aired, cleaned and let alone. At the same time the little miraculous, marvelously unfolding mind is there and the home training that does not begin at least as late as the cradle, is losing precious time... many are being regarded as negligible playthings whose "education" will begin at five or six... already too late to learn... the value of tears and laughter, ...cleanliness, patience and sacrifice; self-assertion and love--all these are cradle lessons. If they are untaught, how hard, how nearly impossible the task of the public school. How easily a teacher could paint a home after following a child one day in the kindergarten.³¹

Fathers who strike children are called "blockheads" by DuBois. He says that a duel of wills between a child and an adult will impart information to both sides, but that commands for instant obedience only result in crushing the spirit of the child.³²

Burghardt, DuBois' son, died of diphtheria shortly after his second birthday while DuBois was teaching at Atlanta

University and the family living in an apartment in a dormitory. DuBois' great grief is evident in his essay "The Passing of the First Born," in *The Souls of Black Folk: Essays and Sketches*³³

For his daughter, Nina Yolande, he was often an absentee father, living away from her and her mother wherever his work took him. David L. Lewis, author of the Pulitzer Prize winning DuBois biography, indicates that Yolande was perhaps quite negatively affected by the separations, living with her mother in Atlanta or Massachusetts while her father was elsewhere. At the age of 13, she was sent to England to a new experimental public (private) school, the first in England to be coeducational. DuBois expressed a desire to her headmaster that she "be trained for efficient work and not just for breeding."³⁴ He wrote to her weekly with letters Lewis describes as "editorials."

In assessing his performance as husband and father, DuBois claimed he made his own bed, prepared his own breakfast, and left bathrooms cleaner than when he entered.³⁵ He said,

My wife and children were incidents of my main life work. I was not neglectful of my family; I furnished a good home. I educated the child and planned vacations and recreation. But my main work was out in the world and not at home.³⁶

As editor of *The Crisis: A Record of the Darker Races*, DuBois had a forum for both theorizing and taking action regarding his view of children and their proper upbringing and education. Although there was extensive and frequent friction between DuBois and the Executive Council of the NAACP, the facts that income from *The Crisis* made it self-supporting and that it was the work and writing of DuBois as editor that made the journal a success provided DuBois with a more or less free hand in the shaping of the editorial stance of the journal. At the time at which the philosophies of the organization and DuBois came into such conflict that it was impossible to reconcile them, DuBois resigned from the editorship of the journal. Thus one can be confident that the ideas expressed in the journal while he was editor are those of DuBois.³⁷

The cover of the first edition of *The Crisis* in November 1910, featured the somewhat impressionistic drawing of a black child, of which gender it is hard to tell. Each year, one *Crisis* issue was devoted to children. Lewis describes these issues as "immensely popular."³⁸ Pages of pictures of Afro-American children from all over the nation, dressed in their best, and provided by their parents, were found in these issues. There were stories for children and articles about children, and articles devoted to their welfare. Perhaps encouraged by the success of the *Crisis* children's issues, DuBois decided to begin publication of a journal especially for children of color. The result was *The Brownies' Book*.

Augustus Granville Dill, business manager of *The Crisis*, and DuBois formed a publishing company which published not only *The Brownies' Book*, a magazine for children 6 to 16, but also children's books. They and Jessie Redmon Fauset, who had become literary editor of *The Crisis* in 1919, were the team responsible for the children's magazine. Dill, a Harvard graduate and former student of DuBois, worked congenially with DuBois for many years. Fauset, a Phi Beta Kappa Cornell graduate who had done graduate work at the Sorbonne, was one of the few women whose picture and biography appeared in *The Crisis* department called "Men of the Month." Exceedingly beautiful, she had begun writing for *The Crisis* in 1912. In addition to her "What to Read" department, she had contributed many articles, stories, and poems to the journal. Lewis described her as "the epitome of what shallow folk regarded as the highest Talented Tenth virtues--cosmopolitan, comely, and café au lait... DuBois' protégé, then collaborator, and soon lover."³⁹

In the October 1919 issue of *The Crisis*, that year's children's issue, DuBois reported receiving a letter from a child expressing both her desire to learn about her own race and her hatred of white people. This letter caused him to realize that the children's issues of *The Crisis* contained such horrors as reports on lynchings and riots. He resolved to publish "not one children's issue, but twelve." He expressed the goal of the forthcoming publication to be:

...to teach Universal Love and Brotherhood for all little folk--black and brown and yellow and white. Of course, pictures, puzzles, stories, letters from little ones, clubs, games and oh--everything! Deftly intertwined with this mission of entertainment will go the endeavor: (a) To make colored children realize that being 'colored' is a normal, beautiful thing. (b) To make them familiar with the history and achievements of the Negro race. (c) To make them know that other colored children have grown into beautiful, useful and famous persons. (d) To teach them delicately a code of honor and action in their relations with white children. (e) To turn their little hurts and resentments into emulation, ambition and love of their own homes and companions. (f) To point out the best amusements and joys and worthwhile things of life. (g) To inspire them to prepare for definite occupations and duties with a broad spirit of sacrifice.⁴⁰

Organized much like *The Crisis*, the magazine had a number of regular departments. DuBois wrote a feature called "As the Crow Flies" which was a current events department in which he stressed the beauty of being black and apprized his readers of events occurring throughout the world, especially in socialist countries and areas where considerable numbers of people of African descent lived. He did not completely protect his Brownies from the "horrors" which had

been discussed in the children's issues of *The Crisis*. The Tulsa Oklahoma race riot,⁴¹ the activities of the Ku Klux Klan,⁴² and lynchings⁴³ were discussed by the Crow. This feature was so successful that it was incorporated into *The Crisis* when publication of *The Brownies' Book* ceased.

Jessie Fauset wrote an advice column called "The Judge." Another feature, "The Jury," consisted of letters from readers. "The Grownups Corner" was for parents, and "Little People of the Month" mirrored *The Crisis* feature, "Men of the Month," minus the gender bias. Photographs and accomplishments of the "True Brownies" appeared here. Guest written articles presenting biographies of important historical and contemporary people of color were common.

Afro-American authors and illustrators contributed most of the material. A sprinkling of non-African descent authors, Robert Louis Stevenson for example, also appeared. James Weldon Johnson and Arna Bontemps contributed. Langston Hughes, when still a high school student, was first published in *The Brownies' Book*.⁴⁴ Advertising was limited to books and educational institutions and materials.

Information and advice given by the Crow mirrored that which DuBois gave his adult readers. In addition to prescribing hard work and much study, he said the United States should leave Mexico alone,⁴⁵ spoke favorably of independence movements in India,⁴⁶ Egypt,⁴⁷ and Haiti,⁴⁸ of women's suffrage,⁴⁹ and of the bravery of Eugene V. Debs.⁵⁰ He opposed Sunday "blue laws."⁵¹ He supported Sinn Fein⁵² and Soviet Russia and its government.⁵³

When the children's magazine was launched, the circulation of the parent journal, *The Crisis*, was more than 100,000,⁵⁴ it was financially solvent, and the children's issues were the most popular. The new publication was printed on high quality paper, was 32 pages in length, and included quality art work and photography, and the writing compared favorably with that of the popular publication for white children, *St. Nicholas*. It is not surprising that its publishers had great hopes for its success and survival. However, study of the marketing of it through *The Crisis* for the two years of *The Brownies' Book's* existence shows how it failed to develop the circulation necessary to survive.

In January and February of 1920, full page ads appeared which included the tables of contents of the months' issues. At the bottom of the ad was a notice that agents were wanted and the statement, "How we wish we could send *free* sample copies! But we can't."⁵⁵ In the March issue a small print, five line, one column ad offered either *The Crisis* or *The Brownies' Book* for \$1.50 a year, or both for \$2.50.⁵⁶ There was no ad for April through June. In July a full page ad consisting primarily of testimonial letters from parents, this time inside the front cover, appeared.⁵⁷ There was no ad in August, but a small one appeared in September. A full column ad in October contained testimonial letters from a father, a mother, a teacher, and a child.⁵⁸ A new marketing technique appeared with the November issue. Anyone sending in five subscriptions would receive a free one.⁵⁹ This quarter page ad was increased to half page size in December and, for the first time, sample copies were offered to those requesting them.⁶⁰ Similar quarter page ads appeared in January and February.⁶¹

The publishers hired Thomas J. Calloway, who had earlier conducted a circulation campaign for *The Crisis*, to conduct one for *The Brownies' Book*, and this fact was announced in the March ad.⁶² Inside the front cover of *The Crisis* for April, a full page ad announced Championship Medals, 50 gold and 50 silver, and a four year, \$50 scholarship as prizes for those who sold the most subscriptions to *The Brownies' Book*. "The contest is open to any man, woman, boy, or girl," and Mr. Calloway "desires to encourage the youth in industry and zeal," the ad proclaimed.⁶³ The same ad appeared in May.⁶⁴ Beginning in June, two quarter page ads, one emphasizing the securing of students to sell subscriptions and single copies, and the other describing the magazine, began to appear.⁶⁵ In August, the last ad appeared, the four-line combined offer of either *The Crisis* or *The Brownies' Book* for \$1.50 or both for \$2.50.⁶⁶ The circulation of the magazine at this time was 4,000, but no more ads were placed in *The Crisis*.⁶⁷ The decision to cease publication with the December 1921 issue must have been made. Twelve thousand subscribers was considered the minimum to keep the magazine in print.⁶⁸

In announcing the demise of the magazine, DuBois wrote,

The fault has not been with our readers. We have had an unusually enthusiastic set of subscribers. But the magazine was begun just at the time of the industrial depression following the war, and the fault of our suspension therefore is rather in the times which are so out of joint, than in our constituency.⁶⁹

In 1940 in *Dust of Dawn*, DuBois wrote,

I made one effort toward which I look back with infinite satisfaction, an attempt in the *Brownies' Book* to furnish a little magazine for Negro children in which my efforts were ably seconded by August Dill and Jessie Fauset.⁷⁰ This sentence was repeated in his second autobiography, published after he passed the age of 90.⁷¹

At his ninetieth birthday party, held at the Roosevelt Hotel in New York City, and attended by 2,000 people, DuBois chose to direct his remarks to his great-grandson, who, although not quite two months old, was present at the festivities. Explaining the value of parents to children, he said,

You will soon begin to wonder just what parents are for besides interfering with your natural wishes...parents are inflicted upon you in order to show what kind of person you are, what sort of world you live in and what the persons who dwell here need for their happiness and well-being...The return from your work must be the satisfaction which that work

brings you and the world's need of that work...doing what must be done, that is eternal...⁷²

Perhaps surprisingly to those who associate him with the support of rigorous, intellectual education for the talented tenth, DuBois, at the end of his life, was critical of those who saw the Cold War crisis as a result of the failure of American public education. He wrote,

God help our fools--the fools who rule us and are today running wild in order to shoot a football into the sky where Sputnik rolls in peace around the earth. And they know why we fail, these military masters of men: we haven't taught our children mathematics and physics. No, it is because we have not taught our children to read and write or to behave like human beings and not like hoodlums.⁷³

Thus throughout his long and productive life, DuBois held the belief that environment and education could develop industrious and ethical human beings, but he did not see the American social system providing such an environment or the educational opportunities necessary for this perfecting of the human race.

NOTES

27. W.E.B. DuBois, *The Complete Published Works of W.E.B. DuBois*. Edited by Herbert Aptheker (Millwood, New York: Kraus-Thompson, 1973-1985).

28. DuBois, *The Autobiography of W.E.B. DuBois: A Soliloquy on Viewing My Life from the Last Decade of Its First Century* (New York: International Publishers Co., 1968), p. 252.

29. DuBois, "Opinion," *The Crisis, A Record of the Darker Races*, 24 (October 1922):247-249.

30. Ibid., p. 250.

31. Ibid.

32. Ibid.

33. DuBois, *The Souls of Black Folk: Essays and Sketches* (Millwood, New York: Kraus-Thompson, 1973, reprint of 1953 ed., org. pub. by A.C. McClurg & Co., Chicago), pp. 209-213.

34. DuBois to J.H. Badley, Sept. 25, 1914, DuBois Papers, University of Mass., quoted in David L. Lewis, *W.E.B. DuBois Biography of a Race 1868-1919* (New York: Henry Holt and Co., 1993), p. 452.

35. DuBois, *The Autobiography*, p. 281.

36. Ibid., p. 282.

37. See Lewis for details of the relationship between DuBois and officers of the NAACP.

38. Lewis, p. 491.

39. Ibid., p. 464.

40. DuBois, "Opinion," *The Crisis* 18 (October 1919): 285-286.

41. DuBois, *The Brownies' Book* 2(June 1921): 206-207.

42. DuBois, *The Brownies' Book* 2(February 1921): 52-53.

43. Ibid.
44. E. Wendy Saul, "The Brownies' Book." In *Children's Periodicals of The United States*, edited by R. Gordon Kelly, (Westport, CN: Greenwood Press, 1984), 63.
45. DuBois, *The Brownies' Book* 1(January 1920): 23-25, (April 1920): 118-119; (June 1920): 183-184.
46. DuBois, *The Brownies' Book* 1(February 1920): 63-64; 2(December 1921): 345-346.
47. DuBois, *The Brownies' Book* 1(February 1920): 63-64, (October 1920): 318, 320; 2(November 1921): 322-323; (December 1921): 345-346.
48. DuBois, *The Brownies' Book* 1(March 1920): 76-77; (December 1920): 378-379.
49. DuBois, *The Brownies' Book* 1(March 1929): 76-77.
24. DuBois, *The Brownies' Book* 1(September 1920): 272-274; (December 1920): 378-379.
51. DuBois, *The Brownies' Book* 2(January 1921): 16-17.
52. DuBois, *The Brownies' Book* 1(June 1920): 183-184.
53. DuBois, *The Brownies' Book* 1(May 1920): 159-160; (August 1920): 234-235.
54. DuBois, "Editing *The Crisis*." In *Black Titan, W.E.B. DuBois, An Anthology by the Editors of Freedomways*, edited by John Henrik Clarke, Esther Jackson, Ernest Kaiser, and J.H. O'Dell, (Boston: Beacon Press, 1970), 270.
55. DuBois, *Crisis* 20(January 1920): 152; (February 1920): 281.
56. DuBois, *Crisis* 20(March 1920): 291.
57. DuBois, *Crisis* 20(July 1920): n.p.
58. DuBois, *Crisis* 20(October 1920): 292
59. DuBois, *Crisis* 21(November 1920): 4.
60. DuBois, *Crisis* 21(December 1920): 83.
61. DuBois, *Crisis* 21(January 1921): 132; (February 1921): 179.
62. DuBois, *Crisis* 21(March 1921): 228.
63. DuBois, *Crisis* 21(April 1921): n.p.
64. DuBois, *Crisis* 21(May 1921):n.p.
65. DuBois, *Crisis* 21(June 1921): n.p.; (July 1921): n.p.
66. DuBois, *Crisis* 21(August 1921): 183.

67. Courtney Vaughn-Robinson and Brenda Hill, "*The Brownies' Book* and *Ebony Jr.!*: Literature as a Mirror of the Afro-American Experience," *The Journal of Negro Education* 58(Fall 1989): 496.

68. DuBois, *The Brownies' Book* 2(December 1921): n.p.

69. *Ibid.*, p. 354.

70. DuBois, *Dusk of Dawn, An Essay Toward An Autobiography of a Race Concept* (New York: Schocken Books, 1968), 271-272.

71. DuBois, *The Autobiography*, p. 270.

72. *Ibid.*, p. 398.

73. *Ibid.*, p. 415.

JOHN DEWEY AND RACE

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Even before his death in 1952, John Dewey had become an icon in American education and philosophy: his liberalism and activism in many ways held up as a model of what a philosopher and intellectual social reformist should be. Were Dewey alive today I believe that he would be pleased with much of the adulation accorded his work but disappointed with liberalism and its apparent lack of courage to speak out against racism, sexism, injustice and oppression. This, I believe, he would see as a fundamental violation of his vision of an expanding all-inclusive democracy and a decreasing lack of commitment to his democratic educational project. A case in point is the University of Chicago Laboratory School which Dewey founded back in 1896 and which I visited several times while my daughter was a student there in the 1980's. I found it questionable just how much of Dewey's philosophy and experimental attitude still guides existing policies and practices. And one reason my daughter did not continue at the Lab School was that we felt that her social and cultural needs were not being met. 1

Another incident that Dewey would certainly see as a negative harbinger of things to come was the recent announcement by the University of Chicago that it plans to close its department of education. In a recent article entitled 'Chicago Weighs Closing Dewey's Department,' The Chronicle of Higher Education reported that the dean of the social-sciences division at the University of Chicago made a recommendation last month (July 1996) that the department of education, which Dewey founded, be closed down. The article goes on to quote graduate student Kendra P. Sisserson as saying that 'By proposing this, the university is telling us that education is not important. Dewey, I believe, would echo these sentiments (The Chronicle, p. All, 1996).

A third occurrence that I believe would have caught Dewey's all-seeing eye as evidence of the erosion of liberalism and a movement away from his vision was the recently held Republican and Democratic conventions -- neither of which addressed the issues of poverty and race head-on. Anticipating such an omission during the Democratic convention, former Senator Bill Bradley of New York held what he called an "unconvention" on race. Bradley's stated reason for calling the 'unconventional was he felt that race is a critical issue facing this country today, and he was sure that it would not be addressed in a forthright manner at the Democratic convention. 2

Nevertheless, in spite of these recent occurrences, it would be hard to overestimate the influence John Dewey has had on contemporary American society and the continuing importance of his thought and ideas to the development of social consciousness and liberal activism. He was a leading pragmatist whose instrumentalist philosophy played a unique role in the development of a distinctly American philosophy, and his constant fight for social justice for the disfranchised and oppressed became well known throughout the world.

Ideas and actions for Dewey became tools to be used and experimented with for ameliorating oppressive conditions and implementing change (even radical change) to create equality in society. His goal was nothing less than freedom for all individuals in society, which meant using social institutions to create conditions in which individuals would have the freedom to develop themselves to their highest potential. Society and all of its institutions should be organized, he felt, to function in such a way which facilitates and does not hinder such development. Intelligence or rational thought should be used to accomplish this, for if violence or other undemocratic means are used to bring about change, only undemocratic ends would result, Dewey said. For Dewey, the ultimate tools for accomplishing the project of the free society would be human intelligence and unfettered democracy. Dewey says that:

Democracy is a way of personal life controlled not merely by faith in human nature in general but by faith in the capacity of human beings for intelligent judgment and action if proper conditions are furnished ... intolerance, abuse, calling of names because of differences of opinion about religion or politics or business, as well as because of differences of races color, wealth, or degree of culture, are treason to the democratic way of life (Dewey, 1940, pp. 224-225).

To understand John Dewey's attitudes toward race as well as some of its problematic aspects, it is first necessary, I believe, to understand Dewey's pragmatism and liberalism and their cultural limitations. These philosophies come to play a dual role in Dewey's life. On the one hand his liberalism gave him a vision of what a truly democratic society should be while, at the same time, his pragmatism released within him fierce moral and ethical energies which drove him to try and change society. On the other hand these same philosophies blinded him from any self-critical analysis of the straight-jacket his Anglo-Saxon culture had put him in and prevented him from going beyond the cultural limitations of his own

social conditioning.

Pragmatism for Dewey grows out of the individual's intimate connection with his/her environment. Reflecting William James' influence Dewey came to believe that Mind . . . is not something apart from nature, viewing it from the outside but is the objective, conscious process by which the organism and its environment become integrated . . . that organism and environment mutually determine each other, and that thinking is simply a function of the interaction between the two, like breathing and walking (Dykhuizen, 1973, p. 68).

Ryan observes that Dewey called his mature philosophy experimentalism -- a name he preferred over 'pragmatism' and 'instrumentalism. (Ryan, 1995, p. 20). What he meant was that the truth, or more broadly the value, of any belief or statement about the world is to be measured in experience (Ryan, 1995, p. 20). Therefore, for Dewey, it was not enough to just believe in Democracy or social justice, one had to act in order to test out in experience whether these ideas could be made to work in practice.

Insofar as Dewey's liberalism was concerned, he drew a distinction between what he referred to as the laissez-faire liberalism of Adam Smith which meant "hands off on the part of government and the maximum of free activity on the part producer and trader in the advancement of his own interests," and humanitarian liberalism which could trace its history all the back to Rousseau whom Dewey felt was the real author of the 'doctrine of the forgotten man and the forgotten masses' (Dewey, p. 126, 1946).

Dewey felt that laissez-faire liberalism was too unhistoric and too absolutist in its approach to solving problems. It assumed that historical and developmental processes were subject to some law or formula outside temporal processes' (Dewey, 1946, p. 137). Dewey further argued that humane or humanitarian liberalism must focus on creating a truly democratic society. Under threat from laissez-faire liberalism, humane liberalism, in order to save itself, "must cease to deal with symptoms and go to the causes of which inequalities and oppressions are but symptoms . . . instead of using social power to ameliorate the evil consequences of the existing system, it shall use social power to change the system" (Dewey, 1946, p. 132).

Because Dewey felt that only Democratic means should be used to change the system, he came under attack from those who felt that this was a middle class and somewhat elitist method to bring about change. Further they thought that it was a contradiction for Dewey to have supported the war efforts abroad (World Wars I and II) while opposing pacifism, and then not support the use of force to eliminate injustice at home (Ryan, 1995, p. 194).

One could only wonder what Dewey would have thought of Martin Luther King and his passive resistance movement which involved active civil disobedience or the Weather Underground and Black Panther movements of the 1960's. Would Dewey have eventually drawn a distinction between force and violence?

Insofar as the current movements for multiculturalism and Afrocentrism go, Dewey would most certainly have been a strong supporter of the former. In fact Dewey was an early opponent of the Melting Pot concept. According to Alan Ryan, Dewey felt that 'To maintain that all the Constituent elements, geographical, racial and cultural of the United States should be put in the same pot and turned into a uniform and unchanging product is distasteful' (Ryan, 1995, p.193).

I think that Dewey would also probably have been sympathetic to the Afrocentric movement. George Dykhuizen says that Dewey opposed Americanization movements that attempted to reduce 'all immigrant peoples to a homogenous group patterned after the country's Anglo-Saxon settlers (Dykhuizen, 1973, p.157). He felt that 'the problem is not to reduce them to an anonymous and drilled homogeneity, but to see to it that all get from one another the best that each strain has to offer from its own tradition and culture' (Ratner, 1970, p. 467).

Yet in spite of Dewey's advocacy of equality and his monumental efforts to bring it about, it appears that he still was not able to fully transcend the culture of his upbringing. A modified version of Reinhold Niebuhr's question for Dewey would be whether it is possible to transcend race and racism in a culture that is infected with both. For example, I have often wondered about Dewey's ambivalent relationship with the black community. Black teachers, for example, generally admired Dewey and often tried to implement his educational philosophy in their classroom practices.³ It is also true that Dewey attended the founding meeting that led to the formation of the N.A.A.C.P. where he gave brief remarks.⁴ And yet in reading Dewey's writings one gets the impression that Dewey was silent on Africa and African colonialism and did not aggressively address the issue of racial injustice in America. In an article entitled "Racial Prejudice and Friction," published in the 1922, Dewey gives perhaps his most extensive discussion of race and race prejudice. Arguing that race prejudice has deep psychological influences, Dewey goes on the label it a 'widespread social disease' (Dewey, 1922, p.2). Yet in the same article he uses derogatory concepts such as 'savage tribes and 'primitive social life' revealing 'human nature in a simple form' when referring to earlier forms of human communities (Dewey, 1922, p. 4).

Certainly Dewey was no racist. Yet it is also clear that he does not understand that concepts such as "savage," "primitive," and "simple," when used to refer to other Societies reveals more about how he was socialized to view the

world than some innate characteristic of the people referred to. He does not understand that these are typical concepts applied by Europeans to describe non-European cultures and societies. Therefore, what Marimba Ani (1995) calls *utamawazo* (the cultural structuring of thought) and what Burger and Luckman (1966) refer to as 'The Social Construction of Reality' apparently truncated Dewey's view of race even as he tried to give an objective discussion of its origin and function. If Dewey had been a bit more self-critical and had engaged in more self-analysis, I believe that he would have eventually moved beyond or at least confronted his social conditioning in this area.

It must be remembered, however that Dewey in the earlier part of his career was strongly influenced by Hegel, and it is Hegel, who in his book *Lectures on The Philosophy of World History*, (first published in 1837) repeatedly denigrates the culture and Id character of African peoples -- at one point referring to them as Sian example of animal man in all his savagery and lawlessness . . . ' (p.177) He ends his famous section on Africa by saying 'The earliest reports on this continent

tell us [that] it has no history in the true sense of the word. We shall leave Africa at this point, and it need not be mentioned again' (Hegel, as cited in Cowling, et al, 1975, p. 190). 5

In the final analysis there are infinitely more positive things to say about Dewey than negative. Though limited somewhat by his social conditioning, I believe that Dewey should still be seen as a model for what humans can achieve insofar maximizing their potential for intellectual, social and spiritual growth. In spite of his silence on Africa (which we must not excuse him of), Dewey was outspoken about oppression in Asia -- especially in

China and Japan. By visiting Japan and living for two years in China, it is admirable that Dewey was able to come to view these cultures through non-western eyes. His stay in China, he wrote, was the "most interesting and intellectually the most profitable thing I've ever done. It has been a worthwhile experience . . . not so much for things specifically learned as for the entirely new perspective and horizon in general. Nothing Western looks quite the same any more" Dewey said (Dykhuisen, 1973, p. 205).

Dewey died a quiet and peaceful death in New York on June 1ST 1952. His life had spanned 93 years. Born in 1859, four years before the end of Slavery he died two years before the 1954 Supreme Court *Brown* decision ending legal segregation in America. The fact that two slave Christian anthems *Swing Low, Sweet Chariot* and *The Balm of Gilead* were-sung at his funeral for me seemed to symbolize his life struggle for justice and equality for all human beings and his identity with the poor and oppressed.

NOTES

1. My daughter attended the University of Chicago Lab School from 1982 to 1990. During that period of time I had the opportunity to visit her classroom; ~_talk with her teachers, and interact with some of the administrators of the school. While she attended the Lab school, very few other minorities were enrolled and almost nothing was being taught about African American culture and history.
2. Bill Bradley's 'unconvention' was held in Chicago at the Field Museum on August 27, 1996. It included such invited speakers as Toni Morrison, Cornel West and Charles Johnson (who had been invited but did not show). The regular Democratic convention was also held in Chicago from August 26th through August 29th.
3. Edmund L. Drago discusses Dewey's influence on black teachers in his book on Charleston's Avery Normal Institute, a school founded for blacks in 1868. He says, that "One of the reasons Dewey was so popular among the black teachers was that his philosophy was compatible with character- training. . .For these black teachers, such training was closely intertwined with their belief that the educated person should be service-oriented' (p.228)
4. For Dewey's remarks see the Proceedings of the National Negro Conference 1909, pp. 71-73.
5. Hegel reveals himself to be a blatant racist. This section of his book is filled with the stereotypes of Africa that were present during his day. Dewey most certainly was influenced by Hegel as well as by Kant, who also held racist views about Africans. (For information on Kant's views on race see Robert Paul Wolff, About Philosophy, 1976, pp. 429-430)

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THE PHILOSOPHY OF VOUCHERS

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Unless one has spent the last twenty years or so on a desert island or living at the bottom of a well, they have heard about vouchers. The idea is to give a certificate to the parents of a school age child who may then exchange it for a years education at any school, public, private, or parochial. The latter alternative has been the stumbling block. As such, a use would violate the child benefit theory of the Everson case by giving money to a church supported institution.

The great argument for vouchers, widely touted by the Chicago School of Economics is that they will create competition and thus improve schools. The logic of competition improving things must be taken with at least one large grain of salt. An awful amount of tawdry goods are made under the guise of competition, mainly to cut price. Consumers are often highly uninformed about what they buy listening only to manufacturers claims and therefore are very unhappy with the purchase. Competition, after all is wasteful. It does have advantages. It also has disadvantages.

One of the ugliest pictures of competition exists on the periphery of education. This is the matter of preschool age child care. Certainly no other child-based occupation has more competition nor variations in quality. Parents are at the mercy of the care providers stories, whether real or fictional. They sometimes have a choice whether they believe their child or the provider. Probably no industry is a bigger mess than child care. The range is from excellent to those accused of child molestation. Yet, the voucher system would reduce all education to this unhappy picture. Dotheboys Hall could make a comeback. It is hard to believe that this is what people would want and find superior to public schools.

Freedom

Besides competition, which seems to have severe limitations, the second major value upon which vouchers are defended is liberty. Freedom to choose would become a reality and not just a threatened one at present. There would be effective choice insofar as the financial support to do it would be available. Effective choice however, only exists on paper. Suppose a parent wished to send their child to a school which had room for 300 children but theirs was application 301. Evidently effective choice cannot be consistently utilized.

What can make the problem worse is the fact, that it seems evident, that the professional school, which wants to lay claim to quality will erect barriers to admission such as placement tests as many private schools do currently. This would mean that a child not selected for the quality school must attend one of less reputation, This fact will no longer be due to the drawing of lines for attendance areas, and the matter being beyond family control, but rather, it will be a reflection on the child as just not "having it." Nothing like telling a small child that they are second rate but that is what choice will do.

Freedom of choice is looked upon as a great relief from required attendance but it seems evident that required attendance will not go away for some. The basis for it alone will be changed.

For freedom of choice to really be a value that is accomplished it should also include freedom from choice. That is, for those who choose to take advantage of it, freedom from school. Unless this is true, people who do not desire much of an education are forced to undergo one of the police powers of the state. Forced attendance would seem to be one of the first of current practices to fail. The effect of an uneducated group on the American economy and society in general will hardly be beneficial. But it is freedom, and freedom for one, must mean freedom for all.

Equality

The value most trampled upon by the idea of voucher is equality. If indeed, all men are created equal and if indeed, all should have the opportunity to succeed, then vouchers lead to one of the poorest ways to achieve it. Geography will be the dominant force, not education.

We are all quite familiar with Jonathan Kozols' Savage Inequalities. It points out how a comparatively short distance between central cities and the suburbs can make a vast difference in educational opportunity. When one further notes rural areas it seems evident that place of residence has a great deal to do with education. Of course vouchers are supposed to correct this but they do not explain how a child is to get out of town to school and return on the same day. Nor do they explain the plight of the rural child who has perhaps one school within commuting distance. Regardless of the number and kind of vouchers issued, some situations, some of which are among the worst, cannot change. The voucher will be used as an excuse for inaction by school boards and state legislators for not improving all schools. Yet, this alone will not solve the educational problem. Unless all schools are raised to a defensible standard then some children are not going to be treated equitably. The voucher would maintain their situation. It is similar to telling a student in rural South Dakota that they are attending Princeton but giving no funds for transportation or room and board in New Jersey. Vouchers are

indeed a hollow promise. In fact the entire anti-public school movement is full of hollow promises.

We do know that when parents are actively involved in a child's education then that child does better in school. It would seem to be the secret ingredient of parochial schools where the children do better on the average than public. But public schools with high parental involvement can measure up as well.

What is probably the strangest part of the voucher discussion is that back in the 80s, *A Nation at Risk* claimed that schools were so poor they seem to have been planted by an enemy. Yet destroying the public school system would be such a blow. It has, after all, been the strength of the country. Surely it has flaws but does it not make more sense to correct a few flaws than to punish the system. It seems a classic example of trying to "throw out the baby with the bathwater."

Elitism

The whole matter of school vouchers and even school choice is elitism. If some few schools are much better than others then they have formed an elite class. If my child is exceptional, he or she should attend such an elite school. I think my child is exceptionally bright because he or she is my child. Therefore, he or she should have the opportunity to attend the better school.

Under such a scenario no argument is heard about other children or raising the quality of all schools. If there is better, we want it and "the devil take the hindmost."

It could be said that being supporters of vouchers is a sign of selfishness. An individual who is not willing to share is selfish. A voucher for special treatment is not being willing to share. Rather it establishes an elite cohort of children and places the rest in limbo. It has already been predicted that vouchers will leave the public schools a haven for the poor and special education pupils.

The real weakness of the philosophy behind vouchers can readily be seen by the fact that the arguments for it are so easily parodied. The following example should suffice.

It's Time for Vouchers

In recent years a good deal of publicity has been given to and discussion has taken place over the idea of school vouchers. Under such a system, a certificate standing for a certain amount of money would be given to parents for each school age child in their family. The parents may then exchange the vouchers for a years education for a child at the school of their choice.

No longer will there be required attendance zones, an emphasis on public schools or the overpowering public school bureaucracy with its attendant teacher unions and strikes. Calm will cover education in the United States and the government monopoly will be ended. The voucher would be usable at any presently public, private or religiously sponsored school, which would retain its current private or religious status. Doing anything else would help preserve the outdated system of public schools. If courts do not agree, then the laws and even the constitution must be changed. It is a small price to pay for vouchers.

Not only would this voucher system reorganize education for the better, it would help the welfare problem. An unmarried mother who wants her child better educated in another part of town would need to provide transportation for that child. To provide such transportation, a car will be necessary. But one cannot afford a car on welfare. This means that the mother will have to find a job to make the car payments. Welfare rolls will therefore be cut and the voucher system will help in this area as well.

The voucher will probably be worth less than the present state expenditures per pupil in the current public schools. This has been the proposal of most plans. It represents good news in several ways. First, it means that ballooned school taxes will be cut. Second, it can be a lower amount as no longer will the huge public school bureaucracies be being supported and third, it may produce a real difference in your child's education.

For the only ways to cut classroom instructional expenditures is to either enlarge the class, cut the teachers salary or both. These alternatives are actually good for your child's education. If class size is increased, your child will mix with many other people, thus learning added social skills. If the teacher's salary is cut there is a greater chance that your child will have a really dedicated teacher instead of one just interested in income. If the teacher takes a second job out of greed the child will benefit by having less homework that must be graded as the teacher will not have the time. This means that the child will have more time for family activities and you will not be expected to help educate him or her as much. In addition, fewer grades mean less chance of embarrassment and your child will be better adjusted and feel better.

One of the more ridiculous arguments raised against the voucher system is the fact that in rural areas there are no other educational institutions beside the local public school. Because of distance and lack of private schools, pupils will really have no choice of location where they are schooled. This is not necessarily true. Parents with vouchers will have more to say about the school than mere taxpayers. Then, too, ideally, if the district is predominantly of one or but a few

religious denominations all of which are, say, fundamentalist, they may well join together, buy the school and turn it into a Christian one. If not, merely private will do and then they could, as their suburban counterparts, raise standards so that they can keep out most minorities and those funny looking special education students.

Under a program of vouchers, the school will shortly reach the same bright privatized picture of the current nursery schools and day care centers. There has, of course, been one fly in the ointment. This is the fact that a few day care operations have abused or harassed children. But this too can be of benefit to your child. Were it to happen to them, they would have the opportunity of learning about law from indictment to deposition to verdict. This will provide them with a legal background that can lead to the practice of law, being a legal aide or legal secretary. We know how well paid these jobs are and your child may be a basic education in them free! How could they get a better deal?

The question is sometimes asked as to what happens if the private school tuition is higher than the value of the voucher. The answer is simple. We form a partnership with the children to raise the money.

Who can forget the bright noisy urchins who would flock after tourists in pre-Castro Cuba selling lottery tickets. Although dirty and grimy they were so cute that ones heart and spare funds went out to them. We can now have the same attraction in American cities. Tourists especially foreign ones will be pleased. All we need is for every state to institute a lottery as the majority already have and then allow children to sell the tickets. The tuition charge can be made up and local color added with one easy move.

Therefore it seems evident that the voucher system is quite superior to that of the current government control of education. It is time for a change and that change can only be for the better.

Actually the situation would be far worse for most children and the nation as a whole.

BORDER CROSSING AND EXISTENTIAL PEDAGOGY

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Critical theory begins with the assumption that all the institutions of the society are mobilized to perpetuate the hold of the ruling class on the society. Critical pedagogy strives to engage the forces of dominance reproduction in the schools by analyzing the operation of the social activities that carry out the hegemonic transfer of power from one generation to the next. Counter-hegemonic education views lives of students and their cultures as the focus of the struggle for change of the educational process. The ultimate objective of counter-hegemonic education is the breaking down of the external limitations placed on students through the day-to-day operation of the educational institution.

Hegemony takes many forms. In some ways, all the institutions of the society have ideological content that is transmitted by the very nature of their role in the social system. It has been suggested that structural and ideological constraints under which teachers labor as well as the hold that the prevailing conservatism has in shaping the curriculum and vision of most schools has limited the effectiveness of the schools in providing the means for exploring what Maxine Greene calls the "multiple realities of human experience."¹

The role of popular culture in this society, for example, perpetuates many of the social stereotypes that limit the world view of the young and old alike. Especially vulnerable are underclass youth whose visions of themselves and their society are significantly influenced by popular-culture media and who are not often able to question or understand the impact of hegemonic media on their life experiences.

The relationship of popular culture to American society is a complex one. While it is clear that popular culture is not always a totally negative influence, it is also obvious that popular culture is a powerful, if an inefficient and unsystematic tool for the socialization of the masses of consumers who support it. Popular culture has become an economic and social battle ground where huge cultural businesses compete for an audience to consume their messages. That audience is predominantly the youth of the society. Children and young adults with more leisure time and disposable income make up the largest group of target consumers for the popular culture industry. Popular culture, then, becomes a shared commodity, practically the only shared commodity, for our youth.

Popular culture has become a device of the hegemonic control of the society through the transmission and reproduction of class and ethnic stereotypes. Far from being a means for liberation, popular culture is mass produced, youth targeted media of all types which panders to the very basest drives and behaviors of the society in the search for corporate profits. The business of popular culture is discerning what is being developed in the streets then creating new culture personalities through the exploitation of the talent, drive, and creativity of what are essentially folk artists. The product of this artistic and economic relationship is then fed back into the culture leading to a controlled process of cultural change and evolution which circumscribes the scope of cultural behavior within closely defined limits constantly in the control of the media managers whose bottom line is their bottom line.

Educators understand that in order to reach young people, and we must reach them to teach them effectively, their experiences must be examined as a means of developing a critical consciousness, cultural borders have to be crossed. Henry Giroux and Roger Simon have said that, "Popular culture and pedagogy represent important terrains of cultural struggle which offer both subversive discourses and important theoretical elements through which it becomes possible to rethink schooling as a viable and important form of cultural politics."²

Giroux and Simon have also suggested that the relationship between popular culture and pedagogy is really not so remote as we might think. While popular culture is organized around pleasure and fun seeking behaviors, and pedagogy is defined largely in instrumental terms, both exist as secondary discourses. Pedagogy as the measurable, accountable methodology used to transmit course content, the technical and instrumental aspects of the educational process. Similarly, popular culture, as in "whatever remains after high culture is subtracted from the totality of cultural practices...the trivial and insignificant...a form of popular taste deemed unworthy."³ But, "Pedagogy is an act of cultural production...a theoretical discourse for understanding how power and knowledge mutually inform each other in the production, reception, and transformation of social identities, forms of ethical address and desired versions of a future human community."⁴ And, popular culture, as a shared cultural artifact of youth represents an effective means to intervene in their lives.

Border crossing is a term used by critical pedagogues to describe the actions of placing oneself into another person's culture. For Henry Giroux, the term border "...signals a recognition of those epistemological, political, cultural, and social margins that structure the language of history, power, and difference."⁵ Border crossing, therefore, represents the efforts

by teachers to place themselves in a position to affect the world view of young people from within their own youth culture, popular culture. Cultural studies has become the most often mentioned form for this kind of activity.

The border-crossing environment is, necessarily, culture, especially popular culture. But popular culture is so commodified, consumer oriented, and profit driven that crossing this border requires an honest analysis of the role of the culture business in the control and creation of culture in the society. Giroux says,

The category of border also prefigures cultural criticism and pedagogical processes as a form of border crossing. That is, it signals forms of transgression in which existing borders forged in domination can be challenged and redefined. Second, it also speaks to the need to create pedagogical conditions in which students become border crossers in order to understand otherness in its own terms, and to further create borderlands in which diverse cultural resources allow for the fashioning of new identities within existing configurations of power.⁶

Teachers who serve as border crossers and transformative intellectuals must be educators with some class consciousness, with information that would be helpful to their students in analyzing their society, their cultures, and themselves. So I would like to suggest that, to be meaningful, border crossing must be, essentially, an existential behavior. Border crossing represents an effort on the part of one person to engage another in a dialogue that has the opportunity to markedly change both participants. Enabling young people to invent identities for themselves in an open world without viable patterns, models, guarantees and enabling teachers to meaningfully interact with and intervene in the emerging world with the resulting opportunity to change lives in the process.

Border pedagogy involves the development of a broad-based public philosophy that recognizes the variety of culture and difference based on a personal will to engage in dialogue outside of the circumstances of one's own socialization.

Again Giroux, "It presupposes not merely an acknowledgment of the shifting borders that both undermine and reterritorialize different configurations of culture, power and knowledge. It also links the notions of schooling and the broader category of education to a more substantive struggle for a radical democratic society. Border pedagogy points to the need for conditions that allow students to write, speak, and listen in a language in which meaning becomes multiaccental and dispersed and resists permanent closure, a language in which one speaks with rather than exclusively for others. Border pedagogy necessitates combining the modernist emphasis on the capacity of individuals to use critical reason to address the issue of public life with a postmodernist concern with how we might experience agency in a world constituted in differences unsupported by transcendent phenomena or metaphysical guarantees."⁷

Existentialism has become the perspective from which the sensitive and concerned modern man looks at his world. The existentialist attitude arose with the inexorable process of secularization which changed the traditional image of God, leaving man to confront, like in T. S. Eliot's metaphor, "a heap of broken images." The existentialist assertion of the precariousness of human life was not heard as long as the rewards of eternity were believed to be compensation for the suffering and anguish of temporal life.

But the existential attitude is, essentially undefinable. Indeed, most of those whom we call existentialists disavow the term. Martin Buber reasoned in *I and Thou* that the willful act of seeking to form the I-Thou relationship negated its possibility. Through that same reasoning we might reasonably suspect those who call themselves existentialists and willfully act to conform to some kind of existential model of behavior. Does the creation of a goal to be attained essentially negate the possibility of achieving a truly existential position?

Existential writers and philosophers seldom hold the same view of the human condition. One of the difficulties with existential thought has been that lack of, shall we say, discreteness. The wide range of individuals we place or sometimes force into the existential category makes it possible, if difficult, to find an area of thought that is both meaningful and useful. Existentialism is not a philosophy which defines nature and imposes structure upon it but the investigation of the myriad relationships of man with the environment, indeed, the universe. Thus, existential thought stands in opposition to any systematic philosophy.

The technological society has reduced and alienated man, subordinating individuals to the tools they use, subordinating human consciousness to efficiency and productivity, and subordinating individuals to social and productive organizations and institutions. Humanity becomes dehumanized, reduced to the status of an object, a manipulable It, categorized and defined according to function and utility. The end of such a society would be the achievement of a massive materialist utopia in which individuals are defined by their possessions and everything can be purchased.

What human beings "really" are, turns out to be the identity we defines for ourselves as we live. No external

categorization, naming, or definition can touch that crucial awareness; each person must relate himself or herself to the world around from a perspective that is within. He/she affects relationships with the world and with other men by means of various capacities, including reason and intuition and, sometimes, "absurd" faith. There are, of course, many people who refuse confrontation, who accede to mere existence as part of a mass or a "crowd." Comfortable, complacent, bland, they live automatically, and indifferently. They follow; they conform; they think in terms of stereotypes; they cannot either learn or become.⁸

Since people do not have accurately quantifiable natures which can be measured and categorized in order to accurately predict their behavior, when it is said that existence precedes essence, we are saying that people are continually changing, becoming something different, condemned to a freedom of choosing from complex alternatives. But existential freedom is related to the collective responsibility of all individuals for the society in which they live. The existential dilemma, then, is the balance between absolute individual freedom on the one hand, and the security of controlled society on the other.

In education we must confront that existential dilemma, we must, in Maxine Greene's words, "...connect the undertaking of education...to the making and remaking of a public space, a space of dialogue and possibility. All this has meant a continuing effort to attend to many voices, many languages, often ones submerged in cultures of silence or overwhelmed by official declamation, technical talk, media formulations of the so-called "true" and the so-called "real."⁹

The notion of knowledge given antecedently and independently of knowers is rejected. The knower and the known are co-present, each modifying and shaping the other. It is through and by means of education, many of us believe, that individuals can be provoked to reach beyond themselves in their intersubjective space. It is through and by means of education that they may become empowered to think about what they are doing, to become mindful, to share meanings, to conceptualize, to make varied sense of their lived worlds.¹⁰

It is ironic that individuals often do not reach out for fulfillment if they do not feel impeded somehow, and if they are not enabled to name the obstacles that stand in their way. At once, the very existence of obstacles depends on the desire to reach toward wider spaces for fulfillment, to expand options, to know alternatives. We need only read the samizdat literature of Soviet times, or the writings from the internment camps of the Second World War to realize how true this statement is.

John Dewey saw the relation between freedom and experienced resistance. The forms of resistance that, for him, required naming included limitations on free speech, mindlessness, mechanism, routine behaviors, the rule of "brute" habit--none of which would be noticed by those who were somnolent or who had no wish to move beyond. But in the name of "high technology," or "cultural literacy," schools are not in the business of examining the forms of resistance and social impediments to personal success and fulfillment. Maxine Greene observes:

...The dominant watch-words remain "effectiveness," "proficiency," "efficiency," and an ill-defined, one-dimensional "excellence."...teachers are asked to teach to the end of "economic competitiveness" for the nation. They are expected to process the young ... to perform acceptably on some level of an increasingly systematized world. Of course, exceptions are made for the privileged and talented, for whom multiple and diverse literacies are made available; but except in cases of hopeless neglect, the major focus is and will be on technical or "coping" skills. ...Little, if anything, is done to render problematic a reality that includes homelessness, hunger, pollution, crime, censorship, arms build-ups, and threats of war, even as it includes the amassing of fortunes, consumer goods of unprecedented appeal, world travel opportunities, and the flickering faces of the "rich and famous" on all sides.¹¹

Students are to be educated to make their own way as persons, if not producers, they are to be educated so that they may create themselves. The teacher must deal with all students as individuals with their own peculiar structures of cognitive capabilities... (and) be ready to take the risk of making decisions...the existential (teacher) refuses to conceive man as an abstraction, a category, an "essence."¹² ...This means that, if one looks existentially upon the act of teaching--taking choosing into account, and freedom, and being there--the strategies devised by the teachers, the tasks they identify as learning, or the materials they use, continue to be as consequential and "real" as the physical classroom itself.¹³

The problem with the highly cognitive focus in the classroom, then, has in part to do with what it excludes. Also, it has to do with whether or not reasoning is enough when it comes to acting in a resistant world, or opening fields of possibilities among which people may choose to choose.¹⁴

If the object of critical pedagogy is to change the social conditions of young people, border crossing is a necessary part of that enterprise. But border crossing, as an existential act, cannot change the society, it has the potential to change only those involved in the dialogue. Giroux observes, "What is largely unexamined by progressives is that the concept of public intellectual is not a privileged preserve of left intellectuals. To ignore that Pat Buchanan, Rush Limbaugh, Newt

Gingrich and others are public intellectuals who cannot be simply dismissed as racist or authoritarian is to relinquish the necessity to examine the material and cultural resources as well as pedagogical conditions at work in the creation of broad based conservative, public spheres, especially talk radio, television talk shows, and telecommunication revivalist conferences, etc."¹⁵ Borders can be crossed from the right as well as the left.

Class conscious critical pedagogues desire to change the conditions of the entire society. This goal limits their effectiveness as border crossers. Right wing border crossers also move in and out of diverse public spheres and in doing so reinforce the meaning of teaching and learning as political activities. If border crossers can be either liberal or conservative then border crossing becomes activity that has an end in sight which is not simply the benefit of the students. Border crossing becomes, then, not simply a didactic means for the instruction of the class or individuals in the class, but the means to reach a social end according to some preconceived systematic plan arising from a political consciousness.

When border crossing serves as a means to achieve an end, it becomes a political strategy, and no matter how noble (or ignoble), it ceases to be existential, ceases to exist just for the other. It becomes another form of manipulation to gain some preconceived goal that may or may not be congruent with the goal of the subject (or in Buber's terms, the It). In this respect, the implications of border crossing greatly resemble some kind of dictatorship of the proletariat -- an idea that has been tried and abandoned.

Can you be a border crosser, a critical pedagogue, and an existentialist?

From a Marxist perspective, only for means of analysis of course, critical pedagogues and border crossers miss the point. The investigation of cultures in hopes of changing the ways that young people perceive the world still has little influence on the way the society is run. The economic base of society and its class structure will remain unchanged. The impact of border pedagogy has to be expanded to include a more comprehensive view of the effects of the economic relations that exist in the society and how class, ethnicity, gender -- all manner of differences can be neutralized through the schools to make the society one of accessibility and possibility and provide students the "consciousness of possibility,"¹⁶ not simply of criticism, exposing ideological perspectives or identifying ways in which information controls us. To change the society it is necessary to change the economic base of the society from which all social behavior, all culture, all relationships, and all exploitation result.

Although Henry Giroux questions how good Marxism is, he suggests that there are a number of good things we can appropriate from it without appropriating the paradigm itself.

"To be a radical educator today you have to engage the Marxist tradition and there is no question that Marxist discourse dominated in the beginning because in the beginning most work in radical education was about reproduction theory....Reproduction theory is a Marxist category which says that the basic function of the schools is to reproduce the dictates of the state in the economic order. (A simple and mechanistic view but not entirely false which politicized the debate about the purpose of schools)

He finds it difficult to say that Marxism is the primary influence on the work of radical educators but that the Marxist influence as it exists in education can sometimes be overly reductionistic and one-dimensional.¹⁷

Of course, existential pedagogy, if we can say that it or something like it exists at all, is not any more attractive for Marxist purposes than critical pedagogy. Existential pedagogy has not developed much in the way of social theories and instead seeks to intervene in individual lives through dialogue. If the principal conflicts in society are related to social class, then existential education is a totally inefficient means for changing the world since it is without a means for political praxis.

As existential pedagogy, border crossing largely misses the mark. The goals of border crossing largely, go beyond the development of the individual to impact the changing society. On the other hand, existential pedagogy which focuses on the development of the individual has limited opportunity to impact the larger society. An existential teacher is, necessarily, a border crosser. Border pedagogy, even though it makes use of existential practices, has ideological goals to try to effect social change making it a political not personal activity.

ENDNOTES

1 Maxine Greene, The Dialectic of Freedom, New York: Teacher's College Press, 1988, p. xii.

2Giroux and Simon, "Schooling," p. 11.

3 Henry A. Giroux and Roger I. Simon, "Schooling, Popular Culture, and a Pedagogy of Possibility," Journal of Education, Volume 170, No. 1, p. 11.

- 4 Henry Giroux, Fugitive Cultures, New York, Routledge Press, pp. 20-21.
- 5 Henry Giroux, Border Crossings, New York, Routledge, 1993.
- 6 Henry Giroux, Border Crossing, pg. 28.
- 7 Ibid., p. 29.
- 8 Ibid., pp. 8-9.
- 9 Maxine Greene, The Dialectic of Freedom, New York: Teacher's College Press, 1988. p. xi.
- 10 Ibid. p. 12.
- 11 Ibid. p. 12.
- 12 Maxine Greene, Existential Encounters for Teachers, New York, Random House, 1967, p. 4-7.
- 13 Ibid., pp. 156-157.
- 14 Maxine Greene, Dialectic of Freedom, p. 119.
- 15 Henry Giroux, Fugitive Cultures, New York, NY: Routledge Press, p. 156.
- 16 Maxine Greene, Dialectic of Freedom, p. 23.
- 17 Henry Giroux, Border Crossings, p. 12.

DEWEY'S AESTHETICS AND THE QUEST FOR DEMOCRATIC COMMUNITY

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Derived from the Greek word *aisthetikos*, aesthetics has traditionally referred to the perception of beauty, the nature of beauty or the appreciation or responsiveness to beauty. It might also include art, taste or a particular theory or conception of the beautiful.

Aesthetics can delve into the realm of values in a search for principle, a tool by which we make judgement about certain things such as music, literature and art. The aesthetic may lead us to a "heightened sense of perception, an ability to apprehend new meanings, an elevation of feeling, and a broadened sensitivity" (Knight, 1989. P. 33). Aesthetics is also part of the cognitive world, yet moves beyond the cognitive into the affective realm of feeling and emotion. This essay stresses the importance of the aesthetic in education as a tool for enhancing creativity, appreciation, reflection, emotion and feeling. Unfortunately, the competitive nature of American education and the focus on material and utilitarian concerns has pushed aesthetics to the back of the bus.

Relying largely on John Dewey's *Art as Experience* until recently one of Dewey's most neglected works, I will attempt to expand the notion of the aesthetic beyond the appreciation of the beautiful and into the realm of imagination, creativity, reflection and inquiry. Of course Dewey claims these characteristics essential traits of the democratic citizen with education being the chief tool of preparation. Dewey's *Art as Experience* grew out of lectures he developed at Harvard in 1931 under the sponsorship of the William James Lectureship. Social theorist Hans Joas contends Dewey's theory of art is the capstone of his work, something more than solving problems instrumentally, but "an inquiry into the meaningfulness to be experienced in action itself" (Joas, 1993, 5). Not surprisingly, one of the most recent tempts to address these issues is by Maxine Greene in her book *Releasing the Imagination*. In *Art as Experience*, Dewey views the aesthetic as a form of experience, experience being some broadly defined interaction between the individual and the environment. Due to confusion over the term experience he will later define it as a transaction. Art is like experience because it is a "prolonged interaction of something issuing from the self with objective conditions, a process in which both of them acquire a form and order they did not at first possess" (Dewey, 1934, p.65).

Philosophers often limit their treatment of the aesthetic, with Dewey himself not addressing it until the 1930's when he senses its importance in metaphorically conveying insight into democratic community in what Dewey called consummatory experience. Aristotle's rare treatment of the aesthetic is found in his *Rhetoric* and *Poetics*. Aristotle, like the Romans to follow sees rhetoric as a persuasive device to be used in declamation, law and politics, paying attention to the character of the speaker, audience style and structure of language. Aristotle is closer to Dewey in the *Poetics* where he claims poetry is imagination and grows from our tendency to imitate, its chief types being the epic and the tragedy. Aristotle views the purpose of the tragedy to arouse pity, giving general insight into the human condition.

Some philosophers have argued that aesthetic experience is necessary for us to understand the world and to act on it in a sense of praxis or purposeful action. Both Marx and Dewey seem to convey this through their discussion of work. A contemporary example of such an experience might be the environmental movement in which one sees an aesthetic beauty to nature giving reasons to act. This notion of praxis in the aesthetic is articulated in the work of C.A. Bowers *Recovering the Ecological Perspective*. Relying on Gregory Bateson's mental ecology, Bower's argues for a reconsideration of the traditional view of art education: "from the traditional view of art as a form of self-expression and the creation of art objects that can be admired and traded as a commodity to viewing artistic expression as a way of communicating about relationships" (Bowers, 1993, p. 100). For Dewey, aesthetic value seems to nourish our understanding of the ends of social existence and guides us to quality or enriched experience. However, the aesthetic can also be utilized as a function of power and control as evident in the Nuremberg Nazi spectacle, *Triumph of the Will*, so ably documented and created by Leni Riefenstahl, Hitler's personal photographer. A more recent example might be the commodification of the aesthetic though art, and music and its manipulation in postmodern capitalism something Dewey seems aware of but does not comment on extensively.

Dewey's Art as Experience (1934)

Such examples of the aesthetic are not lost on Dewey in *Art as Experience*, as he addresses the aesthetic in the form of clear and undistorted communication, what he calls unhindered communication between man and man in a world that often limits communication (Dewey, 1934, p. 105). Dewey claims, "Art breaks through barriers that divide human beings which are impermeable in ordinary association. This force of art, common to all the arts, is most fully manifested in literature." (p. 244). Art for Dewey in a universal form of language and the freest form of communication. As he says,

"Every intense experience of friendship and affection completes itself artistically." (p. 270)

Dewey views art as an example of shared experience and it is through shared experience and other means of interaction that "qualities and values became common to the experience of a group of mankind" (Dewey, 1934, p. 286). Art can communicate to us through the experiences of others, it links us to the past hopefully giving some understanding of the present necessary to address future problems. Through experiencing the world through art we gain insight into ourselves and our role in society (Cruz, 1987). I-realization: "... art is the fusion in one experience of the pressure upon the self of necessary conditions and the spontaneity and novelty of individuality. Individuality itself is originally a potentiality and is realized only in interaction with surrounding conditions...the self is both formed and brought to consciousness through interaction with environment...from the first manifestations of a child to an impulse to draw up the creation of a Rembrandt, the self is created in the creation of objects." (Dewey, 1934, 281-282).

Dewey has described here a key concept in his philosophy and pedagogy, experience and its relationship to self-realization. This concept of experience is theoretically discussed in Thomas Alexander's *John Dewey's Theory of Art, Experience and Nature: The Horizons of Feeling*. Alexander sees experience from the Deweyan viewpoint "as an involved, meaningful, and shared response to the world and to each other" (Alexander, 1987, xxii). Alexander reminds us of Dewey's concern about keeping experience strictly confined as a form of cognition which Dewey argues and I will reiterate is the primary thrust in American education. Dewey attacks both philosophy and education because they have treated experience primarily as cognitive. Dewey's concerns about active mind are not out of the picture here for knowing is particularly cognitive, however it is not cognitive alone. As Alexander conveys, "Knowledge is only possible because we can respond to the world as a dramatically enacted project in which meaning and values can be won, lost and shared" (p. xvii). Dewey sees knowledge coming from active engagement with the world in a search for meaning and values -the essence of aesthetic experience. In other words experience is cognitive and social.

Alexander claims, "Art is social not because it occurs within culture, but because in a very real sense art is culture. It becomes one with the community's ability to realize itself in a significant manner. Culture is the artistic appropriation of the ideal possibilities of human life, the creative endeavor to live with meaning and value" (Alexander, 1987, p. xx). For Dewey this is democracy grounded in democratic community, a type of community not fixed by geography or similar characteristics (such as the myth of the community of scholars) but individuals who regulate individual activity for the common good; an ethical association (Dewey, 1916, p. 5-6) For Dewey life itself is as art grounded in the art of communication, inquiry and intelligence. Intelligence in this aesthetic sense is discussed in Dewey's *Reconstruction of Philosophy*. Here Dewey sees intelligence as a process or activity with the potential to liberate man from his past. It is a process of reconstruction and of practice. In his words, "Intelligence is not something possessed once for all (the cognitive). It is in constant process of forming and its retention requires constant alertness in observing consequence as open-minded will to learn and courage in re-adjustment" (Dewey, 1950, p. 97). Our works of art (our lives, communities and society) are constantly being revisited, and embellished to enhance the work of art, life as a canvas. Dewey seems to view this as a reconstruction of the canvas rather than a deconstruction of it.

Art as Experience reveals to us possibility and potentiality to bind us ethically together in the pursuit of the good life, a kind of sharing that embodies creativity, freedom and intelligence. In this light Alexander sees, "The democratic community is that community which has undertaken the liberating responsibility of the art of experience. The human project is a constant imperative to expand and explore the horizons of meaning" (Alexander, 1987, p. 186). For Dewey, art, like life is the search for meaning and that is what life is all about. It is the exercise of reflection, imagination and creativity and the courage to question, inquire and act in the true sense of praxis (Bernstein, 1971, p. 1). The pragmatist does not see ideas outside the realm of action (Peirce, 1955, p. 23).

In *A Common Faith*, Dewey emphasizes the closeness of self-realization and the need for imagination, imagination guided by the active pursuit of knowledge coupled with critical reflection. A failure to imagine is a failure to find self (Dewey, LW, p. 18-19). "Dewey defines imagination as the fusion or conscious adjustment of old and new that results in a transformation of all that is past in a person's experience with a vision of the future" (Reaching, 1991, p. 62).

Conclusion

Perhaps the greatest tragedy in American education is to choke, censor or repress the imagination of young children. Most enter the elementary grades with an excitement and a keen sense to know about their world in their own personal search for meaning. Yet, after a few years this desire seems to fade away like a receding chorus and by the secondary years we have something reminiscent of Huxley's *Brave New World*; students who go through the motions until they can escape confinement.

Without the freedom to imagine, coupled with choice and responsibility children may never realize self. One must first find self before one can effectively empathize and act with others for the benefit of the common good. Maxine

Greene addresses this issue in her *Releasing the Imagination*, claiming a need for the freedom to imagine, to reflect and to inquire, eventually tapping our courage and transforming the local community and society as a whole. Our children seek desperately to communicate with us, to express themselves. We as educators, parents and friends must have the courage to give them the brush. It is only through releasing the imagination that we can keep visions of possibility before us in what Greene calls “the rampant carelessness and alienation and fragmentation” of a postmodern world. As Dewey envisioned it is a human characteristic to express, to create, to imagine. It is a means by which we break down the barriers that divide us and confine us. Let’s give our children the freedom to imagine - to reflect - to inquire - to create in the true sense of intelligence. This democratic intelligence must not be lost in the abyss of accountability and standardization.

Does the focus on standards force us into the view of experience as primarily cognitive? I think so. Certainly this is not Dewey’s view of experience for it approaches knowledge as something confined, bracketed and often outside the realm of experience and most likely outside the real world of the students. Dewey claims “that consummation and fulfillment as found in aesthetic experience are what make life worthwhile and give it meaning. Means and instruments are of importance and deep concern, but only because they determine the success or failure of mankind’s endeavors to reach desired ends” (Dykhuisen, 1973, p. 261). As Alexander implies, “To keep experience from being treated always as a form of cognition, one needs to articulate a position where the larger issues of human meaning and value contextualize the pursuit of knowledge. Knowledge is only possible because we can respond to the world as a dramatically enacted project in which meaning and values can be won, lost and shared. The fundamental “impulsion” (as Dewey calls it) of human beings is to engage the world with a heightened sense of meaning and the realization of value. This is precisely what is illuminated in aesthetic experience.” It is this engagement with the environment within a framework of creativity, reflectivity and imagination that forms the basis for democratic community.

As early as 1912 a German philosopher Günther Jacoby commented: “For the American pragmatists, cognition is thus not a process of acquisition in the narrower sense, but rather a process of life in the broader sense...for the joy in creating things oneself and the belief in the greatest creative possibilities of the human being: that is indeed American. In America itself pragmatism is a doctrine of cognition as a creative life process, and at the same time it is the belief that every insight contains the greatest variety of possibilities in itself, just as every piece of factual insight itself has become “real” among countless other possible insights” (Jacoby, 1912, p. 173).

The American composer Aaron Copland in *Music and Imagination* writes that “creation and interpretation are indissolubly linked” (Copland, 1952, p. 40). In a more democratic metaphor performer and composer may be seen not only as collaborators in a common purpose, but participants in a single experience (Sessions, 1974, p. 5).

Art “embodies in itself the very quest of the democratic community: the creative exploration of the fulfilling meanings and values of experience. In other words, through art, the democratic community discovers that task and the possibility of genuine communication” (Alexander, 1991, p. 273). Its methods are reflection, inquiry, creativity, imagination and critical judgement-tools by which children find self, but also begin to visualize their role in democratic society. These characteristics are not easily bracketed or measured, but do provide the tools by which we might paint in various colors and textures the portrait of the Good Society.

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JAMES MADISON'S CONTRIBUTION TO THE FEDERAL UNIVERSITY MOVEMENT

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Introduction

When Congress decided not to build a federal university, it not only affected the direction public higher education took in this country but it also averted the creation of a "natural aristocracy" of leaders who would be the only eligible candidates for election or appointment to federal office, including the offices of president, congress or the courts. There were many in the early republic, however, who believed the national government ought to build and administer a University of the United States of America. Among them was James Madison. Madison seemed to prefer the term "Federal University" because he wanted the institution brought under the powers of Congress, the branch of government made up of both the people's representatives in the House and the states' representatives in the Senate. As such, "federal" suggested a shared power relationship with the states while "national" implied a university controlled by the central government. I have tried in this paper to use "federal university" when referring to Madison's proposals but "national university" at other times because others specially used that term. Now a word about organization.

The paper is divided into two sections. Part I centers on Madison's journey toward accepting the idea of a federal university as an important part of Congressional responsibility. I attempt to show that Madison's disagreement with Jefferson on this issue was centered in a deeper difference between the two over how best to protect civil rights in the Republic. Part II focuses on the 1796 "national university" debate in the House of Representatives. Madison is the leading spokesman in favor of the institution but in the end loses to an "economic block" of both Federalists and Democrat-Republicans. Because the arguments employed here will be used to defeat the idea again in 1810 and again in 1815 when President Madison proposes it to Congress, I believe it is necessary to understand why the legislative branch could not accept a responsibility that many in the early Republic thought it should. I turn now to Part I of the paper.

I

One of James Madison's most interesting proposals to the delegates of the Philadelphia Convention in 1787 was a suggestion to include a federal university among the responsibilities of the new Congress. He argued it was highly unlikely the states would come together to build a federal university, so consequently, he thought the Constitutional Convention ought to make certain such an institution would be included as part of the federal government. The proposal was seconded by Charles C. Pinckney of South Carolina and James Wilson of Pennsylvania.¹ Interestingly, the delegates rejected the idea as being unnecessary since, in the words of Gouverneur Morris, "the exclusive powers of the Federal Government at the seat of government would reach the objective."² This event, although fairly well-known, was Madison's first attempt to have a federal university included among the powers and responsibilities of Congress. It was not his last. Most historians, though, have chosen to minimize both his commitment to the idea and his struggle to bring the idea into practice. It seems strange that they do so in light of the fact Madison himself placed so much emphasis on the importance of such an institution.

This is not to say that the idea of a University of the United States of America has not fascinated scholars for several years. On the contrary, it has been of interest to some, mostly educational historians, from time to time throughout the 20th century. A few have analyzed events surrounding the struggle in the early republic to build a federal university while a few others have analyzed the movement in terms of a political struggle within classical liberal thought of the period. Historians falling into the former category include H.G. Good who attempted to learn the origin of the idea of a national university in a 1916 *School and Society* article entitled, "Who First Proposed a National University?"³ Later, in 1936 Edgar Bruce Wesley wrote a narrative history of the national university movement in his book, *Proposed: The University of the United States*.⁴ David Madsen did a similar study in 1966 entitled, *The National University*.⁵ Albert Castel's "The Founding Fathers and the Vision of a National University" appeared in the December 1966 issue of *History of Education Quarterly*.⁶ Two historians who have analyzed the movement in terms of classical liberalism are Neil M. Shawen whose article, "Thomas Jefferson and a 'National' University," appeared in *The Virginia Magazine*⁷ and Richard Loss who wrote "The Political Thought of President George Washington for the *Presidential Studies Quarterly*."⁸ Shawen makes a strong case that Jefferson briefly may have called for a national university but it was a relatively short run. Jefferson wanted, instead, a university located in Virginia much more passionately. Loss, on the other hand, argues that Washington's political thought mixes classical and modern liberalism and that he blended those elements around the concept of a national university.

Interestingly enough, however, no one concentrates on Madison's role in the federal university movement. This seems

odd in light of the fact the evidence is overwhelming that he believed education, particularly classical education, was a necessary function of the virtuous state and that he demonstrated it most profoundly by his efforts throughout his public life to include a federal university as one of the powers of congress. To put it simply, Madison was at the center of the federal university movement in the early republic for at least twenty-eight years, 1787-1815. It was a journey that began with his own formal education at Princeton in 1769.

Madison, an avid classical liberal, probably was first introduced to the Aristotelian idea of fusing virtue to education early in his life while a young college student under the tutelage of Professor John Witherspoon at the College of New Jersey at Princeton. Witherspoon, strongly persuaded by Aristotle's arguments in *Politics* on the need to bring about the virtuous state, lit a similar fire in his students. Ketcham writes: Witherspoon drove home again and again that the purpose of government was to encourage and nourish not life alone, but the good life, the life of virtue. As Madison came to accept as well the Lockean concepts of representation and government by consent, he *added* them to his earlier education of politics and virtue."⁹ Ketcham, it seems, is making a strong argument that frequently is overlooked when tracing the reasons and causes for actions of leaders, namely, that their education often directly shapes their choices of action.¹⁰ Had Madison studied under a monarchist who lit intellectual fires in his mind for that direction, for example, it is likely he would not have chosen the route of a republican. Stow Persons, however, is one scholar who does recognize the influence of Witherspoon on Madison's political thought. Persons writes in *American Minds*, Given his forceful personality and interest in public affairs, it seems credible to suppose that Witherspoon had an appreciable influence in shaping the potential thinking of his students."¹¹ Consider for a moment Witherspoon's influence on Madison's educational ideas via Aristotle's *Politics*.

As thoroughly as Witherspoon led Madison through *Politics*, there can be little doubt of Madison's familiarity with Book VIII where Aristotle writes the following:

No one would dispute the fact that it is a lawgiver's prime duty to arrange for the education of the young. In states where this is not done the quality of the constitution suffers. Education must be related to the particular constitution in each case, for it is the special character appropriate to each constitution that set it up at the start and commonly maintains it, e.g., the democratic character preserves a democracy, the oligarchic an oligarchy. And in all circumstances the better character is a cause of a better constitution. And just as there must also be preparatory training for all skills and capacities, and a process of preliminary habituation to the work of each profession, it is obvious that there must also be training for the activities of virtue.¹²

Aristotle's comments above had a powerful impact on Madison's politico-educational thought. Reflect, for a moment, on the lines above that read ...it is the lawgiver's *prime duty* (italics mine) to arrange for the education of the young. In states where this is not done the quality of the constitution suffers. *Education must be related to the particular constitution in each case, for it is the special character appropriate to each constitution that set it up at the start and commonly maintains it, e.g., the democratic character preserves a democracy...*" (italics mine) Consider Madison's thoughts on this matter. He wrote in *Federalist* #57:

The aim of every political constitution is, or ought to be, first to obtain for rulers men who possess most wisdom to discern, and most virtue to pursue, the common good of society...."¹³

Madison was not writing idle words here. He had a plan in mind to find such men at both the state and federal levels, a plan that began with Jefferson's proposal for a state educational system that would identify and educate the natural aristocracy" in Virginia as well as to provide universal education for the people of the state.

Jefferson first presented his plan, the Bill for the General Diffusion of Knowledge, to the Virginia legislature in 1779; he elaborated on it in more detail in his 1781-1782 *Notes on the State of Virginia* and presented the idea to the Virginia legislature again in 1796; ultimately, in 1817, he presented his final version, Bill for Establishing a System of Public Education, to the Virginia legislature. Jefferson's proposals which Madison supported were centered about an ingenious idea and quite radical for its day but the Virginia legislature was not ready for such radicalism. The fact that these bills were defeated is not as important as the recognition that they are part of a long-term commitment both Jefferson and Madison had to their idea of education in a republic. It is important at this point to turn briefly to the educational program Jefferson proposed and Madison supported since that program is crucial to their concept of education's role in a virtuous republic.

The process, said Jefferson, would begin with all children attending one of the one hundred elementary schools scattered throughout the state. At the end of each year a "visitor" would come to each school and select the brightest student to attend one of the twenty secondary schools in the state at state expense. Again, at the end of each year a "visitor" would appear at each secondary school to select the brightest student to attend the university. Jefferson at first hoped William and Mary College would be the university at the apex of his educational order but turned his back on it

after he was convinced that it could not move away from its devout Christian commitment. Nothing short of a state university free of sectarianism, he believed, could accomplish what needed to be done.

Madison, however, went beyond Jefferson's recommendation for a state university as the apex of the educational system and called, in addition, for a federal university, an institution that would be a model, he thought, for existing universities and seminaries in the respective states. Here he is much closer to Aristotle's suggestion for education to be part of every constitution than Jefferson who clearly did not want a federal university. Shawen tells us that Jefferson may well have opposed the idea because such an institution would interfere with his dream for a state university in Virginia.¹⁴ Although I agree with Shawen that Jefferson passionately wanted a state university in Virginia and that he was not above scheming to get what he wanted, I want to suggest that the disagreement reflects deeper roots. I believe it is centered in Madison's disagreement with Jefferson over how best to protect the civil rights of citizens in a Republic.

Jefferson wrote in the Declaration of Independence--and Madison agreed--that all men are created equal, that they are endowed by their Creator with certain inalienable rights and that among them are life, liberty, and the pursuit of happiness. Governments, they agreed, are established by the consent of the governed for the sole purpose of protecting those inalienable rights. To that end, Jefferson and Madison collaborated on critical documents such as the Bill of Rights and, later, the Kentucky and Virginia Resolutions.

Where they parted company was centered about how government could best protect those rights. Jefferson believed that government should be close to the people, where they could watch it to make certain its officers could not become tyrannical. By doing so, the people, the watchdogs of government, could remove those leaders who did not protect their lives, their liberties, and their pursuit of happiness. In other words, liberty or freedom could best be secured if government were near the people where they could keep an eye on it. Jefferson thought the further government was from the people, the easier it was to become tyrannical.

Madison disagreed that government close to the people could best protect their rights. He thought men were naturally self-centered and that they naturally gravitated toward self-interest groups which would, in turn, naturally seek political power. The problem with Jefferson's view, he thought, was that a particular faction could become large in local communities, and, consequently, could dominate smaller, less popular ones. Such a situation would constitute a tyranny of the majority resulting in the loss of minority rights. Madison proposed in *Federalist #10* and *#51* that men in each state elect their representatives to a national House of Representatives. He believed, of course, those delegates naturally would come from various self-interest factions throughout the various states. Since the geographical area represented in the House was wider and naturally more diverse, the self-centeredness of each faction would prevent any one of them from becoming dominant or tyrannical. Minority factions, which would likely be small in Jefferson's scheme, would be larger and more politically powerful in Madison's, and therefore, would better have their rights protected across the thirteen states. All this was focused in the federal university issue.

In short, a federal university was seen by the Jeffersonian wing of the Democrat-Republican Party as a real threat to the Republic since the institution was designed to produce leaders for a central government. From a states' rights point of view, a person attending a federal university would likely owe his allegiance to that government, rather than to his state government. The thought of that possibility was simply unacceptable to the Jeffersonians.

Madison, on the other hand, realized the concept, "federalism," was difficult to understand. There was little in mankind's common experience from which to draw to guide and direct the present and future leaders of the Republic to make federalism work. After all, only those present at the Philadelphia Convention had discussed such an idea and some of them did not understand it while others had left in disgust. Even when a majority of delegates to the state ratifying conventions voted to accept the new constitution, they did so not necessarily in agreement with each other over what they had accepted. Some thought the Constitution had just strengthened the Articles of Confederation, a form of government in which each state was a sovereign country. Others seemed to think that a national government had been created with power over the states. Still others who agreed with Madison believed a federal system had been created, a national government that shared power with state government. Yet, even they were not really sure of what it all meant in practice for shared sovereignty was difficult to elucidate as Madison demonstrated in *Federalist #39*. He wrote:

The proposed Constitution, therefore, even when tested by the rules laid down by its antagonists, is, in strictness, neither a national nor a federal Constitution, but a composition of both. In its foundation it is federal, not national; in the sources from which the ordinary powers of the government are drawn, it is partly federal and partly national; in the operation of these powers, it is national, not federal; in the extent of them, again, it is federal, not national; and, finally in the authoritative mode of introducing amendments, it is neither wholly federal nor wholly national."¹⁵

Madison's attempt above to explain the relationship of powers between national and federal governments in the proposed constitution demonstrates why it is reasonable to expect confusion over sovereignty at the time of ratification.

A reading of the Anti-Federalist Papers¹⁶ as well as the Constitutional Convention Debates¹⁷ clearly demonstrates strong opposition to adopting the newly proposed Constitution. Patrick Henry's argument against Madison's above definition of the federal system to the delegates of the Virginia Ratification Convention, for example, centered about an analogy to Hobbes' *Leviathan*. In the brain," said Henry, it is national: The stamina are federal--some limbs are federal--others national." But, no matter how federalism is sliced To all the common purposes of Legislation it is a great consolidation of Government."¹⁸ Henry's argument was the argument of all those who feared strong central government, namely, nothing less than total opposition to strong central government. To the Jefferson wing, for example, a direct correlation existed between the distance of government from the people and the intensity of the opposition to that government. In other words, the further government was from the people the stronger the opposition to it.

Madison, on the other hand, saw a federal university as a political institution that would focus on the instruction of federalism in both theory and practice. He was harking back Aristotle's reference in *Politics* quoted above: "And just as there must also be preparatory training for all skills and capacities, and a process of preliminary habituation to the work of each profession, it

is obvious that there must also be training for the activities of virtue." Madison envisioned bright young men coming together from various states, much as he experienced at Princeton, rationally studying and discussing various federal issues that were currently under consideration by the three branches of government. It would be this continual supply of rational, virtuous men who were trained and competent in the political theory and practice of federalism and who had put sectional jealousies behind them that would provide continuous leadership for the Republic.

Although Madison will continue to propose throughout his long political career that Congress build a federal university, unfortunately for the forces supporting the movement, the 1796 House debate was the best opportunity for successful congressional action and it was defeated largely because of his exhausted physical and emotional state. Madison's future attempts to bring the federal university issue before congress were defeated by the same arguments laid out by the "economic bloc" opposition in the 1796 debate. For those reasons, I want to turn to a closer examination of the December 1796 "national university" debate that occurred in the House of Representatives, Fourth Congress of the United States of America to better analyze the defeat of an idea that seemed important to many leaders of the early republic.

It is important to note before getting into the 1796 House debate that the idea of "national university" was a well-known issue of the day. There is even some evidence Washington's staff was discussing such an institution during the War of Revolution, although that data is inconclusive.¹⁹ Clearly, though, the most avid spokesman for the idea at the time of the Philadelphia Convention was Benjamin Rush, Washington's Surgeon General during the Revolution. Rush was calling for the development of a national university in his "Address to the American People" in the January 1787 inaugural issue of the *American Museum*,²⁰ two months before the Constitutional Convention met in March. Among the subscribers to the magazine were Washington, Jefferson, Madison, Franklin, and Hamilton--except for Jefferson, all representatives at the Philadelphia Convention.²¹ Wesley, in fact, tells us that the idea of a federal university was so commonplace that it was being openly discussed in Philadelphia during the summer of 1787.²² Rush continued to write letters and tracts throughout 1787 and 1788 in support of a national university even after the idea was defeated at the constitutional convention.²³ Let me now focus on the events that led to the 1796 House debate on the federal university issue as a means of analyzing the defeat of a proposal that so many wanted both inside and outside of Congress.

II

As we begin this analysis, it is necessary to call to mind the turbulent American political environment during the years following the ratification of the constitution. Washington's first administration was riddled with political dissension over matters both foreign and domestic. Politicians who agreed in principle on some issues disagreed sharply among themselves on others. While that is not unusual in politics even today, the difference is that we have much more agreement on the meaning of federalism than early republic politicians had. Many political issues then were manifestations of deeper disagreements over state and federal sovereignty, including whether or not the constitution had created only a confederacy of "united states." As a result, suspicions grew between and among even longtime friends; plots were hatched to trap each other. Hamilton and Jefferson, for example, could hardly tolerate each other; as others began to side with them, two political factions had arisen: the Federalists with Hamilton as their leader and the Democrat-Republicans with Jefferson at the helm. The divisiveness continued on into Washington's second administration and was growing worse by the year.

The year 1794 had been a particularly difficult one for Washington. Among the several problems tearing at the very fabric of the new government was the outbreak of the Whiskey Rebellion in July. Backwoods farmers in the Monongahela Valley of western Pennsylvania, opposed to the federal tax on liquor and stills, began to burn tax collectors'

houses and to tar and feather revenue officers. Washington issued a proclamation on August 7 directing the insurgents to return to their homes while at the same time calling out the state militia of Virginia, Maryland, New Jersey and Pennsylvania--a 12,900 man army. On September 24, Washington issued another proclamation ordering the suppression of the insurrection by the militia, and then, took direct command of the army in the field. Although the farmers went home ending the rebellion in mid-November, the threat of revolution demonstrated to Washington that the state of the Republic was potentially dangerous. Faced with armed rebellion among the people and with petty bickering in Congress, Washington was concerned that the political leadership was so self-centered it might not long endure. It looked as though Rush's forecast that the government without a federal university might be "a rope of sand" may well be coming true. As a means to protect the future of the Republic, Washington decided to set in motion the process to establish a national university.

In mid-December 1794, Washington asked Edmund Randolph to consult with James Madison on the feasibility of founding a university in the new federal city.²⁴ He also explained that he planned to make provisions in his will for its establishment. Then, in January 1795, he wrote to the Commissioners of the District of Columbia stating he regretted that many of America's youth were receiving their education in foreign countries because they might be persuaded to other political systems before they understood their own. Washington urged the Commissioners to join with him to promote the arts and sciences and belles lettres in the country. He argued for the first time that a "national university" would aid in lessening sectional jealousies, which might arise in the future, and provide a central meeting place for youth from all parts of the country to live together, study, and exchange ideas.²⁵

By the spring of 1795, Washington was eager for Congress to begin serious deliberation on the construction of a national university. Virginia's General Assembly had awarded him fifty shares in the Potomac and one hundred shares in the James River Companies. Washington wrote to Governor Robert Brooke of Virginia requesting the Potomac River stock be transferred to the national university and the James River stock be transferred to any university in Virginia the legislature designated.²⁶ On December 1, 1795 the Virginia legislature voted to support a national university to be located in the federal city. The time seemed right to Washington for Congress to move on creating a federal university.

Unfortunately, Virginia's support for the federal institution had virtually no impact on a divided Congress that showed little interest in the project. All Washington could do about the situation throughout the winter, spring and summer of 1796, was from time to time, voice his disappointment with Congressional inertia.²⁷

Meanwhile, the turmoil of the First Session of the Fourth Congress, December 7, 1795 -- June 1, 1796, had taken its toll on James Madison. He was involved in varying degrees on the debates of several issues both foreign and domestic, but the most stressful was the debate on Jay's Treaty. The debate which occurred in the Committee of the Whole House was a marathon affair. Madison worked tirelessly to defeat what he considered to be a bad treaty, but in the end, lost to an alliance of Federalists and Democrats. The debate caused serious division not only between Federalists and Democrats, but among Democrats themselves. Madison was left bitter toward some of the "wrongheads," as he called them, in his own party.²⁸

On September 1, 1796, Washington wrote to Alexander Hamilton for advice on including a section in his Farewell Address about the national university.²⁹ He repeated his views on the importance of the institution to the growth of America, and explained again that the location of the university in the nation's capital afforded a real opportunity for students to see their government in action.³⁰ Hamilton advised him not to include any remarks about the national university in the Farewell Address, but to reserve them for his address to the opening session of Congress.³¹ Washington deferred to Hamilton's judgment.

Meanwhile, Alexander White, one of the Commissioners of the Federal City, had written Madison on September 26, 1796 explaining that the President very much wanted the government to establish a national university, and was considering bringing the matter before Congress. White then asked Madison what ought such a proposal be "in the present state of things?"³² White thought asking Congress for a grant of money to build the institution would be defeated, but he was curious if Madison thought an act asking only for subscriptions would have a better chance of success.³³

White wrote Madison again on December 2 saying that the Commissioners had forwarded to Washington a memorial for the establishment of a national university in the new federal city addressed to the Congress "for him to use as he may judge expedient." White urged Madison to support the proposal in Congress.³⁴

Madison, having a classical education and therefore familiar with the great books, had made a serious study of constitutions and governments in the development of his own political philosophy. He had to know that the practice of government guided by the political philosophy he later expressed in the *Federalist Papers* could not be done properly unless government leaders were educated in what Madison called uniquely American political thought. Rush's proposal

for a federal university must have seemed not only important but necessary for the success of the federal government. Thus, Madison's proposal for Congress to be given the power to build a federal university reflected his knowledge that a thorough understanding of American political philosophy was necessary if the republic was to be led by virtuous men.³⁵

Washington, meanwhile, made his strongest appeal for a national university in his final address to Congress, when he opened the second session of the Fourth Congress on December 7, 1796. Riding on Washington's popular appeal both outside and inside Congress, Madison saw his opportunity to maneuver the House into voting in favor of a federal university. Five days after Washington's address, on December 12, Madison presented a memorial from the Commissioners of the Federal City to the House of Representatives on the advantages of building a national university in the new capital city of Washington, D.C. The Commissioners observed that even though much discussion had taken place almost nothing had been done to establish such an institution. They reminded Congress that President Washington had donated sufficient land for the building as well as fifty shares of Potomac River stock. They felt certain other generous donations would be coming from across America and Europe. The Commissioners closed by asking Congress to take measures that would allow the government to receive donations toward the construction of a national university. Madison moved the proposal be referred to a select committee to study the matter.³⁶

On Monday, December 26, 1796, Madison and two other members of the select committee proposed that Congress appoint proper persons, to receive and hold in trust, pecuniary donations, in aid of the appropriations already made, toward the establishment of a University within the District of Columbia" at some later date. Congress was not asked to fund the construction of a national university, an obvious political move as reflected by the White letter to Madison.³⁷ Unfortunately for those who supported the idea of a national university, however, Madison's scheme was exposed. What is not clear is whether Jefferson had any role in it.

When debate on the issue began in the House, John Nicholas started the attack early against Madison's proposal for a federal university. Perhaps it was only coincidence that John Nicholas, intimate friend of Jefferson, member of the Democrat-Republican Party in Virginia, took his seat in the House on December 12 the very day Madison presented the Commissioners' memorial on the national university.³⁸ Perhaps, too, it was only coincidence that John Nicholas happened to be the brother of Wilson Carey Nicholas,³⁹ the neighbor and friend whom Jefferson had asked to quietly assess the Virginia legislature about the Geneva plan, a plan that Shawen argues ultimately became one of Jefferson's schemes to create a university in Virginia.⁴⁰ It does not seem unreasonable that Jefferson's intimate friends knew his thoughts on the proper institution of higher education that would be required to provide the proper education for future leaders of Virginia.

Madison and John Nicholas were not only members of the Virginia Democrat-Republican Party, but were close friends themselves, and each a close friend of Jefferson. Nicholas, probably the best orator in the House, was more closely allied politically with Jefferson than he was with Madison, however. Did Jefferson become involved with Nicholas in a December 1796 plot to kill the House debate on the national university? There is no firm evidence to indicate that he did but surely there is no evidence that he made any move to support the idea either. Jefferson was not neutral on the idea of a federal university. Shawen has clearly shown that Jefferson passionately wanted a prestigious state university in Virginia and that he plotted against a federal university throughout the period of the early republic.⁴¹

It is very likely Jefferson was involved with the Democrat-Republican states' rights university forces in the 4th Congress, if not directly then certainly indirectly. Shawen has shown that William Carey Nicholas, the brother of John Nicholas, knew of Jefferson's opposition to a federal university,⁴² and, as closely allied as John was to Jefferson, it seems likely that he would have known as well. What was Jefferson doing in December 1796 while the House was debating the issue?

It is important to remember that Jefferson, himself, was involved in two important political situations simultaneously that December. First, he was presenting his Bill for the General Diffusion of Knowledge to the Virginia legislature, a plan that was critical to his political model for the State of Virginia. Second, and every bit as important, were Jefferson's chances in the presidential election of 1796. Madison had been working since February 1796 to maneuver Jefferson into becoming a willing candidate of the Republicans but did not want him to know because he thought Jefferson might "mar the project."⁴³ Madison, certain that Washington would not seek a third term, convinced other Republicans, particularly Monroe, to wait until Washington made public his decision before they approached Jefferson. Washington's decision came on September 19, 1796, when the Farewell Address was published in a Philadelphia newspaper. By the end of the month Madison still had not approached Jefferson although much political maneuvering was going on across the country, especially in Virginia. Dumas Malone, Jefferson's biographer, suggests that Jefferson probably knew his name was being discussed as the likely candidate of his party, but if he did not surely the secret could not have been kept much longer.⁴⁴

The point here is that Jefferson was concerned with several political matters in December 1796, including whether dissension in the Democrat-Republican Party might lead to defeat in the election, whether he wanted either the presidency or the vice presidency, whether political maneuvering among members of his own party would cause the demise of his longtime friendship with Adams, whether the Virginia State legislature would pass his educational program. Madison, who was writing him weekly during December 1796, was convinced that only Jefferson among the Democrat-Republicans had any chance to be elected either President or Vice President of the United States.⁴⁵ And to Madison, Jefferson's winning either office was paramount to any other issue, including the federal university. Madison knew he and Jefferson had differences in political philosophy that would be manifested in the national university issue, and he would do nothing to create dissension between himself and Jefferson or among the Democrat-Republicans in December 1796 lest he jeopardize the election. Jefferson had to be handled carefully, the election was near. To mention the federal university issue in a letter to Jefferson was too risky.

All of this was occurring when John Nicholas rose to oppose Madison's proposal for a federal university in December 1796. To Nicholas, a federal university was a threatening institution that had to be defeated for the good of the republic. To that end, he argued the following five points: First, that Congress probably would be obligated to fund a national university at some late date since it would be a federal institution. Second, that Congress should not accept the report since to do so meant they had agreed to allow the Commissioners to accept donations to fund the construction of the institution, but that many unknown consequences would surely result if the university were to become a reality." Third, Congress would be taking money from those districts of the country which were well off but would receive no direct benefit from the institution. Fourth, that people living some distance from the university would have difficulty sending their children to it. Fifth, since children would be far from home and not under the guidance of their parents, their morals would decline.⁴⁶

Madison, exhausted and frustrated with Congressional bickering particularly over Jay's Treaty, had been talking seriously of leaving politics at the close of the second session of the Fourth Congress.⁴⁷ Ketcham says it this way: "When Madison left Philadelphia in June 1796, not he, his colleagues, nor the country at large still pictured him as *the* great Republican champion. Tired and discouraged, he longed to retire from public life. He had, in fact, played an important role in a national legislative assembly for the last time. ...Madison attended the inconsequential lame-duck session of Congress during the winter of 1796-7, but he took little part in its proceedings."⁴⁸

Indeed, his last hurrah in Congress was his pet project, the federal university. It was his strong belief in the necessity of a federal university, however, that brought him to his feet to give the select committee's argument that Congress, not the Maryland legislature, had authority over the federal city. From there he proceeded to argue that the issue they had before them was not whether Congress ought to interpose in behalf of this institution or not." The issue was whether Congress would support an establishment entirely independent of them." After all, he said, the report does not refer to a national university it refers to "An University in the District of Columbia" which is materially different. Congress could regulate such an institution but not own it.⁴⁹ Madison was really coming in the back door with this argument but he undoubtedly thought it was the best hope he had of neutralizing the more Jeffersonian opposition to a national university" controlled by the central government.

Nicholas, then, went on to bait the trap for Madison when Nicholas proposed he would support a local seminary" for the people of the District if *they* would ask for it but that he would not support the idea of a national university⁵⁰---clearly a Jeffersonian position. Nicholas' position for Congress to accept responsibility for funding a local seminary," however, demonstrates that Congressional funding was *not* the issue but that a national university was.

Madison was trapped. He could not offer a stronger argument for a federal university because he might drive a deeper wedge between the two wings of the Democrat-Republican Party, and consequently, create a situation that would result both in Jefferson's defeat in the Presidential race as well as destroy the chances for the success of Jefferson's Bill for the General Diffusion of Knowledge that was before the Virginia legislature. Both, to Madison, were crucial for the future well-being of the Republic.

On Tuesday, 27 December 1796 the House sitting as the Committee of the Whole voted not to accept the report of the select committee. The Committee, then, sat as the House to discuss the actions of the Committee of the Whole.⁵¹ On the second day of debate, Richard Brent, a Virginia Democrat, argued that Congressional action to incorporate persons to receive donations for a university was unconstitutional.⁵² Jefferson, a strict constructionist of the constitution before his presidency, surely would have agreed. But, nowhere does Madison suggest such a move would be unconstitutional. There simply is no evidence anywhere that Madison believed a federal university was a constitutional problem; probably because he thought, as did Aristotle, that education was a function of every constitution.

Finally, a movement to postpone debate for two weeks was made and passed by the narrowest of margins, 37-36.⁵³

The vote was not along party lines. Federalists and Democrat-Republicans were on both sides of the issue, but in the end there were not enough votes to call the bill up for debate two weeks later in January 1797.⁵⁴ Once again Madison's attempt to create a University of the United States did not find enough support, although the American Philosophical Society did attempt to keep the idea alive later in the year by holding a contest for the best national university plan. Proposals were submitted but none received much attention outside the organization.

Madison was disappointed but undeterred from his commitment to build a University of the United States of America. As President of the United States, he proposed it again in both his second and seventh annual addresses to Congress on December 5, 1810 and 1815 respectively.⁵⁵ Twice again it was rejected basically for the same arguments Nicholas used in 1796.⁵⁶

It seems to me that legitimate questions arise about Madison's defense of the university in the 1796 House debate. First, since White had left it to him to choose the best strategy for presenting a federal university bill to the House, why then did he choose to propose a university independent of Congress rather than proposing a university under Congressional responsibility? He may have considered it the safer route because he knew there was rather substantial opposition to congressional control of such an institution. Once he made that decision, though, he should have had a much more detailed plan of the mission of the University of the District of Columbia. Had he had one, he surely could have given a much more detailed and persuasive argument. As a result, when he was challenged by Nicholas to produce the evidence that the people of the District wanted a university and then he would support it, Madison could produce no evidence that the people of the District even asked for it. Couple that with the fact Madison's position on the need for a federal university was well-known. There is little wonder he came off as insincere and that his real motive was to bring a federal university into practice through a scheme that appeared less than honest.

Second, if Madison had chosen to propose a federal university under the authority of Congress and had he explained the mission of a federal university along with a detailed plan for its implementation, would he have had a better chance convincing Congress as well as the public as to the necessity of such an institution? By not doing so, he certainly left himself open to the charge by Robson that his plan for a federal university was worked out too slowly and never in enough detail to convince Congress nor the public of his validity. As a result, Robson charges that Madison was among those responsible for the defeat of a "national university" in the early republic.⁵⁷ It also opens the charge that Madison was just not interested enough in a federal university to work for its success, thereby making it a minor issue hardly worth investigation.

Third, was Madison simply a victim of the human condition? The record clearly shows that congressional bickering so exhausted him both physically and mentally by December 1796 that he wanted little more to do with politics and politicians. As noted above, he admitted being so disillusioned with politics that he was talking of leaving Congress at the end of the session. These are not the thoughts of a man interested in pursuing a vigorous floor fight for any issue, no matter how dear to him. Madison, by his own admission, simply wanted to go home to Montpelier.

On the other hand, one must remember that Madison was torn by another matter, a matter that he believed was paramount to every other issue in December 1796, including the federal university. He was convinced that the well-being of the Republic demanded a Democrat-Republican be elected to either the office of President or Vice President of the United States and he was completely certain that Thomas Jefferson was the only member of the party who had any chance for success. Given the state of divisiveness within his party in 1796, Madison may well have decided not to vigorously pursue an aggressive debate with Nicholas because it would only result in further dividing an already anxious Democrat-Republican Party, and in turn, risk Jefferson's chances even further for success so close to the election. To be sure, he was physically and emotionally exhausted but that condition only made it easier for him to choose his course of action. For whatever reason, however, it is ironic that Madison is largely responsible for the defeat of the federal university movement in the early republic since he as much or more than any other politician of his time believed that a federal university ought to be a necessary function of the federal constitution.

Unfortunately for Madison he lost his best chance for obtaining his dream of a University of the United States in December 1796. Although the idea emerged several times in the future, it never got a better hearing than in the Fourth Congress. In the end, Jefferson got his state university in Virginia, and in the process, with the help of Nicholas's brilliant oratory skills, effectively killed the idea of a federal university. As a result, American public higher education would be centered in the respective states. Albert Baldwin, a Georgia Federalist who sided with Nicholas in the 1796 House debate, for example, went on to become the father of the University of Georgia. Madison, however, never rejecting the idea of the importance of a federal university, but fully committed to higher education in the Republic, went on to become Rector of Mr. Jefferson's University.⁵⁸ It is a bit sad, though, that the last debate of his congressional career was over an idea in which he deeply believed but lost.

We do not know, of course, what would have happened had Madison's federal university become a reality. Likely it would have gone the same way as the National Bank in Jackson's administration. Perhaps its defeat is little more today than another example of dissension in the early republic over the issue of federalism, an issue that still plagues the nation after more than two hundred years of struggle with Madison's theory of government. Madison, the classical liberal, would, I think, still cite Aristotle's argument and plead the case for a federal university in the 21st century.

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VIRTUAL SATISFACTION (I CAN'T GET NO)

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Introduction

Originally titled "Virtual Community," this paper was going to be the next logical step following last year's "Virtual Experience: The Impact of Mediated Communication in a Democratic Society." But movies like *Lawn Mower Man*, *Virtuosity* and *The Internet*, and books like *The Culture of Technology* (Pacey, 1983), *Technopoly* (Postman, 1992), and *Silicon Snake Oil* (Stoll, 1995), reminded us that virtual community is not community at all and only virtual satisfaction (limited satisfaction) can be gained from virtual community. We agree with Stoll (1995) when he stated that virtual community is an impoverished community without any physical contact, and with a filtered reality in which truth and fiction seem to carry equal plausibility. With these ideas in mind we thought that "Virtual Satisfaction" might be a more telling title because it is what one can expect from a virtual community. To reiterate, the term "virtual" was defined as machine-generated or machine-dominated reality. So, "virtual experience" was explored as machine-based experience taking place in an enclosed environment where the computer user interacted within the parameters of computer software and hardware. When the machine was turned off, the experience ended. Neil Postman's *Technopoly: The Surrender of Culture to Technology* (1992), describes the effects of the virtual community: "Technopoly deprives us of the social, political, historical, metaphysical, logical, or spiritual bases for knowing what is beyond belief" (p 58). An example of "beyond belief is not knowing when we are being lied to since there is no way to verify what is being said or who is really talking to us. For example, it is impossible to verify age, gender, religious orientation, political affiliation, or professional credentials on a chat line. Television, video, and Internet visual representations can be edited to the point of distorting any accurate account of appearances or events. A virtual representation is a manipulable representation; it can easily move beyond our beliefs and beyond credibility. Only a virtual community can be built on virtual experience. We hold that a virtual community can combine virtual communication and virtual experience, but that virtual community isn't community at all.

What then do we consider to be community? We like the definition provided by Newman and Oliver (1967) in their classic article on the topic of education and community. They stated that community is a group:

- (1) . . . in which membership is valued as an end in itself, not merely as a means to other ends;
- (2) that concerns itself with many and significant aspects of the lives of members;
- (3) that allows competing factions;
- (4) whose members share commitment to common purpose and to procedures for handling conflict within the group;
- (5) whose members share responsibility for the actions of the group;
- (6) whose members have enduring and extensive personal contact with each other.

Perhaps it is the final aspect of enduring and extensive personal contact with each other that is most significant in the comparison between virtual and personal community. A virtual community is a mediated contact; a personal community has special thoughts and shared beliefs over time. Max Frisch's definition of technology applies to virtual community, "Technology is the knack of so arranging the world that we no longer experience it." We don't experience people, places, or situations directly through technological tools. While that remote experience might be safer or even more desirable in some cases, it is hardly the way to build neighborhoods, communities or governments. In the sixties, R.D. Laing pointed out:

All those people who seek to control the behavior of large numbers of other people work on the *experiences* of those other people. Once people can be induced to experience a situation in a similar way, they can be expected to behave in similar ways. Induce people all to want the same thing, hate the same thing, feel the same threat, then their behavior is already captive – you have acquired your consumers or your cannon-fodder." (*The Politics of Experience*, 1967, p. 95)

If we can substitute virtual experience for an experience that features the social and physical "abrasion" of being in each others' presence, we have found the sort of power that the Third Reich wielded so effectively. The "great danger" of being enframed that Martin Heidegger warned us about, is to become part of the standing reserve of human energy required to service technology instead of being served by technology.

Richard Rorty uses the word "ethnocentrism" to define community. Rorty's (1991) "ethnocentrism" may be described as a group of people who participate in defining a set of beliefs and theories about their world over time. They define terms like truth, god, beauty, right and wrong within their ethnocentrism. They define the various texts (e.g., language)

and lumps (e.g., rocks, chemicals, and other things) through activities within their ethnocentrism. What is acceptable in one ethnocentrism may be unacceptable (taboo) in another. One must live in an ethnocentrism to participate within it and comprehend it. Virtual communities such as those which reside on the networks are only adumbrations of the communities of Newman, Oliver and Rorty; they are mediated rather than experienced directly. An recent example of a virtual experience was the TV coverage of the 1996 Olympic Games in Atlanta.

Virtually Satisfying Olympics?

For two weeks we were tested on how much instant analysis and extraneous commentary we could absorb and still watch events with some enjoyment and make our own assessment as to how a particular Olympic athlete was performing. Turning down the sound was only a temporary and partial solution, because without sound there were few clues as to when the next actual event might be seen among all the montaged sequences of “upcoming events” and “Engberg Moments.”

David Remnick, in his Aug. 5, 1996 piece in *The New Yorker*, “Inside-out Olympics” (written before the games were half over), found that going to the games themselves was the only way to escape the commercial bombardment and – we assume from our own experience – the commentarial bombardment as well. It seems that NBC and Dick Ebersol, their sports guru, knowing that previous “male” approaches to the games had been disastrous ratings-wise, decided (according to Remnick’s research) to take a “female” approach in 1996. Many feminist ideas and preferences were sorted through, but the concept-de-grace was the inside-out approach – because women bear children, so the human race comes from ‘the inside out.’ This determination not only to answer the question that had so baffled Freud: “What does a woman want?” but to give it to her, led to the logical conclusions that resulted in our one-and-only official coverage of the 1996 Olympics.

Remnick revealed that Ebersol’s feminine Olympics was a highly artificial construct, designed for maximum sentiment and ratings. It was no less artificial than Leni Riefenstahl’s film of the 1936 Games, in Berlin, or Kon Ichikawa’s film of the 1964 Games, in Tokyo, which were both designed for maximum sentiment of different sorts. Ebersol said his goal was not so much to broadcast a series of sporting events as to create “a virtual community” – a family event, based not on journalistic values but on “story values.” It hardly mattered, for example, that so few of the contests were broadcast live; it was enough that they seem live, that they be, in the network’s term, “plausibly live.”

The term “plausibly live” is the problem. “Plausibly live” represents the manipulation of time and space that is so easily achieved in a virtual or machine generated reality. David Altheide (1976), Todd Gitlin (1980), George Gerbner (1982), and Norman Denzin (1995) describe this manipulation of our mass media. Greenfield (1984), Liebert & Sprafkin (1988), and Tuchscherer (1988) remind us of the danger of these artificial realities to children. The elements that produce a “Technology” (Postman, 1992) are not inconsistent with what we presently see developing in education: schools having/achieving the goal of computers in every classroom, technology-driven curriculum, and mediated instruction as the overarching instructional umbrella. This technologizing of education produces more and more ways of analyzing and standardizing student’s learning achievements at the same time it is cutting children off from other ways of learning and communicating. Research suggests that by the time children have graduated from high school they have spent about 1,200 hours *more* in front of a TV screen than in a K-12 classroom (Liebert & Sprafkin, 1988). Growing numbers of students also have a computer at home, so that if we combine the time spent in front of a TV screen and that spent at a computer screen, it means a growing number of children have a negligible amount of time spent with peers interactively or in socializing with family and others (Tuchscherer, 1988).

Colorado teacher Liz Goodwin, in a recent letter to *USA WEEKEND*, rebutted a previously published piece by Douglas Rushkoff (“Are ‘screenagers’ wiser than adults?”) on the “positive effects” of technology on children. Goodwin used her own experience and observation for her arguments against Rushkoff’s assertions. To the statement that cybersmart kids understand both the positive and negative effects of technology, she answered, “Young people haven’t a clue of how technology affects them. How can they? They’ve never known anything else.” To the statement that they have a broad attention range, she countered, “Reduced to ‘scanning’ rather than hearing and seeing, children indeed will suffer a shortened attention span.” To the claim that these kids have the ability to resist media hypnosis, comes the counter, “If anything, kids want more of what the media presents.” And finally, to the avowal that cyberkids are better able to distinguish fact from fiction, she stated, “Most kids are apt to pay more attention or believe hype than search for facts.” She did concede one point: kids who spend hours on a computer do develop superb hand-eye coordination. She added, in closing, “It’s a shame to go by a park and not see any children playing. Not only has technology produced a nation of lazy, violent, overweight children, but it has taken from them the most enjoyable time of life.” Given, the final statement is exaggerated and overgeneralized, but one statement should haunt us: “*Young people haven’t a clue of how technology affects them. How can they? They’ve never known anything else.*”

Scott Heller (1996), in *The Chronicle of Higher Education*, cites Guy Debord, “We live in a ‘society of the spectacle,’ in which the saturation of images distracts us from connections that form communities.” It is this separation which should trouble us as educators. The literal meaning of the word “education” (from fr. *educere*) is the drawing forth of something latent within. Yet, traditional education has largely been the attempt to fill students with things they are assumed not to know, but need to know in order to function as productive adults in society. Our question is: in our desire to prepare our children to be productive adults in our current society, a society in which Microsoft, Time-Warner-Turner and other media giants are competing to create a virtual community that doesn’t end at our doorsteps, as Toffler and Toffler (1995) suggest, are we teaching children to engage or disengage from the connections that form their communities?

Is Plausibly Live Enough?

Clifford Stoll (1995) gives many examples of the differences between learning from a computer and learning from nature, continually reminding us that during time spent online we are “viewing a world that doesn’t exist.” The hours and days so often wasted in cyberspace, he says, could be spent planting a garden, volunteering at a hospital, learning to play a musical instrument, exploring a cave, even visiting a library with real books and – if we’re lucky – one that still has a card file. Stoll tells in a hundred ways why life is a treasure hunt for impossible, magical things; and why, even in the kitchen, an overabundance of computing power can cause us to “lose the ritual, the sense of accomplishment.” While acknowledging that the computer network can, for limited purposes, be a community, he cautions:

“But what an impoverished community! One without a church, cafe, art gallery, theater, or tavern. Plenty of human contact, but no humanity. Cybersex, cybersluts, and cybersleaze, but no genuine, lusty, roll-in-the-hay sex. And no birds sing. . . .How sad - to dwell in a metaphor without living the experience.” (p. 43)

Stoll reports that “more than half of our children learn about nature from television, a third from school, and less than 10 percent by going outdoors. One of the most telling stories was of a friend who bought a computer for his fourteen-year-old son. He recounted how the boy spent hours behind the screen, studying whales, porpoises, all kinds of swimming animals; he also bragged about how good his son was at computer games, and how he had more fun playing computer games than playing with other kids. Eventually, the father was asked if he’d taken his son to the great aquarium about 20 miles away; the answer was no, he hadn’t gotten around to that yet.

The power gained from mastering a skill such as reading is an illustration of drawing forth that which is latent. When teachers have the ability to see children as beings containing the most wonderful collection of abilities and possibilities imaginable, that is where we find those wonderful teachers we remember all our lives: the ones who drew us out into a larger world of understanding; the ones who had the knack of coaxing out our own wisdom to where we could play with it, reflect on it, and watch it grow. Conversely, we remember the tired, the uninspired teachers who caused us to doubt our native wisdom and discount our intuitive discernment.

One of the things we discussed in connection with a virtual community – which has much to do with the ways technology is used in education - was that being part of one doesn’t require our agreement – it just requires our complacency: being part of a virtual community is not an activist role. The virtual community allows the electronic sweatshop, the objectification of humans (cost-per-thousand), rather than participation in the creation/organization/operation of a real community. The virtual community can be destructive and exploitive in ways that don’t register as problems with its devotees.

A virtual community acts as a carrot in front of us, and assumes that we will want that carrot. It continues and amplifies the same stereotypes, using the type of virtual men and women (actors) who will present the message in ways that sound ever-new. Even when a celebrity is portraying him or her self in a commercial or presentation, they are necessarily only being virtually themselves. Perhaps the most effective seduction of the virtual community concept is the pseudo-religious idea (Winner, 1977) that it (and it alone) can get us “connected,” “online,” “wired,” “logged in,” “linked,” “informed,” “served,” “listed,” “paged,” “sited,” “in sync,” “webbed,” and “up-to-speed.” Unfortunately, it may promote a reversal of the Pinocchio story – from free spirit (real boy) to electronically guided (controlled) puppet. This is not unlike Heidegger’s caution of the movement from designer of technology to the “congealed standing reserve” for technology – the phenomenon he termed “enframing.”

For those students lucky enough to obtain an education that allows better yet, insists that they connect learned knowledge to their real life expectations, the next step can be connoisseurship (from fr. *connoistre* to know; and, one who enjoys with discrimination and appreciation of subtleties). Belland’s (1991) essay seems to place connoisseurship as the capstone of education: “the sophisticated internal preparation an individual brings to her/his experience of anything.”

The connoisseur can be relied upon to absorb a great deal of information about her/his experiences. This information

can be interrelated with that resulting from earlier experiences resulting in the accumulation of a great systematic reservoir of knowledge. (p. 23)

Contrast this with Stoll's (1995) assessment of technological instruction wherein students are taught how to get the correct answers and thus the grades; a method, Stoll contends, that provides little satisfaction "because answers [should be] less important than the process of discovery" (p. 124).

Murphy and Pardeck, in *Paradigms Regained* (1991), see technological delivery systems as presenting information "which is not susceptible to critique or interrogation," so that although this method eliminates ambiguity, "the need for persons to learn how to classify and generalize – in other words to think – is systematically reduced" (p. 390). However, the "technological rationality" is typically thought to represent the paragon of reason, for the very reason that it is "divorced from the passion indigenous to human action" (p. 387). Murphy and Pardeck assess Talcott Parsons' (1966) cybernetic rendition of the social world:

The only knowledge that can unite society exists objectively. Consequently, individuals must imagine themselves to be subordinate to the source of order and adjust to its demands, since they are only able to supply the energy required to enliven the social system and cannot give it direction." (p. 388)

This statement, were it considered the prevailing sentiment, would seem to leave no reason to consider education as anything more than the "filling of empty vessels" (Tiberius, 1986), and would leave no room (or reason) for attempting to draw something forth from a student that might "trouble" the social mix or ever presume to have input into its direction.

Satisfaction and How to Get It

Unlike the "search engines" that drive the virtual community's online explorations, Persig's (1974) oft-quoted *Zen and the Art of Motorcycle Maintenance*, uses the train as a metaphor of the whole person, and evokes a "beginner's mind, . . . at the front-end of the train of knowledge, at the track of reality itself. Consider, for a change, that this is a moment not to be feared but cultivated. What is really keeping you stuck in the mental ruts is that you keep running through your train of knowledge looking for a solution that is out in front of the train." As long as our technologies continue to be what Thoreau called "improved means to an unimproved end" (Postman, 1996), we will keep running through our trains hoping to avoid the obstacles that may lead to a crash. Persig's discourse on the structural conceptual relationships of a system and how difficult it is to change these relationships just because they have become meaningless seems to also address the problem. If we no longer have a "gut way" of knowing when we are being lied to, the rationales for imposing new systems [new enframing] is pretty scary. Toffler (1980) said top-down control in socialist nations was often based on lies and disinformation. He doesn't mention the equally obvious: lying has been just as common in the conducting of our foreign policy, in business, in politics, and just about anything else you can mention, in this country, as well. The reasons may differ, even the degree, but not the fact. Postman (1992) says Technopoly implementation robs us of the bases for knowing when we are being lied to. We are all becoming better actors, with more at stake, and a vested interest in not having our own lies discovered.

Technology as servant, of course, is not what is envisioned in the boardrooms of the companies who provide the delivery systems for computers in education, computers in medicine, computers in homes, etc.; nor will technology as servant satisfy the financial vision of the huge, ever-consolidating companies who package and broadcast the news and entertainment that shape our view of the world and of one another. Molly Ivins (1996), in a column published in *The Columbus Free Press*, talked about setting aside part of cyberspace, part of the new digital broadcast spectrum, for public purposes, adding that, ". . . we owe it to ourselves and our posterity to ensure as best we can that commercial interests do not own our brave new world in its entirety."

There seems no doubt we are on the brink of a whole new world, and the Tofflers suggest, "What we don't know is as exciting as what we do know." Betty Friedan (1993), in *The Fountain of Age*, suggests that to risk the unknown requires a comfort with self and a satisfaction with our own experience - a satisfaction [we suggest] that connoisseurship can provide. What might this suggest in terms of what we need to be teaching [and listening for] – both in the classroom and in personal encounters? If the voiced dissatisfaction and actions of young people count for anything, it no longer works to try to force our quotas of standardized and measurable knowledge down students' throats (like a mother bird feeding her young), with threats of failure-to-graduate for noncompliance. It doesn't require an advanced degree to teach what we've learned in the school of life. We can't help but do it – whether we're conscious of it or not – and we are all mirrors to each other. The most intriguing statement Dorothy remembers hearing as a nontraditional student, was from a professor of creative writing who once reflected on "when writing saved my soul." What she interpreted that statement to mean was that writing provided the way for him to tap his own treasure; it gave him a way to make a comfortable living doing what he loved to do. He had worked to develop his writing mastery; at his moment of self-revelation he

claimed his own connoisseurship, and thus, saved his soul. If we knew the way, mightn't we lead children first into a knowing that life satisfaction comes from being true to, and in touch with, who we really are? And mightn't we draw them early into learning and understanding our connections not only to our ethnocentric communities, but to knowing our connection [and feeling that connection] to our global family? Just as we agree with Heidegger that "technology is nothing technological," our observation and experience suggests that salvation is nothing religious.

Satisfaction has many definitions: the payment through penance of the temporal punishment incurred by a sin; reparation for sin that meets the demands of divine justice; fulfillment of a need or want; it can mean contentment, gratification, atonement, restitution, the discharge of a legal obligation or claim, vindication, and convinced assurance or certainty. There may be great satisfaction to be found in life. Imagine for a moment a real community of people who experience their own wholeness, who don't have any need to lie. A community in which the social and personal abrasion of being in the presence of other people is celebrated and not avoided. Technology would not have to dull or derail those satisfactions. But if we allow it to be the master, it does and it will. Technology can be a servant without equal, enhancing and enriching our real life, but it can't be allowed to cut us off from our real life.

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VALUING THE WAYS OF OTHER PEOPLE

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Abstract

In this discussion I want to suggest that our system of bringing meaning to what knowledge is important for students to know and how we impart that knowledge may not value or even consider the way others experience life. By others I am referring to individuals, growing in number, who are not considered a part of the mainstream traditional ideology of this society.

I believe discussions focused on this premise will help us answer concerns regarding the academic and social growth of students.

Introduction

The values that underlie our history of the teaching and learning process are deeply ingrained in our culture. This record of events affect our thoughts about the capabilities of students, our organization of the schooling process and the stratification of this society. If one is to accept this premise as an influential component of schooling, looking back as a starting point for moving forward becomes a worthwhile endeavor.

For example, some educators support the premise about the teaching and learning process posited by such noted scholars as

They generally believe that students learn best when teaching is controlled by the teacher. On the basis of on this premise, educational leaders know what students should know and the best ways to relay this information to them. Teachers, they believe, function as knowledge givers. The curriculum is subject centered. There is a strong emphasis placed on testing as the best measure of student and school success. It is their mission to control the evolution of our society through the education of our youth. This ideology still seems to be a major part of standard operating procedures, despite stated objectives, in our attempts to educate children.

Looking Back

The industrial revolution in the United States created a need for a system of organization that would enhance worker productivity. Classical organizational theories

became the process for achieving this goal. Frederick Taylor's concept of scientific management was an essential element in classical organization theory. Taylor believed that by scientifically studying a task, the one best way of performing that task could be ascertained. Focal points for accomplishing needed tasks included efficient use of time, materials, and personnel. Hanson (1979) states:

In brief, the classical theorists believed that an application of the bureaucratic structure and processes of organizational control would promote rational, efficient, and disciplined behavior, making possible the achievement of well-defined goals. Efficiency, then, is achieved by arranging positions within an organization according to hierarchy and jurisdiction and by placing power at the top of a clear chain-of-command. Scientific procedures are used to determine the best way of performing a task, and then rules are written that require workers to perform in accordance to task specialization. Using rationally defined structures and processes such as this, a scientifically ordered flow of work can be carried out with maximum efficiency (pp. 6 - 7).

This model from classical theory had a tremendous impact on all areas of organizational life. The process became a focal point in the management of all areas of society, including the schools.

Our schools are, in a sense, factories in which the raw products (children) are to be shaped and fashioned into products to meet the various demands of life. The specifications for manufacturing come from the demands of twentieth-century civilization, and it is the business of the school to build its pupils according to the specifications laid down. This demands good tools, specialized machinery, continuous measurement of production to see if it is according to specifications, the elimination of waste in manufacture, and a large variety in the output (Cubberley, 1916, p. 325).

The following chart developed by Hanson brings clarity to this scenario. (Hanson, 1979, pp. 26-27)

SCIENTIFIC MANAGEMENT PRINCIPLES

ADAPTATION TO EDUCATION

Formation of a hierarchy with graded levels of authority levels of control:

Superintendent to Assistant Superintendent to Principals to vice-principals to teachers to students.

Scientific measurement of tasks and levels of

Students thoroughly tested in subject areas, aptitude, performance and achievement, and classified by levels of learning.

Shape unity of ends (of managers schools and workers)

Conventional wisdom dictates that teachers and administrators have the same objectives: doing what is "best for kids."

Define a scientific order of work

Third-grade knowledge is differentiated and preparatory to fourth-grade knowledge, which is differentiated and preparatory to fifth-grade knowledge, and so on.

Establish a division of labor

English teachers, history teachers, coaches, teacher aides, janitors, administrators, etc.

Determine appropriate span of control principal.

Thirty elementary students per teacher, twenty high school students per teacher, four vice-principals per

Adhere to the chain-of-command

Teachers must first talk with the principal before going to see the superintendent.

Define rules of behavior

Teachers' handbook: "All teachers will be in their rooms by 8:00 A.M. and are obligated to remain on the premises until 3:30 P.M. Teachers will stand their rooms and monitor the passing of students periods. A copy of all messages being sent by parents must be on file at the principal's school outside between teachers to office."

Establish discipline among the members of the teaching profession.

Student will abide by the employees rules of the school and the norms of good conduct. Teachers will adhere to the policies of the district and the norms

Recruitment based on ability and technical knowledge

Teaching and/or administrative credentials required for certification to enter the field.

Define the one best way of performing a task

Schools continually search for the "best" way to teaching reading, mathematics, history, etc.

In other words, our children should be educated (built) in the same fashion cars are constructed. We begin with a hollow chassis (empty slate), start it down an assembly line (school with a series of grade levels), and at varying stages connect a new part (knowledge) to the body. Within this conceptual organization of thought we also see variations in the parts attached to certain chassis (knowledge opportunities for certain students). There exist a variety of automobiles (classes of people) ranging from the economical (poor and undereducated) to the ultra luxurious (rich and well-educated). Predetermined objectives are made in order to make sure there are certain numbers of each class of car (certain numbers of individuals for varying social standings). These predetermined objectives help certain individuals to control the market (society).

Our Society

Our society is philosophically supportive of the premise of "free enterprise." This system, it seems, thrives on verbally espousing the importance of a collective purpose designed to support the development of a community of people while at the same time actively stressing individuality, creativity, freedom of choice and competition against one another. While competing individuals seek strength in numbers, the vilification of others becomes a primary form of providing justifications for division between the winners and losers in free-enterprise activities. Membership in these groups is then based on common interests and goals. To secure leverage over other groups, attempts at defining what is good, and better, often take center stage. We all seek clarification of life's struggles and try to present the best possible scenarios as meanings are solidified in our minds. Groups with power control definitions of what is good, and better. These definitions work to project positive images of some, but are primarily successful at projecting negative images of others.

These societal hindrances impact what goes on in our schools. Being successful in school depends a great deal on how one understands and assimilates or imitates the attributes valued by groups in control. Even then, admission to the group by outsiders is limited. To allow for limited chaos in this system, one must begin to understand one's *predetermined place* in this society.

We must have a populace prepared in numerous ways. This democratic, free-enterprise society needs individuals ready to lead and others ready to clean. We must have small groups of people ready to direct the masses, and the masses willing to follow given directives. If all were prepared for life in the same way, who would want to do the more physical work, the less paid work and work requiring little independent thinking? The trickle-down system for life preparation does work!

The Purpose of School

The school's purpose should be designed to support this premise of a tiered democratic society focused on a free enterprise agenda. We must help prepare all students for the different rungs of society's ladder -- from top to the very bottom. Certain subjects are designed to prepare individuals for the varying rungs of society's ladder. Tyler's Rationale (1949) is most often employed as the course of action for considering the appropriate goals for education. Tyler, and others, believed that educational goals should reflect: (1) the nature of organized knowledge -- how each academic discipline organizes concepts, principles and processes. Clear understanding of these events helps us to pass on to future generations the tools needed for continued learning; (2) the nature of society -- how society defines itself and how citizens are to experience life within given parameters; and (3) the nature of learners -- how we learn and when is examined. After careful consideration of these three sources, methods are employed to maximize learning opportunities.

The Basics (the three R's) are fundamental skills that most citizens ought to acquire. One must have basic practical knowledge to be functional, taxpaying and productive, law-abiding citizens. Those not successfully acquiring these minimal skills will continue to represent the necessary levels of unemployment, homelessness, hopelessness and helplessness. These individuals serve society by providing the motivation needed for others to work hard and be thankful for not being with them, at the bottom of society's ladder.

The masses must be prepared to take on the middle rungs of society's ladder. Therefore, moving beyond the basics is required for these groups of citizens. Some higher levels of understanding in subjects such as science, mathematics, history, literature and the arts become more important at each rung in the ladder. Critical inquiry is introduced. Political sophistication also begins, but not at levels that would provide real and meaningful understandings of how this country operates. After all, too much knowledge in this area would create the strong possibility of social chaos.

The top rungs of society's ladder must continue to be reserved for only a few citizens. For example, to maintain order, existing social stratifications, political immaturity and economic leveraging power, only a few citizens are allowed entrance into this subgroup. Selection is limited by who you are and how others already members of this group see you helping them to strengthen their grip. Preparation for these individuals does not include the propaganda about our society that is so prevalent in other parts of the educational and political system. Instead, these individuals are told from the very beginning of their *high place* in this society, and how to maintain existing selectivistic processes.

All groups are prepared for their positions in life. Working diligently toward these goals must continue if our society is to maintain and increase its position with other world powers.

What students should know

When trying to determine what students should know, educators must consider their backgrounds. Educators should examine previous experiences of students. They should pay careful attention to the things students already know, their interests, and their needs. Educators should then take this information and combine it with their vast knowledge of content, pedagogy, and technology. Behavioral objectives, time on task, sequential learning, direct instruction, mastery

in skills and content, and achievement testing are just a few of the tools that should be utilized by educators. Combinations developed from these planning activities should provide the basis for the creation of relevant and meaningful learning experiences for all students. Educators should also collaboratively plan, implement, and assess instruction as an ongoing activity.

Students living on the lower rungs of society's ladder need to spend the majority of school instructional time on rote -- drill and practice activities. These are the types of activities that will provide some level of structure in so many unstructured and uncivilized lives. The students at this level lack the basic foundational components needed as they enter and progress through school. Therefore, more time on the basics must be the primary focus for instruction. These students will be working in settings that call for a high degree of unquestioning loyalty. Developing the *correct* mind-set for their future life experiences is something we must diligently strive to help them achieve. We have a moral responsibility to prepare these individuals to be the best that they can be. Our goal must be to help prepare these individuals for their *place* in our existing social structure.

The masses, those destined for the middle rungs of society's ladder must move beyond the foundational basics discussed. These students should be taught to think critically and be able to solve low to middle level problems. However, this way of thinking must be framed in such a way that it insures the perpetuation of current societal values.

Experiences should be designed to enhance the premise of what we refer to as the American Dream. The use of *certain* literature is employed to support and perpetuate ideological thought. Recognizing demographic changes in our society is also critically important. Of even more importance is the balance given to this growth in diverse ways of thinking. Allowing for individuality, within framed reference points, becomes our focus. We must not have continued chaos! We must work hard to avoid too much questioning of the status quo by our citizens. Therefore balance by, for example, pretending to allow for diversity of thought while maintaining existing value structures as much as possible, becomes a major (though often covert) activity. If our attempts fail in this area, chaos will occur at levels that will potentially destroy existing values. Those individuals living on the top rungs of society's ladder will begin to barricade themselves from the masses more and more. Communities surrounded by brick walls with monitored gate entrances and controlled by private police forces will become more the norm. *Has this process already begun?*

For those individuals experiencing life on the top rungs of society's ladder, learning occurs in many creative, exciting and enjoyable ways. We must continue to provide experiential activities as a way of reinforcing appropriate learning. Relevance is also a very important factor in this particular phase of the learning process. Students must be allowed to examine what is known in detailed ways and critically explore the unknown -- of what can be. We must prepare these few individuals to control those elements of life that allow for control over the masses. Choices in the lives of citizens must be controlled. Those now controlling these choices want their descendants to be in position to do the same.

Process of teaching and learning

First, teachers must be trained to work within and for the system. They should accept their *place* in society and help prepare others to do the same. We should adhere to, for example, discussions focused on labeling students. At-risk, disadvantaged, single-parent and non-traditional households, minorities and other like classifications of individuals help to provide justifications. Justification for low test scores by some students along with lower IQ results, high dropout rates, high teenage pregnancy, growing criminal activity, lower college entrance percentages and other results can be supported by particular labeling activities. Due to these and other factors, expectations indeed must differentiate between groups.

Students fitting into one or some of these classifications should not be considered as intellectually capable as others. Therefore our approach to creating environments for success should and must be remindful of the social rungs each student is being prepared for.

Teaching and learning activities must be designed to ensure the success of all students, at every rung of society's ladder. Each rung is important to our society's continued growth and success. We need individuals prepared to do their jobs successfully at each rung of the ladder if our society is to continue to grow strong and remain secure. We cannot risk the perpetuation of existing conditions to chance. Therefore, controlling access to certain rungs of society's ladder becomes a primary necessity.

The process of teaching and learning must continue to help and support the existing social construct. Preparing our young to understand their roles and support the existing norms and values of this society must continue to be the primary purpose of schools. Current preparation practices of our future citizens must be continued to support this ideology.

Final Thoughts

This, some would say, satirical look at our system of education reminds many of us of what is actually occurring in some of our schools. We see a system that uses scientific approaches to the teaching and learning process. Teachers

see themselves in a technical role as the knowledge giver. The teacher views the student from deficit, almost pathological reference points. They believe that there will always be some students failing regardless of intervention methods and base these beliefs on, for example, the students' social economic status, single parenting, race and test scores. They actually believe that a readiness test, IQ test, norm reference test, SAT, ACT and GRE are true predictors of future success.

As you can see in this system, many components for schooling successful are missing. In particular, schooling that stresses equality of opportunity, if this is what we want, seems to be a non-factor. In order to make equality of opportunity a primary focus of schooling, we must revisit how we think and what we believe about the students we teach. This focus is important if we are to develop and sustain the type of relations needed between teachers and students to maximize opportunities.

When teachers begin to see the potential power in their positions and accept challenges instead of seeing just problems, then positive change will occur. In these settings students try harder primarily due to a developing thirst and desire to explore the unknown in an environment which sees learning as an adventure. A good beginning to this process is for teachers to begin to value the knowledge student bring to school. Teachers find ways to connect what we want students to know with what they already know. We no longer ignore their life experiences. Our goal is to connect new learning with existing knowledge thus building upon a foundation of strength and familiarity. For students, it is way to internalize information. By connecting new learning with existing knowledge, students are more successful at constructing relational bridges between the two as a means of remembering new learning and bringing new meaning to old ways of thinking.

In this scenario, a fantasy for some, teachers find ways to connect the science of teaching with the art of teaching. The teacher finds ways to help students learn how to learn. They demonstrate their belief in student capital. These teachers understand the importance in valuing the ways of other people.

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POSTMODERN THEOLOGY AND THE TRUMPETS OF JOSHUA: EDUCATION IN POSTLIBERAL AND POSTCONSERVATIVE THEOLOGIES

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That theology can impact education is hardly news to anyone who has studied the history of education, or for that matter, turned off MTV in the last ten years. From Jonathan Edwards to William Jennings Brian to Ralph Reed we have seen how the shape of one's theology can frame one's view of education.

Throughout most of this century American theology, especially popular American theology, has tended to take the shape of two fortresses, liberal and fundamental, with guns aimed and firing at each other.

From Harry Emerson Fosdick's 1920's sermon, "Shall the Fundamentalists Win?" to Tim LaHaye's 1980's *The Battle for the Mind*, the war has raged with little détente along the way. Early on liberals took their place in the mainstream of academic culture and mainstream Protestant denominations while fundamentalists took up residence in the pulpits of smaller sects and churches of rural America.

Evangelicals have tried and in recent years been successful at bringing conservative thought into academic theology and social discourse. Mark Noll, for example, is an evangelical church historian whose scholarship is as credible at University of Chicago Divinity School as at Wheaton Graduate School.

But now, postmodern thinking is working its way into both liberal and conservative camps and is leading many theologians of both sides to "fundamentally" rethink the whole debate. It has finally dawned on many of us (I confess to being a little slow) that in the fundamentalist/modernist debate, both the fundamentalists and modernists were modernists. That is, both sides were arguing from within the context of modernism, i.e., Enlightenment definitions of rationality, objectivity, and knowledge.

Particularly in the nineteenth century, liberal theologians subjected Biblical records to Enlightenment criteria of objectivity and truth and found them to be wanting. They rejected the supernatural and miraculous and most of the Biblical narrative in the process and attempted to find in the didactic material universal moral truths. Fundamentalists responded in this century, not by challenging Enlightenment criteria for truth, but by trying to argue that the Biblical narratives and religion teachings meet those criteria. Whereas nineteenth century liberals abandoned the Biblical content as so many folk tales, fundamentalists sometimes go so caught up in arguments about historicity and inerrancy, that they failed to take seriously the messages the stories seemed to try to convey.

By mid-twentieth century many liberal theologians, influenced by existentialism, elevated Biblical stories from quaint folk tales to great myths that express the profoundest existential truths. Still, those myths, Bultmann and others argued, had to be demythologized in order to get at the underlying realities and to express them in propositional language. Such demythologizing is, it seems to me, a demonstration that even the existentialists bowed at the shrine of Enlightenment objectivity.

So what has changed in the postmodern intellectual climate? A lot of very diverse stuff is going on, of course, but a couple of things strike me as particularly interesting. 1) The Biblical narratives are, in some traditionally liberal circles, being resurcted as valuable parts of the religious culture and community to be taken as given, consumed, digested, and incorporated into ourselves, without fretting over their historicity. A major proponent of this view is Yale's George Lindbeck, whose school of thought is usually referred to as postliberalism. 2) Some conservatives are welcoming this turn as a sort of "back to the Bible" movement and are inviting discourse across the theological spectrum.

This later point is illustrated by the fact that Wheaton College, a pillar of conservative theology which, last I heard, still required its faculty to sign a statement of belief in the inerrancy of the Bible, selected postliberal theology as the theme of its annual theology conference last year and made Lindbeck a featured speaker. One prominent fundamentalist preacher in the Chicago area used to refer to Yale as a "cesspool of liberalism," and Wheaton's interest in one of Yale's foremost theologians is provocative, to say the least (probably heretical to some).

Who is Lindbeck and what is he saying that seems to cross the theological spectrum, or rather chasm? Lindbeck's major theological work, *The Nature of Doctrine*, is considered a definitive work by many, and I can hardly do it justice here. More manageable is an essay he wrote entitled, "The Church's Mission to a Postmodern Culture," that appears in Frederic Burnham's book, *Postmodern Theology, Christian Faith in a Pluralist World*. It seems significant to me that other contributors to Burnham's book frequently refer to Lindbeck's work as authoritative.

In *The Nature of Doctrine*, Lindbeck says there are three main ways Christian theologians have seen religion: 1)

as a set of religious doctrines, objectively, propositionally true. 2) as a collection of religious stories that are not themselves objectively true, but that are authentic expressions of some deep, inner, universal religious sentiment. 3) as some combination of one and two. He offers a fourth way, one that he calls the cultural linguistic approach. A religion is a cultural linguistic phenomenon, in effect a language, that functions much like other languages do.

He affirms Wittgenstein's assertion that language is a lens through which we interpret experience, and then takes it a step further: language determines the very nature of our experience. And a religion is, Lindbeck says, a language, a cultural-linguistic phenomenon. And becoming religious, he says, is analogous to learning a language - gaining skill and knowledge and making them a part of who we are.

In his cultural-linguistic view,

...religions are seen as comprehensive interpretive schemes, usually embodied in myths or narratives, and heavily ritualized, which structure human experience and understanding of self and world. (*Nature of Doctrine*, p. 32)

Later he writes,

Stated more technically, a religion can be viewed as a kind of cultural and/or linguistic framework or medium that shapes the entirety of life and thought. (*Nature of Doctrine*, p.33)

He says a religion is like a Kantian *a priori* or an idiom, "that makes possible the description of realities, the formulation of beliefs, and the experiencing of inner attitudes, feelings, and sentiments." (*Nature of Doctrine*, p.33) Elsewhere he refers to Thomas Kuhn, and what he says here about religion sounds a lot like Kuhn's paradigms. Other theologians, notably Garrett Greene, have made explicit the idea of religious conversion as paradigm shift.

Lindbeck says that languages function, not only to express, but to shape thought. It is not that religion is an expression of our inner selves, but rather our inner selves are an internalization of our religion. Internalizing a religion is more than a process of acquiring propositional knowledge of it, *a la* professional theologians. Rather it is an internalized skill that

manifests itself in an ability to discriminate "intuitively" (nondiscursively) between authentic and inauthentic, and between effective and ineffective, objectifications of the religion.... (*Nature of Doctrine*, p. 36)

Homer probably could not enunciate a single rule of rhetoric or grammar, but he knew better than anyone how the language was supposed to sound. So is one who internalizes a religion.

If religion is a language, Homer is the book of ancient Greek religion, and if Christianity is a language the Bible is its book, a book whose language has in fact been one of the most powerful forces in defining the western frame of reference for Christians and non-Christians alike.

Needless to say, Lindbeck thinks Christians ought to know the Bible, and in the essay in Burnham's book, he says that knowing the Bible involves biblical literacy and biblical imagination. The former seems to involve having information about the Bible, knowing the Bible in the lowest sense of Bloom. Biblical imagination involves much more, an internalization of Biblical literature that shapes one's whole way of seeing. To have a biblical imagination is to be "linguistically and imaginatively saturated with scripture." (Burnham, p. 38)

One need not be a believer in Christianity or the Bible to be biblically literate and imaginative. Says he, "A familiar text can remain imaginatively and conceptually powerful long after its claims to truth are denied." (Burnham, p. 39) He adds,

...texts influence human hearts and minds even when they are not believed. Once they penetrate deeply into the psyche, especially the collective psyche, they cease to be primarily objects of study and rather come to supply the conceptual and imaginative vocabularies, as well as the grammar and syntax, with which we construe and construct reality. (Burnham, p. 39-40)

It is not difficult to see why conservative Christians are responding positively to Lindbeck's work. Whereas other mainstream Christian theologians of this century have subjected the Bible to a sort of Cartesian doubt (Which of the sayings of Jesus in the Gospels can we know for sure he actually said?) and subjected it to form criticism, redaction criticism, demythologizing, and structural analysis, Lindbeck says in effect: let's take the stories at face value, read them, tell them, allow them to shape our imaginations, and become a part of who we are.

In fact, as conservative as much of his language is, one might wonder what is postmodern about his views. After all, parts of his essay, "The Church's Mission" sounds a whole lot like E. D. Hirsch, Jr.'s call for cultural literacy. He claims that there is a profound decrease in Biblical knowledge in our culture, even within the Christian churches, and speaks longingly of the days when the language of even the most secular thinkers was permeated with Biblical allusions and imagery. What is postmodern about such talk? Coming from the lips of Mortimer Adler, such comments would be taken as conservative, if not reactionary.

There are a couple of factors that I think help explain the postmodernness of his view. First, the particular audience for this essay is a Christian one, and it must be understood in that context. He is writing as a member of a faith community to other members of the faith community, and saying, we need to teach the Bible. Young people, even in the church, are biblically illiterate and that is bad. He is not asserting that this is the only repository of Truth, and that everyone on the planet (or in Western civilization) should abandon all other literature in favor of it.

He is saying, as I understand him, to that religious community that when they sit down at the roundtable of pluralistic discourse, the best thing that they have to contribute is the Bible - not demythologized experiences, generic, universal religious principles, moral codes, self-righteousness, or moral indignation. Christianity's best contribution to the discourse of pluralistic society is its literature. He believes it is wonderful literature that can and has informed the imaginations of not just believers, but of readers and thinkers of any theological or secular persuasion. He believes the Christian churches have not done a good job in recent years of teaching, disseminating, and celebrating that literature, and the culture is losing something wonderful in the process.

Conservative theologians are responsive to the works of people like Lindbeck, not only because Lindbeck's postliberalism celebrates the Bible, but also because many conservatives themselves are affected by the postmodern situation and are more open to diversity than they once were. The burden of modernist objectivity, rationalism, and scientific method was a very heavy one for conservative religion, one that put fundamentalists and evangelicals on the defensive, and often left them out of the mainstream of academic discourse. Now that the bubble of scientific objectivity has been burst, the game is open, and the artists, poets, and prophets can play, too.

Some conservative Christian thinkers are well aware of the openness of postmodern discourse and have taken their places at the table. *The Christian Century*, the historically liberal religious news magazine declared last year that the most vital and productive theological scholarship today is being done by evangelicals. Theologian Roger Olson wrote in *The Christian Century* that evangelical scholarship is in the midst of a renaissance and attributed at least part of that to an openness among evangelical scholars to the larger academic and cultural discourse. These open-minded evangelicals he calls, "postconservatives."

Postconservatives, says Olson, continue to hold to the "four defining features of evangelicalism," conversionism, biblicism, evangelistic activism, and an atonement centered theology, but no longer consider defending historic orthodoxy to be their chief role. That historic orthodoxy is rooted in reformed Scholasticism, a tradition that postconservatives are themselves questioning. Olson writes that among postconservatives there is a "growing discontent with evangelical theology's traditional ties to what Wheaton historian Mark Noll describes as the 'evangelical Enlightenment,' especially common sense realism." (Olson, p. 481) Many of them opt for some version of critical realism and others are looking to Quine and MacIntyre for help in developing a new philosophical orientation.

Many postconservatives, says Olson, are also making theological shifts, with new, less rigid definitions of Biblical inspiration, more open, less Calvinistic views of God, more positive attitudes toward nature, hope of a near universal salvation, a greater emphasis on the humanity of Christ, and more humility about the certainty of their theological systems.

Among those who Olson identifies as postconservatives are Nancey Murphy and William Dyrness of Fuller Theological Seminary; Clark Pinnock, who wrote *The Scripture Principle* and edited *The Openness of God* (a very provocative evangelical work which owes more to process theology than to Calvinism), Daniel Taylor, who wrote *The Myth of Certainty*, and Stanley J. Grenz who wrote *Theology for the Community of God*.

Needless to say, not all of the evangelical theological community is so enthusiastic about the doors opened by the collapse of modernism, as is evidenced by the essays in *The Challenge of Postmodernism: An Evangelical Engagement*, edited by David Dockery and published in 1995. In his introduction Dockery refers to the diversity that exists within postmodern thought and says that the diversity explains why "evangelical Christians sometimes see postmodernism as a threat while others view it as a welcomed opportunity." (Dockery, p. 17) Carl F. H. Henry's essay, "Postmodernism: The New Spectre?" takes the negative view.

Henry, one of the founders of *Christianity Today* magazine and a patriarchal figure in evangelical theology, sees little of value in postmodern thought. He argues that evangelical theologians have long recognized the inadequacy of the Enlightenment's unbridled faith in human progress, enthusiasm for science, and rejection of the supernatural. In so many words, he says that the good stuff in postmodernism is not new, and the bad stuff is the same old bad stuff. And there is a lot of bad, most disturbingly, from Henry's perspective, the absence of objective truth and its consequence, unrestrained relativism.

Here, it seems to me that, despite his own harsh attack on modernism, Henry stands knee deep in it, assuming that

for truth to be non-arbitrary, authoritative, and compelling it has to be of the objectively demonstrable sort. He obviously doesn't buy into Richard Bernstein's argument that objectivism and relativism aren't our only choices. I, for one, don't think that Biblical religion or medieval Christianity either one make the assumption that Truth requires objective proof, and it strikes me as a great irony of twentieth century theology that evangelicals end up taking such a position. As a member of Henry's faith community, I believe the claims of orthodox Christianity about human nature, the person of Christ, and the authority of Scripture, and my belief compels me to try to live my life in certain ways, and all of that happens despite the fact that I cannot demonstrate objectively that those claims are true. Christianity, it seems to me, even fundamental Christianity, is not based upon foundationalism. (I suspect, by the way, that much of the problem here may stem from differences in the way Henry and I use the term "objective truth.")

Now, what does any of this have to do with education? I think there are several possibilities. 1) If postliberalism has its way, we might hear new calls for Bible reading and Bible study in the schools, but it won't be fundamentalists trying to subvert separation of church and state and undermine pluralism. Rather, it may be mainstream denominations who want us to enjoy and celebrate the Bible as just one part of a rich and diverse cultural history.

2) If postconservatives have their way, even the right side of the theological spectrum may be more open to pluralism. Part of the dogmatism we associate with conservative Christianity may be at least in part a function of the Enlightenment commitment to forcing all knowledge into one consistent, unified system of Truth. Conservative Christians, indoctrinated against ambiguity, feel deeply threatened by alternative explanations of reality, like evolution, for example. If they get over the Enlightenment preoccupation with the forced reconciliation or rejection of ideas, they might find a gift for human reconciliation. It seems to me that even evangelicals can (and are coming to) see God's universe as too big and the human mind too small for us to reconcile everything into one unified system. Evangelicals may become comfortable with the fact that two different and irreconcilable statements may both express different aspects of truth. Even Saint Paul admitted that the glass through which he looked at the world was dark. If the epistemological humility of the postconservatives should catch on, the political/religious environment that surrounds schooling could be different indeed.

3) If postliberalism and postconservatism eventually work their way through popular Christian thought, Christians may not only accept the plurality of our world, but enjoy and exploit it. After all, if the postmodern discourse is genuinely pluralistic, open to hear the claims and the literature of liberation, of feminism, of eastern philosophy, of afrocentrism, and of every other voice crying out in this diverse universe, it can hardly close its ears to the strange and wonderful voices of Jacob, Job, Amos, Esther, Ruth, Nicodemus, Priscilla, John the Apostle, and Jesus of Nazareth. To have these voices back in the public discourse is reason for both Lindbeck and Henry to celebrate.

You no doubt noticed that all of these speculations begin with "if," and those are big ifs indeed. Carl Henry seems unsympathetic to the postconservative spirit, and how many and how loud are his followers on this matter may determine the shape of future theological discourse in this country. Postliberals and postconservatives for the first time in most of a century, are, if not on the same page, at least in the same book. The admittedly cacophonous noise of postmodernism could be the trumpet call that knocks down, not only the walls of Enlightenment modernism, but also the fortresses of theological isolation that have kept left and right apart for 70 years.

On the other hand, if evangelicals insist on seeing the world through the eyes of modernism, they may drive out of their ranks the postconservatives who are their *avant garde*, build a new fortress around themselves, and, to swap metaphors, lose their place at pluralism's roundtable.

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THE SEARCH FOR MEANING THROUGH MYTHS

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Every individual seeks -- indeed must seek if he or she is to remain sane -- to bring some order or coherence into the stream of sensations, emotions, and ideas entering his or her consciousness from within or without. Each one of us is forced to... form the myths in terms of which we can make some sense of experience (May 1991, p. 29).

In his book *The Cry for Myth*, Rollo May further contends that many of society's ills, including drug abuse and especially depression, will never be controlled if we do not rediscover myths. Granted, this is a powerful statement, especially when we realize that most people's perception of a myth is that of a fictitious story of long ago. Stories of ancient Greek gods and goddesses and their exploits seem quite out of place in our world of computers and the information superhighway. Sometimes speakers and writers use the term "myth" when referring to statements believed by most people but which, as they usually proceed to show, are untrue. May recognized this when he said, "There can be no stronger proof of the impoverishment of our contemporary culture than the popular -- though profoundly mistaken -- definition of myth as falsehood" (p. 23).

What, then, is a myth? Why do we, as May suggests, need to rediscover them? How can teachers, parents, and others help children and young people rediscover, or perhaps, discover them for the first time? This article will explore some of the possibilities raised by these questions but with the author's full awareness that there are no complete nor "correct" answers. Each person who delves into the fascinating world of myth gets a personal message that may be unlike that received by anyone else.

What is a myth?

In her classic work on mythology, Edith Hamilton explained that ancient peoples invented characters and stories to explain natural phenomena. She said of the Greeks: "... [these] people were preoccupied with the visible; they were finding the satisfaction of their desires in what was actually in the world around them" (1942, p.8). For example, thunder and lightning with its power and majesty was thought to be caused by Zeus hurling his thunderbolt. The physical beauty and strength of the Olympic athlete was personified by the statue of Apollo.

In more recent times, much that we know of the lives of the early American Indians comes from a study of their mythologies. Speaking of their legends and myths, Erdoes and Ortiz (1984) said, "Yet with all their regional images and variations, a common theme binds these tales together -- a universal concern with fundamental issues about the world in which humans live" (p. xiv). One of the world's greatest mythologists, the late Joseph Campbell, revealed that much of his early interest in the subject developed from a love of American-Indian myths that were designed to explain such universal themes as creation, birth, death, and resurrection (1988).

These early examples of myth emphasize one of their important characteristics: They use physical representations of something much deeper and more significant than that which is merely seen, felt, or heard. They are attempts to present and clarify important truths or themes which are timeless. A myth is a type of metaphor, i.e., it represents something beyond the literal or the apparent.

It is very important to recognize that although myths are timeless and universal truths, the stories, symbols, rituals, et cetera that represent them are culture-specific. The theme may not change, but the clothes it wears changes with time, place, culture, and circumstance. Toward the end of his life, Campbell realized he had experienced this. He was educated as a boy in Catholic schools. Later, when he began studying American Indian myths, he found the same motifs with the same universal themes he had been taught by the nuns. As an adult, he became interested in Hinduism and found the same stories. His graduate work dealt with Arthurian medieval material, and in his words, "...there were the same stories again. So you can't tell me that they're not the same stories. I've been with them all my life" (1988, p.11). The stories were about creation, death and resurrection, ascension to heaven, virgin births, et cetera -- common themes recognized by comparative mythology.

One of the dangers of using mythological images and rituals is that of gradually, over time, replacing the message with the medium -- what Campbell calls the "concretization" of myth (1990, p. 225). The symbol takes on the value originally given to what it represents. For instance, in religion, the sacrament may become an end in itself for the worshiper, blocking the spiritual growth and energy it once sustained.

What can myths do for us?

According to May (1991), there are four contributions myths can make to our lives. They can: (1) Give us a sense of identity, (2) Provide a feeling of community and group loyalty, (3) Support our moral values, and (4) Help

us understand and appreciate the mystery of creation, not only of the universe, but also mankind's achievements in science and the arts. Campbell adds another contribution which he said we must all try to relate to today -- the pedagogical function - how to live a lifetime under any set of circumstances. Myths can teach us how to do this (1988). Since these contributions to our lives are applicable to everyone, let us examine them in greater detail.

Identity:

Thirty years ago, Jerome Bruner spoke of the relationship of myth to identity. Even back then, he said, "We are no longer a 'mythically instructed community'. And so one finds a new generation struggling to find or to create a satisfactory and challenging mythic image"(1966, p.39). For many young people asking "Who am I?", a partial answer lies in finding someone to serve as role model -- someone to emulate. The hero or heroine can be a powerful model and influence if he or she displays qualities worthy of emulation, such as perseverance, bravery, and self-sacrifice. May has said, "The rediscovery of heroism is central in the regaining of our myths and the arising of new myths that will suffice to inspire us to go beyond the cocaine, the heroin, the depressions, and the suicides, through the inspiration of myths that lift us above a purely mundane existence"(1991, p. 58). Unfortunately, not all personalities selected by young people as their heroes or heroines are good role models, and some are simply celebrities (people who are known for being known). True heroes, on the other hand, have undertaken a mission, overcome obstacles, and have come out on top.

Another way myths may help people establish their identities is through the use of associated rituals. Many less-developed cultures have participated in certain ceremonies for centuries to illustrate rites of passage. For example, certain aborigines in Australia have an elaborate ceremony for young boys, involving circumcision and the drinking of men's blood to signify the transition from boy to adult (Campbell, 1988). In our own culture, religious rituals such as bar mitzvah and baptism have special significance for many. Likewise, elaborate ceremonies often mark a person's passage from single to married status and from life to death.

Community:

The desire for group membership is virtually universal, due, in part, to the basic human needs for belonging, acceptance, and security. "To have friends and a family you can call your own, whether in reality or fantasy, is not only a desideratum; it is a necessity for psychological and spiritual as well as physical survival" (May 1991, p. 53).

One of the specific benefits of belonging to a social group is to have somewhere to turn when life turns sour and depression sets in. May suggests one reason that psychotherapy has flourished in America in recent years is the lack of social guides to provide comfort in times of personal crisis (1991). "It is imperative that we rediscover myths which can give us the psychological structure necessary to confront ... depression" (May 1991, p. 153).

The point is that group membership of some sort is vital, and nowhere is this more evident than among our youth. Peer groups provide what they perceive as lacking in the family or church. Being with classmates or joining the football team keeps many students in school. The weakening of family and church influence has caused some to seek out gangs or cults to satisfy their needs. Within the group, he/she can say, "I am somebody, and I have someone there who cares for me when I need them." The group helps define the individual, who, in turn, helps shape and determine the group's identity.

Group membership may be signified by initiation ritual hairstyle, or any of numerous outward expressions that sustain and promote the underlying myths. As Bruner has observed, "Life ... produces myth and finally imitates it" (1966, p. 38).

Moral Values:

As discussed earlier, heroes and heroines can help in one's search for identity, but they also can play an important role in values formation. "The hero carries our aspirations, our ideals, our beliefs" (Bruner, 1996, p. 54). They are often seen as being larger than life, adventurous, willing to sacrifice themselves for a cause, an idea, or the safety of someone else. The deed he/she performs grows out of an understanding and valuing of what is good, right, or moral. Like values, we choose our own heroes and heroines who perform the deeds that represent the values we deem important.

Children and young people have been encouraged to read certain books (especially biographies) and to see certain movies which dramatically portray worthwhile values or examples of moral behaviors. But we can never be sure of the message that is being received; much has to do not only with the quality of the medium, but with the maturity and level of sophistication of the reader or viewer. At one level, *Moby Dick* is simply an exciting story about whaling on the high seas. The ships, sightings of the white whale, the antics of Captain Ahab, et cetera are what one sees -- the externals of the story. On a much deeper level of awareness, one recognizes the extensive use of symbols and the classic struggle between good and evil. Yet, the potential is there as it is always present when myths

are employed.

The Mystery of Creation:

Campbell (1988) used the term "transcendent" when he referred to the infinite power or energy in the universe, a power which goes beyond the physical limitations of time and space. Our physical world is composed of opposites: light and dark, male and female, being and nonbeing, et cetera. But the transcendent is beyond duality and is a unifying force. Each of us has this quality to a lesser extent within ourselves and, at the same time, we can recognize it in all of nature, including other humans. As Campbell (1988) said, "I think what we are looking for is a way of experiencing the world that will open to us the transcendent that informs it, and at the same time forms ourselves within it" (p. 53). Regarding creativity, he continued, "Anyone writing a creative work knows that you open, you yield yourself, and the book talks to you and builds itself. To a certain extent, you become the carrier of something that is given to you from...God" (1988, p. 58).

All of the arts provide ways to constantly recreate the symbols or metaphors that represent our culture-bound thinking about myths. When we find a particular work that "speaks" to us, we get a message that is uniquely ours, one that goes beyond the elements of style, composition, paint, or syntax. Poetry, in particular, is a metaphorical language (Campbell, 1988). Often, it is the poet who grasps most firmly and communicates most concisely how symbols and expressed ideas capture our thoughts (Bruner, 1966).

Pedagogy:

As stated earlier, Campbell felt that myths can teach us how to live a human existence under any circumstances. Suffering is an inescapable part of life, but as he said, "Thinking in mythological terms helps to put you in accord with the inevitables of this vale of tears. You learn to recognize the positive values in what appear to be the negative moments...The big question is whether you are going to be able to say a hearty yes to your adventure...of being alive"(Campbell, 1988, p. 163). Even with its trials, you learn to accept life as it is, even to welcome it, to affirm it.

May (1991) believes that myths have a special type of healing power. He says they have both regressive and progressive functions. The regressive function makes us aware of our fears and longings, even when these are repressed or unconscious. The progressive function gives new insights, meanings, and ways of working through a problem, often on a higher and more integrated level. By drawing out ("to educate") our inner sense of reality, myths can help us experience a greater reality in the outer world. Thus, both functions are important for a mentally healthy and well-rounded individual. They help us to come to terms with our past, even with its injustices and deprivations, and to make our journey into the future with hope and even with anticipation.

How may we discover or rediscover myths?

Before we can help children and young people in their search for meaning through myths, it is vital that we as teachers or parents feel comfortable ourselves with myths. How do we find the illumination they can provide? As circular as it may seem, Campbell suggested we find it through someone else -- a friend, a good teacher, or a revealing book (1988). This author found it through Campbell's works as well as the other references used in this article and a few others. The study of myths as sources of personal meaning is both exciting and contagious! Once we "get into it," we want to share it with others in order to assist them in their journey, or in Campbell's words, in "following their bliss" (1988, p. 118). Bliss comes from a feeling that we are on the right track, that we are content with ourselves, with our social relationships, and with our understanding of God. This article has attempted briefly to describe how myths may assist in each of these areas. The beauty of the search is the realization that each searcher finds a different, viable, and very personal meaning. It is an ongoing, lifelong process but well worth the effort.

How may we help students "find their bliss?"

Campbell has emphasized the importance of teachers serving as facilitators, helping students find clues to meaning in their lives. "We have to give our students guidance in developing their own pictures of themselves" (1988, p. 151). In his view, the teacher's job is to help the student find his or her own "Ariadne thread." This is in reference to the old story of the man who finds his way out of the labyrinth by retracing his steps, following the string he had unwound from a ball of yarn.

With the disclaimer that this author has, at best, only partial answers to the questions raised in this article, I would like to call upon the reader's experiences, imagination, and creativity to explore the following questions and offer possible answers which, like my own, are probably tenuous:

1. What areas of the school's curriculum seem to have the most potential for helping students find personal meaning?
2. How are the five contributions of myths as mentioned in this article interrelated?

3. What can parents do that schools and teachers cannot do to help students in their search?
4. What is the connection between myths and educational philosophy?
5. Campbell criticized formal religions for their focus on social problems and ethics at the expense of an individual's mystical experiences. What role should religion play?
6. Are new myths being created? What kinds do we need in a technological society?

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**THE PURSUIT OF HAPPINESS:
JEFFERSON'S ABSOLUTE WITHOUT DEFINITION**

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We hold these truths to be self-evident, that all men are created equal, that they are endowed by their creator with certain unalienable rights that among them are life, liberty, and the pursuit of happiness...

Declaration of Independence

Happiness means that more permanent enjoyment of life which attends on, and is almost identical with welfare.

Corpus Juris, Law Encyclopedia

A happy life, therefore, is one in which is in accordance with its own nature... Seneca, Minor Dialogues

We often mistake our true happiness and when we arrive to the enjoyment of that which seemed to promise to us we find it [an] imaginary dream... to be possessed of the Christian principles and to accommodate our whole deportment to such principles, is to be happy.

Samuel Adams, Letter to Andrew Wells

Happiness is neither outside us nor within us; it is in God, both outside and within us. Pascal, Pensees

That government is instituted and ought to be exercised for the benefit of the people; which consists in the enjoyment of life and liberty, with the right of acquiring and using property, and generally of pursuing and obtaining happiness and safety.

James Madison, part of his proposed first amendment

I mean Politics in the great sense, or that sublime Science which embraces for its Object the Happiness of Mankind...

Gouverneur Morris to George Washington

The operation of the intellect... aims at no end beyond itself, and finds in itself the pleasure which stimulates it to further operation... in it must lie perfect happiness.

Aristotle, Ethics

Government, laying its foundation on such principals, and organizing its powers in such a form, as to **them shall** seem most likely to effect their Safety and Happiness.

William Blackstone, Commentaries on the Laws of England

On June 11, 1776, a committee was appointed, by Congress, to prepare for the colonies a Declaration of Independence. This committee was made up of five members, Thomas Jefferson, Benjamin Franklin, John Adams, Roger Sherman and Robert Livingston and they in turn delegated the assignment of writing this document to Thomas Jefferson. Jefferson was chosen to produce the Declaration primary because of his writing skills, specifically for composing, "A Summary View of the Rights of British America," published in 1774. This document is the prelude to the Declaration of Independence, in which he states:

"But, we do not point out to his Majesty the injustice of these acts, with intent to rest on that principle the cause of their nullity, but to show that experience confirms the propriety of those political principles, which exempt us from the jurisdiction of the British Parliament. The true ground on which we declare these acts void, is, that the British Parliament has no right to exercise authority over us."¹

In the last paragraph he states part of the fundamental rationale for separation:

"The God who gave us life, gave us liberty at the same time: the hand of force may destroy, but cannot disjoin them."²

The other part of the rationale he states earlier in the pamphlet:

"...in order that these, our rights, as well as the invasions of them, may be laid more fully before his Majesty, to take a view of them, from the origin and first settlement of these countries. To remind him that our ancestors, before their emigration to America, were the free inhabitants of the British dominions in Europe, and possessed a right, which nature has given to all men, of departing from the country in which chance, not choice, has placed them, of going in quest of new habitations, and of there establishing new societies, under such laws and regulations as, to them shall seem most likely to promote public happiness."³

This can be seen as the fundamental concepts of the future Declaration, which is that the law of God has given man the right to "life, liberty," and "public happiness," yet it is not the central purpose.

The central purpose of the Declaration of Independence was to persuade the American population that rebellion against Britain was imperative and continued "political bonds" between the two was insufferable. This document declared that the colonists were not rebels against established authority, but a people by nature free and executing an inherent right against intolerable deeds of an tyrant. Indeed, from the colonists point of view, this action of separation was not only legal, but also moral. Never-the-less, this holds a subordinate place in this document compared to, Thomas Jefferson's, incredible responsibility of protecting the rights of man. Which among those rights, Jefferson declared, is "the pursuit of happiness." The Declaration of Independence mobilized and brought together the United Colonies into what is now the United States. From these words Thomas Jefferson became the foremost spokesman on the rights of man in the United Colonies.

The phrase "pursuit of happiness" or the interpretation of happiness belongs to a classification where the meaning is appreciated, yet the definition is elusive. So to define the concept of happiness, as Jefferson and our founding fathers held the term, one must understand what formed the minds of these men. The education that these men received was a classical one and this classical thought shaped their minds, especially Jefferson's.

The essential message that Thomas Jefferson had in this expression is that the ambiguous concept of happiness is based on a virtuous character, whose origins date back to the ancient Greek and Roman civilizations.

"I think the Greeks and Romans have left us the present models which exist of fine composition, whether we examine them as works of reason, or style and fancy; I thank on my knees, Him who directed my early education, for having put into my possession this rich source of delight."⁴

From this "rich source of delight" he came to believe that the universe is rational and has order, which includes, scientific thought, morality and politics. Out of this comes a certain balance and harmony, based upon natural law, that demands a protected relationship between the public and their government, with government obligated to protect the public's rights.

It is not the purpose or design of a government to create happiness, but to assure that the road that leads to happiness is not barricaded, or the "pursuit" is not frustrated. Government is compelled to protect the natural right of man so that he can attempt to achieve the experience of becoming a complete man hence coming to comprehend and acquire happiness.

The concept of happiness as used by Thomas Jefferson was not a new concept, indeed this notion was used for centuries by Plato, Aristotle, the Stoics, Cicero. In a letter to Henry Lee, May 8, 1825 he explains it himself,

"When forced, therefore, to resort to arms to **redress, an appeal** to the tribunal of the world was deemed proper for our justification. This was the object of the Declaration of Independence. Not to find out new principles, or new arguments, never before thought of, not merely to say things which had never been say before; but to place before mankind the common sense of the subject, in terms so plain and firm as to command their assent, and to justify ourselves in independent stand we are compelled to take. Neither aiming at originality of principle or sentiment, nor yet copied from any particular and previous writing, it was intended to be an expression of the American mind, and to give to that expression the proper tone and sprit called for by the occasion. All its authority rests then on the harmonizing sentiments of the day, whether expressed in conversation, in letters, printed essays, or in elementary books of public right, as Aristotle, Cicero, Locke, Sidney, etc."⁵

The notion that man should pursue happiness as an end in itself ordained by natural law has now evolved into some other "expression of the American mind." America, since the late 18th century has pursued pragmatism, psychology, specialty and technology. Jefferson's "pursuit of happiness" has been reduced to the archives where "inalienable rights" has lost its definition.

It will help to attempt some undertaking into the meaning of happiness from other sources that Thomas Jefferson

was aware of and appreciated. For Thomas Jefferson the matter of definition was almost nonsense for him and the eighteenth century man. It was just a matter of common sense and obvious. Let us lightly re-visit the main contributors to Thomas Jefferson's concept of "happiness."

For Plato, happiness was grounded in virtue. A man could not be happy unless he was a virtuous man. Socrates' famous statement, "the unexamined life is not worth living," has relevance here. When one truly examines life, one participates in knowledge. Then, when one has understanding of virtue one will act virtuous.

Saint Paul had the doctrine of original sin; Socrates did not. Saint Paul would voice that one has the choice to do evil, but one does not have the choice to do good. One must have God's grace to choose the good. Again, Socrates would state that if one knows the right, then one will act rightly. Jefferson would have been very familiar with the concept that (1) to know virtue is then (2) to act virtuous which leads directly (3) to happiness. Nowhere in our research on "the pursuit of happiness" did find we find happiness independent of virtue in the minds of the founders.

Even though Plato's virtue is objective, and Aristotle's is objective and subjective, both philosophers saw virtue as happiness. Teleologically, Aristotle saw all behavior as end oriented. First, All behavior is goal oriented, second, the highest goal is happiness, third, happiness is a life lived in accordance with virtue, and that virtue is the disposition to choose the mean between the two extremes of deficit and excess.

Aristotle asks an important question within his statement that:

"we must try to get a general idea of what the good is and to which science or competence it belongs"⁶

The answer for Aristotle is "politics. "

"We must try and get a general idea of what the good is and to which science or competence it belongs. This would seem to be the supreme and most authoritative art; and that appears to be politics. Politics decides what arts should be given a place in states, which should be learned by each class of persons, and how far their study should go."⁷

The particular trait of man is the ability to reason and with this ability he surpasses all other life. The pursuit of this ability will give man human completeness or the "virtuous [the good] life," Aristotle calls this happiness.

"We said that all knowledge and choice aims at some good. What then does politics aim at? What is the highest good in all matters of action? As to the name, there is almost complete agreement; for uneducated and educated alike call it happiness, and make happiness identical with the good life and successful living."⁸

Since happiness (virtuous life) is the ambition of man and since politics is the best avenue to produce this then the next logical step for Jefferson was to declare that the "pursuit of happiness" is a right and one of the main responsibilities of government is to protect this right.

The difference between the two; Aristotle and Jefferson, is that for Aristotle happiness is a political ideal and for Jefferson a right.

Jefferson, in a letter to John Adams, declared that he was an Epictetian, meaning that he had developed at least a partial sense of the Stoic concept of happiness. Happiness, Epictetus maintained, is the restriction of one's will to what is obtainable by the individual. He also identifies government as the divine reason of all men.

It is not hard to see young Thomas Jefferson at William and Mary taking all this in and making the jump from Plato to Aristotle to Epictetus to seventeenth century political thought, where it surfaced in the Declaration of Independence. In the eighteenth century most political men believed in the natural order of the world that could be discovered by human reason and the colonies were ready to act as its testing ground and Thomas Jefferson was ready to act as its voice.

The concept of happiness as Jefferson knew it is not what many of teachers of political science are informing their students. The common answer is that he meant property, much in the way that John Locke wrote about it. This is incorrect. One needs only to go back to Locke's writings and discover this inaccuracy. In Locke's book, *Two Treatises of Government* within the second treatise he plainly states in his chapter on "The Ends of Political Society and Government,"

"This makes him willing to quit this condition, which however free is full of fears and continual dangers: and 'tis not without reason, that he seeks out, and is willing to join in society with others who are already united, or have a mind to unite for the mutual preservation of their lives, liberties and estates, which I call by the general name, property."⁹

Jefferson's "pursuit of happiness" is obviously not Locke's idea of "property." One can also look to two other sources and find evidence that "property" and "happiness" were considered as separate concepts at the time.

One is from James Madison in his recommendation to the State Legislatures on their consideration of amendments to the constitution, via the Bill of Rights. In his first amendment he clearly states the need for government to protect the citizens rights of "property" and of "obtaining happiness."

"First. That there be prefixed to the Constitution a declaration, that all power is originally vested in, and consequently derived from, the people. That Government is instituted and ought to be exercised for the benefit of the people; which

consists in the enjoyment of life, liberty, with the right of acquiring and using property and generally of pursuing and obtaining happiness and safety."¹⁰

Earlier, the Virginian contemporary of Jefferson's, George Mason who was largely responsible for the final draft of the Virginia Declaration of Rights, June 12, 1776, also made the division between "property" and "happiness."

"That all men are (by nature) equally free and independent, and have certain inherent rights, of which, (when they enter into a state of society,) they cannot, by any compact, deprive or divest their posterity; (namely,) the enjoyment of life and liberty, with the means of acquiring and possessing property, and pursuing and obtaining happiness and safety."¹¹

This division separates the two concepts in the minds of the Founding Fathers. There is no reason to believe that Jefferson meant "property" when saying "happiness" for obviously it was a topic of the land. Also, some scholars have suggested that Jefferson considered property a right, but a function of the positive law, not a natural law.

From discussion, education and understanding of human nature, via experience and reading history, Jefferson came to acknowledge what man must generate to complete himself as a reasoning human being. Each individual must strive to secure his condition in life and should work to make it a "good life." Each should strive for completeness of their personal possibilities or happiness and government has the responsibility to protect this pursuit.

Dr. Holland of the History Department of the University of Arizona recently suggested that Jefferson's "pursuit of happiness" comes from three areas, antiquity, natural law and seventeenth-century political thought. From antiquity he takes six classical concepts that he obtained from his knowledge of history. Those concepts consist of five Greek ideas which include, health, family, livelihood, property, education and the Roman notion of public honor. From natural law he acquired the view that the universe had order and it was governed by law. From seventeenth-century political thought he came to support the doctrine of government by consent of the governed. He describes his own happiness and the "sole object of all legitimate government" in a letter to General Thaddeus Kosciusko, dated February 26, 1810;

Know a word as to myself. I am retired to Monticello, where in the bosom of my family, and surrounded by my books, I enjoy a repose to which I have long been a stranger. My mornings are devoted to correspondence. From breakfast to dinner, I am in my shops, my garden, or on horseback among my farms, ... at length, the blessing of being free to say and do as I please, ... A part of my occupation, and by no means the least pleasing, is the direction of the studies of such young men as ask it.... I endeavor to keep their attention fixed on the main object of science, the freedom and happiness of man. So that coming to bear a share in the councils and government of their country, they will keep ever in view the sole objects of all legitimate government"¹²

ENDNOTES

¹ Thomas Jefferson, *The Life and Selected Writings of Thomas Jefferson*, ed. (New York: Modern Library Edition, Random House, Inc., 1993), 277.

² Jefferson 289.

³ Jefferson 273.

⁴ Jefferson 507.

⁵ Jefferson 656, 657

⁶ Aristotle, *Ethics*, from *The Philosophy of Aristotle* ed. (New York: Mentor Books, 1963), 286.

⁷ Aristotle 287

⁸ Aristotle 288

⁹ Jefferson 178.

¹⁰ Meyers, Marvin, Editor, *The Mind of the Founder. Sources of the political Thought of James Madisons* (Hanover: University Press of New England, 1981), 164.

¹¹ Rutland, Robert, Editor, *The Papers of George Mason 1725- 1792. Volume L 1749- 1778*, (Chapel Hill: University of North Carolina Press, 1970), 287.

¹² Jefferson 552.

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