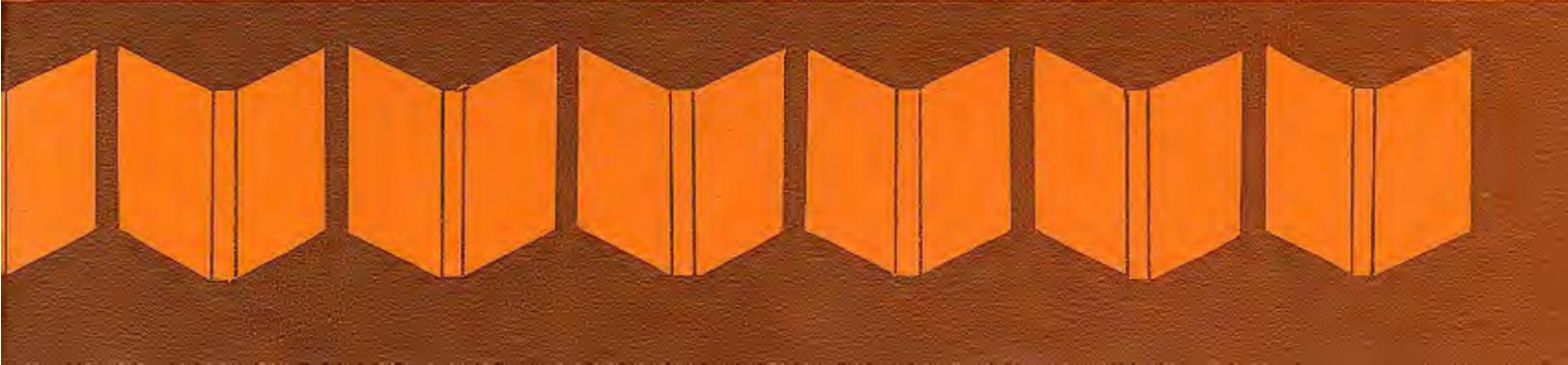# educational
considerations

published at kansas state university college of education

Literate communication, endangered species

I am becoming increasingly dedicated to the things I already know, and decreasingly interested in new things I should know. The effort to maintain currency is punishing.

Each year, science publications become heavier with compounding developments and innovations. My work depends to great extent on new techniques of others, as well as my own. Journal information is vital in this respect. I can often eliminate many articles outright on the basis of their titles, but usually nothing less than sheer will power or absolute necessity can induce me to wade through the language of the others to extract their substance.

The most impressive contributions to difficult reading are usually made by officialdom which, by virtue of its inherent Prestige, seldom, if ever, requires editing. In fairness, we must also give credit to otherwise dedicated and competent researchers who are naively unaware that their talents in exposition are not entirely commensurate with their command of science. Customarily, their manuscripts are reviewed by other dedicated and competent, but equally ingenuous, investigators who accept the language as adequate to the purpose and occupy themselves with quality of technical results. Their understanding of each other's argot inspires awe!

It is beyond the realm of bad-but-understandable English when the inscrutable is explained in terms of the unintelligible:

". . . the nature of the nebulous force denoted as the fictitious force,"

and the unintelligible in terms of the ambivalent:

". . . when the applied force is imposed prior to the fictitious force and the fictitious force is positive, a direct solution usually results in an incorrect answer . . ."

I have no trouble believing that positive and negative fictitious forces are nebulous. To impose as applied force or even apply an imposed force would present a problem, especially since it must be done before or after a force that doesn't even exist. I confess also that I am defeated by a calculation that sometimes results in a correct answer.

Blindness to the importance of language is a problem of individuals who, although unskilled in the art of writing, are as satisfied with the efficacy of their English as the color-blind are with their sense of color. Every scientist is a potential author. Faithful publishing of material because of its technical value assures propagation, perpetuation, emulation and continuation of the decline in intelligent communication.

Our language consists of approximately 600,000 words, spelled, defined, compared and catalogued, and a reasonably consistent set of rules for using them. How many more trick words, definitions, re-definitions, rules and infractions of rules can we tolerate before the system collapses into chaos?

Where does responsibility for quality of presentation really lie? With language-indifferent science students? English teachers who are preoccupied with English majors? Schools that fail in their curricula to recognize the need for educated language in *every* discipline? Technical researchers who are insulated in and isolated by their projects? Science editors who are insensitive to language? Language editors who are detached from science? Or publishers who must produce 12 issues of a monthly journal every year. Contributory negligence exists at all levels.

educational considerations

EDPRESS

What are the assumptions of the multicultural education movement?

"Multicultural Education," a need for conceptual clarification

by Robert P. Craig

Before one can make pronouncements concerning multicultural education, certain ground must be cleared. What are the assumptions of such a movement and are its concepts consistent? What theory of society does this movement encompass?

Multicultural education is in part a response to the familiar melting pot theory of ethnic development. The purpose of the "melting pot" approach "was to rid children of ethnic characteristics and to make them culturally Anglo-Saxon."[1] But this was done at quite a price, for children were taught contempt for their culture and thus they experienced self-alienation and self-rejection. Many children of the immigrants were able to fit into the mainstream of American life and accept the dominant Anglo-Saxon values. Yet the cost included great psychological harm at the personal level and the destruction of ethnic values at the cultural level.

The advocates of multicultural education, then, accept a much different view of ethnic development. This view is often referred to as cultural pluralism. On the surface this ideology seems to offer much. Who would be opposed to legitimate diversity in the culture? Who would want to claim that one's cultural values are not essential? Yet there is a difference between recognizing the importance of diversity and cultural values and to fully accept cultural pluralism.

Cultural pluralism was the theory developed by Horace Kallen who attempted to "allow for some degree of cultural diversity within the confines of a unified national experience."[2] Kallen's definition of cultural pluralism is not merely stipulative; it is quite descriptive. He in-

cludes both the notion of the diversity of values and lifestyles and the need for recognition of the dominant culture. He wants to have it both ways: pluralism within the framework of a unified culture. The old philosophical problem of the relationship between the one and the many is considered by Kallen. The many (ethnic groups) must be allowed freedom of expression and understanding but only if the one (the dominant culture) is also recognized.

What happens, though, if certain ethnic values contradict the values of the dominant culture? Which values should the individual subscribe to? What if the ethnic value includes a recognition of the importance of the extended family and ethnic community, and the dominant culture emphasizes the nuclear family and mobility? How is the individual going to harmonize these quite diverse values? At times this harmony may be impossible. What this means in part is that Kallen's definition of cultural pluralism is deficient.

One problem with using cultural pluralism as the basis of understanding multicultural education is that this theory could become another ideology of ethnicity, as the melting pot theory became. Banks suggests that cultural pluralism could encourage as many racist concepts as the melting pot.[3] By this he seems to mean that an ethnic group could easily accommodate its own values as paramount to the neglect of the values of the dominant culture.

What, then, does cultural pluralism mean? Richard Pratte points out that cultural pluralism actually encompasses three meanings.[4] The first he terms the political/economic concept of cultural pluralism. There was a tension during our early history between the dominant culture and political/economic factions. This tension was in part relieved by the writing of the *Declaration of Independence* and the *Constitution*. Examining these documents is revealing, because they emphasize liberty and equality not the "identities of non-English subcultures."[5] Thus cultural pluralism is not a traditional American value.

Many of the writers of the *Declaration of Independence* were very suspicious of a strong central government. They had experienced a troubled relationship with England. Initially the political/economic notion of cultural pluralism included a belief that power and control are to be avoided. But Hamilton and Madison both were concerned with a society which was plagued with factions. They thought that the problems of government could be understood if the people realized the evil of these various factions, both religious and ethnic ones.

During the course of American historical development the opinions of Hamilton and Madison were not shared by the majority of leaders. It became quite the reverse: government is progressing because many factions are involved in its development. Thus, there is a difference between the political/economic stand toward cultural pluralism as envisioned by many members of the early republic and the contemporary notion. The political/economic concept of cultural pluralism today emphasizes the interaction of various groups in the political/economic spheres. It is suggested that state power should be limited by the activity of public opinion, special interest groups and ethnic values. By involvement in society the person from *any* ethnic group, through the promoting of a diversity of experience and interests, carries much political/economic power. Thus the current

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political/economic sense of cultural pluralism emphasizes individual capacities and rights. It bases political and economic activity on the consent of the people. At least this is the theory.

The second sense is termed the anthropological/ sociological. For those who adopt this position, diversity is a positive value. They desire to maximize the distinctiveness of cultural groups. Competition and conflict are prized as the means to social progress. A basic problem with this view is with the definition of culture. Different anthropologists and sociologists define culture differently. Anthropologists seem to define it in at least two ways, in reference to the development of norms or in regard to the encouragement of specific forms of behavior in certain circumstances. Sociologists, on the other hand, because their interests are different, define culture *abstractly*, often in reference to a shared normative system. If these two views of culture are compatible is another question. The point, though, is that this sense of cultural pluralism attempts to answer the question, "What is culture?" And equivocating on a definition of culture is not of much help in developing a consistent theory of cultural pluralism.

The final sense of cultural pluralism is the philosophical concept, sometimes referred to as the ordinary language concept. Empirical questions about cultural pluralism cannot be answered until certain conceptual/philosophical questions are addressed, such as, what counts as a culturally pluralistic society? In the ordinary language view, "cultural pluralism" is used in two ways—In a descriptive sense to characterize the harmony of various cultural groups living together in a manner which allows the dominant culture to function. "Cultural pluralism" is also used in an evaluative manner. Thus it is claimed that cultural pluralism is a positive concept because it leads to participatory democracy; and an open form of government is thought to be desirable.

In ordinary language "cultural pluralism" suggests a number of traits. They include cultural diversity, equality of educational and economic opportunity, respect for the sub-groups that comprise the social order, and the development of a positive relationship between the ethnic culture and the dominant one. All of this is still not definitive. It simply illustrates that the concept of cultural pluralism is a polymorphous one. It is deeper and broader and more complex than its advocates imply. Until cultural pluralism is understood, the basis for multicultural education is questionable.

Yet it is true that many minority youths find the present school system and its dominant culture hostile and self-defeating. Institutional racism, poverty and so on form part of the real world of the school for many minority students; and this is merely a reflection of the larger society. (I am using the terms "ethnic" and "minority" synonymously). It is recognized that ethnic values quite often differ from the values of the dominant culture. Why not just accept cultural pluralism in its various senses, then, as a theory inherent in any intelligible notion of multicultural education? What else may be problematic about it?

Harry Broudy suggests that there is a more recent concept of cultural pluralism than Pratte traces to the founding fathers. Broudy goes back to the Civil Rights and Great Society movements of the mid-60s. He insists that the "new cultural pluralism" involves only Blacks, Puerto Ricans, Mexicans and Indians. Thus, Irish, Polish, Jews, Italians, French, Chinese and Japanese were not included.

Secondly, the "new cultural pluralism" denies a basic tenet of Kallen's position, namely, that the dominant culture matters much. As Broudy remarks, "In its more extreme and militant forms, it is a demand that minority cultures be regarded as separate and equal."[7] Again, how much diversity is compatible with the development of the dominant culture? If Broudy is right, it follows that diversity will lead to little dependence of cultural groups upon each other.

No one today would question the need for respecting the values and life-styles of other cultures, but what if this multiculturalism leads to a refusal to participate in the dominant culture? Is it possible that some of the multiculturalists have such a dislike for formal schooling, the work ethic and the standards of morality envisioned by the dominant culture that any working relationship between them and the dominant culture is impossible? Different Individuals have differing ability in appraising and in dealing with environmental contingencies. Does this not indicate that a helping/sharing relationship among sub-groups is essential? Does it not suggest that the dominant culture and its methods of interacting with the environment can be a source of inspiration for minority individuals, not offering the "right" way to solve anything, but suggesting a way to consider?

Cultural pluralism is also problematic because of the propensity of its advocates to *label* the members of ethnic groups. This is not only a problem of those from the dominant culture. Certainly there were labels used in the past, and many of these labels bear the charge of racism. But the same can be said of current labeling in multicultural education. For instance, there is no such person as a *typical* Asian-American, Puerto Rican or Black. As Baty puts it:

> When we speak of Blacks, for example, are we thinking of Southern Blacks who have moved to the North? Or Blacks in our Northern ghettos who are trying to move into the mainstream of American life? Of Blacks recently arrived from Africa? Or of Blacks from the Caribbean islands?[8]

To avoid this mislabeling, which is a prominent feature of the language of the proponents of multicultural education, one must realize that social-class differences are apparent in every ethnic group. Upper-class, lower-class and middle-class exist within almost every minority group. The life of the middle-class Black family resembles closely the life of a middle-class White, Puerto Rican or Polish family. Differences in socio-economic level tell teachers more about learning differences than ethnicity. If this is recognized, an added element to multicultural education appears, for individual students cannot be abstracted from their socio-economic conditions. To label a person Puerto Rican is hardly an exhaustive description, even though this is the extent of the identification in many multicultural circles.

Lastly, there are three other components of multicultural education to consider. One is the cultural aspect mentioned earlier. Not much progress can be made in multicultural education if the United States is viewed primarily as a homogeneous nation. We are not only an Anglo-Saxon country; England is no longer our "mother country," as if one needs to be told this. It is obvious that minority students need to appreciate their ethnicity, but with the rhetoric of many multiculturalists themselves, this may be difficult.

But this is not enough. As was suggested previously,

they also need to understand the values and behaviors of the dominant culture. As Milton Gold says:

> While we are eager to preserve the values of diversity, we also share a common life, participate in a common economy, are involved with the same political, social, educational, and cultural institutions, and make use of the same public and health services.[9]

There needs to be a balance, then, between sharing and maintaining one's culture.

The second problem with multicultural education is political. Multiculturalism within the school can have little effect if its positive aspects are not realized in the political arena, in the nation, the state and the neighborhood. Poverty, for instance, is not identifiable with any one ethnic group. People are not poor because of their ethnicity. They are poor because they have limited opportunity to develop careers which are satisfactory. Some political measures have been tried; busing in the schools and affirmative action in hiring. Whatever one may think of these kinds of activities, they have increased the minority person's access to the mainstream of American life —toward a "better" education and toward a more acceptable job.

The third area of concern in multicultural education is social. What is the attitude of society toward ethnic individuals? Are some ethnic groups prized more than others? Italians more than Blacks, for example? Social values may go through praxis, yet still remain stagnant; merely a reflection of existing social policy. If multicultural education is to be enhanced, social values need to be changed; a more open policy toward ethnic contributions must be envisioned.

It is hoped that the arguments of this paper bring out some of the issues involved in multicultural education. There are many conceptual muddles with cultural pluralism, for "cultural pluralism" is not the name of anything clear, even though much has been written about it. Likewise, the concept of "multicultural education"

needs more attention. It cannot infer separatism, nor suggest the superiority of one culture over another. There may be many conceptual problems with the movement, but it *can be* a step in the right direction.[10]

Notes

1. For a recent examination of the "ideology of cultural pluralism," multicultural education and the schools, refer to, James A. Banks, "Cultural Pluralism and the Schools," *Educational Leadership*, 32, No. 3, (December 1974), pp. 163-166. The quote is from p. 164.

2. One of the more important and traditional discussions of cultural pluralism is found in Horace Kallen, "Democracy vs. the Melting Pot," The Nation, February 18 and 25, 1915.

3. James A. Banks, "Cultural Pluralism and the Schools," p. 165.

4. I would like to thank Richard Pratte of Ohio State University for his helpful insights into cultural pluralism. See, for instance, his "The Concept of Cultural Pluralism," in *Philosophy of Education, 1972*, edited by Mary Anne Raywid. (Edwardsville, Illinois: Southern Illinois University, 1972), pp. 61-77.

5. *Ibid.*, p. 62.

6. Harry S. Broudy, "Cultural Pluralism: New Wine in Old Bottles," *Educational Leadership*, 33, No. 2, (December 1975), p. 173.

7. *Ibid.*, p. 174.

8. P.M. Baty, *Re-educating Teachers for Cultural Awareness*. (New York: Praeger Publishers, 1972), p. 206.

9. Milton J. Gold, "Pressure Points in Multicultural Education," in *In Praise of Diversity: A Resource Book for Multicultural Education*, edited by Milton J. Gold, et. al. (Washington, D.C.: Association of Teacher Educators, 1977), p. 19.

10. For an analysis of other issues related to multicultural education, see, *Multicultural Education: Commitments, Issues, and Applications*, edited by Carl A. Grant. (Washington, D.C.: Association for Supervision and Curriculum Development, 1977).

A Kansas poll shows different results than the national Gallup Poll on public education.

Education in Kansas receives good marks

by Fred A. Markowitz and Jack D. Skillett

In the spring of 1980, the School of Education and Psychology at Emporia State University conducted an intensive survey of the attitudes of Kansans toward the public schools in their communities. Patterned after the national Gallup Poll on public education, the Emporia State project was named KATE (Kansans' Attitudes Toward Education).

The response of the general public and special interest groups to the report of the KATE project was such that university officials decided to repeat the study periodically. Thus KATE II was undertaken in the fall of 1981.

Funding for the survey is currently being provided by the School of Education and Psychology at Emporia State and the State Department of Education. The cooperation of the State Department of Education deserves special mention; without that agency's encouragement and financial support, it is doubtful that the first or second poll could have been completed.

The researchers in this study also acknowledge the significant contribution of the Gallup Poll toward their project. Similarity with Gallup's annual nationwide survey on public education is most evident in the general areas of (1) conceptualization and (2) the replication and modification of certain questions. The KATE II poll does depart significantly with regard to (1) interviewing methodology and (2) several of the questions employed in the poll. Specifically, the KATE II survey utilized a telephone interviewing technique to ascertain attitudes while the Gallup poll employed a personal interview technique. Also, several of the questions in the KATE II poll were developed to focus on specific Kansas issues.

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Research Procedures

Sample Selection

The procedures employed in determining the sample consisted of (1) identifying all telephone directories serving residents in the state of Kansas and (2) establishing a systematic procedure for selecting at random from the telephone listings the residents to be included in the poll. All telephone directories serving Kansas residents were located in the Tele-Communication Center of the State of Kansas.

A total of 999,152 telephone listings was identified as the total population. A systematic random sampling procedure was used by researchers to select 882 listings. Also, a procedure for the selection of replacement listings was established.

The sample used in this survey involved a total of 882 adults (18 years of age and older). Four sample grids were developed to enhance the randomization of individuals within each household.

Alerting the Sample Population

Letters to alert potential interviewees of the survey and to encourage their cooperation and assistance were mailed to the 882 households in the state. This prior explanation was designed to improve the cooperation of individuals surveyed and to reduce the number of contacts needed to reach the total sample size.

Time of Interviewing

Interviews were conducted from 6:30 p.m. to 9:30 p.m. on Mondays through Thursdays and on Saturday mornings from Oct. 26 through Nov. 12, 1981. Callbacks were made during the day in order to contact those who could not be reached during the evening hours. Completed interviews for each three-hour calling session averaged 61. The length of each interview averaged approximately 12 minutes.

Results of the Study

The 1981 survey encompassed 17 questions. Three of the questions sought to obtain the opinions of Kansans regarding the quality of (1) the schools themselves, (2) the teaching faculty and (3) the school curriculum. The focus of this report is on these three areas.

Ratings of Kansas Public Schools

Public education receives markedly higher ratings in Kansas than it does nationwide. Survey results indicated this in 1980 and they did so again in 1981. The margins of difference in both years are similar. Ratings in both the Kansas and the national Gallup Poll are based on the public's response to the following question:

Students are usually given the grade of A, B, C, D or Fail to denote the quality of their school work. Suppose the public schools themselves, in your community, were graded in the same way. What grade would you give the public schools in your community? A, B, C, D or Fail?

More than half (56 percent) of those polled in the 1981 Kansas survey rated the public schools of their community in the A-B range. Nationally, only 36 percent of those surveyed by Gallup gave public education one or the other of these grades. It should be noted, though, that Kansans

gave their public schools fewer As and more Bs in 1981 than they did in 1980. Thirteen percent gave their schools an A in 1981. Nineteen percent did so in 1980.

In 1981 as in 1980, the public schools in Kansas got their best marks from parents who have children in those schools. Sixty-four percent of the respondents in the 1981 KATE poll who had children in school rated their schools A or B. That figure is down, though, from 1980 when 69 percent of those with children in school gave their schools one of the top two grades. Results also show that schools in suburban communities were rated higher than those in rural areas or cities.

Kansas vs. National
Ratings of Public Schools, 1981

	A	B	C	D	F	Don't Know
	%	%	%	%	%	%
Kansas Totals, 1981	13	43	25	3	1	15
Respondents with—						
Children in School	15	49	26	3	0	7
No Children in School	13	40	25	3	2	17
Type of Community						
City	11	45	24	4	2	14
Suburban	20	42	26	0	0	12
Rural	18	36	28	3	1	14

How Kansans Graded the Teachers In Their Community

After being asked to grade the public schools in their community A, B, C, D or Fail, Kansans were asked to rate the teachers in their schools using the same scale. The teachers received slightly better grades than the schools. The question:

Now, what grade would you give the teachers in the public schools of your community—A, B, C, D or Fail?

	Teacher Ratings %	School Ratings %
A	16	13
B	41	43
C	19	25
D	2	3
Fail	1	1
Don't Know	21	15

Parents with children in the public school system gave the teachers well above average grades, just as they did the schools themselves. Sixty-six percent of the Kansas respondents in this category graded the teachers of their children A or B. College graduates were even more generous in their teacher ratings. More than 70 percent of the Kansas respondents holding a college degree graded the public school teachers in their community in the A-B range. Among those who did not finish high school, though, As and Bs for teachers were significantly fewer. Only 43 percent of the non-graduates rated the teachers A or B; however, a large number of those in this category did not answer the question.

	A %	B %	C %	D %	F %	Don't Know/ No Answer %
Kansas Totals	16	41	19	2	1	21
Respondents with—						
Children in School	19	47	20	4	0	10
No Children in School	15	39	18	2	1	25
Education						
Non High School Graduate	19	24	15	3	1	38
High School Graduate	18	39	21	2	0	20
College (No Degree)	12	46	22	3	1	16
College (Degree)	18	53	12	2	0	15

How Well Are the Kansas Schools Teaching Different Subjects?

Respondents with children in school would seem to be in a better position than the general public to pass judgment on this question which covers nine subject matter areas. The large majority of those Kansas parents who were interviewed expressed the opinion that the public schools in their community are providing instruction 'of good or better quality in eight of the nine subjects, particularly in physical education, music and mathematics. In the case of written composition, parental judgment was not as favorable.

A similar question was asked in the Gallup 1981 nationwide poll. How the opinions of Kansas parents with children in the public schools compared to the judgments of the same subgroup across the nation is shown in the table below. Since it seems clear that the A-B and D-Fail ranges convey the stronger judgments, only those ranges were compared. The question:

Using the A, B, C, D and Fail scale again, please grade the job you feel the public schools in your community are doing in providing education in each of the following areas?

The interviewer then reads a list of nine subject areas, asking the respondents to rate each subject in turn.

Kansas-National Comparisons	A or B Rating		D or Fail Rating	
	Kansas %	National %	Kansas %	National %
Physical Education	72	61	4	6
Music	69	49	2	11
Mathematics	69	47	4	14
Reading	65	48	6	16
Social Studies	57	42	4	11
Science	56	44	4	10
Art	55	42	3	11
Vocational Training	53	35	6	21
Writing	46	46	9	18

Perhaps of more than casual interest to many is the pattern of opinions obtained on this question from Kansas respondents with different educational backgrounds, especially with regard to the so-called basic subjects of the school curriculum, e.g., reading, writing, mathematics, science and social studies. Ratings given the five subjects by these subgroups and the total state population interviewed are tabled below.

	A %	B %	C %	D %	F %	Don't Know/ No Answer %
Reading						
Kansas Totals	17	30	25	9	2	17
Education						
Non High School Graduate	12	22	17	9	5	35
High School Graduate	22	31	29	6	1	11
College (No Degree)	14	31	28	12	1	14
College (Degree)	18	35	23	7	2	15
Writing						
Kansas Totals	11	27	31	10	4	17
Education						
Non High School Graduate	11	24	16	9	5	35
High School Graduate	15	27	32	8	4	14
College (No Degree)	9	26	37	11	4	13
College (Degree)	8	31	35	12	2	12

	A %	B %	C %	D %	F %	Don't Know/ No Answer %
Mathematics						
Kansas Totals	18	32	25	5	2	18
Education						
Non High School Graduate	15	23	17	3	4	38
High School Graduate	20	37	25	6	1	11
College (No Degree)	17	31	29	6	2	15
College (Degree)	20	33	28	2	2	15
Science						
Kansas Totals	13	36	23	3	1	24
Education						
Non High School Graduate	11	22	11	4	1	51
High School Graduate	15	38	23	3	1	20
College (No Degree)	10	39	28	3	1	19
College (Degree)	18	37	26	3	1	15
Social Studies						
Kansas Totals	13	37	25	3	1	21
Education						
Non High School Graduate	10	24	17	3	1	45
High School Graduate	16	40	24	3	1	16
College (No Degree)	7	39	31	4	1	18
College (Degree)	16	41	25	1	1	16

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It is the theory within each teacher that must become the central subject matter for teacher education.

Teacher education as theory development

by William H. Schubert

As teacher educators concerned with educational foundations, we seek to teach teachers to be more philosophical and self-reflective. Although our efforts are well-intentioned, we often find disinterest. Teachers tell us that educational foundations are dry and useless theory. We, on the contrary, know of the deep and personal growth that can accrue from study in these areas. Why does disinterest persist on the part of teachers, and what can be done about it?[1]

Conditions, Teachers, and Theories

In a world of considerable uncertainty, daily newscasts and papers bombard teachers with tragedies of war, catastrophe, impingment, violence, illness and accident. They convey the dread notion that if such is not already one's plight, he/she is momentarily blessed with good fortune and had better tread carefully. In this set of conditions teachers must relate to students whose backgrounds they scarcely know, and teach them to value that which is often of dubious merit. Indeed, life in classrooms accentuates the alienation and despair, but also the potential for growth, in what Maxine Greene so aptly labels "teacher as stranger."[2]

We want to encourage teachers to examine the fundamental views that give them equilibrium in chaotic times. We hear them lament that theory is boring and claim that they need practical devices to edge their way toward increased stability. We know that these are merely tricks which take away symptoms, not problems. Yet, we must ask what does their desire for tricks of the trade symbolize? Surely, it represents a psychological striving to learn and

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grow. To this end, we ask them to study educational issues and assumptions that undergird them. Such a request may be profoundly dangerous to the stability that they hold in slim grasp. As Natanson poignantly observes:

It is, after all, profoundly unsettling to be forced to examine one's oldest and deepest beliefs. How can we be sure that what will follow analysis will be a fair exchange for what we had before? And what assurance is there that philosophy will bring satisfaction or contentment? In the recesses of his mother wit, mundane man clings to what he knows in fear of what he does not know. . . . He knows and is involved in manifold ways in the large commerce of reality. It is the limits of uncertainty which threaten him, and it is those limits which the philosopher probes. Thus, mundanity and philosophy complement each other in strange ways and reinforce each other through tension and opposition. Out of the conflict between them arises the unity of the self.[3]

Do we seriously attempt to relate the pattern of beliefs already within teachers to the extant theoretical literature that we ask them to read and integrate into themselves? As we ask them to become more philosophical, do we heed the Deweyan admonition to start where the student is, the same admonition that we tell teachers to follow? Do we begin by inspiring serious reflection on the constructs or theories that their cultural experience forms to guide their personal and professional lives? Or, do we lay alternative scholarly writings before them and expect that increased meaning and direction will accrue automatically through intellectualized reading and discussion? In most cases such literature has little or no perceived relation to teachers' personal dilemmas.

Can we avoid asking, as did Plato in the *Meno:* How can one come to know something unless one already almost knows it? Put another way, to draw an analogy from Herbart, how can ideas that are new to us enter an apperceptive mass that has no kinship to the novel that tries to penetrate it?

Where must we begin to bring the meaning of foundational studies to teachers whose experience has amassed no perceived kinship to the likes of Aristotle, Kant, Hegel and Dewey? I submit that we must enable teachers to recognize that their labyrinth[4] of experiential patterns is, in fact, a theory most worthy of study. We need to begin by enabling teachers to assert a tighter grip on their own labyrinth, that hodgepodge of hopes, ideals, fears, constraints and beliefs that guides their action. We must enable them to turn their study inward to the electro-chemical, cultural-spiritual pattern that *is* the changing theory of their existence. It is within them that teachers will find a kind of theory that is far from useless because it is the theory that they are. Only as they begin to study and reconstruct this theory will it be possible for them to genuinely integrate extant philosophy and theory in a way that contributes to meaning and direction in their lives.

A Theory Within: Precedents

I want to argue that there exist precedents for the notion that a person *is*, in fact, the theory of his/her life situations. Let us keep in mind, as we consider examples, that teacher education is selected as an illustration only, and the larger idea advanced here is that in teaching any level the prime focus must be given to the theory within

learners. Weimer expresses the idea of theory within organisms cogently:

> In order to survive, an organism must come to know its environment . . . . The mere fact of survival implies that an organism has been effective in maintaining the appropriate commerce with its environment. The nervous system of the organism is responsible for this commerce. How does the nervous system function? How did it come to behave as it does? The answer, literally rather than metaphorically, is that the nervous system functions as a theory of the environment of the organism; it makes inferences about environmental contingencies.[5]

Succinctly put by Ortega y Gasset, "Every life is a point of view directed upon the universe."[6] The organism, or teacher, whom we attempt to inspire toward greater reflectivity, has/is a theory already.

How does theory conceived as a changing viewpoint within teachers become improved and refined? Weimer cites Sellers' contention that language gives human action causes as well as reasons.[7] If theories within teachers, albeit partially unconscious ones, exist as powerful and personal constructs that guide their survival, we who seek to improve teachers' perspectives must acknowledge their theories as important subject matter for foundational study. Theory-building thus becomes, not only a devising of systems of explanation or prescription, but a bringing to conscious articulation of the patterns that teachers use to interpret and evaluate experience. Through the use of overt language, we may enable refinement of covert languages of the nervous system itself.

While I do not intend to argue that current neurological research is a panacea to perennial educational dilemmas, I do suggest that it has profound implications for education. One of its main contributions is to erode dualistic thought that so long has debilitated progress on issues of prime importance.

Neurological research by Sperry offers educational insight as it helps to dissolve the dualism of brain and mind, of neurological structure and function: "Within the brain we pass conceptually in a single continuum from subnuclear particles, to molecules, to cells, to cerebral processes with consciousness."[8] He further argues for a unifying view of mind and brain.[9] The whole of our daily experience continuously reconstructs the building process itself as well as the knowledge and value content stored. Rather than assume that educators must determine the intricate character of neurological structures that facilitate knowledge and value acquisition, be they feature detectors or innate ideas or the **tabula rasa**, we might do better to ponder as an analogy Frank Lloyd Wright's architectural insight that form follows function.

This analogy is most appropriate to the essence of developmental psychology, viz., that the form of our experience with the world creates structures through which we perceive and categorize subsequent experience. The debate about innate organizing structures pales before the notion of evolution or development. That we create our own futures, as the modern adage goes, may be done with much greater frequency than so-called futurists believe. It may occur continuously in the reconstruction of experience in each person's life.

As we travel backward through the above quote by Sperry, we see that our thoughts are formed by subnuclear particles—unique, beautiful combinations of them, the architecture of which does not belittle the value of human dignity. Traveling a bit further, with the guidance of today's particle physicists[10] who search after quarks, we see even the dualism of matter and energy extinguished. One day it may be more than metaphorical that quarks, basic components of us all, are named *up, down, strange, charm, truth* and *beauty.*

This symbolizes the interactivity of structure, content and function, resulting in the kind of position that Kohlberg and Mayer explicate in their outline of development as the aim of education. They argue for a synthesis of Deweyan and Piagetian thought which they regard as an interactionist epistemology.[11] Piaget, himself, concludes that he justifies " . . . that cognitive functions are an extension of organic regulations and constitute a differentiated organ for regulating exchanges with the external world."[12] Dewey and Bentley, however, anticipate and move beyond this interactionist position, by developing the idea of "transaction" to denote the partnership of organism and environment.[13] The interplay of organism and environment makes the distinction between the two blur; thus, challenging another dualism that has contributed no small measure to ecological dissonance.[14] Theories, as constructs within teachers, are both created by and represent the environment and the teachers.

Sperry's pioneering work on functional differences between the right and left hemispheres of the brain is built upon by Ornstein who concludes that, "Much modern research, for instance, shows our ordinary consciousness to be a *construction* of the world, a *best guess* about the nature of reality. Yet rarely, if ever, in psychology or education classes is this fact brought home to students and made part of their experiences."[15] Herein lies potential for the resolution of the subjective/objective dualism. That which is usually considered theoretical in scholarly circles has the air of public knowledge, i.e., it is generalizable.

Personal knowledge, as in the case of a teacher's beliefs, is usually considered subjective and less credible. While such knowledge is unique to an individual, it is none the less objective, for as Polanyi argues, much that is considered objective is built on a succession of subjective assumptions, particularly those about viable epistemological bases.[16] A teacher's own theory of the world, rudimentary though it may be, is a primary guide to action for his/her life in general and as an educator. Since neurological structures function throughout the body, the entire body itself with its muscle memory and intricate cellular adaptations, may be as justifiably labeled a theory of human functioning as extant written theories of academe.

This theory within the human organism, then, how is it formed? History is replete with explanations. Jaynes[17] provocatively argues that consciousness as we know it is a relatively new phenomenon, approximately four thousand years old. Based on elaborate historical and neurological research, he explains that early humans followed commands from voices or schizophrenia-like hallucinations that they thought emanated from gods. This is not unlike the interpretation of early man's intellectual relationship with nature and cosmos provided by Frankfort, et al.,[18] who contend that in mythopoeic cosmologies nature was considered as Thou.

Humans, then, did not categorize and explain the universe. The universe was related to personally; not yet as an It, as it is today. The authors remind us of the theme from Plato's *Timaeus* that claims we are forever indebted

to our ancestors' time of oneness with nature that internalized for us a sense of number and category from the uniformity of night and day, seasonal change, and other natural bonds that are beyond our consciousness. Now we see the world as It, a thing to act upon, find out about, control and change; but the It that we act upon is still within us, too. It is part of our theory. Jaynes' contention that the human mind has commanding and obeying halves[19] might well persist, for example, in today's classrooms where we find the image of teacher command and student obedience. This provides a provocative explanation for the lack of credibility granted to the student perspective or theory which is to be controlled and changed as It, rather than valued and understood as Thou. Examples are legion which suggest that the past is irrevocably part of our present, part of the theory that we are. Indeed, in this context, Jung's archetypes of the collective unconscious seem far from bizarre.[20]

While the above historical perspectives may be a salient part of the origins of the theory within, there must be a good deal more. A prominent example is the debate about origins which continues to rage between eugenicists and euthenicists over the primacy of heredity and environment in making human beings what they are. Yet, the above historical perspectives apply here as well, and in their light, the dualism of heredity and environment blurs into undifferentiated human experience.

When does the creation of an organism begin? What environmental conditions influence the nature of conception and prenatal development? Might possibilities not include climate, the position of the planet, altitude, the gravitational field, the community atmosphere, the presence of toxic chemicals and yes, information on the chromosomes of multifarious ancestors? Are even parental genetic traits not environmental in that they are an intermediate stage amongst a multitude of prior influences? Is it not hereditary that a parent's cultural inheritance to scold a given act influences the child after birth? Overall, is it not enough to know that the theory that we are is an outgrowth of historical and current influences, and that these are often combinations of culture, biology and the inanimate?

All of these influences, and more, seem to be collected and organized in the theory that we are. Our body itself may extend into the environment farther than we realize. There exists some evidence that the processes produced by the human body extend considerably beyond the apparent body.[21] These processes, known as mind in earlier days, are housed in, produced by, and producers of the neuro-mechanism. They become the theory within, an inseparable union of what was once called the mind-body dualism.

Implications for Teacher Education

What do we know about theories within teachers that will enable us to teach more effectively? Boulding anticipated the notion of a theory within persons in describing what he calls *the image*.[22] By first delineating dimensions of his own image of the world, he explains how each person's location in time, space, personal relationships, natural operations, and emotional context is the rudimentary structure of their image of the world and how it works. He describes different degrees of impact that messages may have on that image. They may, for example: bypass the image; subtly change it; trigger a revolutionary change by striking a major pillar of support within it; reorganize or bolster the image; or, cast doubt or uncertainty on the image. Boulding also describes images as having value weights, differing degrees of strength of weakness; and he calls for an integration of the disciplines to provide more holistic knowledge of the image. Such knowledge is needed because of the image's critical role in social and psychological affairs. Surely, teacher education is thoroughly embedded in such affairs.

A number of other authors use different language to express an essentially similar idea as an image or theory that is the essence of human activity. In his autobiographical search, Pearce refers to the "cosmic egg" as " . . . the sum total of our notions of what the world is, notions which define what reality *can be* for us."[23] Among major perspectives on human brain functioning, we find complementary views: Lilly refers to the organization of similar experiences into "programs," which evolve into increasingly elaborate "metaprograms," and "supraprograms."[24]

Hart labels these overarching tenets "prosters," and contends that an important educational implication of current brain research is that the normal brain is a highly efficient processor and organizer of experience.[25] He suggests that it is indeed puerile to expend a great deal of time pre-organizing curricula for input into the brain. He compares such endeavors to telling the lungs how to breathe or the heart how to pump blood. Exposure, he asserts, is more important than pre-specification.[26] Thus, we might conclude that teacher education would best progress by exposing teachers to more of the theory within themselves, and to others who actively and consciously try to develop their own theories. Hopefully, those who can provide such examples are available in the faculties of teacher education.

How then does the brain proceed with organization? Have we clues to its methods for establishing overarching programs or theoretical tenets? Pugh[27] describes the human neurological system as a value driven decision system. He argues, presenting supportive data from diverse fields, that values are products of human evolution and genetic heritage. He interprets behavior in a context of social and intellectual motivations. If certain basic values are characteristically human, values not unlike those basic to Maslow's hierarchies,[28] then some generalizability about pillars of inner theories that guide human action may be possible.

Still, much remains specific to individuals whose pattern of personal values, theory, has been forged by engagement in experiences of unique character. That both generalizable and unique aspects of theories within persons can be revised, allows for education to play a formidable role in human evolution. Eccles and Popper[29] claim that the emergence of theories enables natural selection to lose its original violent character. False theories can now be corrected by non-violent criticism. The idea of theory within persons can be applied to this notion of scientific theory, as it implies the potential for evolution through the criticism provided by the educative process. Thus, theories within teachers evolve by self-reflection and interaction with others. The impact of the conscious, self-directed evolution of theories within teachers could, indeed, reach far into the culture itself; for, as Popper observes: "Non-violent cultural evolution is not just a utopian dream; it is, rather a possible result of the emergence of mind through natural selection."[30] To realize that our work as teacher educators is of evolutionary magnitude implies that we should seek greater knowledge of the theories within teachers with whom we work, if we wish to contribute to evolution in our own small niche.

Surely, to extend the effort to learn more about the personal theories of those whom we teach would put us in better stead than merely entering classrooms with stacks of notes and books about extant theories that do not relate to the theories already growing in teachers. By reaching into theories within teachers, we can enable philosophizing to become more real to them by speaking to the abstract constructs that guide their daily functioning. If values are keys to theories within teachers; and if we wish to teach them to refine and develop these theories, we must develop methodologies to discover those values and the theories they represent. The best way to do this would seem to be through highly personalized dialogue with teachers, but large classes, time and energy often prohibit this process. Thus, I suggest that suitable alternatives exist in the form of activities which stimulate self-reflection.

A Methodology

The question of methodology has at least two dimensions: descriptive and prescriptive. Empirically or descriptively, how can we learn about the theory of experience that guides teachers? As suggested in the previous section, much may be gleaned from frontiers of neurological research. Insight into life-guiding theories also accrues from serious introspection into the mysteries of human consciousness. Evidence from psychotherapy, biofeedback, hypnosis, parapsychology and Eastern methodologies[31] indicates that much more than previously expected can become available to consciousness. The proper beginning of foundational study for teachers should be centered on foundations of their own functioning. While further research on the nature of human consciousness will likely be quite helpful, we must try to understand the theories within the teachers whom we teach, now. By preoccupying students with the writings of others, their attention is diverted away from theories within themselves that give foundation to their own lives. Moreover, such diversion may covertly teach teachers that their personal theory is much less worth serious study than extant theoretical documents.

It is the theory within each teacher that must become the central subject matter for teacher education. Freire[32] suggests that this must be the case in the education of oppressed persons, and it is difficult to find populations that are not in some way oppressed. In the case of illiterates, with whom he worked, Freire found that they must not feel less human because they are illiterate; rather, that they are persons who through their awareness have worthwhile contributions to make, and through literacy can expand that awareness.

We who seek to foster a literacy of reflectiveness on the part of teachers reinforce the notion that teachers are less whole persons because they lack foundational expertise. We need to establish dialogue that enables them to see that they already possess foundations of a theory that they refine daily. Their development of this theory, however, is too often unconscious and could be done more effectively. Interpretive, normative, and critical perspectives that are available in foundational studies can help teachers clarify ambiguities, generate possible courses of action, and develop a basis for critique of proposed and actual consequences of action. Only as teachers begin to assert tighter grip on their own theory, will they be able to derive meaning and direction from the array of foundational literatures.

This leads to the second methodological point, the prescriptive. We need to help teachers come in closer touch with the theory within them. Insight, here, can be fostered by well-placed questions. For too long, however, we have acted on what Dewey called a logical rather than a psychological interpretation of subject matter.[33] We have assumed that, since theory guides practice, we must start with basic assumptions, proceed to the level of curricular and institutional planning, and then to daily practice. The logical interpretation ignores the deep embeddedness of teachers in practice. It is the improvement of their lives as teachers that impels them to pursue genuine study. If we are to be responsive to this concern, we must begin with the Deweyan psychological. We must enable teachers to translate expressed interests about their teaching experience into genuine human interests that often have roots in perennial problems addressed in the disciplines. This latter dimension pertains to the role that foundational literatures can play in teacher education; for such writings to bring increased meaning and direction, they must evolve from interest in theory that derives from within the teachers' lives.

In response to this need to begin with the psychological and move to the logical with teachers, I have begun to develop a methodological framework that builds upon the notion of theory within teachers derived from literatures reviewed earlier. Particularly pertinent is Kelly's "psychology of personal constructs," the fundamental postulate of which is: "A person's processes are psychologically channelized by the ways in which he (she) anticipates events."[34] This emphasis on anticipation speaks to the heart of teachers' concern for resolution of problems in their educational lives. In their understandable anxiety for immediate solutions, teachers are too willing to accept bandaid approaches that deal only with symptoms, not the roots of problems. That problems are grounded in situations, leads to the position that as one develops an integrated interpretation of those situations, one derives meaning and direction that empower the imagination of possible solutions. Kelly calls this "constructive alternativism" and summarizes the liberating function of person theory as follows:

> Theories are the thinking of men who seek freedom amid swirling events. The theories comprise prior assumptions about certain realms of these events. To the extent that the events may, from these prior assumptions, be construed, predicted, and their relative courses charted, men may exercise control, and gain freedom for themselves in the process.[35]

The question, then, is how to help teachers realize the theoretic import of their own uncertainties. I approach this problem by engaging teachers in discussion of preferences and assessments about their current situation. We then probe toward the grounding of their claims in foundational assumptions. The path toward assumptions is often paved with frustration as teachers realize that their decisions and actions are founded neither upon routine and daily planning nor even on long range goals and empirical research results.

Instead, the ground of decision and action can only be approached by enabling serious reflection on fundamental assumptions about such questions as: What is worthwhile to teach, to whom and why? How should education contribute to the good of the individual, society and culture? What is the nature of the human organism, its re-

lation to its milieu and its process of growth? By creating their responses to such questions, teachers enter deeper communication with the theory within them. Such communication is the seedbed for developing personal theories that add meaning and direction to their transactions with the world.[30]

How can we guide teachers to this reflective realm? Exposure to lofty published discourse will be unlikely to penetrate the shell that protects fragile fragments of theory within. If, however, their concern is with the here-and-now, this is where we must begin. Therefore, I have devised a number of game-like methods to help teachers probe into the theory that shapes their educative lives. Two examples follow.[37]

The first activity deals with teacher/student expectations. Teachers are asked to list five to ten characteristics that they would like to grant to all persons to help them live more fully functioning lives. Next, they share and defend their list of expectations in small groups, bolstering and clarifying the list. As they attempt to defend and clarify, they ask themselves and one another: What do I mean by each of the characteristics listed, and what do I mean by "fully-functioning?" Why do I consider each of the characteristics important? As teachers respond, their response in turn is extended a similar question: Why is that reason worthwhile, and is its meaning clear? This process leads teachers toward more fundamental levels of assumptions, pillars of their theory. The critical factor that brings relevance is that the process is begun from a point of current concern, i.e., from expectations which teachers hold for their students.

The next step in the activity consists of encouraging reflection on what teachers spend time doing with students. They focus on lesson plans that they actually use, and ask why they do these things. After three or four levels of questioning the reasons for their emphasis on certain kinds of lessons, they are asked to compare the reasons with ideal characteristics listed in the first part of the activity. Do their lesson plans foster the kind of ideals implied in the characteristics that they wish to bestow on humankind? If not, do differences stem from dissimilarity between reasons for the actual and ideal? If this is the case, and it often is, what accounts for these differences? What alterations could be made to increase consonance between the ideal and actual?

This activity may be a long way from the level of comparing expositions of an existentialist and pragmatist philosopher of education, but it enables teachers to see that their action is based on more fundamental considerations couched in an evolving theory within them. Moreover, they come to see themselves as theorists, and begin to view theory as a living foundation of the way they live. They begin to realize that it is through the continuous reconstruction of their theory of experience that they prepare the experiences they offer to students.

A second activity deals even more directly with students in the classroom lives of teachers. Teachers are asked to bring to class names of students in their classes and rate each one on three areas: achievement, happiness and justice. Ratings are numerical (for metaphorical rather than statistical purposes) using a $+3$ through -3 scale, with $+3$ being highest. *Achievement* ratings are interpreted as: How well does each student do what he/she is expected to do? *Happiness* focuses on: How happy overall, do you think each student is in class? *Justice* (using a loose interpretation of Rawls'[38] conception of justice as

fairness): How fair, given what you know about each student's unique combination of experiences, feelings, prejudices, attitudes, aptitudes, etc. is the classroom situation for each? Teachers are advised that low ratings are not necessarily an evaluative reflection on them, but may be due to circumstantial or institutional constraints.

Results of the ratings are compared, often resulting in teacher realization that achievement is planned into the curriculum, but happiness and justice are not focused on as carefully. Teachers are then led to focus on possible explanations for patterns they see in the ratings, especially the low ones. What might be altered or introduced to overcome low ratings while not simultaneously diminishing other ratings? As teachers pursue such questions, they begin to realize that insight requires personal and public reflection on more fundamental assumptions. Thus, they learn that the foundation of educational improvement lies within their own perspective, the theory within them. As they grapple with the lifelong process of refining, clarifying and reconstructing that theory, they will be able to bring more of it into consciousness. It is in this striving that they will appreciate knowing the writings of others (philosophers, educational scholars and teachers) who have devoted lifetimes to public and/or personal theory building.

Summary and Possibilities

Evidence from neurological, philosophical, psychological, literary and educational sources points to the existence of a powerful image or theory within each person. It is a theory that is both strong and fragile, embodies desire and fear, hope and despair, and susceptibility to the erosions and creations of life's predicaments and fortunes. Such a theory guides human activity; and if a given human happens to be a teacher, it guides his/her teaching. The theory is a synthesis derived from past and present experience; yet, it may extend into the future; our anticipations account for much of our present. Its roots may extend back into our ancestral modes of perceptions and conceptions of the world. Whatever its particular composition, those who seek to educate teachers should help them search for the theory that guides their lives. One way to help this search is to employ activities that enable teachers to question assumptions that guide their action; and thereby, to examine, question and revise their theory.[39] The ultimate purpose of such activities is to inspire teachers to engage in serious reflection as a normal process of living. It is, in any event, questionable how far we can accompany them into the unchartered territory of their own theory. We can suggest questions to ponder and sources to read that facilitate this pondering; but, teachers must be liberated to explore and reconstruct. Overt education must diminish to allow self-education to spring forth.

Teachers who realize that they have, and strive to develop, a theory within them may, in turn, see their own students as theory builders. It is then that the old aphorism, "we teach what we are," can be given new purpose. As teachers see what they are with greater acuity, and as they are inspired to be more of what they want to be through reflection, they will build a more secure theory that cuts through the swirling turmoil of surface existence. As they become more aware of the theory that gives them meaning and direction, and thus become more fully themselves, they will be in better positions to help students to pursue the same fulfilling journey. The example of theory development as teacher education, the overt subject of

this article, should finally be an analogue for what education at all levels might become: the development of theories that persons are.⁴⁰ The principal educator in such a process must become the person whose theory is being developed.

Footnotes

1. I wish to express my deep appreciation to Ann Lynn Lopez Schubert for the sharing of ideas and critical comments about this paper, and for her assistance in editing and typing the final manuscript.

2. Maxine Greene, *Teacher as Stranger* (Belmont, California: Wadsworth, 1973).

3. Maurice Natanson, *The Journeying Self: A Study in Philosophy and Social Role* (Reading, Massachusetts: Addison-Wesley, 1970), pp. 156-157.

4. See the idea of labyrinth as developed in: Jorge Luis Borges, *Labyrinths: Selected Stories and Other Writings* (New York: New Directions, 1964).

5. Walter B. Weimer, "Psycholinguistics and Plato's Paradoxes of the *Meno*," *American Psychologist*, 29 (January 1973), pp. 29-30.

6. See Greene, *Teacher as Stranger*, p. 119. From: Jose Ortega y Gasset, "The Doctrine of the Point of View," *The Modern Theme*.

7. Weimer, "Psycholinguistics," p. 30. Also, see: W. Sellers, *Science, Perception and Reality* (New York: Routledge and Kegan Paul, 1963).

8. Roger W. Sperry, "Left-Brain, Right-Brain," *Saturday Review* (August 9, 1975), p. 31.

9. Roger W. Sperry, "Bridging Science and Values: A Unifying View of Brain and Mind," *American Psychologist*, 32 (April 1977), pp. 237-245.

10. For examples, see: Fritjof Capra, *The Tao of Physics: An Explanation of the Parallels Between Modern Physics and Eastern Mysticism* (Bungay, Suffolk, England: The Chaucer Press, 1976); and Gary Zukav, *The Dancing Wu Li Masters: An Overview of the New Physics* (New York: Bantam, 1979).

11. Lawrence Kohlberg and Rochelle Mayer, "Development as the Aim in Education," *Harvard Educational Review*, 42 (November 1972), pp. 449-496.

12. Jean Piaget, *Biology and Knowledge* (Chicago: University of Chicago Press, 1971), p. 369.

13. John Dewey and Arthur Bentley, *Knowing and the Known* (Boston: Beacon Press, 1949). The argument for transaction is advanced by Ann Lynn Lopez Schubert, "John Dewey and Jean Piaget: Artists of Inquiry," unpublished first place essay in the 1981 John Dewey Essay Project, pp. 24-27.

14. Ann Lynn Lopez Schubert, "John Dewey and Jean Piaget," pp. 5-7. (Note 13). For evidence of ecological dissonance resulting from failure to realize the integration of organism and environment, see: Barry Commoner, *The Closing Circle* (New York: Bantam, 1974).

15. Robert E. Ornstein, *The Mind Field* (New York: Grossman, 1976), p. 87.

16. Michael Polanyi, *Personal Knowledge: Towards a Post-Critical Philosophy* (New York: Harper and Row, 1964), especially pp. 15-17.

17. Julian Jaynes, *The Origin of Consciousness in the Breakdown of the Bicameral Mind* (Boston: Houghton Mifflin, 1976).

18. H.D. Frankfort, H.A. Frankfort, J.A. Wilson, and T. Jacobson, *Before Philosophy: The Intellectual Adventure of Ancient Man* (Baltimore: Penguin, 1946).

19. Jaynes, 1976.

20. Carl G. Jung, *The Archetypes and the Collective Unconscious*, translated by R.F.C. Hull (Princeton, N.J.: Princeton University Press, 1969).

21. Bob Toben, Jack Sarafatti, and Fred Wolf, *Space-time and Beyond* (New York: E.P. Dutton, 1976). Also, see sources listed in note 10.

22. Kenneth Boulding, *The Image: Knowledge in Life and Society* (Ann Arbor: University of Michigan Press, 1956).

23. Charles C. Pearce, *The Crack in the Cosmic Egg* (New York: Pocket Books, 1971), p. xiv.

24. John C. Lilly, *Programming and Metaprogramming in the Human Biocomputer: Theory and Experiments* (New York: Julian Press, 1968).

25. Leslie A. Hart, *How the Brain Works* (New York: Basic Books, 1975).

26. Leslie A. Hart, "The New Brain Concept of Learning," *Phi Delta Kappan*, 59, No. 6 (February 1978), pp. 393-396.

27. George Elgin Pugh, *The Biological Origin of Human Values* (New York: Basic Books, 1977).

28. Abraham H. Maslow, *The Farther Reaches of Human Nature* (New York: Bertha G. Maslow, 1971).

29. Karl R. Popper and John C. Eccles, *The Self and Its Brain* (London: Springer International, 1977).

30. *Ibid.*, p. 210.

31. See, for example: Arthur Koestler, *The Roots of Coincidence* (London: Pan Books, 1972); Daniel C. Dennett, *Brainstorms: Philosophical Essays on Mind and Psychology* (Montgomery, Vermont: Bradford Books, 1978); Ernest R. Hilgard, *Divided Consciousness: Multiple Controls in Human Thought and Action* (New York: John Wiley and Sons, 1977); Irvin D. Yalom, *The Theory and Practice of Group Psychotherapy* (New York: Basic Books, 1975); Alan Watts, *Psychotherapy East and West* (New York: Pantheon, 1961); and sources cited in notes 10, 15, and 21.

32. Paulo Freire, *Pedagogy of the Oppressed* (New York: Herder and Herder, 1970).

33. John Dewey, *Democracy and Education* (New York: Macmillan, 1916); In, 1966 Free Press Paperback Edition, see pp. 219-223 and 286-288.

34. George A. Kelly, *A Theory of Personality: The Psychology of Personal Constructs* (New York: W.W. Norton, 1963), p. 46. Also useful, is, M. Pope and T. Keen, *Personal Construct Psychology and Education* (New York: Academic Press, 1981).

35. Kelly, *A Theory of Personality*, p. 22.

36. For further related discussion, see: William H. Schubert, "Knowledge about Out-of-School Curricula," *Educational Forum*, 45, No. 2 (January 1981), pp. 185-199, and William H. Schubert, "The Foundational Character of Curriculum Inquiry," A paper presented at the Annual Meeting of the American Educational Studies Association, Boston, November 6, 1981.

37. I have conducted the two activities discussed here with classes of graduate and undergraduate students at the University of Illinois since 1973. I acknowledge Jay H. Shores for contributions to these activities through discussions and applications at the University of Houston in 1976.

38. John Rawls, *A Theory of Justice* (Cambridge: Harvard University Press, 1971).

39. Other activities, toward this end, are portrayed in: William H. Schubert and Ann Lynn Lopez Schubert, "Teaching Curriculum Theory," *The Journal of Curriculum Theorizing*, 4, No. 2 (1982), in press.

40. Another avenue toward this position was advanced in: William H. Schubert and Ann Lynn Lopez Schubert, "Toward Curricula that are Of, By, and Therefore For Students," *The Journal of Curriculum Theorizing*, 3, No. 1 (1981), pp. 239-251.

Tell the students to say what they have to say and when they believe they're done, they're done.

Mixed Tones: On teaching ordinary English

by Don K. Pierstorff

There hasn't been a whole lot of stuff published recently about *students* in English composition classrooms. I was rereading Dorothy Augustine's labyrinthine "Geometries and Words: Linguistics and Philosophy: A Model of the Composing Process" (*College English*, March 1981) the other day when it occurred to me midway through it that she had made no mention of anyone's doing any writing. She did, however, mention her indebtedness to W. Ross Winterowd. I carefully looked at his *The Contemporary Writer* (New York: Harcourt, Brace, Jovanovich, 1975), and I didn't find any students in there, either. I know that Mr. Winterowd has a new edition of *The Contemporary Writer*, but I haven't seen it yet. Let's hope for the best. Robert M. Gorrell and Charlton Laird's *Modern English Handbook* mentions students right off the bat, in the second sentence of its preface. Maybe that's partly why *The Modern English Handbook* (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1976) is in its sixth edition and has been around since 1953.

But getting back to 19-now, I have a hunch that the reason so many experts in the composing process ignore students nowadays is that they can not account for them. Accountability is the big thing in English composition, and there are many articles dealing with how sentences can be "embedded" (We used to call this "subordinated."), how to compound "T-units" (We used to call them "sentences."), and how to evaluate "propositions" (We used to call them "predicates."). But how do you get students to *write* all those things? It's simple. You use a teacher.

The first place to start in an English composition classroom is at the beginning, with the word. Students should start writing as soon as possible. As opposed to other classes, in an English composition class, motivation *follows* action. Students come to courses in computer science full of motivation. They have seen the same advertisements we all have seen about how much the computer industry will pay them once they have graduated. In an English classroom, it is a bit different, as we all know. After students begin to write, they become actively involved in learning how to improve their writing. I know of only one English composition textbook that operates from that knowledge, Charles A. Dawe and Edward A. Dornan's *One to One* (New York: Little, Brown, and Co., 1981). Its only small demerit is that it lacks a handbook to usage, but I believe that professors Dawe and Dornan are currently working on one.

After students begin to learn to write, sooner or later some of them will ask why they should learn to write. (Don't laugh. You know as well as I that the majority will leave that question to the gods.) The answer's easy. No matter what our students do later, in their professional lives, whether they become computer operators, engineers, chemists or floor waxers, if they are good at their jobs and if they work for someone else, sooner or later they will be promoted to a desk and a pen and some paper. How well they do with the pen and the paper will determine whether they will be promoted to a bigger desk. The person who communicates the best goes up the corporate ladder the fastest. That's the long-view answer. The short-view answer is that writing is a skill to be developed in an English composition class because that skill will help students in almost every other college course. In my opinion, in a freshman English composition class, there is no payoff in telling students that good writing promotes good thinking and that is why students should learn to write. That's too abstract. Give them an easily verifiable answer instead.

It also seems to me that the paramount asset in a good English composition class is rapport. Students and teachers have to get along well together. Educational journal writers in their jargony way have said it for a long time. Simply put, it's true: If students like you, they're going to write better or at least try harder than if they don't like you. Regardless of the noise we make about students writing for an imagined audience, students know very well who is going to read what they write. There are few times more rewarding to the writing student than when she talks earnestly and honestly with her teacher about her own writing. But she will have a difficult time approaching His Majesty, The Pontifical Presence. Classrooms, because they are classrooms, are poor places to write; we can make them as relaxing as possible by being relaxed ourselves.

One of the ways we produce needless stress in our students, stress which produces poor writing, is by assigning them quantitative writing tasks rather than qualitative writing tasks. We tell our students to write 250 words on this and that, when what we should be telling them is to do their best when writing about this and that. Every semester, every writing teacher reads a fistful of themes which trail off at the end. One of the reasons these themes trail off is that their authors were ballooning—they pumped hot air into their papers in order to satisfy the assignment's word-count requirement. Tell the students to say what they have to say and when they believe they're done, they're done. After they get something on paper, then you work with them to help them refine and augment what they've said. They'll appreciate your help much more than they'll appreciate your theories.

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Parents who feared the power of the state have always sought to establish privately-run schools to safeguard the liberties of their children.

The tuition tax credit: The historical battle between public and private schools continues

by Lewis Aptekar

Introduction

The campaign for free public compulsory education began in earnest in the early 19th century. The image of those who championed the cause arose from the dream that schooling would provide a common heritage for the already diverse American population. From the outset, public schools met with the opposition of those who felt that state schools would make children obedient to authority while, at the same time, denying their particular identities. It will be seen that those parents who feared the power of the state sought to establish privately run schools to safeguard the liberties of their children against that power. The same fear has existed throughout our history.

The individual's desire for freedom and the state's need for social control were inherent in the early public-private school debate. To this day, we have the same dilemma; the debate goes on. For example, the 95th Congress debated this very point:

> The central issue before the Senate this week (Aug. 7, 1978) is whether it is the U.S. policy to foster state monopoly in the field of education or to help individuals obtain for themselves and their children the education they prefer at the schools and colleges they select (Moynihan, p. 274).

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And on the other side:

In August, on the floor of the U.S. Senate, public education ran head-on into the Packwood-Moinihan tuition tax credit scheme. In my opinion, the future of American education hinged on the outcome of this confrontation. Careful study convinced me that this proposal would turn our nation's education policy on its head, benefit the few at the expense of many, proliferate substandard segregation academies, add a sea of red ink to the federal deficit, violate the clear meaning of the First Amendment to the Constitution, and destroy the diversity and genius of our system of public education (Hollings, 1978, p. 277).

By reviewing the early history of compulsory public education, we will be able to discern the increasing separation of private from public schools. Parallel to the increasing power of public education has been the decrease in the ability of schools to be pluralistic; that is, in their ability to accept ethnic, ideological or religious differences. If the private schools close, will there be another voice, or will the public schools have completed their monopoly?

Historical Review

Compulsory education has its roots in a variety of causes. The Puritans wanted compulsory education in order to perpetuate a theorcracy. The Prussians, often looked to by U.S. educators at the time, had established compulsory education in order to preserve a well-ordered monarchy. Jefferson's desire for compulsory education was to render the people safe guardians of liberty. Many people in the early history of the Union, including Jefferson and Madison, desired compulsory public schooling as a means of curtailing the power of demagoguery over an illiterate mass of voters.

Virginia, in 1818, became the first state to propose a bill that provided for public education. But it was not public education for all children, as the money was appropriated annually for a "Literary Fund," which was available for the education of poor children only. A provision provided for elected local boards rather than a state agency to dole out the money to the needy. Jefferson wanted it this way, since he feared, and had the vision to see, the power of a centralized state over public education.

In early 19th century America, private or public, the finances to pay for the public education that Jefferson desired were raised by charging a tuition fee to all but indigent families. At this time in our history, public compulsory education was, in a way, private, because it began with the premise that the primary responsibility of educating children rested upon each individual family. When the family was unable to do this, then, and only then, could state money be used.

During the first decade of the 19th century, New York State chartered a private organization known as The Public School Society to manage free elementary education. For over a decade, two systems of free schools existed in New York—the public Board of Education and the privately operated yet publicly funded Public School Society, which received funds from the state board of education. Only eventually did the system of publicly subsidized private independent schools merge into the Board of Public Education. This eliminated the public funding of private education.

In 1828, Massachusetts school districts were given the authority to make decisions regarding school taxation. Some districts were too poor to tax, others too disinterested. The typical public school was not well-off—often a dilapidated physical structure, remaining open for, at most, a few months a year, with an unskilled teacher. Teachers conducted drills, made students memorize, and kept order with hickory sticks. Most important, and what is more interesting, is the parallel between the conditions in public schools and the fact that there was no state power to control or supervise. Even though taxation for school districts was compulsory, private academies were flourishing. By 1830, a dual education system existed: one free and open to the poor, and the other private for those who could afford it.[1]

Thus, the early history of public education shows a constant competition between public and private schools. This competition was based on two differing early American philosophies of education. On the one hand was the Puritan notion that the cultivation of rational thought and discipline was the means whereby the child learned to become a responsible adult citizen. The other, the Transcendental view, held that the adults most productive to society were those who were educated toward their own consciousness which, in turn, led them to discover their own unique individuality. The attempt of public schools to shape the individual into a useful citizen was, by 1830, viewed by many private school advocates as undermining the authority of individual freedom.

By 1835, a state board of education was elected in Massachusetts, and Horace Mann was appointed secretary of the board. Mann, whose educational philosophy, a kind of Puritanism, prevailed in public education, and differed substantially from Jefferson. To Jefferson, the least governed was the best governed. His conception was of public free schools for students with natural intellectual talent and of schools administered under local rather than state control. Mann, brought up in a Puritan home, argued for state control over morality because he felt people needed to be educated to control their own anti-social tendencies. To Mann, the goals of the schools were identical with the interests of society. Only education could subdue the unrestrained passions of normal people. His views are expressed in the following:

> In a social and political sense, it is a Free School system. It knows no distinction of rich and poor, of bond and free, or between those who, in the imperfect light of this world, are seeking, through different avenues, to reach the gate of heaven. Without money and without price, it throws open its doors, and spreads the table of its bounty, for all the children of the State. Like the sun, it shines, not only upon the good, but upon the evil, that they may become good; and like the rain, its blessings descend, not only upon the just, but upon the unjust, that their injustice may depart from them and be known no more.

At the same time as Mann was advocating compulsory education for all, Ralph Waldo Emerson, the Transcendentalist, proclaimed that, "We are shut in school for 10 to 15 years and come out with a belly full of words and do not know a thing." The common school teaching conventional thoughts and habits remained for Emerson a barrier against individual authority and spirituality. Both he and Mann spoke and traveled around Massachusetts at the same time, often addressing the same people. Mann

felt that children needed to be schooled to respect authority and to learn the value of self-discipline. Emerson's belief was that the truly educated person was one who "treats himself as the taskmaster, not the civilizing forces of the state." In time, Mann's philosophy was victorious; it would prevail in public education to such an extent that the Transcendentalist philosophy could survive only as a small private competitor to the larger public system.[2]

Joseph Lancaster came to the U.S. soon after 1800 from England, where he had developed a set of techniques used in institutions for children of the poor. The Lancasterian method was seen as an efficient means of mass public education. There might be as many as a thousand children to a single classroom. Classes were administered by monitors, who reported to their squad leaders, who then reported directly to the teacher. The assembly line principal governed. This was the official method of instruction adopted by the state of New York and used until after the Civil War. It was considered, in a cost-conscious, state-supported system, to be the only viable method of imposing order and good habits on youth. It certainly demonstrated, by the number of students in state schools if nothing else, that anything resembling individualized education would be afloat on a foreign sea. This tension between an individual's desire for freedom and the state's need for social control was the focal point of conflict between public and private school advocates in early America. And it consistently remains as a central tension between those who today advocate public compulsory education and those who desire private education. The tension is well brought out by writers and social essayists of the late 18th and early 19th centuries.

Walt Whitman struggled against the Lancasterian method in a story called "Death in the Schoolroom" (Brasher, 1963). Schools, to Whitman, are "stores of mystic meaning." He protested against Mann's vision of schooling as a necessary means of covering up passion and anarchy. He asked that each person open himself up to the larger world of sensations and learn to have discourse with all kinds of people.

Benjamin Franklin expressed this philosophy most cogently when he wrote "Proposals Relating to the Education of the Youth of Pennsylvania and Ideas of the English Schools" (Goodman, 1945). Here, he outlines a criticism of Public Grammar Schools, which states not only that classical education is directed toward the wealthy, but also that it ignores the great lessons of society and "do it yourself" learning. His proposals outline what educators now call schools without walls. His plan tapped fully the educational resources of life outside the classroom—libraries, newspapers, lectures, sermons, "how to" books, accounts of travelers and explorers, and just plain confab with a variety of people. In essence, his plan called for making formal and systematic the education he had received haphazardly as a man of the world.

The Adventures of Huckleberry Finn deals with the education of an American. Huck rejects the good Widow Douglas's attempt to "sivilize" him because he senses that coupled with education comes conventionality and loss of spirituality. Because of his own self-directed education (similar to Franklin's), he is, in his own world, fully competent. The school, assigned the state's task of "sivilizing," is in the unenviable situation of making that process acceptable to youthful or natural experience, while at the same time hoping to teach citizenship in opposition to less civilized youthful inclinations. The desire

to create a school that has the capacity to educate, as the river did for Huck, is what lies behind many people's motives for private secular education. Many of the problems with disciplining students come from the state's need to civilize all youngsters; therefore, the state developed a monopolistic compulsory state supported system.[3]

William Godwin, in 1783, argued that the two main objects of human power were the state and the school. The curricula of the schools, Godwin believed, would be shaped to conform to political power brokers' ideas. It is because of this view that a variety of people choose private secular education over public education.

However, a return to the glorified past is wishful dreaming. Times have changed since Huck Finn educated himself on the river, and so has the American way of life. In 1900, 94 percent of the students in public schools did not finish high school, but they had abundant career opportunities. This is not our present situation. In 1979, more than 90 percent of all primary and secondary students were in public schools. The requirements for economic survival, more now than at any time in our past, rely on receiving certification from our public schools. Thus, more than ever, the schools have the power to educate the citizenry toward fulfilling national needs. When this is in conflict with the individual needs of students—be they academic, spiritual or personal—the individual's needs will be usurped by the state's; and the individual must go along in order to preserve his opportunity of competing in American society.

The avante-garde liberals, as well as such diverse groups as born-again Christians and other religious groups (Catholic, Jewish, Amish, etc.), who seek private education, all concur with their historical counterparts to educate their children outside of the mandates of the universal compulsory state schooling system. This is far more than a Roman Catholic issue—there are 166,000 students in schools run by the Missouri Lutheran Synod, 76,000 Seventh Day Adventist students, 241,000 students in evangelical Christian schools, 90,000 Jewish day school students, 77,000 Episcopal school children, and 14,000 students in Quaker schools. There are also 277,000 students in private secular schools (Moynihan, 1978, p. 275).

Congressional Action on Tuition Tax Credits

Recently the Tuition Tax Relief Act of 1981, was reintroduced by Senators Packwood, Moynihan, Roth and others. Six times since 1967 the Senate has passed a tuition tax relief bill, but the House has never approved one. Senate Bill 550 would provide a refundable tax credit for 50 percent of the educational expenses for tuition and fees paid by an individual for private elementary, secondary, college or vocational school. After a few years, the maximum allowable deduction would be $1,000. The bill contains a statement of policy that declares the U.S. Government will foster "educational opportunity, diversity, and choice for all Americans." The policy statement goes on to state that "Federal regulation should recognize the rights of parents to decide the education of their children."

During his presidential campaign, Ronald Reagan was a strong supporter of tuition tax credits. However, because of the administration's desire for across-the-board tax cuts, Secretary Terrel Bell has asked the Congress to postpone action on this legislation until the overall tax plan has been passed. At the time of this writing, the administration is planning to lobby for the bill in 1982.

After reviewing the congressional hearings concerned with the present-day voucher plans (tuition tax credit), I find the answers that can be given to the skeptics are pervasive. Some of the major arguments against the plan are as follows: Tuition tax credits would destroy the public schools, increase segregation of ethnic and socio-economic groups, and create a new and expensive bureaucracy. None of the skeptics mentioned the individual's right to control his own destiny in a free society, which is, at heart, what the voucher plan is about.

The issue of destroying the public system is dealt with by re-examining definitions of public and private schools. Jencks, 1970, does this by defining public schools as those which are open to anyone without discrimination, charge no tuition, and reveal information about themselves to all interested parties. Private schools have the opposite qualities. With these definitions—more appropriate ones than those that rely solely on how schools are governed—the tuition tax credit would increase accessibility rather than decrease the quality of public schools, and it would do so without ruining the private schools. The second point, that tuition tax credit would increase segregation, is dependent not on the nature of the tuition tax credit, but on the political manner in which the tax credit is administered. By accepting the fact that schools could be given extra money for unwanted students, these problems could be overcome. Lastly, the creation of a new bureaucracy is spurious inasmuch as local boards are already in existence, and it would be relatively easy for them to function as the administrative body of the tuition tax credit.

If my prediction is accurate, the bill by Senators Packwood, Moynihan and Roth might well be passed, and then many of the questions addressed above will be answered. However, if the voter mandate of the 1980 election is to reduce infringement of individual freedoms by government, that American historical struggle between the state's desire for control and the individual's desire for freedom, so long brewing, might be resolved. If the new mandate seeks to reward individual effort and provide for free enterprise, then there is an increased possibility that the fundamental power of parents to choose the kind of education they desire for their children will be restored.

In 1794, Benjamin Franklin had an interesting encounter with the Delaware Indians. At the time, Williamsburg operated a state-supported college with special funds for educating Indians. Franklin couldn't overlook the opportunity of inviting the Indian chiefs to send a half-dozen young people to the college where, he said, the government would provide for them and instruct them in all the ways of the white people. The Indian spokesman replied:

> We know that you highly esteem the kind of learning taught in your schools, and that you mean to do us good by your proposal, and we thank you heartily. But you who are wise must know that different nations have different conceptions of things, and that you will not take it amiss, if our ideas of this kind of education happen not to be the same as yours. We have had some experience with it. Several of our young people were formerly brought up at the colleges of the northern provinces. They were instructed in all your sciences, but when they came back to us they were

bad runners, ignorant of every means of living in the woods, unable to bear cold or hunger, knew neither how to build a cabin, take a deer, nor kill an enemy, spoke our language imperfectly, and were therefore neither fit for hunters, warriors or councillors. They were totally good for nothing. (Franklin, pp. 112-113).

This criticism of compulsory, monopolistic state education lies deep in the history of American education. It is not likely that this criticism will recede now without its being addressed by the state, because over 90 percent of America's primary and secondary school students are in public schools. Depending on one's point of view, the private school advocates can be seen as a useful public force, (for example, when the Transcendentalists objected to the Lancasterian assembly approach to education), or, as the post-1954 Jim Crow schools show, as undermining the necessity for a strong state school system devoted to acculturating all Americans to be responsible, democratic citizens. Such is the argument that will be presented to the Congress in 1982.

Notes

1. It is interesting that the first private school movement in the United States was the result of dissatisfaction with a too rigorous rather than a watered down school curriculum. The public grammar schools were preparing students for college; they were selective in that students were admitted on a fixed standard after being carefully examined. The growth of the private academies rested upon the desire of wealthy parents to provide a practical (not a more academic) education. These private academies were prompted by the growing dissatisfaction with the classical methods of the public schools. Americans in the first decade of the 19th century were not convinced, as Jefferson was, that a young man needed to master two or three languages before he could serve the state. Thus, the private academies introduced new courses, such as English.

2. In the controversy in 1978 concerning the Packwood-Moynihan tuition tax bill, it is easy to observe the close resemblance to Mann's own words expressed above with the words from Hollings in August of 1978 when he fought for the exclusion of public money to private schools.

   The public school is bound by both law and conscience to reach out to every child as a matter of his or her birthright. This is what public education is all about (Hollings, 1978, p. 278).

3. A chronology of Amish court cases reveals that since 1927 in Byler vs. State of Ohio until 1972, Wisconsin vs. Yoder, where the U.S. Supreme Court decided that the Amish do not have to send their children to public schools (after the eigth grade only) how powerful the monopolistic state-supported compulsory attendance laws are (see Keim, 1976, 00, 93098 for more detail).

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The major question is if there will be sufficient leadership and support from educators and policymakers to ensure the survival of public education as a social institution.

Impact of social and demographic factors on public education

by Weldon Beckner and William Sparkman

The changing characteristics of the population of the United States together with other social forces hold some interesting challenges and possibilities for public schools. It has become increasingly clear in recent years that educators must look beyond estimates of birth rates and enrollment projections and toward a variety of other social and economic indicators for a more comprehensive view of public education in the waning years of the 20th century. While birth rates and enrollment estimates will continue to be vital statistics for school people, there are other data of interest emerging from demographic and social predictions which will have an important impact on schools, their programs, personnel and, perhaps, even governance.

Population and Enrollment Trends

As indicated above, the focus of educators' interest typically has been on birth rates and subsequent enrollment projections. This is not surprising since enrollment figures drive state school finance formulas and since the number of teachers generally is determined by student enrollment. According to the National Center for Educational Statistics, enrollments in public elementary and secondary schools have been declining since 1971 and will continue to do so until bottoming out in 1984 before beginning a gradual increase to 1988, the final year of the projection.

Nonpublic school enrollments have tended to fluctuate around five million since 1973 and should begin a

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slight increase in 1983, two years before any predicted increase in public school enrollments. It is predicted that the increases in nonpublic school enrollments will be greater than those in the public schools.

Total high school graduates have decreased in 1977-78 and are expected to continue decreasing in most years until reaching 2.7 million in 1988-89, a decrease of 15.8 percent in the previous ten years. A more ominous estimate is that the total pool of school-age children (ages 5-17) is expected to decrease by 7.5 percent during the decade from 1978-79 to 1988-89. The largest component of this decrease will be among those 14-17 years old with a decline of 19 percent. With the prime pool of children decreasing and the enrollments in nonpublic schools expected to increase, the public schools will find themselves in an enrollment bind.

The number of full-time equivalent teachers in all public and private elementary and secondary schools is expected to increase gradually through 1988.[1] This estimate appears to go against the projected enrollment declines. However, several additional factors will influence the number of teachers in classrooms. One is the projected increase in enrollments in the nonpublic schools. Another factor is the push toward smaller pupil-teacher ratios and smaller classes in special education and vocational education programs. These projected increases could be mitigated by the economic and educational policies of federal and state governments during the remainder of the 1980s.

Population Shifts

While national population and enrollment patterns illustrate general trends, they hardly provide a basis for education decision-making in the various states. The shift of population from the older, industrial states of the Northeast and North Central regions of the United States to the states of the Sunbelt has important implications for public schools. The twin problems of declining enrollments and closing schools will plague some states while other states will be confronted with growing enrollments and increasing needs for new facilities.

It is projected that the South and West will experience a positive net migration while a negative net migration will occur in the North East and North Central states. The greatest gain in population as a result of migration has occurred in Florida, Texas, California and Arizona. The greatest loss has occurred in New York, Pennsylvania, Ohio and Illinois.[2] Even though some regions will continue to grow, the rate of growth will slow. This will be the case of the South Atlantic states (including Florida) and the Pacific region. It is projected that the number of retirees will spread out among the states in several regions rather than converging on just a few. Increasing wages in the regions suggest that the heretofore low wage labor market has changed, thereby restricting the need for cheap unskilled labor. In addition, the fertility rate in the South Atlantic states is dropping sharply. Factors particular to the Pacific area include such things as excess labor supply, high housing prices and limited water supply. But it is predicted that the population as a whole might tend to increase in the Pacific area since the region has a large, Hispanics population which could keep natural increases high.[3]

Along with the migration of Americans, the immigration of people seeking political freedom and economic opportunity has swelled the population of sev-

eral states and will have an impact on the public schools. By 1981, it was reported that there were 600,000 Indochinese refugees. There were 67,173 Indochinese refugee children enrolled in elementary and secondary schools by January, 1980, who entered the country after January 1, 1977. California and Texas enrolled one-third of the total number.[4] The children of Cuban refugees flooded the public schools in Dade and Broward Counties of Florida in 1979-80.

One outcome of this shift in population in the United States will be the realignment of Congressional districts for the 1982 elections. Sandra M. Long reports that census data show the Northeast and the Great Lakes losing to the South a total of 17 seats in the House of Representatives.[5] Chances are the new members of Congress will be more conservative than those they replace. They may be less interested in education and other social issues as opposed to tax reductions and budget balancing.

A more fundamental issue will be the composition and nature of the new populations in the Sunbelt states. Will it be composed primarily of retirees seeking a warmer climate and lower taxes? Will it be economic refugees from the unemployment lines in the great industrial states seeking jobs and opportunities in the growing cities of Houston, Dallas or Phoenix? These populations clearly provide important implications for public schools. Will new demands be placed on the schools for new programs to serve older persons? Can schools adapt to fluctuations in enrollments? Can schools meet the programmatic needs of newly arrived foreign students who speak little, if any, English? What will be the impact on the schools' tax base of declining areas and the growing areas? Will states modify their school finance formulas to take into consideration declining enrollments or rapidly increasing enrollments?

Aging of the Population

The aging of the American population has become a reality. The Post World War II baby boom has passed through the educational system and a secondary baby boom never appeared. The median age of the population was 27.9 years in 1970, 28.8 years in 1975 and is projected to be 32.8 years by 1990. The fertility rate declined to 1.8 in 1978, well below the zero-population level of 2.1. In 1965, those under 18 years comprised 36 percent of the population, but it is estimated that this group will represent only 24 percent by 1990.[6] As the population gets older, the fertility rate drops and couples choose to have fewer children. Thus the percent of families with children in public schools is projected to decrease. These factors will impact on the schools in terms of support. How can schools get couples without children or couples whose children have already left home involved with the schools in a supportive fashion? Will there be growing support for a voucher system and/or tuition tax credits to finance alternative educational arrangements?

The age of the work force also is increasing. This includes the teaching force as well. This will put strains on teacher retirement systems and could restrict the number of new entrants into the field. In addition, the use of training and experience factors in most teacher salary schedules will place severe strains on school budgets as more and more teachers reach the top of their respective salary schedules. Education is very labor intensive. Total costs for all employees, certified and noncertified, represent from 75-80 percent of a school district's budget.

Other Social Factors

There are a number of other social forces developing in the United States which have important implications for public schools. Several will be mentioned here. The changing composition of the minority population has been reported. This factor, particularly in states like Florida, Texas and California with the influx of Indochinese refugees and the growing Hispanic populations will have a direct impact on public schools. Will there be increased demands for bilingual and bicultural programs? Where will the financial support come for these programs if the federal government is withdrawing its support? How will the educational system bring minorities into leadership positions both in the schools and on the policymaking bodies such as local school boards and state boards of education? Will the growing number of minorities begin to exercise political power commensurate with their numbers?

The growing divorce rate and the concomitant increase in the percentage of single parent families is a new phenomenon. Click reported that over the 30 year period from 1960 to 1990, the proportion of children under 18 in the United States living with one parent at a given point in time is expected to come close to tripling, from nine percent in 1960 to 25 percent in 1990. The percentage of children living with a divorced parent on a regular basis is not as large, but, it is expected to have similar increases, from two percent in 1960 to four percent in 1970 and eight percent in 1978 until it reaches 11 percent by 1990.[7]

Another important factor is the number of working mothers in the United States. Because of economic necessity, divorce and many other factors, the number of working mothers is increasing. Grossman reported that in March, 1981, 53 percent of all children under age 18—a total of 30.7 million—had mothers who were either employed or looking for work. By early 1980, more than 17 million mothers of children under age 18 were in the work force, 44 percent more than in 1970. It was also reported that black children are more likely than white children to have a mother in the labor force—57 percent as compared to 52 percent.[8] The implications for public schools are striking. Will there be a greater demand for preschool and early childhood programs to be offered in the public schools? Will private agencies fill the need for these types of programs if public schools cannot? How can schools involve parents when they are working during school hours? Will there be an increasing need for nutritional programs and other health care programs in the schools? How will these new needs be met when budgets are being cut?

Another factor may be the changing nature of political leaders in state legislatures. Rosenthal and Fuhram have completed an intensive study of state legislative education leaders.[9] Their findings are important for educators to consider. They conclude that in the opinion of today's leaders, fewer of the new breed of legislator have much of an interest in education. Therefore, education simply does not have the broad-based support or interest it did just a few years ago. As one legislator was quoted as saying, "Education probably is a dangerous place to be right now." Also the impact of special interest or one-interest legislators will continue to fragment education's position in state government. It was suggested that concern for education by the next generation of legislative leaders will not be as consuming as it has been in the past:

"These new legislators will not have the patience to sustain their efforts in education for very long. They will want to achieve their specific objectives and move on, or else realize they cannot achieve them and also move on."

It appears that public education will continue to have a fragmented presence in state government and will be a lower priority among the new legislative leaders.

There are, of course, many other social, economic and political factors having an impact on public education. Space limitations prohibit a detailed analysis. The fact is, public education will be influenced by external factors for the remaining years of the 20th century.

An Example of State Demographic and Social Changes and Educational Implications

At this point we will move from the national picture to an example of how demographic and social developments in individual states may affect education. Probably no state is typical, and the state we have chosen to discuss, Texas, may be less typical than most, but it does provide several obvious examples of the demographic effect on the school system of the state and on lives of educators—both now and into the future.

Looking first at the general population trends in Texas, it may be noted that the state has grown from the sixth most populous state in 1960 to the third most populous state in 1978, exceeded only by California and New York. From 1970 to 1978 the total population increased by 1,817,000 and by the year 2,000 is expected to exceed 21 million. This population growth is increasingly a matter of in-migration which more than compensates for the fact that the number of births is now lower and the number of deaths higher than previously.

The proportionate share that net in-migration makes up of the total population growth jumped from six percent for 1950-60 to 13 percent for 1960-70, 32 percent for 1970-73, and 55 percent for 1973-77. The number of people moving to Texas exceeded those leaving the state by 11,400 in 1950-60. This had grown to 142,000 per year for 1973-77 and is now considerably higher.

The number of students has grown also. Total student population in the state was 1,554,671 in 1949-50. This increased to 2,009,277 during the 1977-78 school year and is now well over 3 million.

Total statewide population growth is not the only important aspect of population demographics. In Texas, for example, population growth has spread to more areas of the state, and more small towns and rural counties are growing. Three-fourths of all Texas towns between 100 and 500 inhabitants in 1970 recorded population increases between 1970 and 1975, with the biggest increases occurring in counties near big cities.

Texas has also experienced a trend from male to female predominance in population numbers, mainly because of life expectancy and migration differences between the sexes. The margin by which men outnumbered women fell from 155,000 in 1920 to 15,000 by 1950. Ten years later females outnumbered males by 90,000. By 1970 that dominance had increased to 234,000 and to 350,000 by 1976. Current estimates place the female dominance in population at well over 300,000.[10]

Perhaps the most important aspect of population change in Texas is in the area of ethnic distributions. In 1976 Anglos (white except Spanish language or surname) comprised 67 percent of the state's population, Spanish surname or language groups made up about 21 percent of the total, and Blacks made up about 12 percent of the total. In the relatively short time span of about four years this changed considerably, as indicated by 1980 census figures. It showed the following ethnic makeup of the Texas population:

Anglo (white except Spanish language or surname)	58%
Spanish language or surname	21%
Black	12%
Other	9%

Surprisingly, the proportions did not change so much in the relative percentage of Blacks and Hispanics but in the "other" category, a group comprising less than .5 percent in 1976. About .8 percent of these were Asian and .2 percent American Indian. Who were the rest of these "others?" Where did they come from, and what do they need from our schools? Such questions are largely unanswered at this point. Most of them evidently did not have children in school, because the Texas enrollments in 1979-80 were as follows:

Anglo	57%
Hispanic	27%
Black	15%
Asian	.8%
American Indian	.1%

Contrasting with the school enrollments above are those projected for 1985:

Anglo	30-35%
Hispanic	50-53%
Black	15-16%
Other	2%

Such a projection is evidence of birth rate predictions which have significance for later enrollment probabilities. The following average age and birthrate tendencies give some indication of what we may expect during the latter 1980s.

	Average Age	Percent change in birthrates during the past 10 years
Anglo	34	unchanged
Black	28	1% increase
Hispanic	19	3.5% increase

Largely due to birthrate predictions, the largest population growth in Texas during the next ten years is expected to be in Central Texas (Austin-San Antonio area), where the growth will be largely due to increases in the Hispanic population.[11]

The general Texas population also is becoming older, mainly because of lower birth rates and longer life expectancies. The number under 5 years of age declined by 91,000 between 1950 and 1978, while those 65 and over increased by 519,000. Persons 65 years of age and older comprised 1 out of every 10.5 Texans in 1978 as compared with 1 out of 68 in 1970.[12]

What are some of the implications for educators of the kinds of population and social change indicated above? It doesn't take a crystal ball to see that changes and adjustments of many kinds will become necessary. Some of the more obvious ones would appear to be as follows.

1. The supply of teachers will be inadequate, especially in academic areas typically in short supply and in teachers skilled in bilingual edu-

cation. In the next ten years Texas will need 50 percent more teachers than at present. This is an additional 14,000 teachers per year. Colleges and universities presently are producing about 9700 certified teachers per year. Retirement and attrition remove about 9600 teachers from the classroom each year. The resulting net gain of 100 teachers per year may be supplemented to some extent by teachers coming into the state from other parts of the country, but the history of this teacher supply source does not indicate that it will adequately fill the gap between supply and demand for new teachers.[11]

2. Teacher education programs must be adjusted to better train teachers in the knowledge, skills and attitudes required to meet the needs of minorities—especially Hispanics. In-migration and growth in minority populations will cause a much less homogeneous student body for teachers to work with. Concern for competence in the "basics" will also put increased pressure on teachers to solve the various problems encountered in school by minority students.

3. Related to number two above is the need for in-service educational opportunities for teachers. This need will be compounded by the large number of less well prepared and less capable people who will be pressed into teaching through emergency certificates in an attempt to meet the developing teacher shortage.

4. The school curriculum will be subject to severe criticism—by those desiring a higher level of competence in graduates, those pressing for compensatory treatment of minorities and other students who may have special educational needs, those objecting to the lack of appropriate vocational preparation and other critics.

5. Control of the school will be a source of controversy and conflict. Smaller and suburban school districts will object to increased influence of urban school districts as legislatures are reapportioned to meet population changes. With a changing ethnic make-up in many communities will come demands for a better representation of ethnic groups on school boards and other governing authorities. The larger percentage of older adults in the state will be concerned with conserving more traditional concepts of education, while younger parents will want more "modern" opportunities for their children. Increased reliance on state sources of money for schools will cause more concern for loss of local control.

6. School finance, with its implications for school control, will become an even larger and more controversial area of concern. The aging general population, without children in school, will be less concerned with improving educational opportunities and more concerned with avoiding additional expenditures. Urban school districts, with their own kinds of expensive problems, will demand a larger share of the financial package, while growing surburban and rural school districts will maintain the importance of their own financial needs.

These are but examples of the many kinds of concerns and problems related to changing social and demographic factors. They give an indication of the serious effort which will be required to adjust our educational efforts according to these facts of life at both national and state levels.

Given the complexity of the social and demographic changes impacting on public education now and in the future, the major question is whether or not there will be sufficient leadership and support from educators and policymakers to ensure the survival of public education as a social institution. If we fail to learn from the lessons of the past and from the social trends today, public education will be condemned to a hopeless future. It is clear that the future of public education will not be a linear extrapolation of the recent past. While we do have much information about the future, what we may lack is the vision and commitment to find the possibilities for public education. The challenges are many and there is too much at stake to avoid planning for the future of public education in the United States.

Footnotes

1. National Center for Education Statistics, *Projections of Educational Statistics to 1988-89,* by Martin M. Frankel and Debra E. Gerald (Washington, D.C.: GPO, 1980), pp. 8, 47, 3.

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Individuals and the society they live in are a great part of what the educational enterprise is all about.

The idea of a university: Some philosophic implications for the community-junior college

by Thomas Dale Watts

Unquestionably, Newman's *The Idea of a University*, published in the mid-nineteenth century, endures to this day as the truly classic statement of a great intellect on higher education. Fergal McGrath has written of it as an "inspiring effort of a great mind to establish a perfect synthesis of the puzzling pattern of human existence, and to honour it as an ennoblement of the concept of man's destiny."[1] George Shuster aptly characterized the influence of the book in remarking that it has done more than any other to stimulate reflection on the character and aims of higher education.

A modern-day twentieth century equivalent of Newman can be found in the writings of Robert Maynard Hutchins. Both Newman and Hutchins are members of a school of educational philosophy that William E. Drake has referred to as the "perennialist" school.[2] Can the classic erudition of Newman, the contemporary brilliance of Hutchins, the traditional, time-worn values and principles of the perennialist be applied with any degree of relevance or success to the relatively recent and burgeoning phenomenon that is the community-junior college movement? The underlying premise of this essay is that philosophers of education who have addressed themselves to the great philosophical issues concerning the purpose

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of the university and of education can have a great deal to say of relevance to the community-junior college movement. Certainly, if the university can be scrutinized philosophically with as much vigor and perseverance as it has, and hopefully profited therefrom as a result of that continuing criticism, then most assuredly the community-junior college can also be profitably and fruitfully considered as a fit subject for philosophical evaluation. By philosophical evaluation or scrutiny here I mean to imply objectives, goals, values as understood in relation to what kind of person the community-junior college ought to produce, as opposed to merely summarily devising means of producing them.

With the premises of this essay already submitted, perhaps the prejudices of the essayist should rightly be brought to the fore: I am concerned that the community-junior college movement has been so oriented to the practical, to producing good technicians, that it has to a great degree lost sight of a historic liberal arts tradition, of the historic ideals proposed and developed by the perennialists and by others. Clifton Fadiman has observed that the controversies in education today are similar to disputes in other vital areas in our society in that they center basically upon issues which are philosophical in nature. "One's attitude toward the proposals made concerning present-day education depends on one's conception of man. It depends on one's view of his nature, his powers and his reason for existence."[3]

The community-junior college is not a university. But it is a member in good standing of the higher education community. Some observers such as B. Lamar Johnson have through the years made allusions to the community-junior college being too closely identified with the higher education university model.[4] But Robert Maynard Hutchins, afore-mentioned as one of the most perceptive critics of modern-day education, lumps both universities and community-junior colleges in the same vocationalistic bag and argues that both are guilty of the same fallacies, both are too closely tied in with the "primary conditions" of society as opposed to a need for a broader, more rational consideration of the eternal needs of people. "The tendencies all over the world," Hutchins states, "suggests that the university will cease to be an autonomous intellectual community, a center of independent thought and criticism, and will become a nationalized industry."[5] Thus, what Newman warned of in the *Idea of a University* when he spoke forcefully for the university and for higher education as being above and apart from culture, not subservient to or dependent on it, Hutchins subsequently develops as a major theme in his work.

It appears as if the community college has become something of a "service station" to society, just as its parent and godfather, the university, has become. Interestingly, Hutchins notes that a rather lush crop of doubletalk has developed, with many an apologist having no difficulty saying that a community college or university must at the same time be a service station for the community and an institution for "higher" learning; classified under the rubric of "higher education." Both community colleges and universities must be focused on the immediate needs of their environment, it is argued, and at the same time engaged in the study of "universally applicable principles or the development of universally valid scholarship."[6]

Newman argues so convincingly here that his words speak for themselves:

Now observe how this impatience acts in matters of research and speculation. What happens to the ignorant and hotheaded will take place in the case of every person whose education or pursuits are contracted, whether they be merely professional, merely scientific, or of whatever other peculiar complexion. Men whose life lies in the cultivation of one science, or the exercises of one method of thought, have no more right, though they have often more ambition, to generalize upon the basis of their own pursuit but beyond its range, than the schoolboy or the ploughman to judge of a Prime Minister . . . . Thus he becomes what is commonly called a man of one idea; which properly means a man of one science, and of the view, partly true, but subordinate, partly false, which is all that can proceed out of anything so partial . . . .'

From this, what can one fashion the two-year, terminal, technical training of many community college trained people to be? Are we training a whole plethora of narrowly trained technician specialists—inhalation therapists, library technicians, real estate practice specialists, automotive technologists, etc., who are really, despite perhaps even scattered humanities courses taken during the course of their two-year program, quite ill-equipped to understand, partake of, make reason out of the complex interworkings of the modern society we live in? Are we seeking to achieve a society consisting of great hordes of "technically trained" people, bereft of a broader intellectual background in the liberal arts, a broader vision? What is being said here and the questions being raised have been said in other ways before—by none no less than John Dewey, who argued that education must prepare citizens for living in a democratic society. In order for citizens to understand and participate in democratic society, argues Dewey, citizens must be educated in and of that society. Amazingly, as that very democratic society gets more complex, the junior-community college almost pretends as if that society, that democratic society, did not exist . . . or perhaps we could say the complexity of that society did not exist. A narrow, technical training is stood in stark relief alongside that complex society. Of course many technical training programs include some humanities courses. The question is whether it is really enough. So often, the talk is of "opening lines of communication between the professional staff and the students,"' whereas now "sensory needs take priority over the rational eternal needs of the people."⁹

When we speak of the rational and eternal needs of the people we mean going beyond the tangible, the immediate moment. It is true that we need more inhalation therapists in hospitals. But perhaps as importantly, and really more so, we need more inhalation therapists who know something of the role of hospitals in the larger society, the ethics of health care, the position of health in the total social fabric, and so on. The inhalation therapist is going to have to know more about the "politics of health care" that is now being spoken of so often. If the student is narrowly trained in a given community college technical education program, there is serious question as to whether he or she is really liberally educated enough to participate in and to understand the complex, dizzingly abstruse entity that is contemporary society.

The criticism of community college vocationally oriented education (and its counterpart, university vocationally oriented education, which, these critics say, differs only in kind) has been best voiced throughout the last decades (and before that) by a group of educational philosophers previously referred to in this esay as the "perennialists." Perennialism is at once a philosophy of education and a philosophy of culture. It is a philosophy of culture that involves protest, protest against some of the main patterns of Western culture as they have been woven since the eighteenth century, especially as it has involved what they regard as an excessive emphasis on science and technology. They agree that there is some justification for assuming that formal education over the past century has improved quantitatively and qualitatively, yet, in spite of these "improvements" the core of our common life does not seem to have improved markedly.¹⁰ This core would include our means of communication, feelings of affection, community undertakings, what we know in common, our shared literary, cultural, philosophical traditions and the like.

Robert Maynard Hutchins, like Newman a member of the perennialist school, and heavily influenced by Newman's thought, expresses well the basic ideas of Newman with many insights of his own in his numerous writings. William E. Drake assesses Hutchins' ideas well:

Hutchins sets forth a comprehensive conception of education based on metaphysical premises concerning man's 'fixed and essential nature.' These conceptions, worked out in some detail as the essence of a liberal education, are to determine the nature of the remolding of our educational institutions—elementary, secondary, and higher . . . Hutchins holds that the university today cannot be a true intellectual center because it is too closely tied up with the primary conditions of our society, conditions such as (1) a false theory of democracy, (2) worship of monetary power, and (3) a materialistic conception of progress . . .¹¹

A former United States Commissioner of Education once quite laudably noted that: "Increasingly, we are persuaded as a Nation that education is not reserved for youth but is properly a lifelong concern . . ."¹² It is a truism that in keeping with the tradition of such thinkers as Newman, Hutchins and Lippman, we must yet be concerned with what kind of lifelong education this consists of. Certainly, it must be an education in service of the community; this much Hutchins and most everyone agree on. But what kind of service? What does the community need? Fields has noted that "the community college is committed by philosophy to the specific purposes of serving all members of the community,"¹³ while Medsker says that "it is hardly conceivable that an institution would long remain in a community and not feel the obligation and challenge to perform such services."¹⁴ Medsker later defines community service as the various special services an educational institution may provide for a community over and beyond formalized classroom instruction.¹⁵

Whereas Hutchins and Newman argue that an institution of higher learning can best serve the community by dealing with "liberal knowledge,"¹⁶ Harlacher goes so far as to say that "the role of a college in providing a special program of community services becomes that of a catalytic force—to supply the leadership, co-ordination and co-operation necessary to stimulate action programs by appropriate individuals and groups within the community."¹⁷ Those words strike heavy notes with the likes

of the perennialists, not the least when Reynolds argues that "the acceptance of community services as a major function of this truly unique institution of higher education has led to the junior college's identity as a 'community service agency,'"[18] the process of which involves "both college and community resources."[19]

What is essentially being argued here is a completely different conception of "service to the community." The perennialists say that an institution can be of more valued service to the community in being intellectually *away* from that community, looking at it critically, coolly, with detachment.

Of course, the contemporary community college—university advocate argues the reverse, or so it seems. The community college, as the previously aforementioned authors (such as Reynolds, et al) pointed out, should be almost synonymous with, parallel to, linked with and in, the community. The college in the town rightly exists for the town, not the college (which many college administrators of years gone by had to seemingly be constantly reminded of—and nowadays more likely by the cruel hand of finances). Thus, there is the attempt to bring the college into the town, and, more importantly, the town into the college. We are living in pragmatic, empirical, Deweyist North America. What works should be used.

In all of this continuing debate there naturally exists the great danger of polarization. What both sides perhaps are failing to recognize is that there are inherent but not insoluble difficulties on both sides. Perhaps Henderson summarizes it best in his essay in his book *Higher Education: Dimensions and Directions:*

> A primary thesis of this analysis is that liberal education should be dynamic rather than passive. A corollary of this is that liberal education should be concerned with the cultural heritage for its value in understanding the present and in developing the future. The full comprehension of civilization will not be found in the seclusion of the ivy-walled campus, nor merely in passively absorbing knowledge ... the study of theory becomes meaningful in relation to practices. Knowledge becomes more fully assimilated and individual attitudes are changed.[20]

Certainly it would be difficult to deny the truth of the observation by Dewey that wisdom, and the skills with which to use it constructively, derive from personal experience.[21] The liberal arts in a community-junior college curriculum must be oriented as much as possible toward the personal experiences and current situations of contemporary students. We would want to avoid a liberal arts education at the community college level that is not truly "liberal." I would favor more basic philosophy courses at the community college level, in that philosophy would tend to encourage the development of a wider, deeper,

more "liberal" liberal arts dimension and tradition. We must attempt to avoid the opposites of the stereotypical effete "English gentleman" liberal arts tradition on the one hand, with all its snobbish, unworldly airs, and on the other hand a highly technically trained robot, unaware of wider culture, on the other. Somewhere there is a middle ground. Society is at stake here, and it is only through the education of free citizens that society is what it is and functions as it functions. How best to improve society is what the educational enterprise is about.

Footnotes

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16. Newman, *Ibid*, p. 137.
17. Ervin L. Harlacher, "California's Community Renaissance," *Junior College Journal*, XXXIV (April, 1964), p. 14.
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Review

Teachers and the Law

Teachers and the Law by Louis Fischer, David Schimmel, Cynthia Kelly (New York: Longman Inc., 1981) 306 pp. appendixes, glossary of terms, selected bibliography, table of cases, index. $25.00 cloth, $12.50 paper.

With the goal of promoting legal literacy among teachers, Fischer and his colleagues have pooled their legal knowledge and writing skills to produce a new and successful entry into the growing field of books on school law. In the Preface the authors write:

> This book is about teachers and the law that affects them, laws established by state and federal statutes, constitutions and court decisions. This law will have little significance, however, unless educators know about it and are willing to make the effort to see that it is carried out.

This book clearly will help educators learn about the law affecting them in their professional life and in their relationship with school boards, administrators and students.

Part I focuses on the legal aspects of teaching and contains information from teacher contracts to copyright law. Each of the seven chapters is a model of tight organization beginning with a list of questions to be answered in the chapter and a brief overview of the contents followed by a question and answer format of legal issues and concluding with a chapter summary. Interspersed in the chapters are case studies from actual court cases illustrating the major legal issues under consideration. To an interested reader, the case studies add a dimension of authenticity to the text material. The substantive content of each chapter is well documented with case and statutory citations.

The focus of Part II is on teachers' and students' rights. This part comprises about two-thirds of the remaining text material. Eleven chapters, tightly organized in the same fashion as those in Part I, highlight a variety of legal issues confronting teachers. This part contains what I would call the "stuff" of daily school life; for example, personal freedoms, due process, racial and sexual discrimination, the rights of handicapped and non-English-speaking students, student records and compulsory schooling and parents' rights. These are the issues making headlines today and are a constant reminder of the interface of the public schools with the broader environment of law, tradition, prejudices and personal preferences in a pluralistic society.

The authors make extensive use of appendixes and other supplementary information to provide a basic reference for readers whose intellectual curiosity has been stimulated by the contents of the book. The appendixes contain the standard information; for example, selected provisions of the U.S. Constitution and a discussion of education and the American legal system. But, I found Appendix C, Major Civil Rights Laws Affecting Schools, to be particularly well done and an important addition to book. Appendix D contains several charts showing state by state standards for public education including attendance requirements, curriculum, extracurricular activities, pupil records, inservice training and personnel policies. While such lists may provide comparative information from the states on various education standards, the lists are static and will change over time. It was noted that the information was from a 1978 publication of the National Institute of Education.

The book concludes with a short list of other legal resources for teachers. I was surprised to see no mention of the important work which the American Bar Association has done over the past few years with its Law and Education program. A very good glossary of terms is provided for reference along with a selected bibliography and a table of cases.

The strengths of the book are many and suggest that the book will be an important addition to the field of school law. The book is written and organized into an easy reading format. The use of case studies provides enough diversion from the structured format of each chapter. The authors have avoided the use of legalese without undue simplicity and without a loss of substance. The selection of the content reflect the real world of public education and include many issues new to the field such as copyright law, student records and educational malpractice.

There were some aspects of the book, however, which caused this reviewer some problems. As in any school law text, particularly those written for the layperson, there is a tendency toward overgeneralization of some issues. Although the authors recognized the complex and dynamic nature of the law, they seemed to overreach in some instances when drawing conclusions from state statutes or law cases. For example, the authors cited Texas statutes for an example of a tenure law (pp. 31-32). While it is correct that Texas provides permissive legislation allowing probationary and continuing contracts [Tex. Education Code Ann. tit. 2, §13.06 (Vernon 1972)], the fact is that only about 15-20 percent of the more than 1000 school districts have adopted such contracts. The vast majority of districts use term employment contracts. In the section on due process for students (pp. 198-203), the authors suggest that students should have the right to cross-examine witnesses based upon various court rulings relying on the guidelines from *Dixon v. Alabama State Board of Education*, 294 F. 2d. 150 (5th. Cir. 1961). In the very next section, however, the authors beg the question, Do courts always allow the cross-examination of witnesses? The response is that "[t] here are conflicting cases on the right to confront and cross-examine accusing witnesses." Perhaps, this illustrates the ambiguity of the law; but, it certainly creates some confusion for the reader. The authors could have placed the caveat in the initial section to have avoided the possible confusion without ruining their argument.

In discussing the issue of whether students must salute the flag (pp. 148-149), the authors respond, "No, they do not have to salute the flag if they have a *genuine religious objection* to such an act" (emphasis added). They based their assessment on the landmark case, *West Virginia State Board of Education v. Barnett*, 319 U.S. 624 (1943). I would argue that the major issue was not religious, per se, although it was an alleged violation of religious belief which precipitated the case. In quoting Mr. Justice Jackson in the majority opinion, "the sole conflict is between authority [of the state] and rights of the individual. He stated, "Nor does the issue as we see it turn on one's possession of particular religious views or *the sincerity with which they are held* (emphasis added). Thus, I would disagree with the authors by responding that the issue of a genuine religious objection to a required flag salute is irrelevant to the primary issue of the authority of the state vis a vis the rights of the individual.

These observations are not intended to demean the value of the book, but rather to reflect honest differences in interpretation or style. Such is usually the case with legal writing and reflects the nature of law and the legal process. Although a trivial issue, I did object to the authors use of the term liberal on three occasions to describe certain California courts. I typically find nothing gained by describing courts in such loaded terms as liberal or conservative. Finally, I was surprised that the authors failed to mention the problem of sexual harassment in the sections on sexual discrimination. This growing problem should be examined in the context of such a book.

I believe the authors have accomplished their goal of promoting legal literacy for public school teachers. This book provides the information for teachers to understand better the complexities of the law and, as a result, to stay out of court by practicing preventive law. *Teachers and the Law* will be a valuable addition to the professional collection of teachers, administrators, school board members and other laypersons interested in public school law.

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Review

Promoting Moral Growth: From Piaget to Kohlberg

Richard H. Hersh, Diana P. Paolitto and Joseph Reimer. **Promoting Moral Growth: From Piaget to Kohlberg.** New York: Longman. 1979.

The prime goal of *Promoting Moral Growth* is to facilitate educators' comprehension of the theory and implications of moral issues within school settings. The approach presented in this volume has its roots in the writings of John Dewey, the stage development work of Jean Piaget, and the conceptual synthesis and research of Lawrence Kohlberg.

As a Harvard psychologist, Kohlberg for the past 25 years has been expanding, refining, and honing the work of Dewey and Piaget. He perceives that humans function at different stages of moral maturity and that understanding how and why individuals respond as they do is vital to education.

Values such as fairness, justice, rights, equality, honesty, responsibility, human dignity, truthfulness and consideration for others whether they exist in the classroom or in the general society are considered to be moral issues. The authors of this volume observe the importance of the school's role in the basic orientation of children and young adults.

Teachers are instrumental in the transmission of values. As human beings they cannot be value neutral. Indeed, arguing for value neutrality is itself a value position. Teachers, by their pedagogical choices and their modeling behavior, are of necessity moral educators, regardless of the subject matter they teach. Thus, when the question is raised, "Should schools engage in values and moral education?" we have no choice but to answer that schools are necessarily institutions of significant moral enterprise.

Moral education should not be confused with simple value clarification. The authors believe that values clarification focuses on the question "What is good?" via assisting teachers and students with strategies for becoming more fully aware of the values of others, what is to be valued, and their own personal values. However, it is noted that the values clarification model lacks the ability to help teachers and students cope with value conflicts. The viewpoint that all values are relative and of equal value is rejected in this study.

The process forwarded by Kohlberg and examined in this volume represents a way of understanding how children and adults think about the critical issues of morality. The teaching process described is based on the belief that children need the opportunity to examine complex decision-making situations; be permitted to formulate a position specifying their reasons for endorsing that position; and subsequently comparing their position to the rationale and reasoning espoused by others regarding the same problem.

Emphasis is placed on the belief that a person's response to a given situation does not represent their moral worth, but is rather an indicator of how he/she thinks about a critical moral issue at that time. Participants in a moral discussion may arrive at the same conclusion yet have diverse reasons for their recommendations.

An individual's reasoning may be codified according to its appropriate place in Kohlberg's three level six stage paradigm. The stages are thought to represent a pattern of thinking based on a person's experience and perspectives on specific moral issues. Kohlberg argues for the invariance of the stage development, that is, each successive stage builds on the preceding one and that no stage may be skipped.

According to Kohlberg's research techniques, indirect methods are not needed to "trick" people into revealing their perceptions about moral issues. To ascertain a person's stage of moral judgment one has only to pose to them moral dilemmas that will arouse their interests and ask them what the best solution to the dilemma would be, and why.

Classroom application of moral reasoning requires that teachers actively create cognitive conflict and stimulate student's social perspective. Additionally, this application must set in motion selected patterns of social interaction including the development of moral awareness, the art of asking questions, and the creation of a positive classroom atmosphere conducive to moral development.

Three elements are fundamental to the moral judgment paradigm: (1) the necessity of increasing the teacher's own awareness of moral issues prior to expecting students to do so, (2) the recognition that many teacher-student interactions have moral dimensions, and (3) the acceptance that selected kinds of social interaction discussions are more conducive than others to promote moral development.

Despite the initial appeal of Kohlberg's paradigm and its reliance on the theories of Dewey and Piaget several criticisms have been advanced by educators. Hersh, Paolitto, and Reimer address several of these criticisms, however, in their zeal to promote the theory of moral development they dismiss the plausibility of the stated criticisms leaving their own credibility mildly abridged. But, on the whole *Promoting Moral Growth* is a text which warrants reading by educators interested in the concept of moral development.

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Guest Viewpoint continued

Awareness, obviously, is the beginning of the solution, but this naturally breeds more questions. How is a responsive school to know that students receive all the communications training they need? How can an amateur writer be made to understand that valuable work is lost in muddled English? How does a conscientious editor discover that improvements in rhetoric obscure the meaning of research results?

If teachers or schools are represented in these publications, it is invariably through their science departments. Science journals—social, biological, and physical—do not admit to having language specialists on their executive (policy), review (selection), and editorial staffs. Technical writers in industry have progressed to the stage where they do little more than to immortalize gobbledygook in grammatically correct sentences. Without the benefits of interdisciplinary guidance and enforced literacy from the ground up, degeneration will continue to accelerate and hasten the day when each select group will inevitably work in its own sequestered language community.

Literate communication is an imperilled resource. What can you do for yourself and others to prevent its extinction?

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