Critical Questions in Education

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In Defense of Foundations

Volume 4, Issue 2
Spring 2013
Special Theme Issue

In Defense of Foundations: Introduction
Benjamin Baez & Deron Boyles

Beyond Dependency: Strategies for Saving Foundations
Aaron Schutz & Dan Butin

Action Foundations! A Comic (Book) Tale of Defending Educational Studies
Isabel Nuñez & Pamela J. Konkol

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In Defense of Foundations: An Open Letter to Deans
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** Our thanks to the cadre of scholars who serve as reviewers without whose services the journal could not exist.

FROM THE EDITOR

I want to welcome everyone to the first special theme issue of *Critical Questions in Education* (*CQIE*). As many of you know, and some of you don't, *CQIE* is published by the Academy for Educational Studies at Missouri State University, Springfield. The Academy is the brain-child of its director, Steven P. Jones. When Steve came to me with his idea, he suggested that foundations of education needed a place—a place to protect it from what he saw as a vehement attack from all quarters of the education world. Over the nearly decade that the Academy has been in existence those attacks have not weakened; to the contrary, they have grown. This special issue is meant to begin a serious conversation about the current state of affairs in foundational studies as well as its future.

Benjamin Baez of Florida International University and Deron Boyles of Georgia State University were kind enough to accept our invitation to guest edit this special issue. In our initial conversations about the issue, we decided on a two step process for the submission of articles: invite well-known foundational scholars to submit manuscripts and then send a general call out for manuscripts that creatively re-envisioned the role foundational studies might play. This plan worked beyond what I even hoped. The invitations are below, respectively:

We write today to invite your participation in a special theme issue of the Academy for Educational Studies' online journal, ***Critical Questions in Education (CQIE)****. CQIE is a fledgling journal, having published five issues to date, and one envisioned as a refuge for important foundationally oriented manuscripts. CQIE submissions go through a double-blind peer review process by way of a cadre of more than fifty reviewers nationwide.*

As you certainly know, foundational studies in colleges of education have been weathering a rather vehement and continual attack of late brought about by an unfortunate corporate conception of teaching and learning as technocratic, statistical, narrow, and "data-driven." Recently an assistant commissioner in Missouri's Department of Elementary and Secondary Education was anecdotally reported as saying, "there is no evidence to support that foundations courses make anyone a better teacher"; the University of Georgia is dropping its foundations program at the end of this academic year; and, colleges of education nationwide are rapidly replacing foundations courses with those reflective of this corporate mentality.

With that in mind, and because of your scholarship and leadership in educational foundations, we invite you to contribute a manuscript in defense of foundations to this special issue. Our hope is that it can be one of a growing number of "places" to which we can point policy makers who want to eliminate foundations courses based on the misguided perception that such courses do not make for more enlightened teaching and learning.

CQIE has invited Benjamin Baez of Florida International University and Deron Boyles of Georgia State University to serve as guest editors for this issue. We hope you have both the time and inclination to join us in this important endeavor. If you are unable to join in this important initiative, we would be interested in knowing of other scholars you suggest. Please contact any of us at any time with any questions. Once we have a feel for who will be submitting pieces we will send out a timeline for the project.

Critical Questions in Education*, a double-blind peer reviewed online journal sponsored by the Academy for Educational Studies at Missouri State University, will publish a special theme issue in spring 2013 guest edited by Benjamin Baez (Florida International University) and Deron Boyles (Georgia State University). We invite manuscripts that are oriented toward creatively re-thinking, re-envisioning, and/or re-imagining the place and role of foundational studies in education. This general call follows an invitation process that has brought on board a strong cadre of foundational scholars, approximately 20 in number, who will be writing In Defense of Foundations from various perspectives. This general call is meant to round out this theme issue with special attention to re-imagining the future role foundations might play in education.*

As the issue progressed, several of our early invitees had to forego the project because of time constraints, both professional and personal. However, we think you will find the manuscripts in this issue thought-provoking and a source for serious discussion about the present and future role of foundational studies.

Before I leave you to your reading, a note about the cover: we (myself and cover designer Jessica A. Heybach) decided on this image very purposefully. It is an image a student gave me years ago as a farewell gift when I left my previous life as a public school teacher. We think it visually represents all the questions about foundations of education that are taken up in this special issue. We invite you to consider that image in addition to the manuscripts.

With that, I leave you to your reading.

PAX,

Eric C. Sheffield
Springfield, Missouri
May, 2013.

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Benjamin Baez & Deron Boyles, Guest Editors

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In Defense of Foundations

Introduction

Benjamin Baez, Florida International University
Deron Boyles, Georgia State University
Guest Editors

Our goal in this volume is to provide a platform for considering and reconsidering the "foundations of education." Historically, the foundations included history, philosophy, sociology, anthropology, political science, psychology, economics, and comparative education. Ecology, geography, and cultural studies focused on gender, race, class, and sexuality also fall under the broad umbrella of "foundations of education." But the foundations are facing crises that call for thinking anew about what foundations of education means and how it functions, if at all, in the future of colleges and universities.

Some argue that the metaphor is outdated and should be replaced. "Foundations" suggests a field that is too permanent and too "essentialist." What "counts" as foundations work, too, has been the subject of much debate. Is curriculum theory part of the foundations? What about media studies or communication? Who gets to decide these sorts of questions, anyway?

Differently, those working the general field are finding themselves replaceable: with more colleagues investigating issues of race and ethnicity, for example, courses are offered in departments other than "foundations" departments. Core courses are under attack by those who see foundations courses as esoteric or not directed enough at research-oriented questions. In order to maintain their relevance in the face of myriad challenges, foundations scholars have focused heavily on issues of diversity and have argued vehemently for the importance of understanding such issues. Here it seems foundations of education scholars have been both successful and a failure: successful at encouraging more people to investigate diverse questions, but also failing at clarifying (or persuading) others of the importance, centrality, and relevance of foundations coursework.

The articles in this special edition of *Critical Questions in Education* explore these tensions and address the questions raised above in a variety of ways. Indeed, this volume is expressly *not* about defending a status quo notion of foundations of education. We are interested in how others consider the broader topic, navigate institutional politics, and successfully preserve or expand coursework in the foundations of education. Should foundations scholars "embed" themselves in a variety of departments or argue in favor of a centralized department? Should we teach more courses online or are the kinds of courses representative of foundations more likely to benefit from face-to-face interaction? Are there other options that we might consider that do not reinforce false binaries or assumptions?

The following collection includes arguments in favor of developing new programs and departmental offerings that stand alone, i.e., are not dependent on "core" offerings. Aaron Schutz and Dan Butin fall into this category, as they illustrate how a department at University of Wisconsin-Milwaukee built upon the need for community organizing and not-for-profit groups. Similarly, if distinct, Isabel Nuñez and Pamela Konkol prove a unique telling of how they successfully defended the foundations in their educational studies initiative. Theirs is a narrative of

hope and optimism because, at a time when many foundations programs are contracting, they were successful at navigating institutional politics to enable a new department to come into being—one that merges theory and practice in interesting ways.

Differently, and more somberly, Joe DeVitis and William H. Schubert offer autobiographical and historical ideas about the place, role, and function of foundations of education. DeVitis argues that the foundations of education could be more relevant to the public, which he believes is currently not the case. His argument is that foundations faculty could be more relevant if they spoke in the language of the public, rather than in the academically abstract ways they currently do. At the same time, he thinks leaning toward an interdisciplinary "liberal arts" orientation is better than turning to online technorationality. Schubert offers an autobiographical account of his "life in foundations." Retired, like DeVitis and Len Waks, Schubert laments the mindlessness he sees as characteristic of the push toward STEM mandates and corporate logics now influencing colleges and universities. His narrative also offers us an important telling of the history of the foundations of education as well as philosophically normative arguments to consider in what he optimistically suggests are the best consequences of foundations inquiry: edification, inspiration, and wonder.

Len Waks argues somewhat confidently that the foundations should align themselves with other fields of knowledge, highlighting their expertise in analyzing knowledge in diverse environments as well as their interdisciplinary nature. But Waks, differently from DeVitis and Schubert, identifies key trends associated with the computer age. Waks is not afraid of online learning and suggests that foundations courses may have to embrace "distance learning" if the general field is to survive.

In offering a plea in the form of an "open letter" to administrators in colleges and universities, Kathleen deMarrais outlines her rationale in support of foundations courses. She is hopeful that the core values of foundations—e.g., the importance of interpretive, normative, critical frameworks—will not be lost in the exchange between core values and instrumentality. Realizing that methods courses are highly sought, she admits that the difficult work that constitutes foundations of education is nonetheless vital for deans of colleges to understand. She uses institutional realities like credit hour generation and NCATE certification to outline and clarify how foundations courses and foundations scholars are uniquely important to the success of a college of education. How many deans might read and understand her persuasive arguments?

Similarly concerned with strategies of survival, the logic of Susan Laird's article identifies the maladies affecting the foundations as well as the historical and current reasons for the foundations. Her essay ends on a rather sanguine tone, specifically that the intellectual reasons for the foundations (critical questioning, ethical motivations) have been historically irrepressible. The article suggests the foundations should act more like women's studies in defending programs that create partnerships with those inside and outside the academy, and which rely less on the current logic of assessments and more on acting politically (e.g., go directly to the places in which women's studies are threatened to show solidarity and to argue for the programs rather than simply offer data on how well they satisfy market-driven indicators). Foundations faculty should keep doing what they do best (critical questioning), avoid accepting rewards that undermine their core intellectual and moral origins, and, as stated before, form partnerships with those in the arts and humanities and various communities inside and outside academe.

Fuad Al-Daraweesh suggests that the foundations can offer a balance between the oppressive aspects of capitalism and the liberatory aspects of democracy. This balance is possible because the foundations, by focusing on inequality and injustice, mitigate against the corruption that is endemic to capitalism. The logic here is that once our students, and all those who come into contact with us, "see" this inequality and injustice (because of our work), it will spark dem-

ocratic change. With a focus on communicative competence, Al-Daraweesh argues that what is important about foundations is its ability to help us see the light, so to speak.

Kip Kline and Kathleen Knight Abowitz situate ideas about schooling within existentialism. Questioning whether we are facing a crisis of dehumanization, they underscore the anxiety felt by educators on all levels and point out how such anxiety might be productive. They interrogate the teacher as an ethical subject and critically consider how reform efforts revise, reductionistically, what it means to be a professional. They also provide a rationale for why philosophy is vital to the project of understanding and making meaning out of education policy.

Richard Quantz considers getting rid of education altogether. His essay challenges us to understand the role of educational inquiry in terms of ritual. Contrary to Waks' urging that we embrace at least part of the technological elements of current society, Quantz investigates what it means to understand initiatives like Coursera and edX as problematic challenges. Quantz also helps illustrate the value of foundations courses by sharing his experiences in his classes and how they help clarify the value and conundrum foundations courses represent. Ultimately, he sees foundations courses as providing a means through which rationality is critiqued and nonrationality promoted in order that students from a wide variety of majors are better able to understand and make meaning of the world.

In line with many of the essays criticizing the diminution of foundations of education, David Gabbard and Lori J. Flint provocatively argue that teacher education programs are actually at fault for pushing foundations to the brink of extinction. They highlight the tensions between foundations courses and methods courses and how the latter are vaunted for their applicability and the former criticized for being too theoretical. They also urge us to reconsider the institutional values that constitute schools and how compulsory education, external mandates for economic productivity, and a reliance on "what works" ideology fails at helping make U.S. society both democratic and critically transformative.

In Michael Gunzenhauser's view, understanding the important social status that professionalization offers an occupation, argues that the foundations can offer education the kind of professionalism it needs to counter some of the external forces undermining teachers. He correctly points out the anti-democratic aspects of professionalization but does not believe the foundations need to buy into them. This seems a desirable stance for the foundations, though we wonder whether it is possible to have professional status, autonomy and pro-democratic intentions, for the latter seems to us to suggest less professional autonomy in our work than many of us would like. If we are to be more democratic, do we risk undermining our expertise?

Taken together, the articles in this special edition all correctly identify the maladies that resulted in the decline of the foundations, not only as stand-alone areas of inquiry but as being deemed as necessary for offering knowledge that every teacher or leader or counselor, etc., should know. So that, yes, the corporatization of education, the standardization of knowledge, the instrumentalist views of education, the consumerist model of what should be taught, and so on, are all accepted and explained in most, if not all, these essays. The value of the foundations is also generally accepted in these pieces. Their value is the interpretive, normative, and critical analyses of society and schools that foundations are deemed to offer.

That so much is commonly assumed in these articles, not only about the problems and values of the foundations, but also about the fact that the foundations scholar is deemed as a unique entity, makes us wonder if we have become insular. We cite each other, talk to each other, and believe in a similar sense of purpose. This is understandable since it reflects our professional training and socialization, but is it possible that our insularity blinds us to the fact that the phenomena we see in the foundations are actually happening everywhere—the humanities, the arts, the social sciences, and even those non-applied research aspects of the physical sciences—

and, as such, is there a defense of the foundations if such a defense must entail the academy as it is currently structured? The arguments we make for the foundations and what is ailing them is really an argument that can be made in many sectors of the academy, and these arguments wind up being a defense of the academy as being above the fray of politics, one in which it must assert an intensely unique (non-instrumentalist) role. But does such a defense necessarily entail a (paradoxical?) separation from the public, politically and ethically? Does an argument about knowledge's value to the public (an instrumentalist value, we argue) keep the academic aligned to the public, but in doing so, also require the academic to suffer the consequences of ready intervention by the public into her autonomy? Can we have it both ways?

If the foundations are valuable to "the public," and such an argument is to be made within the confines of colleges and universities, then we wonder if such an argument amounts to what Freud would term a death drive. For the argument's logic presupposes that the foundations scholar must be ready to concede that the public has the right to require her to change course, for her ethical and political commitments are to the public. And thus the foundations scholar may be forced to do something that is not aligned with her vision of herself as working for the public, or, conversely, she may have to start carving out publics she will listen to and those she will ignore, which means, of course, letting go of the idea of "the public" and working only for those that further her own interests. The foundations scholar may argue that as a professional, the academic should have the autonomy to decide toward which direction her work should go, but, then, does that not entail a social (and historically-verified, antagonistic) separation from the public she purports to serve? One could argue that knowledge is valuable for its own sake—that the foundations scholar must be allowed to follow knowledge where it leads—but that argument entails a separation of the academic from the consequences such knowledge will have on the public. In short, does the idea of the academic serving the public require some consideration for what serving the public assumes and means?

Does our defense of the foundations as we currently believe in them represent nostalgia and lament? Are we nostalgic about some believed time when things were different, when the foundations were valued more than they are today, when the foundations had a sense of shared purpose? If so, this nostalgia may be necessary, for it permits us to think that we are not off track, but does it take us anywhere other than backwards? If so, what would that backwards be like? If there was a time of shared values and purpose, might it not be because everyone was more alike than not, physically and intellectually? Now that institutions of higher education (and schools themselves) are more open to people and other ideas traditionally excluded, can there be shared values and purposes? We agree with the authors in this volume that diversity in the foundations is important and that we should argue for their inclusion in curricula. But might the argument about what is ailing the academy—an argument that we believe is at the root of our defense of the foundations—be read as subterfuge for railing against this diversity, this openness? We certainly make this accusation when we talk about the political right's rant against changing times, and so might some introspection be warranted here about ourselves?

In addition to this nostalgia, we also sense a similar lament. A lament for what is not possible in the U.S., or anywhere perhaps. Are we lamenting the absence of the public intellectual, as we imagine Dewey to have been or could have been had American anti-intellectualism not been true? Are we lamenting the absence of the kind of organic intellectual (in a Gramscian sense) that our training, our readings, and our sense of identity makes us believe is possible about ourselves? Anti-intellectualism in the U.S. has been a structural condition of its existence and political forms of governing, but the academic has historically been given a kind of professional freedom to avoid having to think about those things. He was in an ivory tower, which current economic and political forces are tearing apart. And so might we now be lamenting the absence

of organic intellectuals? More precisely, because of the incursions in academic life by myriad forces that the authors in this volume nicely explain, might we be lamenting our inability to ignore or to avoid caring about such forces?

In a large sense, our ability to offer these questions, to see ourselves within multiple social and political contexts, and to offer our students histories of the present, is why we believe strongly in the foundations; they entail fields of knowledge predisposed to such inquiry. But when we do we must attend to the academic scholar as a social role, especially when we argue that in order to survive, we should find a place within the current system, or to argue for ourselves in ways attractive to those with the purse strings. For we know from tenure games and hazing games and grant games, and so on, that once we accept the rules of the game, not only will we be bound by them (we are bound whether we accept them or not), we will enforce them on others, we will standardize them in the name of the "rule of law," we will reproduce them to institutionalize them, and thus our future roles will be determined by them. Knowing this, can we re-imagine what it might mean to be a foundations scholar within increasingly instrumentalist, corporatized institutions? If so, what is required and how might we bring it about?

May 2013

Benjamin Baez is associate professor of higher education in the Department of Leadership and Professional Studies at Florida International University. He received his law degree in 1988 and his doctorate in higher education in 1997, both from Syracuse University. He recently published three books: *The Politics of Inquiry: Education Research and the "Culture of Science"* (with Deron Boyles); *Understanding Minority-Serving Institutions: Interdisciplinary Perspectives* (co-edited with Marybeth Gasman and Caroline Turner); and *Intellectual Property in the Information Age* (with Jeffrey C. Sun). He has also published, *Affirmative Action, Hate Speech, and Tenure: Narratives About Race, Law, and the Academy*. His teaching and research interests include economic policies on education, knowledge and its production, faculty-employment issues, diversity in higher education, and the law of education.

Deron Boyles (M.Ed. Peabody, '89; Ph.D. Vanderbilt, 1991) is Professor of Philosophy of Education at Georgia State University where his research focuses on school commercialism, epistemology, and pragmatism—particularly the work of John Dewey. He is published in such journals as *Educational Studies*, *Social Epistemology*, *Educational Theory*, *Inter-American Journal of Philosophy*, *History of Education Quarterly*, and *Philosophical Studies in Education*. Boyles is the author of *American Education and Corporations: The Free Market Goes to School*; editor of *Schools or Markets?* and *The Corporate Assault on Youth*; and co-author, with Ben Baez of *The Politics of Inquiry: Education Research and the "Culture of Science."* He was honored with the Critics' Choice Award from AESA in 2000 and 2008, the CHOICE Outstanding Academic Title for 2009, and the James and Helen Merritt Award for Distinguished Service to Philosophy of Education in 2010. Boyles served as president of the American Educational Studies Association from 2009-2010 and is currently past-president of the John Dewey Society.

Beyond Dependency: Strategies for Saving Foundations

Aaron Schutz, University of Wisconsin-Milwaukee
Dan Butin, Merrimack College

Introduction

The foundations field cannot sustain itself in its present condition. A range of complex forces have combined to marginalize foundations over the past few decades. The decline of foundations as a separate discipline in schools of education has been abetted by the fact that foundations is generally a "service provider" to other programs. Over time, other departments have cannibalized our content while dismissing our relevance. To a large extent, we share responsibility for the decline of our field; we have failed to come together in effective coalitions to defend our importance. At times, the content of our courses has sometimes seemed narrow and irrelevant, but even when they are not, content alone is unlikely to save us.

We have generally tried to depend on the force of argument to win the day against the structural forces that have driven this decline. Yet foundations generally operates from a position of relative weakness in schools of education: we provide service to programs but generally do not have our own strong programs. We "take" enrollment from other departments, but do not "give" enrollment to them or bring independent enrollment to the school. This leaves foundations in a position of dependency. The core argument of this paper is that we need to move beyond dependency toward a vision of foundations as, at least in part, a provider of robust (if collaborative) programs of its own, and we discuss a range of strategies designed to foster the development of such programs. Amidst the current environment, we believe that foundations will find it increasingly difficult to make our arguments stick without the associated power to make ourselves heard.

This article is meant as a call to discussion and action. We begin with the belief that the foundations field is the best place in schools of education for rigorous and relevant examination of and engagement with issues of inequality and broader community-based issues as they relate to the context of schools. We outline the theoretical underpinning of this perspective and offer a case study of an already-existing program that has developed to the point that it could survive quite successfully even if all of the service courses were eliminated. We then discuss the potential lessons that could be drawn from this case study. While the situation of the department of Educational Policy and Community Studies (EPCS) is fairly unique, in the section that follows we discuss some general lessons for the field that we believe can be drawn from its experience.

The Decline of Foundations

The decline of the social foundations field in schools of education is neither new nor sudden. Already in the 1950s, just a little over decade after John Dewey and others pioneered a foundational perspective at Teachers College, the signature foundations coursework was cut due

to internal and external questions about its rigor, its lack of seeming value to the technical training of teachers, and to the seeming "un-American" attitude of critique.[1] The foundations field has, seemingly, not recovered since.[2]

Threats

The current climate could seemingly not be worse for foundations scholars. The federal government continues to focus on narrow standards and standardization; neoliberals raise questions about the need for teacher licensure; enrollment continues to fall in teacher licensure nationally; the number of foundations faculty and coursework is increasingly diminished and isolated; fundations content has become "diffused" in often problematic ways thoughout the curriculum; and the very heart and soul of foundations work—examining the linkages between schools and a pluralistic society—is questioned and removed from curricular pathways and national and state standards.[3]

The standards movement has increasingly focused attention on the importance of subject-matter knowledge and "practical" teaching skills. Butin's analysis of major education policy documents revealed "an almost complete lack of attention" to social foundations of education.[4] NCATE and individual universities have succumbed to pressure from neoliberals and others, removing statements about "social justice" and other related terms from their missions.

At the same time, as the pressures from *outside* schools of education push foundations to the margins, the situation is complicated by the general appropriation of "foundations" content by scholars in other fields *within* schools of education. As Petrovic and Kuntz noted, "the influence of foundations on teacher education has been so strong and persistent that faculty outside of foundations have incorporated the vocabulary of foundations into their own scholarship and

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1. Cameron McCarthy, *The Uses of Culture: Education and the Limits of Ethnic Affiliation* (New York: Routledge, 1998).

2. See, e.g., R. Freeman Butts, "Reconstruction in Foundations Studies," *Educational Theory* 23, no. 1 (1973): 27-41; David Conrad and et al., "Foundations of Education: The Restoration of Vision to Teacher Preparation," *Educational Theory* 23, no. 1 (1973): 42-55; Maxine Greene, "Challenging Mystification: Educational Foundations in Dark Times," *Educational Studies* 7, no. 1 (1976): 9-29; Robert J. Nash and Russell M. Agne, "Beyond Marginality: A New Role for Foundations of Education," *Journal of Teacher Education* 33, no. 3 (1982): 2-7; Jeanne Pietig, "How Educational Foundations Can Empower Tomorrow's Teachers: Dewey Revisited," *Teacher Education Quarterly* 25, no. 4 (1998): 102-06; Mary Anne Raywid, "Social Foundations Revisited (Book)," *Educational Studies* 3, no. 2 (1972): 71-83; Kenneth A. Sirotnik, "On the Eroding Foundations of Teacher Education," *Phi Delta Kappan* 71, no. 9 (1990): 710-16; Susan Talburt, "Dewey, Identity Politics, and the Parvenue: Some Questions Facing the Social Foundations of Education," *Educational Foundations* 15, no. 3 (2001): 47-62; Erwin Johanningmeier, "Through the Disarray of Social Foundations: Some Notes Toward a new Social Foundation," *Educational Foundations* 5, no. 4 (1991): 5-38; Jonas Soltis, "A Reconceptualization of Educational Foundations," *Teachers College Record* 91, no. 3 (1990): 311-22; Steve Tozer, "Toward a New Consensus among Social Foundations Educators: Draft Position Paper of the American Educational Studies Association Committee on Academic Standards and Accreditation," *Educational Foundations* 7, no. 4 (1993): 5-22; Steve Tozer and Debra Miretzky, "Social Foundations, Teaching Standards, and the Future of Teacher Preparation," In *Teaching Social Foundations of Education: Contexts, Theories, and Issues*, ed. Dan W. Butin (New York: Routledge, 2005), 3-28.

3. See, e.g., Dan W. Butin, "Is Anyone Listening? Educational Policy Perspectives on the Social Foundations of Education," *Educational Studies* 38, no. 3 (2005): 286-97; Dan W Butin, "Dark Times Indeed: NCATE, Social Justice, and the Marginalization of Multicultural Foundations," *Journal of Educational Controversy* 2, no. 2 (2007), http://www.wce.wwu.edu/Resources/CEP/eJournal/v002n002/a003.shtml; Kathleen Demarrais, ""The Haves and the Have Mores": Fueling a Conservative Ideological War on Public Education (or Tracking the Money)," *Educational Studies* 39, no. 3 (2006): 201-40; Erskine Dottin et al., "Representing the Social Foundations of Education in NCATE: A Chronicle of Twenty-Five Years of Effort," *Educational Studies* 38, no. 3 (2005): 241-54; Aaron M. Kuntz and John E. Petrovic, "The Politics of Survival in Foundations of Education: Borderlands, Frames, and Strategies," *Educational Studies* 47, no. 2 (2011): 174-97.

4. Butin, "Is Anyone Listening?"; Dan Butin "Guest Editor' Introduction: How Social Foundations of Education Matters to Teacher Preparation: A Policy Brief," *Educational Studies* 38, no. 3 (2005): 214-29.

teaching in multiple ways, often considering themselves qualified to teach foundations."[5] Inside schools of education, those who support "foundations" in a general sense may increasingly resist the implication that they need foundations faculty to provide this content. In our experience, then, even when non-foundations faculty generally support the overall content and conceptions foundations faculty teach, they may increasingly question the uniqueness of the expertise that foundations faculty bring to the table. While this is helpful to the sense that it integrates foundations content throughout the curriculum, it also may tend to "water down" this content as presented by non-specialists.

More broadly, it is important to understand that licensure programs are under pressure from falling enrollments nationally. In the most recent data available, the National Center for Education Statistics (NCES) found that education was the *only* field in which fewer bachelor's degrees were awarded in 2009–10 than in 1999-2000, and we know that budget pressures on teaching positions as well as public denigration of the field has only increased since then.[6] The challenges created by this general fall in the number of students has been intensified by increasing competition among universities for the enrollment that remains, and the emergence of the for-profit sector of higher education. The need to maintain enrollment to sustain faculty lines can make licensure programs increasingly concerned about the "cost" of the credits "taken" by foundations.

As tightened budgets force most schools of education to over-emphasize enrollment, from a purely pragmatic perspective, then, it is unlikely that any field can thrive by depending only on service courses in the current economic and policy climate. If a licensure program can't find new enrollment, an obvious place to look for cuts is to service classes that can increasingly seem to be "stealing" credit hours. Foundations, which usually is only a service department (if it is even a department) with few faculty, is an obvious choice to dismantle and reconstitute within other more "necessary" coursework.

Opportunities

Despite these challenges, we believe that there are a number of opportunities for foundations departments that can think creatively enough to take advantage of them. There exist a range of non-licensure areas related to education that traditional teacher education departments are not really equipped or flexible enough to address. What we teach ("Introduction to Education") is actually the most expansive and interdisciplinary area in a School of Education ("Schools and Society") and thus most amenable to reaching out to community partners and across the liberal arts. Our so-called weakness—our focus on contextualizing the schooling process—is an incredible strength for understanding issues of family & community engagement better than most others in a School of Education.

Foundations-related content may also be easier to offer in online formats, and may not require "cohort" models or coherent series of courses that have to be taken in a particular sequence. Increased flexibility may make programs more feasible for the growing number of adult-returning students who need options more responsive to the constrained schedules of full-time workers with families.

In fact, the content of foundations courses, when they address the social contexts and

5. Petrovic and Kuntz, "Politics of Survival," 191.

6. National Center for Educational Statistics, "Undergraduate Fields of Study," in *The Condition of Education* (Washington, DC: Author, 2012), http://nces.ed.gov/programs/coe/.

forces that lead to oppressive contexts in many communities and schools, may be especially attractive to non-traditional students from marginalized communities, providing an opportunity to diversify schools of education. And less specialized foundations courses may be of more interest to a wide range of students across the university in first-year seminars and elsewhere, providing an opportunity to draw enrollment into courses.

Educational Policy and Community Studies

Educational Policy and Community Studies (EPCS), at the University of Wisconsin-Milwaukee, was formed in 1984 from a merger between two departments: Community Education and Foundations of Education.[7] The Foundations department was fairly traditional at the time, offering an MS in Cultural Foundations of Education with core courses in philosophy, sociology, history, and research. Community Education, in contrast, was quite unique.

Community Education was created during the activist days of the 1970s by a new dean who had worked with gang members from the Blackstone Rangers in Chicago. The dean brought another community worker with him up from Chicago to work on creating a BS program to train people who would work in the community. Other staff were hired, and extensive collaborative work was done with community organizations to develop the program. What eventually resulted was a program designed for adults. It gave credit for Prior Professional Experience and held few traditional classes—most of the work was done as part of internships in local agencies. This open-ended vision lasted only a few years, after which the university hired more traditional professors to run the program and a more traditional selection of courses was offered. However, the option to earn credit for educational experience remained, and the program remained focused on adult students, offering evening and weekend courses. Originally the program had two focus areas: Child Care and Community Change, but the child care side declined over time. The core courses focused on community education and community organizing. In the years to come the program maintained its reputation for sensitivity to the needs of low-income students of color.

EPCS began in 1984, then with a strong and distinctive Bachelor's program and a fairly standard Masters program. In 1998, the original faculty began to turn over fairly quickly to the point that in 2006 all of the old faculty had left. Nonetheless, the new faculty—one of the most diverse on our campus—maintained the core commitments of the program.

Around the time that Schutz achieved tenure, in 2001, the department sustained fairly stable enrollment in its BS program but faced low enrollments in its MS program. One year, Schutz had only two students in the required philosophy of education course. Worried about the future of the program, Schutz took over the MS program and began to aggressively market the program. While enrollments increased, given the national context of foundations it seemed prudent to do what could be done to shore up the department's enrollment and ensure its larger survival. Because BS students often continued into the MS program, strengthening the BS program also strengthened the masters. Most of these changes took place after Schutz took over as chair in 2006, when the department collaboratively took the following steps:

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7. See Richard H. Davis, "The Failures of Compensatory Education," *Education and Urban Society* 4, no. 2 (1972): 234-38; Ian M. Harris, "An Undergraduate Community Education Curriculum for Community Development," *Journal of the Community Development Society* 13, no. 1 (1982): 69-82; Ian M. Harris, "Growing Foundations Through Community Education," *Educational Studies* 38, no. 3 (2005): 254-63.

Created Full Online Options

EPCS progressively placed first the core courses for the BS program and then the core courses for the MS program online, so that the entire program could be completed online. This was assisted in the case of the BS program by a grant obtained by a reinvigorated child care program based partly in EPCS. A few professors had already been putting courses online, and it quickly became clear that online courses were the ones that were most likely to fill. The fact that summer courses, which pay faculty extra, increasingly were only filling in the online format provided another important incentive. Today approximately 1/3 of the department's courses are online.[8] The department made a commitment to offer a face-to-face option as well, offering required courses in the MS program in one format or another on a bi-yearly basis (although increasing enrollments now allows us to often offer them in both formats every year).

Most of our students don't complete the program fully online, and most students come from the local area. But quite a few would not have even looked at our program unless we offered such an option. They think they want a full-online program. At the same time, however, extending on the "Long Tail" point, above, we are increasingly drawing students for our MS program nationally. The decline of foundations programs means that students in many areas simply cannot access our content locally. And we are one of (if not the) only full-online option in our area in the U.S.

For those who resist the shift to online, it's important to emphasize that online courses can be done well or badly. Most courses operate on a weekly asynchronous discussion model where students first post their own perspectives on the material for the week and then respond to others' posts. In our program, at our best, there is actually more participation in our online courses than face-to-face because online no student can "sit in the back of the room" and be silent—they are all required to post and respond. Furthermore, the technology of the online format is progressively improving. Students can engage in synchronous chats; professors can live-cast lectures and discussions, actually bringing some students into the room with them and allowing others to participate through the chat system; and there are increasing options for video chat with groups of students. Over time, the divergence between the online and face-to-face options are likely to decline.[9]

Repackaged Existing Courses into Coherent Concentrations

The offerings of the department have always been quite diverse, with courses in race relations, alternative education, community organizing, community-based organizations, community engagement, youth work, and more. The department drew these courses together into coherent offerings that it then "sold" as essentially new degrees, using our BS and MS programs as general umbrellas. To some extent, these new programs provide structure to the extensive set of electives that were always part of both degrees. The concentrations include: Alternative Educa-

8. Some have raised concerns about a "digital divide," questioning how this online approach serves low-income students. EPCS has anecdotally found actually the reverse: more privileged students tend to complain the most about online courses. They have the time to come to class and are less burdened by job and family responsibilities. Some students, however, simply are not prepared to keep up with the online approach, which is why EPCS offers a face-to-face pathway as well.

9. Online courses are more work to create and to administer, however. As a result, we run these courses with somewhat smaller enrollment caps than our face-to-face courses. We also agreed to share courses between faculty, acknowledging that at any point one of us might end up having to teach a new course that someone else developed. Overall, the load has been relatively balanced, with most faculty members creating at least one course.

tion, Child Care, American Indian Education Policy Studies, Community Organizing, Community Engagement and Partnerships, Educational Policy, Policy and Leadership in Community-Based Organizations, Gender and Education, Race Relations, and Youth Work. With each concentration, we evaluated whether it fit our overall mission and whether we had sufficient courses to support them. For example, we have a number of students interested in international education, but we don't currently provide sufficient content to support a formal concentration.

Of course, we did not have enough courses within our own department to create many of these concentrations. Most involved some level of collaboration with other departments and programs. This put us in a somewhat unique position—we were coming to other units *with* potential enrollment instead of trying to cannibalize their enrollment. As our offerings diversify, we are able to find new areas of collaboration with other departments in the university. For example, we created a collaborative program with Social Work in Child and Family Services for students who couldn't realistically complete a BS in Social Work. These students will both help diversify agencies (like foster care) that often hire non-Social Work BS graduates, and create a new potential pool for Social Work MS students (thus serving their self-interests). We are working on potential collaborations with the School of the Arts on a concentration in "Public Art," partly generated by an increasing number of art students in our program and the lack of enrollment in the School of the Arts for them to start a program on their own. And we are in discussion with the new School of Public Health about ways we can supplement their offerings in the areas of Community Organizing and Action Research.[10]

We added as few new courses as possible within our department and began with those that required the least addition of resources—in some cases we were able to create concentrations without adding any new courses at all. Undergraduate courses were changed to "graduate/undergraduate" courses so that these concentrations could span both programs.

Part of what EPCS is doing is seeking out the "long tail" in the distribution of students seeking different programs. Traditional programs depend upon a large number of students in a single identifiable area to survive. Our department, however, provides concentration areas that overlap with each other and that have enough electives that students are taking courses across different areas and across undergraduate and graduate lines. As a result, no single concentration area needs to attract a full cohort of students to survive. Instead of focusing on a single robust area, we are able to cobble together enrollments by drawing on a range of interests.

Furthermore, the core licensure areas are those with the most competition from other institutions. The areas our department focuses on are generally those that are not offered by many—if any—other universities. They do not seek them out because they are not obvious sources of robust enrollment. As a result, in the areas of Youth Work, Race Relations, BS-level Community-Based Organizations, MS-level Community Partnerships, and others, we are really the only game in town.

Focused on Non-Licensure Arenas Related to Education

Most of the new concentrations EPCS has developed are ones largely ignored by tradi-

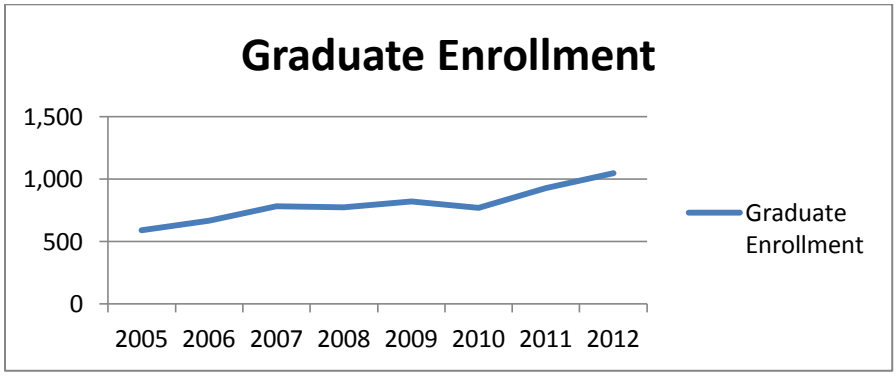
10. It is important to note that EPCS approaches other units with offers of collaboration, and generally ask "what part would you like to play" instead of trying to pre-define their participation. When framed in this way, other departments are less likely to see such programs as trespassing on their turf and less likely to want to block them. In fact, other units often recognize their limited additional capacity, and, in Schutz's experience, are open to letting someone else do the groundwork to put the program together and offer most of the courses. If you tell them you are in charge, they will often want to take over or block. If you tell them they can participate in any way they want, they often are more likely to want to keep their participation relatively limited.

tional teacher education. These are areas that Curriculum and Instruction departments (C&I) are not well equipped to address. We take the stance that we are "schools of education, not schools of schooling," and that arenas ranging from community engagement, to community education, child care, and youth work are fundamentally educational even if they fall outside the purview of standard visions of education.

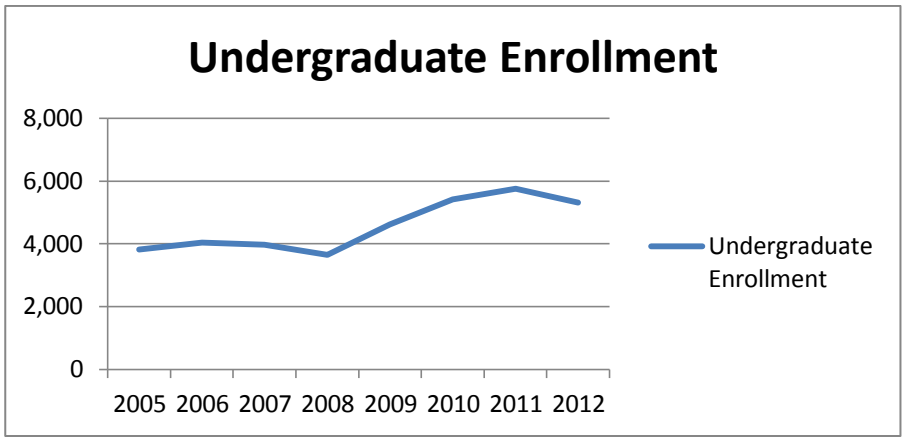
Note that those working or interested in these areas are often much more deeply rooted in their communities, in their social context. These areas provide a real opportunity for a revitalization of foundations: examining the distinctive interconnections between schools and their local communities and expanding foundations into new areas where expertise in community and multicultural issues could be a real asset. It is also important to emphasize that, at least in urban areas, these programs draw the kind of diverse student body (in terms of race, class, age, etc.) that traditional licensure programs have failed to attract or serve. In a field dominated by white women, we bring extensive diversity to the school of education, which also contributes to our importance to the school.[11]

The department also took its intro-level courses and marketed them to existing undergraduates across campus. We especially focused on one course, The Milwaukee Community, which fulfilled General Education Requirements for students from some schools across campus. Enrollment exploded in these courses, and they became opportunities for recruiting students to our BS program.

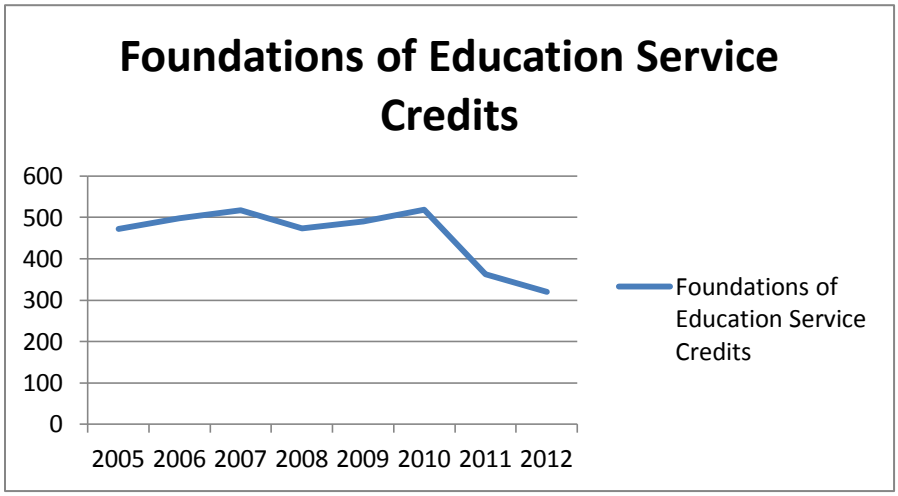
As a result of all these efforts, our department has increased its graduate enrollment by 77% since 2005-06 (the year before we began our major program changes) and increased our undergraduate enrollment by 40% over the same period. Note that most of our enrollment increase on the graduate side has been from students in our MS program, while the largest proportion of increase on the undergraduate side has been from non-majors taking our introductory courses. Of course, the increase in non-majors has also created a pipeline as these students decide that they would like to pursue our entire major.



11. Although it is a bit tangential to this overall argument, we also emphasized our prior learning assessment option. Older adult and returning students, facing the long haul toward a bachelors, are especially interested in opportunities to earn credit for their prior learning. With its longstanding PPEE prior learning assessment process, EPCS is able to attract students who might otherwise go to other programs because of this option.



This comes at the same time as the rest of the school has faced consistently flat or declining enrollments across the board, partly leading to significant declines in the service courses we offer. In fact, our enrollment increase comes at the same time as enrollment in our core service courses, Ed Pol 375: Foundations of Education, and Ed Pol 530: Urban Foundations of Education has fallen by approximately 32%.[12]



Perhaps for one of the first times, then, a School of Education has been depending partly on Foundations for the enrollment boost it needs to sustain itself. What EPCS has shown is that when it frames itself better for prospective students, concretely showing what different areas the degree is relevant to, foundations is perfectly capable of attracting its own independent enrollment.

In fact, as the requirements and strictures of other programs increase, many students find us out of a desire for more control over their courses and their schedules and out of a desire to go beyond "nuts and bolts" courses. In other words, the pressures that are partly responsible for the

12. This includes both declared teacher education and non-EPCS students, some of whom may be moving toward the teacher education program. If we looked only at declared teacher education students our numbers have fallen almost 39%.

attack on our service courses are, at the same time, sending students to our programs. Many students in our programs, for example, work in local community agencies and might otherwise have sought out social work degrees. But the requirements of these degrees, coupled with the fact that they already have jobs in their areas of interest, and the fact that their positions don't actually *require* a Masters in Social Work (MSW) mean they end up in our program (even when we tell them—and we do—that an MSW might serve them better).

Generalizing this Case Study into Possible Strategies for Other Programs

Few other foundations programs start with the robust set of resources contained in EPCS. However, it is important to stress that in developing its range of options EPCS had to be creative with what it had, and had to reach out to other departments for collaborations. We did what we recommend for other foundations departments: we framed our interdisciplinarity not as a weakness but as a strength, as faculty across the liberal arts increasingly do. We would argue that a carefully "grounded creativity" is the key to success. Programs need to do their own Strengths, Weaknesses, Opportunities, and Threats (SWOT) analyses stressing the particulars of their own faculty, university and community context, and more. Keeping this in mind, possible strategies for others include:

Take Advantage of Existing Spaces for New Programs

Some schools of education have an "Educational Studies" option that serves as a kind of "catch all" BS for programs that don't fit precisely within existing departments. This can be an opportunity for foundations faculty to create their own programs. Even within more traditional existing BS programs there may be opportunities for the creation of non-licensure degrees. The key is to treat an existing degree program as an "umbrella" for the creation of your own new focus areas as EPCS did. This means that you don't need to go through the effort to create an entirely new BS program. (You can try to start with "certificate" programs, but we have found that these tend not to attract much enrollment by themselves.)

Examine and Value Your Own Unique Capacities

Every collection of foundations faculty has its own set of capacities and expertise. What are yours? Perhaps you have an expertise in new media, for example. Could you create a concentration out of this? What about race relations and education? Community engagement? Are there faculty not formally in foundations that are sympathetic to your concerns, possibly tired of what they have been teaching for a long time, and open to collaborating with you on creating more creative options?

Start Small and Use Existing Courses

Begin with focus areas that can draw as much as possible on what you and other departments already offer. It will take a while for enrollment to grow. Once it does, it will provide a base for expanding more.

Seek Out Collaborations with other Departments

Existing programs with declining or sub-par enrollment are always looking for non-majors to fill their existing courses. Seek them out. If you can bring new enrollment to them for courses they already offer, it becomes a "win-win." They get enrollment, you get a new program.

Make Your Offerings More Accessible

Offer your courses online, on weekends, etc. We are beginning, for example, to look at half-semester courses, since students are often looking for a course half-way into a semester to maintain their financial aid after bailing out of a course that wasn't working for them.

Focus on Serving Non-Traditional Students

With a declining number of traditional students coming out of high school, non-traditional students are becoming the new "traditional" student. But many programs are not designed to serve them, and traditional licensure programs are often constrained by how flexibly they can offer their courses. Again, foundations courses focused on issues of race and inequality and open to the experience and wisdom of their students are especially attractive to low-income students and students of color who may not feel welcomed or appreciated in other areas of the university.

Seek General Education Credit for Your Courses

Many students are interested in a range of issues related to education, and foundations courses are a perfect place for them to encounter this, especially as first-year students. When you catch students early, you can draw them into your other programs.

Conclusion

We worry that foundations faculty and programs have at times become complacent in a standard set of offerings. But foundations as a field is unlikely to survive by keeping its head in the sand. Perhaps some foundations faculty are also hampered by a sense of defeat instead of one of possibility. Many foundations faculty may not believe that many students would be interested in their content if they weren't forced to take it in service classes, since we generally don't provide the "nuts and bolts" skills of the licensure programs. This can be intensified by a reluctance (and perhaps a lack of sufficient energy) to envision how to relate rarified areas like "philosophy of education" to issues and contexts that students really care about.

What the EPCS experience shows is that, at a time when most programs are intensifying their focus on the "nuts and bolts," many students still crave a broader and more in-depth understanding of the contexts in which they work. EPCS faculty sometimes say that "other programs tell you what to do. We help you understand why these problems exist, and then *you* need to figure out what to do in your own unique context." Many students prefer this approach, especially at the graduate level.

Politically, in schools of education, if you don't bring your own enrollment to the table

you will find it increasingly difficult to compete for faculty lines. This is a reality that is unlikely to change in the foreseeable future. We need to face this reality and find ways to develop our own enrollments if we want to survive and flourish. We need to shift our paradigm away from dependency.

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Action Foundations! A Comic (Book) Tale of Defending Educational Studies

Isabel Nuñez and Pamela J. Konkol, Concordia University Chicago

Introduction: A Vignette

It was the summer of 2009. The Faculty Senate meeting room was surprisingly full, considering that so many of our colleagues had already left campus for their vacation destinations, and unsurprisingly stuffy, considering the time of year. At least our glistening faces and occasional handkerchief swipes didn't look too conspicuous.

The Senate was voting on our proposal that day, which had been a full year in development. What began as an idealistic notion discussed among friends in different parts of the College was now a meticulously thought-out plan, with support from administration and the involvement of many more faculty than we'd originally envisioned. We'd laid it out carefully in a memo, and our spokesperson that day was so eloquent and persuasive that we found it hard to believe when she later said she'd been nervous. All we needed now were the votes.

Finally the Chair called the question. If we had been watching the scene on television rather than as guests in the meeting, we probably would have grasped hands—maybe even shut our eyes. The proposal was moved and seconded, and it was clear to even our worried ears that the ayes were louder than the nays. The Department of Foundations, Social Policy and Research was born!

When defending educational foundations, we sometimes find ourselves responding to the question of "why?"—often phrased, "But WHYYYYY do we have to take a class on this stuff??? (We want to take more methods!)." As distressing as this can be for teacher educators whose own work reveals rather a marked fondness for both the social and philosophical foundations, it is nevertheless necessary for us to convince our students that the philosophy, history, and sociology of education are relevant and meaningful to their work in the classroom. This is a struggle with which we've been engaged since 2006 when both of us started work at our institution (the same week, in offices just across the hall from each other's). We are usually successful with our students, or they know well which sides of their grades are buttered. (Which side of the bread their grades are on? Who butters their grades? You get the idea.)

If only it was our students alone we needed to convince. The past seven years we've also needed to defend the necessity and utility of the range of foundations of education to many of our colleagues among the college faculty and administration. Their "why" questions are similar: "how can we make room in the curriculum for these 'luxury' courses when we have to meet the standards?" (whatever standards those might be). This task can be more challenging (no grades to butter), but we did persuade enough of our *University* colleagues to make that Senate vote in the summer of 2009 possible. It has been an interesting journey, with both hills and valleys, and one we are glad to be traveling together.

It is the story of these travels that we would like to share in this article, and, in the spirit of hope and optimism, we decided to begin with the most inspiring moment of that tale: the birth of the new foundations department at a time when this area was under fire throughout the field of education. (Not that the assault has let up at all, as evidenced by the need for this special issue.) Reflecting on our particular institutional experience of defending the foundations, it strikes us that there are a couple of related ideas that have guided and influenced us along the way: one around putting our principles into action, and the other about the immense practical value of the foundations for day-to-day life—whether as a teacher or otherwise.

We also continue to be confronted by the question of "why," and very often in the way illustrated by the example above: a stance, whether prosodic, dispositional or both, that can only be described as "whiny." While this is not our favorite type of interaction with our students, or worse, our colleagues, it did lead us to an idea about this article—as well as a new way to think about our work in the foundations. The childishness of the "whiny why" reminded us of another effort to engage a younger generation with the foundations—in this case the foundations of *life*, or philosophy. Fred Van Lente and Ryan Dunlavey write a series of comic books called *Action Philosophers!* in which "the lives and thoughts of history's A-list brain trust [are] told in a hip and humorous fashion."[1] We're not really sure how many adolescents are foregoing *Batman* or *The Avengers* in favor of Nietzsche or the Pre-Socratics, but the Action Philosophers *are* popular with many of our doctoral students. We're still not quite sure whether that is a "good" thing or not…

We take inspiration and insight from Van Lente and Dunlavey, and from the Action Philosophers themselves. In this rendition, philosophers throughout the ages are portrayed not just as thinkers and ponderers, but rather as movers and shakers: individuals who "do something" with the mindwork they've wrought rather than leave the acting upon to others. In this version, even the headiest of philosophical endeavor is more akin to a contact sport than intellectualizing. Certainly, the easy answer to this is genre-related, but perhaps it's something more—something better. When we, as did Wittgenstein below, think of philosophy as action, it can quite literally be a game changer. It is in this spirit that we take an action-oriented approach to the very practical applications of our work as scholars of educational foundations, as well as the significant consequences that work has for both the field and society at large. This essay will borrow from the comic book to signpost our journey, contextualizing and explicating the triumphant scene in the opening vignette. Not only can the Action Philosophers help us understand the meaning of life, they can also help us make sense of our story here at Unnamed Midwestern University (check our affiliations if you're curious). Maybe they really are superheroes!

"It's All Greek to You"[2]

"Philosophy is not a theory but an activity."[3]

This notion of "action" has been a staple of our practice since we began teaching social and philosophical foundations courses a decade ago. We sought to live out our principles and teach our students to do the same, according to the example set by the heroes of the first section

1. Fred Van Lente & Ryan Dunlavey, *Action Philosophers!* (New York: Evil Twin Comics, 2009), i.
2. Ibid., iii.
3. Ludwig Wittgenstein, *Tractatus Logico-philosophicus*, trans. C. K. Ogden (New York: Harcourt Brace, 1922), 77.

of *Action Philosophers!*: The Pre-Socratics, Lao Tzu, Confucius, Plato, Aristotle, Diogenes, Epicurus and Epictetus (*nearly* all Greek). Partially in response to our own concerns regarding the perceived irrelevance of the social and philosophical foundations to the very practical world that teachers live in every day, we explicitly framed all of our coursework to continuously bridge the theory-practice divide. The last assignment in the Master's level course we teach here called "Foundations of American Education" provides a good illustration of what this looks like, and, truth be told, there is a similarly framed essay required of students at the end of every foundations class.

The assignment is a paper entitled "A Challenge to Act," and in it students are instructed: "For this essay, articulate your challenge toward action as an educator. Given the materials we've explored in class, the group discussions we have generated, your emerging educational philosophy and your reflections, outside readings and activities, articulate how this new perspective challenges you to act in terms of your educational practice and philosophy." In most cases, if not for every student, the results are inspiring. Our degree candidates, all practicing teachers, find myriad creative ways to live the principles they've renewed or discovered through studying the foundations of education. Requiring this kind of practical interpretation and application of the highly theoretical texts we ask our students to grapple with is a no-brainer, right? Or not?

In 2003, George Noblit and Beth Hatt-Echeverria edited a book entitled *The Future of Educational Studies*.[4] In this volume, Noblit and Hatt-Echeverria sought to respond to what was perceived at the time as a "generational and intellectual transformation" in the field of educational studies (nee social foundations), and to provide a space in which to both reflect on the discipline's past as well as imagine its future. To some, the disciplinary shifts represented a threat to the identity and scholarship of a generation of thinkers while, to others, the changes represented the potential for a broader landscape and more open frontier for generating new knowledge. Despite (or because of) these differences—these conflicts—the editors sought to illustrate the "vibrancy" of the field. Ten years later, we seem to find ourselves in a different sort of position. Although the senior scholars at the time of publication likely felt they were "defending" the foundations in very real ways, the threat was different. Today, we aren't defending the foundations from a transformation within the discipline, but rather from what feel like much more sinister, much more pervasive, much more threatening, *external* forces.

In thinking about this article, one chapter in Noblit and Hatt-Echeverria's volume particularly resonates. Steve Tozer's "Making the Philosophical Practical"[5] challenged philosophers of education, and the field of educational philosophy as a whole, to move beyond the rather insular boundaries of "guild work" (or, philosophy and philosophizing for philosophers' sake) and commit to working toward greater positive impacts on educational *practices*: more specifically, the practices of schooling. Tozer argued, albeit with some sense of the "disquietude familiar to philosophers of education," that the future of philosophy of education may very well depend on the ability of the field, and those within it, to act and engage in ways that are just plain more relevant to education and to educating at large in the everyday sense of the word/work. Tozer suggested broadening the definition of what "counts" as philosophy of education and, as such, increasing the ways in which the philosophical endeavor can practically benefit education and schooling. In many ways, this parallels the notion of "action philosophy" that we are using to frame our thinking for this article. Why work in the foundations of education if those efforts do

4. George Noblit & Beth Hatt-Echeverria, eds., *The Future of Educational Studies* (New York: Peter Lang, 2003).

5. Steve Tozer, "Making the Philosophical Practical," in *The Future of Educational Studies*, ed. George Noblit and Beth Hatt-Echeverria (New York: Peter Lang, 2003).

not have a tangible and traceable impact on the experience of real teachers and students in real P-12 educational environments? To what end work in the social foundations if it does not have a tangible and traceable impact on society at large?

These questions are not new; as Noblit, Hatt-Echeverria and Sherick Hughes[6] remind us, the earliest of social foundations scholars (and by this we mean the Teachers College crew of the early 20th century) were "pushed to be practical" by their teacher educator colleagues. Although the substance of those tensions might have been different than today, the historical parallel is a valuable one to consider. Again looking back to Wittgenstein, philosophy (or, in our case, the social and philosophical foundations) as an active and activist pursuit can be a catalyst for practical, real-world change.

Making the philosophical practical was our rallying call when we were given the opportunity to redevelop the Curriculum and Instruction Master of Arts program soon—very soon—after our arrival here. Considering that we were both hired without our completed doctorates in hand, it was downright shockingly soon—within the first few months of our first academic year in 2006-2007—that we were selected to lead an undertaking of this magnitude. (In fact, it would be years before we finished our dissertations and could proudly point to the fancy letters following our names. Thinking about it, this may well be related to the size of the projects we were allowed [willing?] to take on, as well as to the wisdom of our eagerness for these first gigs as real[?] academics. But that's a whole other story of theories, actions and consequences …)

Nevertheless, we approached the task with enthusiasm and an unshakeable faith in the value of the educational foundations. With a firm grounding in foundational studies, the program provided a balance between what teachers thought they needed (the methods) and what they came to realize they needed (the foundations) after having been introduced to educational studies. We made sure that no teaching method was taught in isolation; along with the classroom practices, students also learned the underlying theoretical assumptions about teaching and learning in which they were grounded. To make sure *every* class called for both thinking *and* doing, we embedded a program-long capstone experience involving a "Challenge to Act"-style reflection at the end of each course.

The majority of students responded quite positively to the redesigned program, appreciating both the intellectual stimulation of engaging deeply with issues in the foundations and the enriched understanding of their work in the classroom that the process provided. Still, we weren't exactly free of the "whiny why," from candidates or colleagues, and many a hand-wringing, head-shaking conversation about this transpired between us. Little did we realize how good we had it, back when the naysayers might whine, but the foundations still had a prominent and protected place in the curricula of all of our education degree programs.

"That Old Time Religion"[7]

Most of the stars of the second section in our comic guidebook looked above for direction and guidance on how to live the good life. Whether it was St. Augustine or St. Thomas Aquinas in prayer to the Christian God, Bodhidharma following the path of Buddha, Rumi in mystical communion with Allah, or Isaac Luria teaching the Kabbalah, the medieval philosophers indeed

6. George Noblit, Beth Hatt-Echeverria, & Sherick Hughes, "Where Identity Meets Knowledge: The Future of Educational Studies," in *The Future of Educational Studies*, ed. George Noblit and Beth Hatt-Echeverria (New York: Peter Lang, 2003), 313-27.

7. Van Lente & Dunlavey, *Action Philosophers!*, iii.

got religion. Compared to their Greek predecessors, they did a lot less pondering and a lot more parsing of scriptures and other holy texts.

Interestingly, in the second chapter of our story we also began to see greater reliance on external authority for validation and purpose—a situation that strongly intensified our hand-wringing. Even as we were happily teaching the newly designed Curriculum and Instruction Master's program in the 2007-2008 academic year, we began to hear rumblings as our NCATE[8] report deadlines and upcoming site visit loomed nearer. There were some among our colleagues who began to appear extremely pious, earnestly discussing what we might do to please this higher power. The answers nearly always had to do with "quality control through standardization," a direct quote that we won't be so catty as to attribute.

We know that our experience with NCATE's reign of terror was not unique. Peter Taubman's award-winning book of 2009, *Teaching by Numbers: Deconstructing the Discourse of Standards and Accountability in Education*,[9] recounts his own very similar trauma—the result of an NCATE visit to his institution in New York City. That text would have been a help to us in 07-08, as it not only critiques the slavishness of his college's response to NCATE's every anticipated desire, it also empathizes with it. In a chapter entitled "The Seduction of a Profession," Taubman explains the fear, shame, fantasy and mourning that are the detritus of a decades-long attack on the work and personhood of our nation's educators, and that have primed us for the supplicant's role. Since these have only intensified in the few short years since Taubman's book was published, it should come as no surprise that standardization and submission to external control is even more deeply ingrained today. Common Core, anyone?

As passionate advocates of teachers' creative control over the curriculum, and firm believers that critical thinking cannot be taught where there is no opportunity for it to be modeled, we resisted this shift to a more top-down approach to program administration. And, as anyone who was marginally more savvy than us could have foreseen, we were no longer the higher-ups' favored children. We were not shy about expressing our feelings toward NCATE, so we weren't trusted to lead the report writing; we were no longer the "go-to" team. Again, a less naïve pair would have seen the benefits right away (We did, eventually, finish those dissertations, for one.), but we were a bit put out. And somewhere in an idle fantasy we thought about how nice it would be if we were in a department of our own…

A new department! A haven where we'd be free of interminable meetings at which little lines of data are traced along the graphs that never end. A home in the university where we'd have like-minded colleagues and a shared vision for our programs—as well as for the educational endeavor writ large. A place to ensure that the foundations courses taught in *all* the programs (Master's and doctorate) engaged the students (all 3500+ of them) in the highest-level theory *and* made certain it came to life in their on-the-ground practice. A space in which we could actualize the purpose of the Standards for Academic and Professional Instruction in Foundations of Education, Educational Studies, and Educational Policy Studies to "promote quality instruction and learning in foundational studies to guarantee to the extent possible that those individuals in preservice and in-service educator preparation programs have opportunities to acquire interpretive, normative, and critical perspectives on education through rigorous study and field experienc-

8. The National Council for Accreditation of Teacher Education, or, then, The Bane of Our Existence.

9. Peter Taubman, Teaching by Numbers: Deconstructing the Discourse of Standards and Accountability in Education (New York: Routledge, 2003).

es."[10] This was our dream and, we were happy to discover, one that was shared by several of our workmates. We convinced the dean of the efficiency and effectiveness of centralized expertise in the areas of foundations, social policy, and research, and we spent the better part of a year in brainstorming sessions, researching what foundations-oriented academic spaces at other institutions were comprised of, and drafting and redrafting our proposal.

Readers: Insert inspirational opening vignette from the start of this article here.

It *was* a triumph: an accomplishment to be proud of and from which others might take inspiration. We'd always liked coming to work (we'd been close friends since grad school and, as we mentioned, our offices were right across the hall from each other's), but now the job was even better! For one thing, department meetings were a qualitatively different experience. Sure, we laid out program plans and approved new course prospectuses, but it was more than just business; the process involved stimulating discussion of the *ideas* in the documents—in fact, participating in such heady endeavor was part of the mandate that came along with the department. It seemed there was recognition in our college of the importance of the foundations; the proof was right there in our department chair's presence on the leadership team and in our dean's insistence that we engage, and endeavor to engage our colleagues, in scholarship and "thinking big thoughts." We were asked to develop—and delivered—a bevy of new courses that took seriously the history, sociology, politics, and philosophy of education. We designed a doctoral seminar for educational leadership folks that explored deeply what it means to teach and lead in ways that are socially just. We developed two new graduate programs and began work on a third.

We were also excited about the number of our students, and our students' students, who would be touched by this work. We had never in our capacities as higher education faculty felt so much ability to make a real impact on real kids in real schools. It was amazing. And it was wonderful to share the news of what had transpired with our friends at the American Educational Studies Association (AESA) annual meeting. It was clear on their faces that what we had managed to create, in the climate in which we created it, was indeed inspirational to others in the discipline.

In creating our own institutional home, we rejected "that old time religion"—or any religion at all. Our new department was populated by colleagues who were like-minded, and also simply *like* us: young(ish), relatively new to the professoriate. We had refused the tyranny of NCATE, but we had also closed off the possibility of eldership by separating ourselves from the associate and full professors who had the longest history here. Again, we were not unique in this. In fact, Bernard Bailyn's classic treatise *Education in the Forming of American Society* explains that this is practically a part of our national character, forged by generation after generation leaving the protection and authority of their family homes to sail to America and settle the ever-farther frontiers.[11]

Our own westward push is understandable then, if perhaps ungrateful to the elders who had given us such wonderful opportunities for leadership early on (or a wise escape from a workload that would have kept us ABD forever, depending on your perspective). Still, it may have been wiser still to take at least *something* from the medieval philosophers' search for divine

10. The American Educational Studies Association's Committee on Academic Standards and Accreditation, "Standards for Academic and Professional Instruction in Foundations of Education, Educational Studies, and Educational Policy Studies. Third Edition." 2012.

11. Bernard Bailyn, *Education in the Forming of American Society* (New York: W. W. Norton & Company, 1972).

guidance. It was our lack of direct connection to the powers above that may have been the biggest precipitating factor in the challenge to come.

"Blinded Me with Science"[12]

Many in the third set of action philosophers do an about face, turning away from heaven and planting their flags (and knowledge claims) firmly in the ground. The Enlightened minds of modern philosophy (Francis Bacon, David Hume, Thomas Jefferson, Immanuel Kant, and the like) looked to their senses and trusted what could be scientifically verified—much in the same way that the programs offered by our College, driven by the data requirements of accreditation bodies and the desires of students, became more empirically grounded. Without a presence in the departments that housed these programs, without a connection to the sites of programmatic power, we were left without a voice when foundations courses began to disappear in an intensifying focus on practice.

When we were initially asked to redevelop the Curriculum and Instruction (C&I) Master's program soon after our arrival, our task was to reframe the program as something more meaningful than a bunch of professional development seminars masquerading as graduate-level courses. A few short years later, our own newly designed Master's degree, Critical Perspectives in Education, and the C&I program itself struggle to enroll students, while the M.A. in Differentiated Instruction (more professional development workshop-esque than the original C&I program, if that is even possible) fills cohorts beyond capacity each eight-week term.

In addition, there's been a frightening shift in student responses to the foundations classes we still teach. Just a few short years ago, teachers seemed much more willing to engage with abstract ideas (despite the "whiney why" about courses that asked more questions than provided answers). Now, many of our students are themselves products of schooling under No Child Left Behind (NCLB), socialized to merely check in and check off the boxes. If I can't use it tomorrow in my classroom, it isn't worth it. As can be seen with the decline of the liberal arts more generally, somehow we as a society have been persuaded that education equals training, nothing more. There can be no question without answers, and those answers need to conform to what's both conventionally acceptable and directly aligned with making "progress."

This new negotiation with students is a tricky one. In many ways, the Critical Perspectives Program was developed in direct response to what students say they want and need (at the end of a foundations course), but the problem for us (and the company that markets our programs) is that they don't know they want/need it until after they have experienced it. It's a challenge that all foundations educators face: We might know the value and practical application of our discipline to P-12 classroom practice, but it is difficult to communicate in such a way that others—our students, our colleagues, the powers-that-be—can understand it *before* beginning the work. How do we sell the foundations in the face of so much desperation for a quick fix, an easy answer, a cure-all for what ails us broadly and our schools individually? Our students are teachers and administrators who tangibly feel the pressures we talk of every day—feel them in ways that, even with the specter of NCATE looming over us, we can really only theorize about.

Perhaps our plan had backfired. Yes, we had protected the ideas, but we encountered as much if not more anti-foundations sentiment—and we were no longer "in the mix" to resist or provide counter-proposals. In many ways, we can attribute this to the increased pressure on teacher and administrator preparation programs to behave in ways very similar to the teachers

12. Van Lente & Dunlavey, *Action Philosophers!*, iii.

and administrators in them: Identify the standards, align all content and curriculum with them, and ensure that our work in our graduate classrooms mimics that of each other as closely as possible. We recall the New Teacher in James Clavell's *The Children's Story*:

> The teacher waited for them to finish their candy. This was what she had been trained for, and she knew that she would teach her children well and that they would grow up to be good citizens. She looked out of the window, at the sun over the land. It was a good land, and vast. A land to breathe in. But she was warmed not only by the sun, but by the thought that throughout the school and throughout the land all children, all men and all women were being taught with the same faith, with variations of the same procedures. Each according to his age group. Each according to his need.[13]

We hear echoed in Clavell the equally chilling words of our colleague: "Quality control through standardization."

We feel at the mercy of the empiricists, who serve an even more jealous god than those of the medieval philosophers. Although the recent redrafting of the Standards for Academic and Professional Instruction in Foundations of Education, Educational Studies, and Educational Policy Studies provides a vehicle of hope in terms of answering one set of powerful standards with another, as a field we're not quite there yet. So we must ask ourselves, did we, by pursuing our own academic department, unintentionally serve to further marginalize the foundational disciplines in our college? Have our actions (either heroic or flight-of-fancy, depending on your perspective) served to pave the way for our coursework to be excised from the numerous programs that our college offers? It certainly seemed so as the long arm of the standards and accrediting bodies continued to reach out and pick away at the structures we were building for our students.

In one of the fabled "counter-top" meetings that occur in our college (a meeting in which broad, sweeping changes are made in minutes while standing at the counter that separates the administrative assistants from the walkway), the "Foundations and Philosophy" section of the doctoral core went from requiring a choice of three (of six!) newly developed courses in the traditional foundational subjects, to requiring coursework in subjects like organizational change and theories of leadership. Why? Because in this day and age, the university can't afford to burden students with "luxury" courses in the historical, cultural, political and social contexts of education, or the philosophical and theoretical foundations of education. And especially not that Social Justice Theory and Practice course; that one is downright antithetical—dangerous even—to the work that teachers and administrators are compelled to do in their classrooms and schools.

Not only are we not invited to the conversation (no longer surprising), but there are regular attempts made to wrest curricular and staffing control of the foundations courses that remain from our purview. (For example, one such effort involved the claim that our Contemporary Issues in Educational Policy course was a methods class and therefore out of our curricular control.) Of small consolation is the fact that we have been able to teach the leadership theory class as a pretty hard-core social and philosophical foundations course. The department housing the program this class is a part of hasn't figured out what we're doing yet (fingers crossed that they never do—or read this article!), but they are aware that students regularly cite it as their "favorite" class in the program, the one in which they "learned more about education and [themselves] than all the other courses combined." Go figure. I guess that's what they mean by "luxurious."

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13. James Clavell, *The Children's Story* (New York: Dell, 1963/1981), 18.

"Our Stupid Age of Isms"[14]

The final section of *Action Philosophers!* paints the landscape of contemporary thought in all of its brilliant variance. From Karl Marx to Ayn Rand, Joseph Campbell to Michel Foucault, there are so many diverse directions to intellectually travel that it's hard to choose a single road. Taking in the view from *several* of these, letting each perspective raise questions about the others, seems like a good way to avoid the potential for stupidity in any single "ism." In the last stage of our story (thus far) we are inspired by contemporary philosophy to examine the narrative and its implications from a variety of angles and to ensure that the latest incarnation of our fledgling department—now a university Center—takes the same broad view.

This summer, our department was transformed into the Center for Policy Studies and Social Justice. Our mission is to explore policy as a catalyst for a more socially just world through wide-ranging research, dissemination, education and advocacy. This work, which we have been doing for years as part of the scholarship and service components of our vocations, has been granted the institutional status of a Center. We were given significantly reduced teaching loads and a free-standing, 1920s-era house in which to make our Center home. (Our previous offices were carpet cubicles located behind the bathrooms, easily accessible by a swift kick and half-hearted push to the flimsily constructed wall.) Of course, now that our offices are in this house we are out of sight (and out of mind?) for many of the colleagues and supervisors who've questioned the worth and validity of our work over the years. And, although the Center is charged with some programmatic responsibilities, we are no longer considered an academic department, lessening our already tenuous connection to the college degree programs.

To say we were surprised by this development would be an understatement, and our feelings about the change were—and are—complex. In the face of the foundations fire-sale in our college's course offerings, the upper university administration has made an even more strenuous and focused effort to ensure that a place for this kind of work, our kind of work, grows in terms of scope and frequency through our establishment as a Center. This is an interesting, and troubling, tension: the perceived "luxury" status of our work within our own college juxtaposed to the apparent value of it to the university as a whole. Our college and university colleagues view the new Center very differently: to many in our college, we've been isolated and punished; to the faculty in Arts and Sciences (and our friends at other institutions) the Center confers status and prestige. On the one hand, our geographic and intellectual distance in the Center may allow the foundations to be further marginalized by our colleagues. Or, just the opposite, the Center may make it possible for us to be in a space where our work can have an even farther-reaching impact, where we can "defend the foundations" on a larger scale.

It is incumbent upon us to ask both sides of the same question: What did we do "wrong" with respect to "losing" the department (or rather, our explicit involvement with academic programming across the college), and what did we do "right" in terms of earning the prestige and impressive physical space that came with the elevation of our work to the level of university Center? To be honest, it has been hard—*really* hard—to "let go" of our involvement, both teaching and administrative, with programs we were at one time so instrumental in building. But perhaps what's needed here is another reality check—similar to rethinking our response to being "snubbed" on NCATE report-writing: Should we really object to being freed of the shackles that many academics feel constrain their best work? Are we really complaining about a reduced teaching load? Are we crazy?

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14. Van Lente & Dunlavey, *Action Philosophers!*, iii.

It reminds us of how hard it was to leave our P-12 classrooms for roles in higher education, and of some of the reasons we did so. Like many of us in these hallowed halls, the notion of "making a difference" took on new meaning when we began to imagine the potential and possibility of having an impact on the field, an impact that extended beyond the 30 or 160 kids in our elementary and secondary classrooms to the teachers of those kids. Do the math, it's huge! It's a bit arrogant, yes (and discordant, given the current educational climate and the perceived worth of teacher educators by textbook companies, test publishers, venture philanthropists, and society in general), but, if we're all being honest, not untrue. And yet, while folks from around the university (and beyond) seem to recognize the significance of What Just Happened, our college colleagues offer false condolences at our "punishment." Punishment, indeed! Or…wait…

With Great Power Comes Great Responsibility

Fabulous as the *Action Philosophers!* may be, sometimes you need to be inspired by a good old-fashioned superhero. Thus, our concluding subheading is a quote from Uncle Ben to a young Peter Parker, otherwise known as the amazing Spiderman. (Of course, this sentiment was previously expressed by Jesus Christ[15] and Voltaire,[16] among others, but only Spiderman is *best* known as a comic book superhero.[17]) Now that we have the Center, our responsibility has increased exponentially in a variety of ways. We have more power, more support, more of everything than ever before (except, of course, courses to teach and students to impact, but…). So what do/should we do? How do/should we leverage this? Returning to our old friend Wittgenstein, if philosophy really is more than just theory, if it really does compel us toward action, then it's time to put the pedal to the metal and, in the words of Pink (ugh, *this* is our popular music reference?), "get this party started." We have a responsibility to act, and our challenge is to act in a manner that continues to push, prod, and cajole in ways that extend the "good" of the work that we do into as many areas as we can reach, in ways that prompt others to think, consider, and act themselves.

Peter Parker/Spiderman, in keeping the secret of his dual identity, might also be a model for our creative use of deception. If we are being truly honest, the fact that the majority of our college colleagues think that we've been banished to the hinterlands for acting in an untoward fashion is actually beneficial to us and the work that we seek to do in numerous ways. It's amazing how much can be accomplished when folks with enough power to be inconvenient (if not downright dangerous) truly believe that we've been made irrelevant; if they don't remember that we do still exist (yes, we have gotten a few "You still work here?" queries); or if we leave uncorrected their misconceptions about what it is we do and how it is we do it. To that end, it seems we do much of our best work under the cover of something—anything—else.

Now, we'd like to think this is akin to teaching as a subversive activity,[18] but there are a couple of problems with this. First, just where are we sitting morally with this one? Is it possible to "do good work" in any sense if such work is done under the guise of something it is not? The irony is not lost on us, as two of the courses that come out of the academic branch of our Center are grounded in "ethics." Second, what's the value of specifically located mild subterfuge when what is really needed is a large-scale revolution? That said, we know that throwing

15. Eugene H. Peterson, *The Bible in Contemporary Language* (Colorado Springs: NavPress, 2002), 1885.
16. Voltaire. Jean, Adrien. Beuchot, Quentin and Miger, Pierre, Auguste. "*Œuvres de Voltaire, Volume 48.*" Lefèvre, 1832.
17. Stan Lee, *Amazing Fantasy #15*, August 1962.
18. Neil Postman & Charles Weingartner, *Teaching as a Subversive Activity* (New York: Dell, 1971).

rocks at a tank is not particularly effective (although it's an activity that we as educators and scholars seem to favor), and that one must learn, if not speak, the language of the oppressor in order to gain an audience, much less get a seat at the table (an activity that more often than not seems bile-inducing to that same population of educators and scholars). As Adrienne Rich writes, "This is the oppressor's language//yet I need it to talk to you."[19] On the other hand, and going a good way toward explaining that bile, Audre Lorde warns us that "the master's tools will never dismantle the master's house."[20] For us, does (or should) the question become one of how much of our souls are we willing to sell in order to be able to do the work that we know "needs to be done"?

It is easy, if spiritually and mentally painful, to sit back and watch with horror as departments of educational foundations are systematically dismantled or absorbed, and courses in the foundational disciplines are excised from graduate programs in favor of experiences that are more "practical" and easily/explicitly aligned with "the standards." These actions are born out of frightened and reactionary visions of what it means to satisfy accrediting bodies and movements toward greater standardization of content, practice and outcomes. To know that this is occurring at institutions far and wide—including our own—is not enough. Diane Ravitch hosted a recent public scolding of academics on her blog as readers wondered when "a silent academia in the colleges of education" is going to "start taking control back." In many ways, philosophizing only gets us so far.

When Dewey's vision of a good society was contested (much like our vision of what comprises a good education), the best that he could do was to continue the conversation through process of dialogue with supporters and detractors alike. We're not sure if that is the kind of philosophy as activity that Wittgenstein imagined, but we feel we have an imperative to take it a step further. It is at this place of dialogue where the seeds of critical conversation are planted and an impetus toward action cultivated; we are working to inspire our colleagues throughout the discipline toward advocacy and activism. The "action" we must take is simple; we must embrace Maxine Greene's injunction to "imagine not what is necessarily probable or predictable, but what may be conceived as possible"[21] in the service of securing the future of our field and as a positive consequence, society. We must heed Uncle Ben's words of wisdom, and use our newly acquired power in both responsibly and with a sense of responsibility.

Postscript

Just days after we received the editors' revised draft of this article, we were faced with the latest crisis of our work defending the educational foundations. Tucked into an upcoming meeting agenda was a proposal to completely scrap the Curriculum and Instruction Master of Arts Program, which we had designed as first-year assistant professors, in favor of an M.Ed. program with the same name that would have no foundations courses at all—a self-proclaimed practitioners' degree. If the proposal were to pass, no Master's-level graduate students would take any foundations courses at all, and our lessened "practical" value as faculty members in the college would make us even more vulnerable in the event of a possible reduction in force, something that has occurred at our university as recently as 15 years ago.

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19. Adrienne Rich, "The Burning of Paper Instead of Children," in *The Will to Change: Poems 1968-1970*. (New York, W. W. Norton & Company, 1971).

20. Audre Lorde, *Sister Outsider* (Trumansburg, New York: The Crossing Press, 1978).

21. Maxine Greene, "Teaching as Possibility: A Light in Dark Times," *The Journal of Pedagogy, Pluralism, and Practice* , no. 1 (1997): 2.

After a sleepless weekend and a frantic Monday brainstorming session, we strategized a response plan. It involved countering the research in the proposal (not so difficult, considering that the majority of it was from Pearson texts) with the foundations standards referenced earlier in this article and with yet-to-be-published work from the newest issue of *Educational Studies*, as well as written and personal communications with faculty and administration. At the start of the meeting, any outcome was still possible, but then two extraordinary things happened: Our colleagues in the department, who are not part of the Center but still enjoy and appreciate engaging the foundations, began voicing objections; and the dean of our college asked for the proposal to be revised based on input from all parts of the college—including the Center.

The fight is not over. The program that we created *will* be redesigned. We still need to work to convince our colleagues that the educational foundations have value—real-world, practical value—for students. But at least we have a seat at the table in this round of negotiations. Now if only this article was not about to go to press, and we didn't have to leave you with this cliffhanger ending. Oh well, we suppose it's an appropriate close for a comic book tale. Don't miss the next exciting episode of Action Foundations!

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Defending and Goading the Foundations of Education

Joseph L. DeVitis, Old Dominion University

I began my academic career in foundations of education in 1972. At that time, the analytic philosophy movement held sway and was the cornerstone of meetings of the Philosophy of Education Society. I attended such meetings only sporadically, sensing that the dominant movement in the field dug a black hole in terms of what was going on in what Harry Broudy then called "the real world of the public schools."[1] It was the start of a long marginalized sojourn in my chosen studies. Now, forty years later, I view the tail end of the postmodernist movement—and the same sinking feeling of marginalization erodes my existence. As one will note throughout this essay, it doesn't have to be that way. The foundations of education can offer powerful lenses for educational change, but we need to be astute as to what we intend, how we study policy and practice, and what our audiences are. If we want to continue to talk to ourselves, analytic philosophy and postmodernism may be just fine (at least for some of our sisters and brethren). If we want to alter public conditions in school and society (which has been my paramount aim), we should go beyond such movements that the public will only continue to ignore. In a word, we should require more relevant substance—and action—from foundations of education. More positively, I hope to show how we can emerge as more consequential in helping save our profession—and creating a better "real world" for educational and social institutions.

How Foundations of Education Can Help Higher Education

In their recent landmark study of undergraduate education in America, *Academically Adrift*, Richard Arum and Josipa Roksa question whether our colleges and universities are really able to justify their traditionally exalted reputations.[2] They paint a rather dismal portrait of how little learning may actually be taking place on our campuses. If their report is substantially accurate, academe will have to defend itself against strident calls for change from the public, policymakers, and politicians of all stripes. The latter will be asking these kinds of questions: do students, parents, and employers regard higher education as primarily a credentialing institution, regardless of how much or little learning is occurring? Are students reading and writing far less than previous generations? In particular, are they doing less lengthy, sustained reading and writing? Has academic rigor been on the wane for some time now? Is the academy nurturing critical thinking or simply giving lip service to that taken-for-granted goal? The foundations of education can offer significant antidotes to this assumed academic malaise if the public, policymakers, politicians, and even our teacher education colleagues understand and agree to unleash the full

1. Harry S. Broudy, *The Real World of the Public Schools* (New York: Harcourt, Brace, Jovanovich, 1972).

2. Richard Arum & Josipa Roksa, *Academically Adrift: Limited Learning on College Campuses* (Chicago: University of Chicago Press, 2011).

power of our field. Instead, our offerings have been marginalized and largely set aside. At the same time, university leaders continue to call for more preparation in civic and moral education. I know of few fields that can perform that function better than the foundations of education. To paraphrase John Lennon, all we are asking is to give us more of a chance.

How Foundations of Education Can Help Public Education

At the P-12 level, educational foundations can help the public identify underlying political intentions and enable it to better scrutinize policies and practices. Educational foundations can thus allow the public to go beyond ahistorical, asocial reasoning (assuming it is interested in doing so—and that is a huge question). The foundations of education can prod governmental entities to build and analyze evidence and to reach conclusions based upon legitimate research, and not just folklore and slogans (again, if the public really wants to rise above anecdotal tall tales and political sound bites). All this is to say that the foundations of education can coax greater depth and breadth from what seems to be a sea of plastic fish adrift in shallow waters. Cultural arguments will have to be immensely strong, indeed, to permit such a sea change. Is foundations of education ready for such a mighty task?

Foundations scholars should join with teachers and teacher unions, in the style of George S. Counts, in order to counter persistent public posturing among politicians, policymakers, government officials, and even some school leaders who play parlor games with one of our most precious human activities, namely, the education of our children.[3] We should work with teachers to foster fuller control of their wider social, political, and economic destinies, including more substantial responsibility for participating in tough and tender dialogue—and action—on the important questions their profession faces each and every day. And teachers do not have the luxury, as scholars do, of lengthy periods for reflection. They make thousands of decisions in the course of their work day. We need to get off our sometimes creaky rockers and join forces with P-12 teachers. In brief, our arrogance needs to stop.

Parenthetically, why are we so ashamed to be referred to as professors of education? Here I refer to *The Oxford Handbook of Philosophy of Education*, whose editor is Harvey Siegel (it is important to acknowledge that he is a professor of philosophy).[4] Professor Siegel devotes large sections of the massive handbook to "The Relation of Philosophy of Education to Philosophy" and "Bringing Philosophy of Education Back to Philosophy." Alas, there is no section on "Bringing Philosophy of Education Back to Education." As Tony Johnson has argued, we have been further marginalized by acting in the vein that *The Oxford Handbook* (which presumes to speak for the entire field) recommends: "In embracing this narrow, more professional role—in preferring what Harold Rugg labels 'the conforming way' to the 'creative path'—the field chose academic respectability over social (and educational) relevancy."[5] Many of us have sought the status of being identified with the parent discipline, be it philosophy, history, sociology, et cetera. It hasn't gotten us very far. (Harry Broudy once told me that his biggest regret was not being part of a philosophy department. My heart sank for a few moments on hearing those words.)

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3. George S. Counts, *Dare the Schools Build a New Social Order?* (New York: John Day, 1932).

4. Harvey Siegel, ed. *The Oxford Handbook of Philosophy of Education* (New York: Oxford University Press, 2009), 3-7.

5. Tony W. Johnson, *Discipleship or Pilgrimage? The Educator's Quest* (Albany, NY: State University of New York Press, 1995), 1.

Not to pick on Professor Siegel too unduly, I now proceed to ask: Why are we so enamored of abstruse forms of postmodernism when the public interest could care less about Derrida or Lacan? My guess is that, like Freudian theory, it offers a rather facile process of sexy academic pigeonholding: everything becomes a matter of asymmetrical power. (Of course, it was Freud who said that a cigar could be a cigar.) To be blunt, I do think that many postmodernists are awful writers—even though they espouse awakening the public via liberationist means. (Should they not imagine that communication might be a nice start toward liberation?) Moreover, cheap and easy deployment of seemingly *a priori* postmodernist categories can dampen any use for reflective thought; that is to say, we know *the* answer beforehand—and it has to do with asymmetrical power! The following dreadful "sentence" from John Guillory's *Cultural Capital* clearly illustrates (for once) what I have in mind, in both form and substance, in my critique of postmodernism:

> A politics presuming the ontological indifference of all minority social identities as defining oppressed or dominated groups, a politics in which differences are sublimated in the constitution of a minority identity (the identity politics which is increasingly being questioned within feminism itself) can recover the differences between social identities only on the basis of common and therefore commensurable experiences of marginalization, which experiences in turn yield a political practice that consists largely of *affirming* the identities specific to those experiences.[6]

Now, we can take a breath before moving on to the next section.

How Foundations of Education Can Be a Potent Area of Study

With that frank foreshadowing, I will now attempt to show how foundations of education could temper public concerns, higher education, teacher preparation, and P-12 schooling. First, let us focus on the familiar clarion call for more liberal arts in teacher education. It has always amazed me that relatively few academicians outside of educational studies seem to realize that foundations of education is as vital to liberal education as most any of the liberal arts. Parenthetically, I would also contend that teacher education, in general, has not been as antagonistic to liberal education as have some other professional fields (e. g., engineering). Indeed, Jencks and Riesman commended education scholars as far back as 1969: "Education professors are…eager to expose their students to the liberal arts…Educationists have never had…self-confident contempt for the humanities and social sciences."[7]

I would make an even stronger claim for the role of foundations of education vis-à-vis the liberal arts. In a certain sense, educational foundations could be described as a rather nuanced form of the liberal arts. Our courses are accepted in any number of general education curricula across the country. I might further claim that the scope and function of educational foundations is actually wider than many of the traditional liberal arts disciplines. Foundations of education integrates a whole host of humanistic and social-science disciplines (e. g., history, philosophy, the arts, anthropology, sociology, psychology, economics, political science, among others).

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6. John Guillory, *Cultural Capital* (Chicago: University of Chicago Press, 1993), 12.

7. Christopher Jencks and David Riesman, *The Academic Revolution* (Garden City, NY: Doubleday, 1969), 230.

In a word, the foundations of education is much more interdisciplinary and thus wider than most circumscribed liberal arts fields. To be an effective foundations scholar, one must be firmly grounded in many more areas of study than the typical liberal arts professor might care to study. The foundations of education offers a truly authentic preparation in practical liberal arts in that it also ties liberal education to many structures and processes within social institutions that any human being will face in "the real world." What more could outside publics ask for—even as some insist on curtailing educational foundations course work in favor of more and more strictly prescribed liberal arts requirements?

On a related matter, I have long been chagrined about so-called blue-ribbon commissions on education that boast a panoply of liberal arts professors, very few actual P-12 personnel, and no one from any area of teacher education. For instance, one might refer to the influential 1983 report, *A Nation at Risk*.[8] Granted, it is hardly a testament to rigorous provision of educational evidence; but its effect on educational policymaking was admittedly profound. Membership on its National Commissionon Excellence in Education included four college presidents and several liberal arts professors. None of them were from the world of teacher education, let alone the foundations of education.

Foundations scholars might have helped the Commission see that its view of "more is better" (e. g.,more homework, a longer school day and school year) had been proffered without supporting evidence. (I recall that the likes of Ted Sizer, Maxine Greene, and Nel Noddings were around at the time. Too bad they were never asked to aid the Commission in its deliberations.) Instead, the Commission employed strident military metaphors to stir up the public and unleash the pre-eminence of using education for industrial and commercial gain in the global economy. I dare say that most foundations of education scholars would have taken a more sober, rational path.

Why Foundations of Education Needs More Public Intellectuals

I would contend that the most vital pathway for educational foundations should be to adopt the role of public intellectuals. That aim should be integral to our profession, not simply an incidental byproduct. That is, foundations of education professionals need to be accessible to the general public and seek to transform school and society—and not just speak to perhaps several dozen mutually attuned collegial specialists. We need to go beyond rarefied academic jargon to a more complete universe of discourse and practice. Our risk in doing so is minimal in that many of us have been marginalized for at least a half century by going the route of arcane specialization. The independent scholar, Russell Jacoby, puts it well: "Academics…create insular societies…The professors share an idiom and a discipline…(that) constitute their own culture."[9] It can, indeed, be a deadening culture.

As some readers might have already guessed, I am calling for a revival of the social foundations tradition that was so lively in the heyday of John Dewey, *The Social Frontier*, and Teachers College, Columbia University, from the 1930s to the 1950s. I am beseeching us to act more in that tradition and less like ordinary language analysts or hegemonic authorities on post-modernist obscurantism. We need to communicate knowledge and wisdom—and not attempt to mystify as if we were High Priests with few followers.

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8. National Commission on Excellence in Education, *A Nation at Risk: The Imperative for Educational Reform* (Washington, DC: U. S. Department of Education, 1983).

9. Russell Jacoby, *The Last Intellectuals* (New York: Basic Books, 2000), 7.

Why do I promulgate the latter course of action for foundations of education? The public, policymakers, and politicians have little felt interest in more esoteric, specialized realms, however helpful they may be at times for us as scholars. If we become more broadly substantive—and more realistically active—I do believe our overall influence would at least be less marginal. To have a public, we must speak to some of its interests. (Please keep in mind that I am not implying any creation of a quest for consensus or trying to instantiate the status quo—far from it.)[10]

Conclusion

What I am ultimately arguing is that foundations of education scholars and practitioners would be more valuable to schools and society if we kept our public-intellectual role at the forefront of our activities. In fulfilling that role in its widest sense, we could be assisting in solving some of the most important issues of the day, both practical and moral. To do this, we need to develop more generalizing vocabularites so that we can more directly affect public discourse and policy. We need to soften our ties to discipleship. We need to restrain ourselves from overweening focus on esoteric articles and useless grants that pad our curriculum vitae and rob our students of our presence.

Too many of us have been content to play the role of armchair philosopher—one who swings robust imaginary clubs at The Establishment while barely lifting him or herself out of the Lazy Boy. Yes, we need to analyze and reflect deeply on contested issues and come to deliberative conclusions—and then we need to get off our arses. A pro-active foundations of education professoriate should be in position to act on what has been seen to be well-nigh impossible: to help bring truly democratic practice to our institutions, especially in school hallways and classrooms. We need to do so while our public life is still worth living.

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On the Need to Live Educational Foundations

William H. Schubert, University of Illinois at Chicago—Emeritus

I recently retired from the University of Illinois at Chicago (UIC) where I was a faculty member since 1975. My field is known as Curriculum Studies, which I consider to be a kindred spirit with Foundations of Education. I feel that I gained immense sustenance from the study of educational foundations throughout my life in education.

As I continue to write and to be active in the field, I continue to live educational foundations. However, I can pick and choose meetings to attend, and thus select very few. More importantly, I can decide what I wish to ponder and reflect on it as long as I wish. Almost invariably this involves basic questions of philosophy, history, culture, and socio-economic life—the basic issues of life. Good foundational teaching assumes that such issues should never be fully settled. I am convinced that we need to teach this today more than ever. In *Modes of Thought*, Alfred North Whitehead elaborates on the never-ending character of philosophical endeavor: "Philosophy begins in wonder. And, in the end, when philosophic thought has done its best, the wonder remains."[1] This unending philosophizing has made the wonder more meaningful and my life more fulfilling. One of my heartfelt wishes is to continue pondering sources of meaning in my educational life.

It occurs to me that this pondering began long ago, perhaps when I was a child. Indeed, I have been reflecting on the foundations of education since long before I knew they were the Foundations of Education. Sadly, the Foundations of Education are being pushed toward the precipice of extinction. The same is happening to its cousin, curriculum studies—particularly curriculum theory—my major educational concern since I was an elementary school teacher. Opposition exists, and I want to offer a brief autobiographical portrayal of my life in education as but one illustration of resistance to potential extinction. I urge others to do so, too, for there must be solidarity of efforts to revive deep foundational and curricular concerns. I am convinced that such a revival is absolutely necessary. We must resist the tendency to diminish or extinguish foundational courses and departments, including curriculum studies, in colleges and universities. We must simultaneously be ready to teach foundational questions in whatever courses we are obliged to teach and in every opportunity we have to engage with teachers, school leaders, educational policy makers, and the general public.

I have lived through many attacks on foundations of education, so I begin here with a brief diatribe against a prominent attack of today: the furor surrounding STEM (Science, Technology, Engineering, and Mathematics). It seems that every college of education is falling head over heels to acquire STEM funding as if it were the pinnacle of educational pursuit. Ever since post-Sputnik curriculum *reform* the federal government (in league with the military, corporate, and other private interests) has taken over research and policy through the kinds of grant opportunities it provides for educational researchers and schools. Only a few have resisted the lures of

1. Alfred North Whitehead, *Modes of Thought* (New York: Free Press of Macmillan, 1938), 168.

grants and continue to pursue their own scholarly interests in foundational matters. Today, the university job market in education is replete with STEM positions. Similarly, so many grants are about STEM.

While I agree that we need expertise in science, technology, engineering, and mathematics, it is clear that we need much more. We need something to nourish STEM. What good are stems without roots and seeds? Educational foundations provide roots in the seedbed of philosophy, history, anthropology, economics, sociology, political science, geography, ecology, psychology, and more. Foundations provided a range of paradigmatic thinking (normative, analytic, critical, and postmodern). Some of us stated this need in the first set of Standards of the American Educational Studies Association (AESA) Task Force on Educational Standards of 1978. As a young assistant professor, I was grateful to be invited to participate on that Task Force. Just as we were trying to broaden and deepen narrow and oppressive educational reform efforts of that period, some today cry for ways to broaden STEM. We hear calls for STEAM, wherein the "A" refers to arts. Clearly the arts are necessary and neglected. They water the imagination that supplies nutrients to the roots and, thus, to the stems. Others call for STREAM. The "R" stands for relationships. Who can deny the need for improved human relations, much as nutrients course throughout the xylem and phloem in a process that makes leaves, flowers, and fruits flourish? A stem by itself withers, has no purpose, and dies. To consciously cultivate one's roots gives a continuously evolving basis for living. To not realize this opportunity is inhumane and inhuman.

The current STEM fetish is but one of many rootless events that I have lived through during my life in education. It is emblematic of attempts by non-educators to oust or ignore educators and thus prevent the kind and quality of questioning or wondering that has strengthened me, and doubtless others, to move through the vicissitudes of this veil or vale of tears and joys called life. So, I will relate some snapshots of my life in education with commentaries on educational endeavors that I could address more effectually by living the foundations of education.

Born slightly before the baby-boomers, I reeled without realizing why from World War II. I did not know that my father, a school superintendent, teacher, and coach (all at once) was one of the few men remaining in the small Pemberville, Ohio school system, having been rejected from the Army Intelligence Corps because his father was an immigrant from Germany from before World War I. I knew celluloid (not plastic), liked Olio (not butter), collected Ration Coins, and my favorite toy was a wooden spool in a baking powder can—a home-made rattle. I had not yet learned to ask the basic curriculum question, at least explicitly: what is worthwhile? Nonetheless, I was working on it as babies invariably do.

Franklin Roosevelt had passed away. We moved to another small town, about 60 miles west on U.S. 6 (Butler, Indiana) where my Mother had grown up on a farm and my Dad became superintendent, principal, shop teacher, commercial teacher, and coach of all sports in a tiny school called Scott Center, which had no town—just a collection of small farms. Dad's basketball teams were like mini-*Hoosiers*, referring to the rendition of Milan was recreated in the popular movie, *Hoosiers*. Basketball became worthwhile to me, referring again to the perennial curriculum question. There is a book called *Hoosier Temples* that shows the uniquely adorned *forts* (gymnasiums) of small towns in Indiana where the local knights (teenagers) strove to defend the honor of each local community by jousting in basketball. *Hoosier Temples* provides data showing that 15 of the 16 largest high school gyms, based on seating capacity, were in Indiana.[2] My heroes were on Dad's team that made it to the sectional finals against Auburn in 1952, a regular

2. Donald E. Hamilton, *Hoosier Temples: A Pictorial History of Indiana's High School Basketball Gyms* (St. Louis, MO: G. Bradley Publishing, 1993), 4.

in the upper echelon of the state tournament since their appearance in the final four 1948. There were no classes to differentiate different high school populations in those days, and when little Milan won in 1954, all small schools thought it was a possibility for them—akin to winning the lottery. My pretending as an only child on a rather isolated farm, doubtless a precursor of my interest in educational foundations, was about playing championship basketball. Like many Hoosiers I thought prowess in basketball, even pretend prowess, was a defensible response to the "what's worthwhile" question.

Schooling was back to basic—the back to "nuts and bolts" (basics) phenomenon that seems to happen in education after major or alleged catastrophes. It was assumed that patriotism had to be assured, so schooling was dominated by traditionalists. No one mentioned the five-volume Eight Year Study[3] that demonstrated the potential superiority of variations on Deweyan progressive education over traditional education, and the value of maintaining an experimental that saw education as exploration, focusing on student needs, within the crucible of democratic theory and practice.[4] Despite this, President Eisenhower supported the warning that the problems of education at the time could be laid at the doorstep of John Dewey, saying in a letter of March 26, 1959, "Educators, parents and students alike must be continuously stirred up by the effects in our educational system. They must be induced to abandon the educational path that, rather blindly, they have been following as a result of John Dewey's teachings…I should like to see a return to fundamentals in both high school and indeed in the higher grades of the elementary schools."[5] Those who perpetuated such a return to *basics* were called *Ax-Grinders* by Mary Anne Raywid (1963) and included such writers as Rudolf Flesch, Admiral Hyman Rickover, and Arthur Bestor.[6] I experienced this emphasis on basic in my school days of the 1950s and 1960s.

By the end of my junior high experience, Sputnik had been launched, and the world would be forever different. From the 1890s through most of the 1950s, educators were part of the educational policy-making scene, principally through the National Education Association (NEA) and its noted committee and commission reports. With the 1957 launch of Sputnik, however, educators were ousted, replaced by experts in the disciplines (forerunners of STEM) and psychologists, such as Jerome Bruner, were tapped on matters of learning and development.[7] My mother was a math and social studies teacher and had to attend workshops on how to teach *new math*, inquiry methods, and more. In conversation with Ralph Tyler (evaluation director of the Eight Year Study, respected scholar, and adviser to six U.S. presidents) told me in the 1980s that U. S. governmental and corporate leaders had long awaited an event that would help them circumvent the *U. S. Constitution's* relegation of educational policy-making to states and communities.[8] Yes, this is the same Ralph Tyler who is often maligned by curriculum scholars who see him as mechanistic, recipe-oriented, behaviorist, and uncritical. Granted, Tyler did set forth a set of questions that others framed as recipes,[9] but it is he who told me that Sputnik gave the opportunity (an excuse) to make schooling a problem of defense, rather than a problem of education, and could thus and thereafter be a matter of federal control, so long as it was kept in the sphere of

3. See Wilford Aikin, *The Story of the Eight-Year Study* (New York: Harper & Brothers, 1942).

4. John Dewey, *Democracy and Education* (New York: Macmillan, 1916).

5. Dwight David Eisenhower, "Letter of March 26, 1959," Source: Center for Dewey Studies, Carbondale, IL. [From Professor Otto Krash, President, Philosophy of Education Society to: To whom it may concern, 1959.06.10 (17858) in *The Correspondence of John Dewey, 1871-2007, Vol. 4: 1953-2007*, edited by Larry Hickman (Charlottesville, Va.: InteLex Corp., 2008)].

6. Anne Raywid, *The Ax-Grinders* (New York: Macmillan, 1963).

7. Jerome S. Bruner, *The Process of Education* (Cambridge, MA: Harvard University Press, 1960).

8. Ralph W. Tyler, "Personal Communication," 1980; Ralph W. Tyler, William H. Schubert, & Ann Lynn Lopez Schubert, "A Dialogue with Ralph W. Tyler," *Journal of Thought, 21* no. 1 (1986): *91-118.*

9. Ralph W. Tyler, *Basic Principles of Curriculum and Instruction* (Chicago: University of Chicago Press, 1949).

defense.[10] Following the launch of Sputnik, indeed, there was the quick creation of the *National Defense Education Act* of 1958, and all of the iterations and permutations of the *Elementary and Secondary Education Act* (ESEA) that followed are well-known…leading all the way to *No Child Left Behind*, *Race to the Top*, and, of course, STEM. During the past half century, educational policy-making has been kept out of the hands of educators, and government and corporate foundation collaboration has created a multiplex of educational policy through covertly designed RFPs that push research in one direction or another, usually under the guise of making the nation or nationally based corporations more competitive in the world market.

As a high school student affected by and yet unaware of such policy machinations, I sought sources (as do most teens) to reflect on the life I might lead. School did not seem to be the place, even the newly consolidated, comprehensive high schools that James Bryant Conant convinced school boards throughout the U. S. to create by securing substantial funding from Carnegie, which enabled him to widely distribute copies of *American High School Today*.[11] While I enjoyed most aspects of high school, I usually did not think of it as about *composing* my life (as Mary Catherine Bateson so nicely phrases the pervasive project of education).[12] For my project composing a life I initially turned to family, friends, and popular culture, mainly movies and television, religion, and sports—especially basketball, already established as a kind of religion in Indiana. The other kind of religion was not of the church my family and I attended, i.e., a Methodist church that catered to the business and professional crowd in town. Instead, it was the more prevalent Christian fundamentalism that dominated beliefs of more of the population. Most of my brightest high school classmates held fundamentalist beliefs. Hardly any of my classmates went to college; however, my close friends Nathan, Sheldon, and Wilson attended fundamentalist churches. All three of us completed undergraduate school and both during and after high school, we often talked about "the great events and mysteries of life," without using Ulich's language.[13] Wilson and I talked a lot about unexplained natural phenomenon and possibilities of intelligent alien life; he became a mechanical engineer; Sheldon asked provocative questions that often created dissonance one feels in a media interview; he became a journalist; and Nathan and I tried rather directly to figure out the purposes and meanings of life and how to compose our own lives. Nathan and I continued our quest into philosophy, both eventually focusing on pragmatists. Nathan Houser ultimately became one of the leading experts on Charles Sanders Peirce and long time director of the Peirce Edition Project.[14] My publications in curriculum derived much from Dewey, later I became president of the John Dewey Society, and more recently authored *Love, Justice, and Education: John Dewey and the Utopians*,[15] a riff on a *New York Times* piece in which Dewey told about meeting "utopians" who had overcome the *acquisitive society* to practice an even more radical educational extrapolation of Dewey's proposals than Dewey himself imagined until he allegedly *saw* them in practice amongst the Utopians he visited.[16]

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10. Tyler, "Personal Communication."

11. James Bryant Conant, *American High School Today* (New York: McGraw-Hill, 1959).

12. Mary Catherine Bateson, *Composing a Life* (New York: Penguin (Plume), 1990).

13. Robert Ulich, "Response to Ralph Harper's Essay," in *Modern Philosophies of Education*, Fifty-fourth Yearbook (Part I) of the National Society for the Study of Education, ed. N. B. Henry (Chicago: University of Chicago Press, 1955), 255.

14. e.g., Nathan Houser & Christian J. W. Kloesel, eds., *The Essential Peirce, Volume I: Selected Philosophical Writings (1867-1893)* (Bloomington, IN: Indiana University Press, 1992) & Nathan Houser & Christian J. W. Kloesel, eds., *The essential Peirce, Volume II: Selected Philosophical Writings (1894-1913)* (Bloomington, IN: Indiana University Press, 1998).

15. William H. Schubert, *Love, Justice, and Education: John Dewey and the Utopians* (Charlotte, NC: Information Age Publishing, 2009).

16. John Dewey, "Dewey outlines utopian schools," *New York Times* (New York), April 23, 1933.

In addressing life's mysteries and events as teenagers, Nathan and I largely sought answers in fundamentalist Christian interpretations; however, as we became immersed in small liberal arts colleges we attended, even though they were religiously affiliated, our perspectives were broadened through studies of liberal arts, humanities, social and natural sciences. We compared notes throughout college and still do, as the process of seeking meaning extends throughout the lifespan. For me, at Manchester College, I recall pondering literature, philosophy, and other subjects and concluding undergirding each was a deeper level of the *conversation* that I had begun as a teen, or earlier. I began to see study and reflection in academe as a continuous construction of who I was (am) becoming. As a college senior, I took an interdisciplinary seminar on conceptions of human nature and also a Philosophy of Education elective, taught by Russell Bollinger, who used John Brubacher's *Modern Educational Theories*.[17] Bollinger through Brubacher, pushed my reflection back to fundamental philosophical categories of metaphysics, epistemology, axiology (including ethics and aesthetics), and politics. This was my first formal acquaintance with Foundations of Education, and I embodied these essential categories into central structures of my becoming. Similarly, the interdisciplinary seminar opened my consciousness to contributions of literature, theology, political economy, psychology, arts, and sciences to my process of composing my life.

While I have diversified extensively over the years, in the mid-1980s, I still chose to organize my presentation of philosophical foundations for students of curriculum studies in the 1980s.[18] Without yet knowing Harry S. Broudy, with whom I would come to know during doctoral studies I was committed to living the title of his book, *Building a Philosophy of Education.*[19] I saw building a philosophy of education, broadly and deeply, as building a philosophy for my own education in life and as a potential teacher, which I anticipated becoming. At first I resisted becoming a teacher, mainly out of teenage rebellion. My parents were highly regarded educators in the local communities in which they taught; however, I wanted to be different. Nonetheless, when I realized the power of a liberal arts education in shaping my own life, I changed my mind. I wanted to help others practice a similar realization, so I amassed certification requirements to become an elementary school teacher, thinking that the process of composing a life should begin early.

Following undergraduate school, Sheldon and I decided to attend Graduate School at Indiana University (IU) in Bloomington in the Summer Session of 1966. Sufficiently impressed with the philosophy of education course at Manchester College, I decided to register for three foundational courses: Philosophy of Education, History of Educational Thought, and Curriculum. The History and Philosophy of Education Department was a marvelous place at the time. The Philosophy of Education course was taught by A. Stafford Clayton, a noted Dewey scholar who had contributed to the 90th birthday celebration that honored John Dewey. His first course used a text by Philip G. Smith's, the Department Chair, text who was best known for the Hullfish and Smith *Reflective Thinking* book,[20] along with books on philosophy of education by Philip Phenix and John Brubacher, among others.[21] I instantly felt at home. The History of Educational Thought was taught by a brilliant, young visiting scholar from Australia named Malcolm Skilbeck. He had just finished his Master's Degree at the University of Illinois at Urbana, and stopped at Indiana University to gain graduate teaching experience and presumably funds for a

17. John S. Brubacher, *Modern Educational Theories* (New York: McGraw-Hill, 1962).
18. William H. Schubert, Chapter 5, *Curriculum: Perspective, Paradigm, and Possibility* (New York: Macmillan, 1986).
19. Harry S. Broudy, *Building a Philosophy of Education* (Englewood Cliffs, NJ: Prentice-Hall, 1956).
20. Henry Gordon Hullfish & Philip G. Smith, *Reflective Thinking* (New York: Dodd/Mead, 1961).
21. Brubacher, *Modern Educational Theories*.

ticket to England, where he pursued his doctorate at the University of London. Skilbeck's course was a tour of educational ideas from Plato and Augustine to Montaigne and Dewey that inspired my lifelong interest in educational ideas. I still have the paper for Skilbeck's class in which I attempted a modern version of one of Plato's Socratic dialogues, starring myself as Scott Delver. The curriculum course provided readings from sources I had not met previously, though I felt deeply connected to them. The most influential was a book B. Othanel Smith, William O. Stanley, and J. Harlan Shores called *Fundamentals of Curriculum Development*.[22] Little did I realize, then, that in a mere seven years Shores would be my Ph.D. adviser at the University of Illinois. Through the good word of Clayton and Smith, I was offered an assistantship with Stanley E. Ballinger, a pioneer of the transition of Educational Foundations into Educational Policy Studies, and I took an advanced course with Clayton that focused wholly on Dewey's *Democracy and Education*.[23] After I realized that the "Summary" section of each chapter was an extrapolation not a summation, I read more deeply and realized that my pursuit of self-education must be constructed and reconstructed with others in democratic community. Dewey said it so well: "education…[is] that reconstruction or reorganization of experience which adds to the meaning of experience, and which increases ability to direct the course of subsequent experience."[24] Ballinger, Clayton, and Smith took me to my first scholarly conference in 1966, the Ohio Valley Philosophy of Education Conference, in Columbus, Ohio through a blinding snow storm and asked me to drive!

The following Spring Semester when I was about to complete the Master's Degree, I was thrilled to be invited by Professor Smith to enter the Ph.D. Program in History and Philosophy of Education on a full ride via one of the relatively new grants from the NDEA of 1958. Little could I anticipate the future impacts of the NDEA through the many iterations of the ESEA, noted earlier, that devolved to NCLB and indirectly to STEM. With the precedent of Dewey in mind, how he created a Laboratory School at the University of Chicago as a place to study and imagine educational ideas and practices, I realized that I could not accept Professor Smith's generous offer. How could I engage in what Alfred North Whitehead called "the imaginative consideration of learning" with educators if I had not experienced being a teacher?[25]

So, I looked for teaching positions in or near major urban areas in the Midwest, since I had learned to love city life when Nathan and I got jobs working in Washington, DC, for Senators Birch Bayh and Vance Hartke of Indiana in the civil rights legislation summer of 1964, when we were twenty. In any event, in the summer of 1967, I left Indiana University to begin a teaching career in Downers Grove, Illinois, a suburb of Chicago. I taught elementary school students first in self-contained classrooms and then in a new open-space school that I helped design. Despite the fact that we had unusually high quality professional development programs with noted scholars or practical projects such as developing curriculum for the open space school, I realized that it was necessary to develop my own personal in-service educational project. For this project I continued to study foundations of education along with my continued forays into what Robert M. Hutchins, Mortimer J. Adler, and Clifton Fadiman called *the great conversation*.[26] At

22. Bunny Othanel Smith, William O. Stanley, & J. Harlan Shores, *Fundamentals of Curriculum Development* (London: World Book Company, 1950).

23. Dewey, *Democracy and Education*.

24. Ibid., 76.

25. Alfred North Whitehead, *The Aims of Education* (New York: Macmillan, 1929), 93.

26. Robert M. Hutchins, *The Great Conversation: The Substance of a Liberal Education* (Chicago: Encyclopedia Britannica, 1955).

another pole of liberal arts advocates, Maxine Greene,[27] exemplifies amazing capacity to draw upon literature and the arts to find the deepest dilemmas of life, such as those identified above by Robert Ulich.[28]

Thus, with friends, colleagues in teaching, and especially students I grew to realize, with Deweyan inspiration, that if education was to be truly worthwhile *for* students, it must be *of* and *by* them as I later wrote.[29] Realizing that Dewey (1938) actually related this conceptualization to the phrase in Abraham Lincoln's *Gettysburg Address* which calls for *government of, by, and for the people*,[30] I struggled to challenge autocratic governance of schools and classrooms—much to the chagrin of some of the teachers and administrators with whom I worked! With students and a few thoughtful colleagues I strove to reflect on Dewey's admonition:

> No one of these, *of*, *by*, and *for*, names anything which is self-evident. Each of them is a challenge to discover and put into operation a principle of order and organization which follows from understanding what educative experience signifies. It is, accordingly, a much more difficult task to work out the kinds of materials, of methods, and of social re lationships that are appropriate to the new education than is the case with traditional education.[31]

So, my study, discussions with respected others, and experience of the arts and culture became an ever-changing eclectic repertoire of experience that added meaning in to my acts of teaching. My life in education was well-characterized by Joseph Schwab through his advocacy of practical inquiry, drawn from both Aristotelian and Deweyan roots, that flourished in arts of eclectic that strove to balance curricular commonplaces of teacher, learner, subject matter, and milieu in the ever-changing moments of teaching and learning.[32]

I wanted to share these endeavors with other teachers or those who prepared to be teachers by becoming an education professor, and learned that I could pursue a Ph.D. by taking a sabbatical from my school district. So, I looked for universities, and discovered that my love for educational philosophy and history would need to be re-framed as educational policy studies. Somehow *policy*, even though I had worked on some aspects of policy studies with Stanley Ballinger at I. U., did not seem so interesting. I had trouble removing the image of *insurance policies* from my mind; and more importantly I responded somatically against the cooption of foundations with *The Establishment*, which I fervently opposed in the 60s and 70s. So, I embraced curriculum theory as a practical instantiation of philosophy of education, and sought that as my Ph.D. focus. Since the sabbatical paid half of my salary plus benefits and retirement contributions, and since I had a young family to support, I looked for a university that had both scholars I had read and funding. I found both at the University of Illinois at Urbana-Champaign. A fellowship and an teaching assistantship plus the chance to study with the likes of J. Harlan Shores, Harry S. Broudy, J. Myron Atkin, Bernard Spodek, Frederick Raubinger, Louis J. Rubin, Kenneth Henderson, William F. Connell, Joe R. Burnett, Hugh Petrie, James Raths, PeterShoresman,

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27. *Exclusions and awakenings: The life of Maxine Greene*, directed by Markie Hancock (1999; New York: Hancock Productions, 1999, DVD; Maxine Greene, *Releasing the Imagination* (San Francisco, CA: Jossey-Bass, 1995).

28. Ulich, "Response."

29. William H. Schubert & Ann Lopez Schubert, "Toward Curricula that are of, by, and therefore for Students," *Journal of Curriculum Theorizing 3*, no. 1 (1981): 239-251.

30. John Dewey, *Experience and Education* (New York: MacMillan, 1938), 29.

31. Ibid.

32. Joseph Schwab, *The Practical: A Language for Curriculum* (Washington, D.C.: National Education Association, 1970).

Ian Westbury, and others was a remarkable opportunity. I prepared assiduously through an immense amount of independent study while teaching during the year before the sabbatical, and when I arrived, I was determined to study continuously, take over-loads, practically living in the library, and I never tired of the process. Harlan Shores enabled me to tailor a program for my particular interests in curriculum theory. I decided that my elementary teaching and self-designed in-service education had taught me that the greatest resources of teaching resided in my own emergent philosophy and imagination. Cultivation of my philosophical imagination helped me, and I thought could help educators with whom I would work, to imagine possible courses of action in any situation, project likely consequences, decide a course of action, act, and imaginatively perceive myriad consequences, gain understanding from the process and continue again in subsequent situations. This, I felt, would help balance the commonplaces as Schwab wrote.[33] I tried to characterize this process and how it could be communicated through my dissertation which I wrote (after a year and two summers at Urbana) while studying as a Traveling Scholar at Northwestern University through the Big Ten's Committee on Institutional Collaboration as I contributed my last year of teaching for Downers Grove in a junior high school to fulfill my sabbatical contract, for which I was most grateful.[34]

For the next 36 years I pursued a professorial career in Curriculum and Instruction at the University of Illinois at Chicago. I am convinced that I loved the experience so much because I could spend most of my time pondering what I consider to be the central question of curriculum studies: what's worthwhile? Broadened—what is worth knowing, needing, experiencing, doing, being, becoming, overcoming, contributing, sharing, and just plain wondering about?[35] The *overcoming* part of this question is significant, in that it is what makes others nervous, because it asks whose knowledge and values are to be perpetuated and who benefits from them. It might be characterized by obverse-reverse extrapolations of the oft-asked and all-too-tired curriculum question of subject matter coverage: what is worth covering and uncovering, doing and undoing, believing and disbelieving, knowing and un-knowing? In curriculum and in life, I subscribe to John Lennon's advice to his son, Sean (in *Beautiful Boy*) to understand that "life is what happens when you are busy making other plans."[36] As a teacher, inundated by requests to write measurable behavioral objectives for every move, I became devoted to becoming a scholar in curriculum theory so I could do away with planning. By this I meant to overcome predomination of preordained, written lesson plans, which I almost always thought were outrageously puerile and oppressive. In academic life, I felt similarly about annual reviews, vision and mission statements, and strategic planning. I thought and still think that one should live life in such a way as to anticipate the multiplicity of possibilities and then imaginatively shape them for the betterment of all involved in the barrage of surprises each situation brings. During such process I have felt that perspectives from foundations of education (and liberal arts and sciences as well as everyday experience) enable me to reflect in and on action, as Donald Schon has shown with acuity,[37] having been influenced by Dewey's aesthetic sense of inquiry.[38] Now, I see this captured in the idea of

33. Ibid.

34. William H. Schubert, *Imaginative Projection: A Method of Curriculum Invention* (Unpublished Ph.D. Dissertation at the University of Illinois, Urbana-Champaign, 1975).

35. See William H. Schubert, "What's Worthwhile: From Knowing and Experiencing to Being and Becoming," *Journal of Curriculum and Pedagogy 6*, no. 2 (2009): 21-39.

36. John Lennon, *Beautiful Boy (Darling Sean)*, Double Fantasy, Jack Douglas, Producer (Santa Monica, CA: Geffen Records, 1980).

37. Donald A. Schön, *The Reflective Practitioner* (New York: Basic Books, 1983).

38. John Dewey, *Art as Experience* (New York: Minton, Balch, & Company, 1934); *A Common Faith*, (New Haven, CT: Yale University Press, 1934); *Logic, the Theory of Inquiry* (New York: Henry Holt, 1938).

exile pedagogy originated by Ming Fang He, when she says: "Exile pedagogy is international, transnational, and sometimes counternational. Exile pedagogy, with its interdisciplinarity, transdisciplinarity, and counterdisciplinarity, thrives with diverse paradigms, perspectives, and possibilities…"[39] In essence, she has captured what I was striving to do throughout my teaching career but could not as fully articulate.

When curriculum theory was reconceptualized[40] and prioritized in works by Maxine Greene, James B. Macdonald, Dwayne Huebner, Paul Klohr, Ted T. Aoki, Louise Berman, Herbert Kliebard, and others I was in doctoral studies in the early 1970s. Having been on the periphery of the field of curriculum development, these and other scholars were brought to the center of the curriculum field by a new generation of curriculum scholars.[41] Still reeling from the protest (civil rights and peace) movements of the 1960s, the (then) newer generation of curriculum scholars began a series of conferences in 1973 (referred to as the Bergamo Conferences since 1982). Together these scholars advocated new sources of curriculum inquiry. They saw curriculum as a larger social, political, cultural, spiritual, and philosophical area of study that needed to fully address how human beings could cultivate themselves and this earth more fully.

The purpose of such study was to re-focus curriculum on the meanings that empower human lives, as captured in Dewey's definition of education quoted above.[42] Thus, focus centered on educational processes that enabled individuals to study their own lives by excavating the present through understanding their past more fully, pondering their future, discovering their aspirations, and composing the kind of life they want to live as well as aspects of the past to discard. This regressive, progressive, analytic, synthetic process is characterized *currere* verb or fluid counterpart of the noun *curriculum* is depicted through autobiographical inquiry by Pinar and Grumet.[43] As the curriculum field was reconceptualized it became more akin to a living of educational foundations, and evidenced a huge variety of orientations to scholarship. In efforts to do so curriculum scholars from the 1970s and onward drew upon a wide range of literary and artistic sources;[44] critical theory;[45] phenomenology and hermeneutics;[46] radical psychoanalysis;[47] feminist studies;[48] teachers themselves;[49] that departed considerably from the practice of many curriculum leaders of previous decades who engaged largely in curriculum development to facilitate initiatives of the government-corporate-military complex under the assumption that such initiatives had been arrived through democratic processes. Intriguingly, President Eisenhower

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39. Ming Fang He, "Exile Pedagogy: Teaching In-Between," in *Handbook of Public Pedagogy: Education and Learning Beyond Schooling*, edited by Jennifer. A. Sandlin, Brian. D. Schultz, & Jake Burdick, 469-48. (New York: Routledge, 2010), 469.

40. William F. Pinar, *What is Curriculum Theory?* (Mahwah, NJ: Lawrence Earlbaum, 2004); "Curriculum Theory Since 1950," in *Handbook of Curriculum and Instruction*, edited by F. Michael Connelly, Ming Fang He, & JoAnn Phillion, 491-513 (Thousand Oaks, CA: Sage Publications); William Pinar, et. al., *Understanding Curriculum* (New York: Peter Lang, 1995).

41. See William F. Pinar & Madeleine R. Grumet, *Toward a Poor Curriculum* (Dubuque, IA: Kendall/Hunt, 1976) & Pinar, et al., *Understanding Curriculum*.

42. Dewey, *Democracy and Education*.

43. Pinar and Grumet, *Toward a Poor Curriculum*.

44. See George Willis & William H. Schubert, eds., *Reflections from the Heart of Educational Inquiry: Understanding Curriculum and Teaching Through the Arts* (Albany, NY: State University of New York Press, 1991).

45. See Michael W. Apple, *Ideology and Curriculum* (New York: Routledge, 1979/2004) & Henry A. Giroux, *Ideology, Culture, and the Process of Schooling* (Philadelphia: Temple University Press, 1981).

46. George Willis, ed., *Qualitative Evaluation* (Berkeley, CA: McCutchan, 1978); Max van Manen, *The Tone of Teaching* London, Ontario: Althouse, 1986/2002).

47. Deborah P. Britzman, *Novel Education: Psychoanalytic Studies of Learning and not Learning* (New York: Peter Lang, 2006).

48. Janet L. Miller, *Sounds of Silence Breaking* (New York: Peter Lang, 2005).

49. Janet L. Miller, *Creating Spaces and Finding Voices* (Albany, NY: State University of New York Press, 1990); William H. Schubert & William Ayers, edits., *Teacher Lore: Learning from our own Experience* (White Plains, NY: Longman, 1992).

warned against corruption of democratic practices in his January 17, 1961 *Farewell Address*, wherein he said, "We must guard against the acquisition of unwarranted influence, whether sought or unsought, by the military-industrial complex. The potential for the disastrous rise of misplaced power exists and will persist."[50] Ironically, this is the same President Eisenhower, we shall recall, who wanted to lay all problems of education after World War II at the doorstep of John Dewey, thus, negating much of the value of learning from the Eight Year Study.

In my years at the University of Illinois at Chicago, I have progressively strived to create spaces where undergraduate, graduate, and particularly doctoral students could pursue their quests for meaning and direction in education and in life. I have tried to understand what they have learned from their experiences that they would like to share, and then to introduce them to sources in curriculum studies and educational foundations (as well as from the broad array of arts, humanities, and sciences—especially philosophy and literature). I have learned much from from sharing the paths on which they journeyed. My major concern is how to keep such learning alive when the forces that tout a kind of rigor that smacks more of rigormortis than of thoughtful, precise, nuanced, caring, and disciplined inquiry.

In a sense, it is John Dewey's doorstep to which the curriculum field has returned. It is the same doorstep that I have found educational foundations. This is surely not to say that we are worshipers of Dewey. On the contrary, it is the spirit of Deweyan inquiry that I advocate. It has guided me well through the days of trying to find meaning and direction as a teenager and undergraduate (before I could name it), a master's student, an elementary teacher, a doctoral student, in the long trek of professorial life, and now in retirement. Its continuance and extrapolation in curriculum studies and educational foundations has nurtured me, many of my closest colleagues, and many students during the past 30-plus years. It has led to participation in organizations such as AESA, Bergamo, Curriculum & Pedagogy, American Association for Teaching and Curriculum, Professors of Curriculum, American Association for the Advancement of Curriculum Studies, International Association for the Advancement of Curriculum Studies, The Society for the Study of Curriculum History, Society of Professors of Education, John Dewey Society for Education and Culture, World Council for Curriculum and Instruction, and congenial corners of American Educational Research Association (AERA). Many of those who were interested in a foundational approach to curriculum found collegiality in AESA; however, we also thought AERA needed to be opened to a foundational orientation to curriculum—something that dealt with seeds and roots and not stems of technique via curriculum development and design alone. As Harry Broudy taught us, there needs to be attention to *arete*, not just *techne*.

When Bergamo was the only other scholarly curriculum conference besides AERA in the late 1970s and early 1980s, and when Division B of AERA was called *Curriculum and Objectives* (which had been clearly spawned by social behaviorist factions of the curriculum development era), many of us who attended Bergamo conferences found a congenial corner of AERA in the Special Interest Group (SIG) on Creation and Utilization of Curriculum Knowledge which had been started by Edmund C. Short, George Willis, and others.[51] In the late 1970s this SIG's population grew to nearly 400 and began to influence Division B (Curriculum Studies) to the extent that by 1983 it changed its name to *Curriculum Studies*. Meanwhile, the SIG name morphed into *Critical Issues in Curriculum* and later to *Critical Issues in Curriculum and Cultural Studies*. Proponents of objectives-based, and much less critical, curriculum development mostly con-

50. Eisenhower, *Letter*, 728.

51. See Edmund Short, G.H. Willis, & William H. Schubert, *Toward Excellence in Curriculum Inquiry: The Story of the AERA SIG on Creation and Utilization of Curriculum Knowledge* (State College, PA: Nittany Press, 1985).

gregated in the Association for Supervision and Curriculum Development, which by the 1990s was populated mostly by school principals, curriculum directors, supervisors of instruction, and central office curriculum leaders, who turned to a new breed of *profiteers*[52] for advice, i.e., to corporate consultants. ASCD no longer had a *radical caucus* that kept critical questions alive in the 60s and 70s, and Professors of Curriculum (an honorary association of curriculum scholars which was initiated in 1950 at ASCD) eventually moved from ASCD to AERA for its major annual meeting. Meanwhile AESA and other smaller organizations noted above turned to inquiry that was interdisciplinary, transdisciplinary, and counter-disciplinary and looked to those in cultural studies as allies.[53]

It was quite an accomplishment for educational foundations and curriculum studies to keep alive questions about what human beings are and can become, and as R. Freeman Butts taught me, how they can live together in this world. I still vividly recall an AESA conference in Milwaukee in 1983. I recall a young Joel Spring and a young Cleo Cherryholmes presented and in the questioning period, Butts asked them about the fundamental question they were addressing. None of us knew what he was driving at. Later, I happened to be in an elevator with Butts, so I asked him his own question, and he responded with straight forward assurance and acuity: "How can we live together?" I received the distinct impression that this was what he considered the most important question for the survival of humanity.

I know that I have been privileged to live a life in educational foundations and to pursue the basic curriculum question (what's worthwhile?) and all of the questions that lead up to and flow from it; yet, I do not think we humans have made much progress on the matter of how to live together. I reflect on our world that so long has been filled with oppression, suppression, depression, repression, alienation, colonization, and untold frustration since time immemorial. I think, too, of how scholars who have devoted careers to matters of democracy, collaboration, dialogue, and compassion—many who have written brilliantly on these and related topics—often cannot get along with one another and engage in seemingly endless bitter squabbles. The same is the case in the realm of eloquent talkers in political realms. We need to strive to forget partisan quibbles and seek solidarity or we will be engaging in *philosophical and oratorical fiddling* while the world (bigger than Rome) burns. The adages "we can't practice what we preach" and "physician heal thyself" come to mind. Some who would rather evade or avoid such admonitions shrug them off, saying, "Don't be so naïve; it's just human nature," and walk away. We can walk away, though we should not. In fact, the problems are so severe that we will not walk far, for in avoidance we will surely perish. We must strive to live well together. And to this assertion, my doctoral student, Rachel Harper asked, "What does it mean to live *well* together? I responded: "*Well*, it is to be determined by actually making it a priority to be determined—and then by realizing the need to always keep *determining*, because it cannot be fully determined." I realize that participatory democracy and its human relationships are matters of struggle, and we are in dire need of solidarity among exemplars of education that grows democracy through collaboration, dialogue, caring, compassion, and yes, love.[54] There are no easy answers, yet we must imagine, decide, and act in situations.

Returning to my earlier critique of the symbolism of mindless acceptance of STEM without context, I reiterate that attending to *stems* without nurturing *seeds, roots, leaves, and flowers* leads to a garden of draught and destruction. Today's pundits of propaganda, like Edward

52. A term coined in class by Chris Esposito, a former Ph.D. student, at University of Illinois Chicago.
53. He, "Exile Pedagogy."
54. Schubert, *Love, Justice and Education*.

Bernays in the early 20th Century,[55] have convinced popular media, politicians, and business leaders who make educational policy (along with too many educators and much of the general public) that educators have failed from pre-school through the university. They have conjured the belief that corporate competitiveness (masked as national patriotism) is the goal of education. So the looming answer that these spin doctors provide is that the public and its educators need to be replaced by privatized forces. It should not be ignored that upper echelons of the market place estimate that the world-wide market of education (if taken out of public spaces) would yield hundreds of billions of dollars in revenues.

As I enter retirement, the foundations are very much with me, and one of the foremost purposes of all of my scholarly projects (whether through writing stories or scholarly papers, guest teaching, consulting, or everyday interacting) is to help keep alive foundational and curricular questions. Seedbeds of foundational questions give us roots that dare not be ignored: what is worthwhile? Who says? Who should say? What should be overcome? How shall we live together? The foundational questions should not only be asked, but lived. As lived experience they can never be fully answered. Living such asking in all of life's situations, I am convinced, is what we need to teach whenever and wherever we can. A project that continues to inspire my scholarly life, and I hope that of others, is to explore and portray historical and contemporary precedent of those who have dared to courageously challenge the debased tendency to colonize and globalize.

So, I end on a positive note that opposes the *acquisitive society* about which Dewey assiduously warned.[56] I do not believe that the pervasive tendency of education to define worth in terms of commodity has to persist. The worst aspects of corporate culture sadly translate educational accomplishment or achievement into *bottom line* equivalents such as test scores, grade point averages, attendance rates, and diplomas acquired. Instead, educators must call persuasively for educational experiences that cultivate personal and public meaning, edification, inspiration, wonder, self-realization, participatory democracy, solidarity, humor, aesthetics, and imagination. We need to uncover and portray myriad instances of opposition to attempts of colonialist (today, globalist) promotion of corporate-military-state desires as *educational*. I want to have confidence that we can cultivate the better tendencies of human beings. Such cultivation involves focus on seeds and roots, not merely stems, and it is fostered by living foundational questions.

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55. Edward Bernays, *Propaganda* (New York: Liveright, 1928).

56. Dewey, "Dewey Outlines;" See Schubert, *Love, Justice, and Education*.

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Social Foundations of Education for the Information Age

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Introduction: The Social Foundations of Education

In this paper I re-imagine the social foundations of education (SFE) as a project within the information society. I start with what I take to be a reasonably non-controversial definition: SFE is a field of scholarship and teaching aiming to provide a comprehensive understanding, through description, interpretation, and social inquiry, of the educational institution of society and its relations with other institutions—economic, political, cultural, religious, familial, and social-structural. It seeks to understand education both as it has existed in various previous societies and as it exists today, and it seeks to understand the dynamics of institutional change—how various intrinsic and extrinsic factors cause it to shift from one form to another and from its present to some future state. It also seeks to understand the broader aims, purposes and values underlying education, to evaluate educational policies and organizations in light of those purposes, to critique existing policies and organizations, to prescribe desirable changes in them and through publications, consultation and teaching to assist education publics, professionals, and policy makers in bringing about these changes.

Work in SFE is distinctly inter-disciplinary and trans-disciplinary. In engaging in its core tasks SFE draws upon the disciplines of history, sociology, philosophy, anthropology, economics, political science, and other disciplines as relevant. The philosophy, history, and sociology of education and other disciplines operating under the umbrella term "educational studies," contribute to SFE but neither define it nor are comprehended by it—these fields maintain distinct identities as sub-disciplines within social science and humanities disciplines.

This is the field of SFE that I have known and worked within for the last fifty years. It is the field as reflected in contemporary textbooks, and in course and program descriptions in university catalogs. Any effort to re-imagine SFE will have to remain bounded by such a definition—otherwise it will not be re-imagining SFE, but imagining a change from SFE to something else.

Social Foundations as "Foundational"

In what way are the tasks of SFE, as defined, "foundational?" We can consider three broad claims: (1) that SFE provides *normative foundations* upon which education should be constructed or reconstructed; (2) that SFE accounts for the *causal foundations* or root causes of educational practices, in factors extrinsic to education, such as class structure or interests of political elites; (3) that SFE provides *the best knowledge base* for thinking about educational practices and educational change.

Normative Foundations

Students in SFE may convince themselves that they know best about what should be done. They are often frustrated by change processes that move too slowly, or in altogether wrong directions. If SFE scholars think they know best, then obviously they are all alone in thinking so. Only a Platonist theory would ascribe to scholars—as philosopher kings—the role of prescribing for society. In modern democracies policy makers, elected or appointed, make decisions based on many influences, including the preferences expressed by powerful economic elites, policy influencers such as Non Governmental Organization (NGO) operatives, and electoral majorities. From all appearances, these groups pay little or no attention at present to communications from SFE professionals. If SFE hopes to influence education, it will have to adopt new communication practices and join in alliances with influential groups in society. More about this later.

Causal Foundations

The educational institution is a complex web of norms and practices. It is always undergoing changes, with emergent features responding to new social needs. As Larry Cuban has argued, such changes are necessary merely to maintain stability.[1] While no single causal account is likely to explain institutional behavior as a whole and account for emergent features, some causal frameworks have illuminated key features of education, including Herbert Gintis and Samuel Bowles's Marxian (broadly critiqued) explanation of differential educational provisions in terms of social class relations,[2] Andy Green's explanation of the origins of publically supported mass education systems in terms of modern state formation,[3] and Robert Dreeben's functional account of schools as inculcators of societal norms.[4]

However, the educational institution also changes from within; in this sense, education does not have causal foundations: Thomas F. Green's account of these internal dynamics strikes me as another signal contribution to SFE.[5] More significantly, as Stanford sociologist John Meyer explained in another SFE classic, educational status has come in the last century to determine social positions: school and college diplomas have served as job qualifications and have thus determined the work their possessors do, the knowledge and information they absorb, the income they earn and the wealth they come to possess, the neighborhoods they live in and the people they associate with.[6] In a very real sense, not only does education not have social foundations in this causal sense but rather society has educational foundations.

Knowledge Foundations

The causal frameworks mentioned above are components in a larger body of SFE knowledge, a loosely-connected composite of disciplined inquiries, conjectures and speculations, and interdisciplinary investigations of many sorts. Today's post-modern sentiment warns against

1. Larry Cuban, "Curriculum Stability and Change," in *Handbook of Research on Curriculum*, ed. Philip W. Jackson (New York: Macmillan, 1992): 216-247.

2. Samuel Bowles and Herbert Gintis, *Schooling in Capitalist America: Educational Reform and the Contradictions of Economic Life* (New York: Basic, 1976).

3. Andy Green, *Education in State Formation: the Rise of Educational Systems in England, France and the USA* (London: MacMillan, 1990).

4. Robert Dreeben, *On What is Learned in Schools* (Addison-Wesley, 1968).

5. Thomas F. Green, *Predicting the Behavior of the Educational System* (Syracuse: Syracuse University Press, 1980).

6. John W. Meyer, "The Effects of Education as an Institution," *American Journal of Sociology* 83, no. 1 (1977): 55-77.

expecting or desiring this composite to converge upon a unitary and total grand narrative of SFE. It is better to conceive SFE as a patchwork of contributions, to be critically examined, brought together for synthesis as useful, and put to work in various theoretical and practical projects: of scholars organizing research programs, state policy makers laying out policy agendas, educational leaders formulating purpose and mission statements, political candidates constructing education platforms, teachers planning lessons and curriculum projects, NGO officers framing up interventions, and philanthropic foundations assembling project schedules.

In these cases SFE knowledge offerings cannot merely be swallowed whole—adopted and "applied." At best they can be placed on the table along with other kinds of inputs from project participants, in situations with inherent constraints. They can then contribute to the thinking of participants as they seek to resolve problems according to criteria inherent in their own problem situations. To contribute, SFE knowledge must be user-friendly—accessible and attractive to these audiences. It must be placed into circulation in knowledge flows of potential SFE end-users. The SFE knowledge base will be rendered vastly more effective by engaging these other professionals in collective inquiries, with its research agenda collectively shaped by SFE professionals and end-users of SFE communications. This insight shapes my image of a future SFE—more about this later.

The Educational Situation of the Information Age

Re-imagining SFE in a new social era is recursive. SFE is itself an education project, and its place in a new social order is itself an SFE question. To begin we have to characterize this new information network social order. Here I consider four key information webs operating in this order: (i) the human web; (ii) the knowledge web; (iii) the learning web; and, (iv) the work web—the network that allocates work opportunities based on capabilities acquired through the knowledge and learning webs. After describing these webs I will examine their upshots for educational change.

(i) *The human population is now inter-connected in a human web*. Our era is characterized by its vast information network of internet computers and mobile devices extending to every continent and indeed, to almost every human settlement including remote villages. Just about anyone, anywhere, can now send to and receive multi-media messages from anyone else in real time.

(ii) *The world's ever-expanding knowledge base is increasingly available free on-line in a knowledge web*. Open source encyclopedias such as Wikipedia, as well as authoritative reference works like the Stanford Encyclopedia of Philosophy and many others, are available for free. Publishers like Flatworld Press are making free, open-source textbooks available in all fields of knowledge.

Free open access scholarly journals are also proliferating in all fields. The standard definition of "open knowledge" is provided by the Budapest Open Knowledge Initiative:

> By "open access" to this literature, we mean its free availability on the public internet, permitting any users to read, download, copy, distribute, print, search, or link to the full texts of these articles, crawl them for indexing, pass them as data to software, or use them for any other lawful purpose, without financial, legal, or technical barriers other than those inseparable from gaining access to the internet itself. The only constraint on reproduction and distribution, and the only role for

> copyright in this domain, should be to give authors control over the integrity of their work and the right to be properly acknowledged and cited. [7]

Open knowledge is now trumping knowledge behind commercial paywalls, as scholars can search for it, find it, use it and cite it without constraint. According to the Directory of Open Access Journals, headed by Lars Björnshauge, Director of the Lund University Libraries, there are now 6165 open access journals,[8] and a recent study shows that over 20% of peer-reviewed research is now freely available for open access online.[9] More significantly, research is now rapidly migrating from commercially published journals to free, on-line journals. Harvard is now mandating that its faculty move to open access online publications and other universities are certain to follow.[10]

(iii) *Learners can now readily acquire the world's knowledge through a learning web of free and low-cost on-line tutorials and courses*. A world class education is now available for anyone, anywhere, with an internet connection. Four prominent examples are YouTube, Khan Academy, Open Courseware and Certificate Academies like EDx and Coursera.

You Tube contains millions of videos—variously estimated at between 250 million and a billion—including brief tutorials on just about every topic. More than 800 million unique viewers each month watch these videos and more than one trillion views took place in 2011.

The Khan Academy currently offers more than 2000 10-to-20 minute video lessons on just about every topic in school and college math, science, and economics. Sal Khan, the founder and until recently the sole faculty member, earned an MBA from Harvard Business School, where he was the president of his class. Khan made some videos to tutor his cousin in 8th grade math, and when these went viral on You Tube, Khan had a transformative insight: "With just a computer and a pen-tablet-mouse, one can educate the world!"[11] Khan's goal for his free online academy, as stated on his website, is ambitious: to empower everyone, everywhere with a free, world-class education. So far Khan has focused on math, science and economics, but he plans eventually to cover everything. He says: "my goal is to keep on making videos 'till the day I die!" Considering that he expects to live another forty to fifty years, "that should give me time to make several tens of thousands of videos in pretty much every subject."[12]

The Open Courseware project, initiated by MIT in 2000, has now spread to more than 150 additional universities and research centers, and currently offers more than 4,500 courses in nine languages. Tufts, Duke, and U.C. Berkeley are among the major U.S. sources of courseware, while in Europe the Technical University of Delft has emerged as a leader, ranking

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7. Peter Suber offers an excellent brief explanation of open knowledge, Open Access Overview - Focusing on open access to peer-reviewed research articles and their preprints, http://legacy.earlham.edu/~peters/fos/overview.htm.

8. Directory of Open Access journals, http://www.doaj.org/.

9. Bo-Christer Björk, Patrik Welling, Mikael Laakso, Peter Majlender, Turid Hedlund T, & Guðni Guðnason (2010) Open Access to the Scientific Journal Literature: Situation 2009. *PLoS ONE* 5, no. 6 (2010): e11273.doi:10.1371/journal.pone.0011273.

10. In April 2012 Harvard University, noting the skyrocketing prices of commercially published scholarly journals that are putting a damper on the spread of knowledge, officially urged its faculty members to seek publication in open access journals, to resign from the boards of all publications keep articles behind paywalls, and to encourage their scholarly associations to take control over publication in their fields. See Ian Sample, "Harvard University Says it can't Afford Journal Publishers' Prices," *guardian.co.uk*, April 24, 2012. http://www.guardian.co.uk/science/2012/apr/24/harvard-university-journal-publishers-prices.

11. Albert C. Lee, "The Most Popular Teacher on YouTube, *Philippine Daily Inquirer*, April 9, 2013. http://www.technologytimes.pk/2011/08/06/khan-academy-advances-internet-education/.

12. Taimoor Zubair, "Khan Academy Advances Internet Education, *Technology Times*, August 6, 2011. http://www.technologytimes.pk/2011/08/06/khan-academy-advances-internet-education/.

second globally in technology courseware behind MIT. The famed Indian Institute of Technology is among the leading sources in Asia. The source institutions have joined forces in the Open Course Ware Consortium, a "worldwide community of hundreds of universities and associated organizations committed to advancing Open Courseware and its impact on global education."[13] Certificate Academies have now emerged from the Open Courseware movement. In December 2011 MIT announced *MITx*, an initiative, starting in early 2012 to eliminate barriers to higher education by offering MIT courses online along with "certificates of mastery." MIT has made the MITx open-source software infrastructure freely available to educational institutions everywhere. All MITx courses will be free, and the Institute aims to make the certificates of mastery available for a "modest fee."[14] In May 2012 Harvard announced that it will be partnering with MITx in this venture, now renamed EDx.

In April 2012, Daphne Koller and Andrew Ng, two computer science professors at Stanford, received funding to initiate *Coursera*, an organization making a comparable effort to provide free online higher education with certificates of mastery and links to employers recognizing them. The founders say: "We hope to give everyone access to the world-class education that has so far been available only to a select few. We want to empower people with education that will improve their lives, the lives of their families, and the communities they live in."[15]

So far, Stanford has partnered with Princeton, the University of Michigan, the University of Virginia, Georgia Tech, the University of Toronto, Duke, Rice, and a dozen other major universities to make the *Coursera* mission a reality. Certificates of mastery are listed among the components of Coursera offerings. In August 2012, *Coursera* announced that it had already enrolled over 1 million students from 196 countries. Recently Coursera has announced that in addition to certificates of mastery, it will offer a capabilities market for certificate holders, connecting them to work opportunities.

With the most prestigious universities now committed to these certificate academies, the dream of universal, free or very low cost, top quality higher education for all students throughout the world is rapidly becoming a reality.

(iv) *Individuals and groups can now find opportunities in the work web to use the capabilities they obtain through the knowledge and learning webs.* The work web now supplements and in some cases even replaces the system allocating work opportunities – and social position – through diplomas.

In the industrial age a link was forged between education and work, with diplomas serving as necessary job qualifications. In the information age that link has been broken. The developed world is undergoing an *occupational crisis*, as jobs get outsourced to low wage nations or replaced by computerized industrial robots—both processes accelerated by digitalization and the Internet. Jobs commensurate with educational attainments are disappearing.

Since the 1870s technical and professional job creation has kept pace with rising educational levels, prompting individuals to invest in education. As noted earlier, social positions came to be allocated largely on the basis of educational attainments, which, as job recruitment filters, came to define life-chances: where graduates (and drop-outs) worked, what they earned, where they lived, and with whom they associated. But in the information era the rate of return on pri-

13. The Open Courseware Consortium, http://www.ocwconsortium.org/aboutus.

14. "What is *MITx*? Answering Common Questions about the Institute's New Approach to Online Education, MIT News, December 19, 2011. http://web.mit.edu/newsoffice/2011/mitx-faq-1219.html.

15. This statement is taken from the Coursera website, https://www.coursera.org/#about.

vate investment in education is falling; students are leaving higher education unable to find remunerative work yet saddled with debts threatening to cripple them economically for life.

A work web is, however, being built on top of the human, knowledge, and learning webs. As a result, the allocation of social positions based on academic attainments is now being augmented and in some cases replaced by network allocation: the assignment of career opportunities based not on degrees and diplomas but on on-line learning and online connections.

The Internet and inexpensive digital tools now place many professional-level capabilities in the hands of non-degreed amateurs. Coursera offers one clear example of documented online education at this level. Further, as Clay Shirky notes in *Here Comes Everyone*, everyone online has *dual visibility*: they can rapidly be *found* and *assessed*.[16] Work seekers use web services— blogs, LinkedIn, Facebook, and YouTube—to make themselves and their specific capabilities known. Employers can already find and assess work seekers inexpensively using tools like Google Search and LinkedIn. They can now also use capability markets such as the knowledge-work labor market firm Innocentive, and the new work market promised for Coursera students. The internet has thus drastically reduced transaction costs for bringing potential workers—even those without diplomas—onto work teams.

Diplomas, which represent only standard levels of knowledge rather than capabilities for specific tasks, are now being rendered inefficient and unnecessary as job filers.[17] Why hire a professional with a diploma who will expect a long term job with a wage premium and benefits, when you can inexpensively find the specific capabilities you need for specific tasks online, pay a market price, and move on when you need different capabilities? Lou Gellos of Microsoft explains why his firm uses high-skilled temporary contract workers: they do only the part of the project where their capabilities are needed. "They're experts at it. Boom boom, they're finished." Maynard Wells, a former COO at E-bay who now runs the labor services firm Live Ops, stated the primary advantage of such workers to firms: "You have access to the talent you need. And when the need is gone, the talent disappears."[18]

The structure of knowledge work is now shifting in the direction of contingent contract employment, heralded a decade ago by Daniel Pink as "Free Agent Nation."[19] Many long-term full-time jobs with benefits that disappeared in the recession of 2008-9 are not coming back. They are being replaced by new work opportunities for those with highly developed and flexible capabilities, mediated by the dual visibility of workers in the work web.

New Education Agencies for the Information Age

The SFE question that arises is this: what are the implications of the shift to information society for education? They can be summed up in terms of (i) a decline in formal education and an expansion of informal education, (ii) the emergence of new kinds of schools and colleges, and (iii) a demand for new kinds of educational professionals.

16. Clay Shirky, *Here Comes Everybody: The Power of Organizing without Organizations* (New York: Penguin, 2009).

17. The growing significance of the 'amateur' workforce is explained clearly in Jeff Howe, *Crowdsourcing: Why the Power of the Crowd Is Driving the Future of Business* (New York: Random House Digital, 2009), especially chapter 1, "The Rise of the Amateur," 23-46.

18. Peter Coy, Michelle Conlin & Moira Herbst, "The Disposable Worker," *Bloomberg Business Week*, January 7, 2010 (Cover Story). http://www.businessweek.com/magazine/content/10_03/b4163032935448.htm.

19. Daniel Pink, *Free Agent Nation: The Future of Working for Yourself* (New York: Warner, 2001).

The Rise of Informal Learning

Rising participation in formal education in the last century can be explained largely by the rising social benefits awarded to those holding diplomas. Put simply, graduates at every level attained more advantageous social positions—higher salaries, more prestige, better residential neighborhoods and better schools for their kids—than drop outs at that level. Once a certain percentage of a given age cohort attained a given level of attainment, the diploma at that level could be used cost-effectively as a job filter, to lower transaction costs by excluding those lacking that attainment. But the same process works in reverse: as personal capabilities made visible online and certificates of mastery from certificate academies replace diplomas as job qualifications, the benefits accruing to diplomas decline and participation drops. In the work web, firms with work opportunities will not care about college, or even high school completion. They will care primarily about capabilities for tasks on hand. The high transaction (search and assessment) costs tied to finding and hiring personnel are dropping rapidly, along with the benefits of diplomas as signals in the hiring process.

This concern for capabilities will place a much greater weight on informal education. In a frequently cited study, Sally Ann Moore of Digital Equipment Corporation estimates that in learning for adult-level performance about 5% of time must be devoted to the didactic dimension to develop the "I Know," 20 % to the discursive and heuristic dimensions for "I understand" and "I Can Do," and an additional 75% to the informal education dimension of "*I Adopt and Adapt*."[20] The first three components can be organized in formal courses: teachers can present, explain and discuss the basics, and then guide the first steps of practice. The last stage, however, requires many hours of informal learning through applying and augmenting formal lessons. Malcolm Gladwell, in his best-seller *Outliers*, has recently popularized the notion that it takes 10,000 hours of concentrated practice to become proficient at any activity. According to Gladwell the statistical "outliers" with unusual skill do not generally have extraordinary talent but rather possess the drive and opportunity to master the skill.[21] Schools and colleges specialize in the initial 25%. Much of the additional 75% takes place out of school, either during the school years or later. As capabilities come to trump diplomas, more young people will find the motivations and demand the opportunities for informal learning for performance.

Changing Schools and Colleges

To meet these demands, schools and colleges will have to change. If the only services they offer are formal courses and diploma programs, they will not survive. Young people will be far better served by home-based education combining formal online courses and varied informal education opportunities linked to work-related skill development. Today only better-off families can provide home supervision, and their children can gain the benefits of this sort of mixed educational program. But even those families unable to provide supervision are soon likely to demand comparable opportunities for informal learning and apprenticeship-like settings.

So let us ask an SFE question: what kinds of successor organizations to schools can meet the needs of youth in information society? They will have to exhibit a greater openness of staff recruitment, curriculum, and method than the schools and colleges of today. Cyber-schools and

20. Cited in "Informal learning,"*Wikipedia*. http://en.wikipedia.org/wiki/Informal_learning.
21. Malcolm Gladwell, *Outliers: The Story of Success* (New York: Little Brown, 2008).

Open universities exhibit some of the desired features, but these remain alternatives operating within the entrenched paradigm. Thinking ahead to a new informational paradigm for education, let us employ the term "learning centers" for new secondary-level educational organizations blending self-directed learning, adult supervision, in-person F2F instruction, web access, online learning, mentoring, informal education, and connections to work through internships, apprenticeships, and contract jobs. Such organizations can combine the best features of good schools, libraries and museums, apprenticeships and home-based education. Instead of a bloated curriculum designed to fill time until graduation, such organizations can design individual educational plans for each learner combining core academic learning with personalized informal learning for performance. While learners completing their programs may earn diplomas, their energies will be more sharply focused on gaining real-world capabilities with immediate pay-offs - access to adult level tasks. This learning center design can also be employed at the two-year polytechnic college level—both community colleges and proprietary schools.

Today, many four year colleges suffer from the flood of ill-prepared and unmotivated students, there only because they see no alternatives as the pay rate of those with only high school diplomas drops to near the drop-out pay rate. High schools and polytechnic colleges organized as learning centers, in combination with the learning web and the work web will restore opportunities for these young people. They will not feel compelled to go to college, and face the futility and debt burdens of today's youth.

Once these young people withdraw from the four-year college pool, colleges and universities can devote themselves to the tasks they are best equipped to handle: preparing academically talented and motivated youth from every group in society for knowledge creation, professional practice, government service, and leadership. In the process, many of the less competitive colleges and universities will suffer declining enrollments, and many will fail.

New Educational Professionals

The learning center model for secondary schools and polytechnic colleges demands new kinds of educational professionals, including mentors, media educators, and focus teachers, in addition to in-person classroom teachers trained to integrate live instruction with online learning resources. Each student in the learning centers will have an individual learning plan combining live and online formal and informal learning and work experience. The complex web of innumerable online learning opportunities is bewildering; opportunities are limitless, yet careful choices must be made. Young people will in most instances need guidance from adults acting as life mentors—though of course some youths will chart their own paths and amaze us. The mentors require counseling skills; they also need up-to-date knowledge of the opportunities available for work experience and further education, to assist learners in making the transition to adult status in the community.

Learners will also need media educators able to diagnose individual knowledge and information needs and to connect learners with suitable online media resources. These educators will stay abreast of new media developments, and brief other members of the teaching staff so that all can coordinate their efforts with the best online resources. Because a large share of learning, formal as well as informal, will in learning centers take place online, media educators will have to bear much of the weight for academic learning. They will also be the primary teachers in the area of "learning to learn": providing training in search, knowledge synthesis, and multi-

media information presentation. Some will be media generalists, but others will be specialists in humanities, social studies, math and the sciences.

Some students will require "focus teachers" to narrow down on and remove specific learning blocks. Some people learn rapidly, others lag behind and get left behind. Live teachers and online learning programs both are capable of detecting barriers to learning. In in-person and synchronous online classes, however, teachers must push ahead. Students who fall behind are assigned to remedial or developmental tracks, and get labeled as slow or disabled learners. Many drop out.

Learning centers by contrast are devoted to each individual student. No students are labeled or assigned to remedial classes. All are expected to learn in accord with their abilities, and supported every step of the way. Once areas of weakness are discovered, teachers immediately provide online tutorials, e.g., from Khan Academy. Students who cannot keep up the pace are rapidly re-assigned to asynchronous courses where they can learn at their own pace. When needed, special "focus teachers" are assigned to work one-on-one with students experiencing difficulties. These teachers are also responsible for recruiting and training the volunteer tutors available throughout the day to all students. Focus teachers require specialist training in diagnosis and treatment of learning problems, and in the management of para-professionals and volunteers.

Schools and Colleges of Education

As the information era progresses college enrollments will decline. Students with focused occupational goals may bypass college, acquire necessary capabilities through certificate academies and work experiences. Instead of work with "job security" they will seek to retain "employability security" through lifelong certificate learning and periodic shifts to challenging new work situations demanding cutting edge skills.

As a result, many of today's pre-service teacher education students—typically drawn from the lower half of the college class—will by-pass college in the coming years, and the recruitment pool for pre-service teacher training will change. Meanwhile, professionals in non-education fields will increasingly be recruited by school districts for teaching jobs, and local school districts and other agencies will compete with schools of education as providers of teaching qualifications. These alternative on-site agencies may be especially attractive for recruits because of their opportunities for practice teaching.

As schools of education lose their monopolies over teacher preparation, they will need to be restructured to serve new needs of new clients: school districts, but also business firms, government agencies, philanthropic foundations, media providers and non-governmental public interest organizations. Teacher education will no longer dominate the spirit of these schools. Programs in educational psychology and counseling will acquire new roles in training focus teachers and mentors. Such programs can be organized on a certificate basis so those seeking these roles—whether current teachers or professionals in other fields—can quickly get up to speed.

The research and development functions of schools and colleges of education will expand. As the pre-service teaching role declines, professors of education will devote more time to Research and Development. In keeping with current trends, the proportion of full time professors to part time staff in both teaching and research will continue to decline. Full professors will be tantamount to laboratory directors, responsible for organizing research projects and doctoral training. These projects will be staffed in part by researchers hired on contract for specific task-related capabilities.

The colleges as a whole will be re-organized as "complex organizations"[22]designed, in the words of Dee Hock, to be "infinitely malleable and yet extremely durable."[23] In such organizations operational units are self-organizing, solving problems through local interactions to find emergent, rather than pre-scripted, predictable solutions. Central leadership gives up command and control but takes on two other functions: (i) establishing a suitable context for creative self-organization within work units and (ii) coordinating the emergent results to keep the organization as a whole coherent and effective. Education Deans, working collaboratively with senior faculty, will establish the college missions and operating principles, but cede considerable power to program directors and professors to shape projects, to find, assess and hire staff, to market to clients and obtain project funding.

The colleges as a whole will be, like the early RAND corporation, organized to optimize significant inter-faculty and inter-program interactions. While RAND had distinct departments, it operated as a network of interconnected individuals and groups. Its offices all faced a central courtyard, so that all staff members ran into each other every day; its studies in turn drew from many disciplines and placed research problems in multiple contexts. Burton H. Klein, a former RAND researcher argued in *Fortune* that conventional research suffered from "too much direction and control."[24] By loosening planning and control RAND fostered creative thinking and a context for collaboration to optimize its power and relevance to emerging problems. Another former RAND researcher spoke of RAND's "anarchy of both policy and administration…" that gave each worker a unique degree of individual freedom.[25] RAND leaders gave up the illusion of control to stimulate and harness the complexity within the RAND network, and deans in colleges of education will have to do the same to survive in the information age.

Conclusion: Re-Imagining Social Foundations

If current trends continue, the foundations disciplines—philosophy, history and sociology and the others—will all but disappear in the pre-service preparation of teachers. In some ways this will be a welcome development, as SFE scholars will be liberated from teaching required SFE courses to students who are academically underprepared and unmotivated. The downside is that regular full time faculty positions for SFE scholars will decline.

However, SFE training should serve future education scholars well. Big-picture thinking and a problem-focused research orientation will both be essential for all educational professionals in staying abreast of the changing landscape with its shifting opportunities for project development and funding. Leadership roles in education-related agencies of all kinds will require them. All such agencies will also have needs for external consultants. A major challenge lies in developing SFE training programs enabling our graduates to master both the SFE literature and the requisite non-academic skills - in action research, consulting, team leadership, project development and management, grant writing and project marketing.

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22. See David Axelrod & Michael Cohen, *Harnessing Complexity: Organizational Implications of a Scientific Frontier* (Free Press, 2000).

23. Dee Hock, "The Chaordic Organization: Out of Control and Into Order," *World Business Academy Perspectives,* 2003. http://www.fastforwardblog.com/wp-content/uploads/2008/11/dee-hock-the-chaordic-organization.pdf.

24. Burton H. Klein, "A Radical Proposal for R. and D.," *Fortune* 57, no. 5, (May 1958), 112 ff.

25. Johnny Ryan, *The History of the Internet and the Digital Future* (London: Reaktion Books, 2010), 44.

Two inspiring leaders and role models are Ken Benne,[26] who combined scholarly finesse in SFE with leadership in human relations and group dynamics training, and Joseph Schwab, whose re-imagining of educational scholarship around the idea of "the practical" showed how foundational ideas could be put into circulation for decision making.[27] As the number of full time professorial positions in colleges of education decline, and the role of SFE changes, the "soft skills" of communications, consultation, inter-group relations, and group leadership are becoming essential for SFE scholars seeking opportunities within the work web. I imagine professionals in SFE forming a complex professional portfolio, with work in teaching, training, research, consulting members and project leadership. Some will be employed full time in universities, whether in tenure track professorships or other roles. Others will be employed in school districts, policy agencies, think tanks, publishing firms, and elsewhere. Yet others will join Pink's Free Agent Nation and offer their services in the free market as multipreneurs. Here the tickets to success will be what they have always been: (i) specialize—gain current knowledge in the areas where you offer your services, and network with those in the relevant specialized communities, and (ii) make yourself visible and useful—make yourself available (through blogs, popular publications, community lectures and workshops and other services), then find needs and fill them.

In this scenario the role of the "foundational disciplines"—philosophy, history, and sociology of education and the like, will continue to change. Scholars were recruited from mainstream discipline departments to colleges of education in the late 1960s and 1970s to revitalize the field of educational studies, which was quite correctly perceived as cut off from these parent disciplines. Two problems emerged, however. First, as these mainstream discipline-based scholars trained their own graduate students in colleges of education, and these students in turn got placed in professorial positions in such colleges, the links with the parent foundational disciplines were once again weakened. Second, the knowledge bases and research skills derived from the separate disciplines were not always optimal for the challenges of SFE. As a result, educational studies moved first in interdisciplinary, and eventually in trans-disciplinary directions. Scholars attending the annual meetings of AESA today will encounter very little, if anything, in the way of mainstream philosophy, history or sociology of education.

This loss of cutting edge inputs from the disciplines is not a good thing, and is not easy to rectify. One way to restore these links would be to revitalize these sub-disciplines within main-

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26. Ken Benne was, along with George Counts, Harold Rugg, and others, a member of the famed Kilpatrick Group at Teachers College that conceived SFE as a field of study. He joined his University of Illinois colleagues in authoring the most influential SFE textbook, W. O. Stanley, B. Othaniel Smith, Kenneth Benne, and Archibald Anderson, *Social Foundations of Education* (New York: Dryden Press, 1956). I have drawn on Benne's definition of SFE in the introductory section of this paper. Benne combined interests in educational theory and interdisciplinary research with those in practices of democratic leadership. He was, along with Kurt Lewin, the founder of the field of group dynamics training with its "T-groups," and is responsible for introducing the concept of the "change agent." See Kenneth Benne, *A Conception of Authority* (New York: Russell and Russell, 1971); Warren Bennis, Kenneth Benne & Robert Chin, *The Planning of Change* (New York: Holt, Rinehart and Winston, 1984); R. Freeman Butts, "Kenneth Benne: The Compleat Teacher, or the Philosopher's Practice of Civic Virtue," *Educational Theory* 43, no. 2 (1993): 223–228.

27. Schwab saw SFE workers attending to the social dimension of educational programs, as necessary components, along with those attending to the other commonplaces—teaching, learning, and subject matters—in practical work groups. He then imagined curriculum workers in the role of coordinators—guarding against imbalances in emphases among these commonplaces. See Joseph Schwab, "The Practical 4: Something for Curriculum Professors to Do," *Curriculum Inquiry* 13, no. 3 (1983): 239 – 265; Lee S. Shulman & Joseph Jackson Schwab, in *Remembering the University of Chicago,* ed. Edward Shils (Chicago: University of Chicago Press, 1991); Ralph W. Tyler, "Personal Reflections on The Practical 4," *Curriculum Inquiry* 14, no. 1 (1984): 97 – 102; Ian Westbury & Neil J. Wilkoff, eds., *Joseph J. Schwab, Science, Liberal Education, and Curriculum: Selected Essays* [includes "Practical 1 - 3"] (Chicago: University of Chicago Press, 1978).

stream disciplinary departments, and link them to colleges of education through joint appointments and joint programs. This was the trend in the 1960s and it is worth re-considering today – though it will not be easy. Philosophy, sociology and history of education, to consider just three examples, are as valid sub-disciplines as philosophy, history and sociology of law, medicine, science or art. Students of SFE will, of course, wish to take courses in these fields as appropriate to their teaching and research interests. At the same time, the faculty members responsible for these sub-disciplines in their home departments should be recruited by colleges of education as members of interdisciplinary and trans-disciplinary teams for teaching, research and development in SFE. In this way current knowledge and methods from the academic disciplines will available on an on-going basis for SFE. SFE students wishing to specialize in these sub-disciplines may do well to transfer to the disciplinary departments for their doctoral degrees, earning minors in SFE, as few graduates of SFE from education colleges are likely to secure positions in disciplinary departments—though it has occasionally happened. Colleges of Education and SFE departments should work to build close and mutually respectful relations with the disciplinary departments – not always an easy task—through joint projects in teaching and research projects, including those funded with external grants.

Those with expert knowledge in philosophy, history and sociology of education, however, will have a hard time selling that knowledge—especially in its current academic forms - in the free market. As illuminating as this knowledge is, and as useful for many educational professionals and the education public, it is simply not a marketable commodity. This is not an indictment, just a fact. SFE, on the other hand, when re-imagined as knowledge-for-use in diverse settings, in the hands of professionals combining its interdisciplinary knowledge base with the human skills as envisioned above, has a bright future.[28]

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28. The argument presented in this article is extended in my book *Education 2.0: The Learningweb Revolution and the Transformation of the School* (Boulder CO: Paradigm, 2013).

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In Defense of Foundations: An Open Letter to Deans

Kathleen deMarrais, University of Georgia

I was honored to be invited to contribute to this special issue, but as the deadline approached I wondered what I could add to the conversation that has not already been said. The role of social foundations in teacher education has been a hotly debated issue since the founding of the first social foundations course, 200F at Teachers College and the founding of the field there in the 1930s and has remained contested ground in colleges of education. Over the past decades many social foundations scholars have argued the value of social foundations of education courses and perspectives in educator preparation programs.[1] The original standards of the field, The Standards for Academic and Professional Instruction in Foundations of Education, Educational Studies, and Educational Policy Studies, are essentially an argument for the role of social foundations in the preparation of educators. First written in 1977-78, republished in 1986, revised in 1996, and again in 2012, they establish boundaries for the field of social foundations through a definition the field, a discussion of the role of foundations in educator preparation, as well as a description of the content of graduate programs in foundations and how faculty in social foundations should be prepared. They go so far as to state what is not considered coursework in social foundations, in an attempt to defend the field against courses that look like foundations but are not, "Studies in Social Foundations of Education shall *not* be equated with "Introduction to Education" coursework unless such study clearly addresses the three perspectives indicated in this

1. Kathleen Bennett deMarrais, Sally Oran, & Jamie Lewis, "Social Foundations as a Foundation for Literacy Instruction: An Effort in Collaboration," in *Handbook of Instructional Practices for Literacy Teacher-Educators: Examples and Reflections from the Teaching Lives of Literacy Scholars*, ed. Joyce E. Many (Mahwah, NJ: Lawrence Erlbaum Associates, 2001): 21-30. Kathleen Bennett deMarrais, Jamie Lewis, & Sally Oran, "Educating Teachers for an Urban/Multicultural Context: Growing through Diversity," in *Ground Level Reform in Teacher Education: Changing Schools of Education*, ed. Marvin Wideen & Paulette Lemma (Calgary, Canada: Temeron Books, 1999): 49-76. Dan Butin, *Teaching Social Foundations of Education: Context, Theories, and Issues* (Mahwah, NJ: Lawrence Erlbaum Associates, Publishers, 2005). Roselle Chartrock, *Educational Foundations: An Anthology* (Upper Saddle River, NJ: Prentice-Hall, 2000). Alan R. Sadovnik, Peter Cookson Jr., & Susan Semel, *Exploring Education: An Introduction to the Foundations of Education*, 2nd edition (Neednam Heights, MA: Allyn and Bacon, 2001). Robert Crocker & David Dibbon, *Teacher Education in Canada* (Kelowna, BC: Society for the Advancement of Excellence in Education, 2008). Kathleen deMarrais, "Reflections on a Social Foundations Approach to Teacher Education," in *Teaching Social Foundations of Education: Contexts, Theories, and Issues*, ed. Dan Butin (Mahwah, NJ: Lawrence Erlbaum Associates, 2005): 167-190. James Heibert & Ann K. Morris, "Teaching, Rather Than Teaches, as a Path Toward Improving," *Journal of Teacher Education,* 63, no. 2 (2012): 92-102. Erwin V. Johanningmeier, "Through the Disarray of Social Foundations: Some Notes Toward a New Social Foundations," *Educational Foundations,* 6, no. 1 *(1991): 5-39.* Donald Kerr, David Mandzuk & Helen Raptis, "The Role of the Social Foundations of Education in Programs of Teacher Preparation in Canada," *Canadian Journal of Education,* 34, no. 4 (2011): 118-134. Mary Rose McCarthy, "The Rise and Fall of ED200F," *Educational Studies* 39, no. 2 (2003): 134-145. Richard Neumann, "Highly Qualified Teachers and the Social Foundations of Education," *Phi Delta Kappan*, 91, no. 3 (2009): 81-85. Michael A. Rebell & Molly A. Hunter, "'Highly Qualified' Teachers: Pretense of Legal Requirement?," *The Phi Delta Kappan* 85, no. 9 (2004): 690-696. Steve Tozer, "Forward," in *Unsetting Beliefs: Teaching Theory to Teachers*, ed. Josh Diem & Robert Helfenbein (Charlotte, NC: Information Age Publishing, Inc, 2008): xi-xvi. Steve Tozer & Debra Miretzky, "Social Foundations, Teaching Standards, and the Future of Teacher Preparation," in *Teaching Social Foundations of Education: Context, Theories, and Issues*, ed. Dan Butin (Mahwah, NJ: Lawrence Erlbaum Associates, 2005): 3-27. Donald Warren, "The Dean of Education and the Looking Glass Self," in *Occasional Papers, #11, Society of Professors of Education,* ed. James Merritt (DeKalb, IL: Northern Illinois University, 1979): 1-21.

Standard and is taught by individuals specifically educated in the Social Foundations of Education."[2]

Other foundations scholars defend the field by contesting critiques leveled at social foundations courses within teacher education programs as being either too "ideological" or "irrelevant" to students in educator preparation programs.[3] In a carefully researched history of the original Teachers College social foundations course, 200F, McCarthy detailed both its development and controversial history at Teachers College, reflecting these continuing critiques of social foundations courses.[4] Still other scholars chronicle the disappearance of social foundations courses and programs.[5] Kerr et al. are worth quoting at length here:

> Despite the value claimed for them by the American Council of Learned Societies and others, the social foundations have been seriously marginalized in teacher education programs throughout North America (Christou, 2010)…. The reasons for this marginalization are complex. Many researchers attribute the decline of history in education programs to the nature of teacher preparation. Teacher education has been described as "long on classroom practice and analysis," but "short on philosophical and historical analysis" (Liston, Witcomb, & Borko, 2009, p. 108). This is perhaps partly due to the fact that students consistently rank their history courses as less useful than their methods courses in preparing them to become teachers (Howey, 1988; Simoes, 1992). In fact, in Crocker and Dibbon's 2008 study of initial teacher education programs in Canada, program graduates perceived the historical and philosophical foundations of education to be the *least* useful among 18 program content areas typically covered in initial teacher education programs. Dippo (1991) attributes this to pre-service teachers' inability to translate foundational knowledge into classroom practice.[6]

Given this already extensive scholarship "in defense of foundations," and finding little not already said, I perseverated on the title of this special issue: *In Defense of Foundations*. Merriam's online dictionary provides the following definitions: "the act or action of defending; capability of resisting attack, a means or methods of defending or protecting oneself, one's team, or an argument in support."[7] I suspect the editors of this issue would see several of these definitions relevant as well as the very reason for this special issue. The field continues to be under attack with a need to defend and protect itself, in this case, perhaps from extinction. Still, I'm left without an audience for my essay in defense. Shall I defend the field against other faculty who provide the methods courses for our teacher candidates? School administrators who are interested in staffing their schools with "highly qualified" teachers? Politicians who rail against colleges of education more generally? Wealthy venture philanthropists who generously fund profitable nonprofit organizations like Teach for America? I believe the best audience for this work is the current cadre of deans of colleges of education. They are the individuals within colleges who incent and build some programs while withholding resources from others. They ultimately make deci-

2. American Educational Studies Association. *Draft Standards for Academic and Professional Instruction in Foundations of Education, Educational Studies, and Educational Policy Studies* (2012): 5. http://www.educationalstudies.org/PDF/SFE_ Standards_Call_for_%20Comment1.pdf .

3. Crocker & Dibbon, *Teacher Education in Canada*.

4. McCarthy, "The Rise and Fall."

5. Kerr, Mandzuk, & Raptis, "The Role of Foundations."

6. Ibid., 121-122.

7. Merriam Webster Dictionary. "*Defense*," (2013). http://www.merriam-webster.com/dictionary/defense.

sions about the fate of programs within colleges. If social foundations programs and courses are being marginalized and/or eliminated in educator preparation programs, it is under the watch of these current deans. To this group, I offer an open letter in defense of foundations in the hope they may take a few minutes to reflect on the social foundations faculty, courses, and programs in their own colleges.

An Open Letter to College of Education Deans

In these difficult economic times when states are cutting funding to higher education, you are unique among university deans in that you are under additional pressure from policymakers, corporate leaders, and a coterie of wealthy philanthropists all who believe they understand what is wrong with public schools, the teaching profession, teacher education, and colleges of education. At the local level, you are pressured by school district administration to prepare teachers, leaders, and other school personnel to work in demanding environments, often with diverse student populations and with children living in poverty. Your central university administration calls on you not only to respond to these critiques but also to build online programs, streamline or restructure administrative units within the college, and increase credit production, since your budgeting formula may be guided by the extent to which your credit hour production rises and falls. It may be tempting to assess educator preparation programs within your colleges privileging those high credit hour production programs clearly identified with content areas such as mathematics, science, literacy, special education, and elementary education and graduate programs tied to certification areas—leadership, school psychology, and counselor preparation. Social Foundations faculty with their small programs or few course offerings may be easy targets for reduction and elimination. This letter is an invitation to pause briefly to consider the value of social foundations, as well as contributions social foundations faculty can make to your college as a whole.

What is Social Foundations and How Does It Contribute to Educator Preparation?

If you were not trained in the field of social foundations, you may not have a deep understanding of the scope of the field, particularly given the interdisciplinary nature of the discipline. Foundations scholars are trained across a broad range of social science disciplines, bringing the knowledge and tools of those disciplines to the study of education and schooling. Within a multidisciplinary group at Teachers College in the late 1920s and 1930s, early founders of the field including Harold Rugg, George Counts, and R. Freeman Butts, believed:

> that all teachers should become students of the issues of contemporary society and culture and of the relations of these issues to questions of educational aims, methods, and programs. They also believe that a cross-disciplinary approach was conducive to adequate treatment of these issues. In keeping with this thinking, they brought the psychological, sociological, economic, historical, and philosophical professors together into a division of educational foundations.[8]

In keeping with these early roots of the field, social foundations scholars today examine the sociocultural, political, historical, and philosophic contexts of schooling. We use interpretive, norma-

8. Benne, Kenneth D., personal correspondence to Steve Tozer (January 10, 1984), cited in Tozer & Miretzky, "Social Foundations, Teaching Standards": 7.

tive, and critical perspectives to examine the contexts in which educators work. We examine how educational policies and practices impact teaching and learning. We look at inequities in schooling based on race, social class, gender, sexual orientation, and abilities. Many of us use historical, philosophical, or qualitative research methods to examine the complex contexts of schooling. In our classes we engage students in looking at school organizations and contexts, the communities from which their P-12 students come, and the values and beliefs embedded in educational policies, curriculum, and assessment. The 2012 revision of the *Standards for Academic and Professional Instruction in Foundations of Education, Educational Studies, and Educational Policy Studies*, articulates a concise list of belief statements for the work we do with pre-service and in-service educators as follows:

> 1. As Social Foundations faculty, we believe that education is a public good and essential to the cultivation of a democratic civil society. We believe that the system of schooling should be based on principles of equitable access and that every individual has a right to educational opportunities which are just, fair and democratic. We believe our work should foster the exploration of diverse epistemological frameworks, the interrogation of dominant assumptions, and the critical and systematic analysis of power structures.
> 2. As Social Foundations faculty, we believe we must work against narrow conceptions of education and schooling, which marginalize or otherwise minimalize the knowledge, culture, and experiences of some populations within our society while privileging others.
> 3. As Social Foundations faculty, we have a responsibility to the field, to pre- and in-service educators, and to the students and communities in which they work. We believe in cultivating knowledge and skills for building ecologically sustainable societies at local and global levels. We believe we have a responsibility to provide our teacher and other school personnel candidates with the conceptual and practical tools to advocate for their own students and communities, and assist them in understanding how their work is influenced by social and structural forces, school and community contexts, and their own life histories and belief systems.[9]

You might ask, what you can do with this set of idealistic beliefs? How could they possibly assist you in responding to external pressures to downsize, restructure, become more nimble to compete with profit and non-profit online educational entities, and at the same time, increase credit hour production? How, you ask, can social foundations as a field contribute pragmatically to the educator preparation programs in my college, especially with the pressure to produce teachers with high content knowledge as measured by scores on state licensure tests? You are required to report these pass rates to the state and accrediting agencies, and will no doubt be compared to sister institutions. In addition, you are required to report teacher retention up to the fifth year after graduation. While you must rely on your liberal arts and pedagogical methods faculty to ensure high quality content and pedagogical content knowledge, the preparation provided by social foundations faculty can contribute to retention of teachers in the field, if they are able to work with teacher candidates beyond an introductory stand alone course offered prior to entry into the program.

Teacher candidates are primarily concerned with survival as new professionals. They want the tools and techniques of the craft. They are focused on classroom management and les-

9. American Educational Studies Association. *Draft Standards for Academic and Professional Instruction in Foundations of Education, Educational Studies, and Educational Policy Studies (2012).*

son planning. However, as they are increasingly exposed in classroom practice in the later stages of your programs and experience their own classrooms upon graduation, they are challenged by schools, communities, and children outside their own experiences and who may look nothing like them. In 2010 44% of all children in the U.S. lived in low-income families; another 21% lived in poor families. Of these, Black, American Indian, and Hispanic children represent more than one-half of low-income children. By contrast, as you know from looking at the students in your college, the teaching force is predominantly female (84%) and white (84%, a drop over previous years due to alternative preparation routes).[10]

How can social foundations faculty and courses address the retention issue? The expertise of foundations faculty whether they specialize in history, philosophy, sociology, anthropology, or work across these fields as many today do, they have a depth of understanding of schooling and education more broadly within social, cultural, political, historical, and philosophical contexts. They have much to offer education candidates as they move into field placements, student teaching, and first year teaching positions to further a more realistic view not only the profession of teaching and organization of schooling, but what to expect in daily interactions with students, families, and communities, thus feeling more prepared for these complexities. Yet, in most colleges today, the foundations courses are offered as introduction to education in the first and second years of college life. Foundations faculty often engage their students in community-based efforts, but these do not take the place of looking at the contexts of schools and communities throughout their preparation programs.

More innovative models have social foundations courses placed at the capstone end of teacher education programs when students are faced with challenges of understanding diversity, impoverished communities, the teaching profession, the social organization of schools, politics of education, issues of school law, etc. They are asked to prepare professional portfolios containing teaching philosophy statements. What better place to have social foundations faculty work with these new professionals assisting them to bring together their content knowledge, pedagogical practices with children and other teachers in school settings. The Standards[11] cited above provide specific guidance on ways social foundations can contribute to educator preparation particularly as candidates go into the field as follows:

1. Understand and apply disciplinary knowledge from the humanities and social sciences to interpret the meanings of education and schooling in diverse cultural contexts.
2. Understand and apply normative perspectives on education and schooling.
3. Understand and apply critical perspectives on education and schooling.
4. Understand how moral principles related to democratic institutions can inform and direct schooling practice, leadership, and governance.
5. Understand the full significance of diversity in a democratic society and how that bears on instruction, school leadership, and governance.
6. Understand how philosophical and moral commitments affect the process of evaluation at all levels of schooling practice, leadership, and governance.
7. Critically analyze current educational policies and practices at national, state, and local levels and their impacts on teaching, learning, and the assessment of P-16 students.[12]

10. C. Emily Feistritzer, *Profile of Teachers in the U.S. 2011* (Washington, DC: National Center for Education Information, 2011).

11. American Educational Studies Association. *Draft Standards for Academic and Professional Instruction in Foundations of Education, Educational Studies, and Educational Policy Studies* (2012).

12. Ibid., 4.

With a richer, more fully developed understanding of the complexity of how schools work and the roles of educators in those schools, pre-service teachers can develop and hone the tools to successfully navigate their way into the profession as well as stay in it.

Finding Social Foundations in Colleges of Education, the Challenge of Credit Hour Production, and Programmatic Possibilities

With the typical requirements of just one introductory social foundations course, undergraduate students have limited opportunities to engage with or take courses from social foundations faculty. As a result these students are not often exposed to social foundations as a field of study for graduate work. It is small wonder these programs are under enrolled. In thinking back to my own experiences a teacher with degrees in elementary education and special education, I was unaware of the field of social foundations until a colleague suggested I apply for a doctoral program at the University of Cincinnati. I had previously found intellectual stimulation in sociology and anthropology courses in my undergraduate education while majoring in elementary education. The doctoral program enabled me to revisit those disciplines and social foundations of education more broadly as I developed a greater depth to my understanding of the schooling. My colleagues in the field tell similar stories.

As a dean, you might encourage and support faculty across the college to develop ways for students to become engaged with social foundations faculty. In addition to the previously mentioned notion of flipping the required social foundations courses to the end of teacher education, I offer the suggestions below to serve the purpose not only of recruiting potential students to graduate programs in foundations but to meet your pressing need to increase the college's credit hour production. At the same time, courses and programs can be built collaboratively across disciplines and colleges in the university to demonstrate your college's campus leadership. A few course suggestions:

- Undergraduate and honors courses offered to count as required social science or diversity courses in the general core curriculum.
- Seminars for freshman or honors students focused on current issues in education for non-majors. Not only would such a course engage students in a deeper understanding of education in the U.S. as potential parents and voters, it may recruit them to the profession.
- Courses in comparative education as study abroad courses.

At the programmatic level, Tozer and Miretzky argued for integration of social foundations throughout preparation programs:

> First, if social-context perspectives are vitally important to practice, to practical theorizing, and to performance assessment, then teachers would benefit if social foundations (like psychological foundations) learning were to permeate the entire professional preparation program. Social foundations faculty would need to work together with their colleagues in a genuine learning community to make this happen optimally for all.[13]

Over the past two decades, numerous examples of teacher education programs have been developed that reflect this view and go further to model programs in which social foundations per-

13. Tozer & Miretzky, "Social Foundations, Teaching Standards": 23-24.

spectives are central to their development and implementation. Models of teacher education programs built with social foundations as the central focus include such as the Urban Multicultural Teacher Education Program at the University of Tennessee and the XCED program developed at the University of Alaska Fairbanks as an educational anthropology based program offered in remote sites for indigenous communities.[14] In addition, Butin's volume offers numerous accounts of educator preparation programs where social foundations plays a central role in the content as foundations faculty work in collaboration with pedagogy faculty to integrate the content across the program.[15] While such a program may not be feasible in your college, less comprehensive programs may be possible, such as the following:

- A minor in social foundations of education for either teacher education or students from other fields with the possibility of recruiting students to your teacher education programs.
- An interdisciplinary certificate program in diversity or multicultural education to appeal to a campus wide audience at either undergraduate or graduate levels.

I turn next to the contributions of social foundations faculty to leadership positions within colleges of education.

Social Foundations and NCATE Accreditation

As a dean, national accreditation pressures are a continual concern. You have either just finished an accreditation visit or are preparing for the next one. Increasing levels of accountability require more and more of your college resources, possibly in the hundreds of thousands of dollars, not only in the form of financial support for accreditation and assessment staff, but to support release time for faculty engaged in their large college wide efforts.

In the 1980s, the American Educational Studies Association, a primary national organization for the field of social foundations of education, recognized the need to become involved with and support NCATE accreditation efforts nationally. AESA became a member organization. Its members were deeply involved not only in the creation of the NCATE standards but in the Unit Accreditation Board, NCATE's governing board, as well as in staffing NCATE Board of Examiners teams. Erskine Dottin, a social foundations scholar, is well known for his contributions to NCATE's requirement for an institutional conceptual framework as the foundation for meeting all the NCATE standards. The NCATE standards defines conceptual framework:

> A conceptual framework establishes the shared vision for a unit's efforts in preparing educators to work in P–12 schools. It provides direction for programs, courses, teaching, candidate performance, scholarship, service, and unit accountability. The conceptual framework is knowledge-based, articulated, shared, coherent, consistent with the unit and/or institutional mission, and continuously evaluated. The conceptual framework provides the bases that describe the unit's intellectual philosophy and institutional standards, which distinguish graduates of one institution from those of another.[16]

14. deMarrais, Lewis, & Oran, "Educating Teachers for an Urban/Multicultural Context;" deMarrais, Oran, & Lewis, "Social Foundations as a Foundation for Literacy Instruction;" Barbara Harrison, *Collaborative Programs in Indigenous Communities: From Fieldwork to Practice* (Lanham, MD: Altamira Press, 2001).

15. Butin, *Teaching Social Foundations of Education*.

16. National Council for Accreditation of Teacher Education, "Standards," (2013). http://www.ncate.org/standards/tabid/107/Default.aspx.

In addition, knowledge and abilities central to the field of social foundations of education are woven throughout the standards themselves. For example, in the supporting documentation for NCATE Standard 1: *Candidate Knowledge, Skills, and Professional Dispositions, social foundations plays a central role:*

> Candidates preparing to work in schools as teachers or other school professionals need a sound professional knowledge base to understand learning and the context of schools, families, and communities. They understand and are able to apply knowledge related to the social, historical, and philosophical foundations of education, professional ethics, law, and policy….They understand language acquisition; cultural influences on learning; exceptionalities; diversity of student populations, families, and communities; and inclusion and equity in classrooms and schools.[17]

In this section of the standards, readers are referred to "Information about what candidates should understand and be able to apply related to the social, historical, and philosophical foundations of education may be obtained from the standards promulgated by the Council for Social Foundations of Education."[18]

Perhaps most clearly, social foundations contributions are realized in NCATE Standard 4 Diversity as follows:

> The unit designs, implements, and evaluates curriculum and provides experiences for candidates to acquire and demonstrate the knowledge, skills, and professional dispositions necessary to help all students learn. Assessments indicate that candidates can demonstrate and apply proficiencies related to diversity. Experiences provided for candidates include working with diverse populations, including higher education and P–12 school faculty, candidates, and students in P–12 schools.[19]

The supporting explanation for this standard addresses the issue raised about concerning the disconnect between today's student population and the current teaching workforce. This portion of the standards is worth citing at length:

> One of the goals of this standard is the development of educators who can help all students learn or support their learning through their professional roles in schools. This goal requires educators who can reflect multicultural and global perspectives that draw on the histories, experiences, and representations of students and families from diverse populations. Therefore, the unit has the responsibility to provide opportunities for candidates to understand diversity and equity in the teaching and learning process. Coursework, field experiences, and clinical practice must be designed to help candidates understand the influence of culture on education and acquire the ability to develop meaningful learning experiences for all students. Candidates learn about exceptionalities and inclusion, English language learners and language acquisition, ethnic/racial cultural and linguistic differences, and gender differences, and the impact of these factors on learning. Proficien-

17. Ibid.
18 . Ibid.
19 . Ibid.

> cies, including those related to professional dispositions and diversity, are drawn from the standards of the profession, state, and institution. Candidates are helped to understand the potential impact of discrimination based on race, class, gender, disability, sexual orientation, and language on students and their learning. Proficiencies related to diversity are identified in the unit's conceptual framework. They are clear to candidates and are assessed as part of the unit's assessment system.[20]

*As NCATE and TEAC merge to become CAEP with a new set of educator preparation standards, this same focus on understanding diversity, the sociocultural contexts of schools and communities remains clearly stated in the organization's emerging standards: "*The Council for the Accreditation of Educator Preparation (CAEP) will ensure that programs prepare future teachers to know the content of the subject(s) they will teach, know how to teach that content effectively to students from diverse groups and demonstrate their positive impact on P-12 student learning in diverse school settings."[21] Given these national standards, your social foundations faculty and their courses and programs are critical to the college's ability to meet NCATE standards and in the future, CAEP, particularly as related to the study of diverse student populations, understanding the contexts of schools and communities, and the impact of these contexts on teaching and learning. In addition, I encourage you to tap the resources of these faculty in leading accreditation efforts in the college. They are often particularly skilled in leading efforts to develop or revise your existing conceptual framework, articulate the college's ability to meet standards related to those sections of the standards cited above. Finally, I turn to the potential contributions of social foundations faculty in the educational policy arena.

Social Foundations and College Leadership

Faculty in the field of social foundations have contributed much to the leadership in colleges of education serving as deans, associate deans, and department heads. The first two deans I worked under, Gerry Mohatt at the University of Alaska and Richard Wisniewski at the University of Tennessee were both trained in educational anthropology and sociology and used these perspectives in leading their respective colleges. Wisniewski's 1979 paper written for the Society of Professors of Education Occasional Papers Series argues for using anthropological and sociological perspectives including ethnographic methods in understanding college of education leadership at the dean's level.[22] Social foundations faculty bring a broad interdisciplinary social science perspective to college leadership. Over the past decades in the U.S. many social foundations faculty have served in college leadership roles as department chairs, associate deans, and deans and have provided leadership at the national level in organizations focused on educator preparation such as the Holmes Group and the American Association of Colleges of Teacher Education. In addition to these formal administrative positions, social foundations faculty contribute leadership to accreditation reviews at local, state, and national levels.

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20. Ibid.

21. National Council for the Accreditation of Educator Preparation, "Standards," (2013). www.caepsite.org/stan dards.html.

22. Richard Wisniewski, "The Dean of Education and the Looking Glass Self," *Occasional Papers, #11, Society of Professors of Education*, ed. James Merritt (DeKalb, IL: Northern Illinois University, 1979).

College Leadership in Educational Policy

You cannot be successful dean in today's climate without vigilant attention to the educational policy landscape at local, state, and national levels and often find yourself alone in tracking and responding to policy demands. I have heard deans bemoan the lack of knowledge and interest faculty have in regard to current educational policies as well as the state and national conversations related to both the critiques of educator preparation and the responses of policymakers. However, faculty are often too busy to track current policies matters given their responsibilities for teaching classes and mentoring students in their fields, engaging in research, and responding to various accountability requirements from NCATE, state program standards, annual performance evaluations, and tenure and/or promotion. With few faculty in a college of education focused on educational policy as a field of study itself, the dean's office has limited resources for the tracking, interpretation, and critique of educational policy at state and national levels. Social foundations faculty, typically prepared in their preparation programs to focus on educational policy and its impact on practice, remain current on the issues and policies and can be invaluable in providing an in-depth picture of the policy landscape deans must know in their leadership of colleges. As a dean you might work with your foundations faculty to provide critical reviews of policies, track current legislative initiatives, and communicate these in evidence-based policy briefs not only for the college leadership, but also for faculty colleagues to create a more informed college of education. Many social foundations faculty enjoy this type of work and would welcome an invitation to contribute in these ways.

Conclusion

I challenge you to assess the extent to which your educator preparation programs truly meet national standards including those that require candidates to acquire a:

> sound professional knowledge base to understand learning and the context of schools, families, and communities. They understand and are able to apply knowledge related to the social, historical, and philosophical foundations of education, professional ethics, law, and policy…[They] can reflect multicultural and global perspectives that draw on the histories, experiences, and representations of students and families from diverse populations.[23]

Is yours a college where the social foundations of education has been marginalized to a 200 level course or reduced to a course called Introduction to Teaching taught by faculty trained in other fields? Where, under pressure to increase credit hour production within departments, graduate programs no longer require foundations courses? If so, how can you meet these national standards for preparing high quality educators? Today's teachers, leaders, and other school personnel not only need the tools and techniques of their major fields, but the abilities to apply sociocultural, political, philosophic, and historical perspectives to their work, to reflect on the values and beliefs they hold, and to understand and engage with children and adults in communities in meaning, productive learning. To these ends, I urge you to partner with your social foundations faculty in the leadership of the college and its programs.

23. National Council for Accreditation of Teacher Education, "Standards"

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An Obligation to Endure

Susan Laird, University of Oklahoma

Fear is the main source of superstition and one of the main sources of cruelty. To conquer fear is the beginning of wisdom, in the pursuit of truth as in the endeavor after a worthy manner of life.
—Bertrand Russell, "An Outline of Intellectual Rubbish" (1943)

There is still very limited awareness of the nature of the threat. This is an era of specialists, each of whom sees his own problem and is unaware of or intolerant of the larger frame into which it fits. It is also an era dominated by industry, in which the right to make a dollar at whatever cost is seldom challenged.
—Rachel Carson, *Silent Spring* (1962)

With ever more demands from the education profession's "Organization Men"[1] (and women[2]) for faculty labors over proliferating assessment protocols and clerical tasks, new technologies, fundraising and marketing initiatives, heavily documented application proposals to garner some institutional support for expected work now otherwise personally financed, and colleagues' and students' own related stresses, when can an educational foundations scholar even find time needed for that contemplation on learning and life so necessary to our calling? Educational foundations graduate students whom I teach and advise—simultaneously professional educators and mothers of infants and school-aged children, some also caregivers for family elders—tell me they read, think, and write primarily while their households sleep. So intense are their thirst and hunger for this foundational inquiry as educators and learners. They have survived sexual and racial oppression, religious abuse, symbolic and domestic violence, poverty and crushing debt, disability, cancer, eating disorders, rape, unintended pregnancy, and anti-intellectual bigotry. A few do wage-labors in and around schools, but most work today in colleges, universities, human service agencies, and various social movements. Their struggles as educators, for justice and joy, inspire and sustain my own sense of obligation to endure in this field.

Everyday, therefore, I wake up to the prairie train's honk—eager to watch a new dawn-hour spectacle of growing light, lifting night away, unspeakably beautiful, emerging from behind that broad wooded horizon, maybe glowing like gentle fire, maybe clouded pale and silvery or tinted pink and blue. The sunrise beams through these silhouetted treetops; a neighbor's dog barks; wind-chimes ring; mourning doves coo and peck the ground; finches and cardinals flock to feed here. I dare not take for granted this wondrous setting where I do my contemplative work as an educational foundations scholar—today rereading Rachel Carson's classic in e-book for-

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1. William H. Whyte, *The Organization Man* (Philadelphia: University of Pennsylvania Press, 1956/2002).
2. Rosabeth Moss Kanter, *Men and Women of the Corporation* (New York: Basic Books, 1977/1993).

mat, *Silent Spring*,[3] from whose second chapter I borrow this essay's title. For one urgent question poses fearsome material challenges to our field now: How to endure, wherever we are, as our climate changes?

Two Climate Changes—Global and Educational

Year after year, in this ecotone[4] between the Cross Timbers and the Mixed-Grass Prairie, I am bearing witness to a dramatically hastening climate change, the worst drought and summer heat since the Great Depression,[5] a feast for ants and other insects, easily controlled by pesticides.[6] Before Europeans colonized the prairie, natural ecological processes included spontaneous fires that consumed vast reaches of landscape, renewing grasses' growth by clearing out aggressive underbrush that stole their needed water. Drought and development render such wildfires more frequent, severe, and dangerous now:[7] filling the air with smoke; flaming fast across roads and tracks; demolishing vehicles in transit; burning down homes, farms, and suburbs; killing all that lives in their path, trees, wildlife, and sources of the continental food supply, cattle and wheat.[8] As this drought worsens, fear of wildfire intensifies here, "Where the wind comes sweeping down the plain."[9] Shorelines have receded substantially on lakes made here under the New Deal to prevent a future Dust Bowl.[10] Trees' thirst was evident last summer in unseasonable displays of "autumn" colors and many dead, leafless branches. The prairie remains magnificent, but songbirds are becoming less plentiful.[11]

Unlike the Dust Bowl, which imprudent, profit-motivated, and weather-challenged agricultural innovations caused in the Panhandle several hours' drive northwest from here in the 1930s,[12] this life-threatening postmillennial climate change is no mere local problem. Texas, New Mexico, Kansas, and Colorado have suffered even more substantial wildfire devastation than Oklahoma; dust storms have plagued Texas and New Mexico. Farther away, Katrina's and Sandy's survivors have no less severe, albeit different, climate-change stories to tell. Much of the nation,[13] indeed much of the world,[14] has begun to experience this climate change in life-altering and deeply gendered, racialized ways that reach into politics, economics, religion, arts, philosophy, and education too.[15]

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3. Rachel Carson, "The Obligation To Endure," chapter 2 in *Silent Spring*, with introduction by Linda Lear and Afterword by Edward O. Wilson (Boston: Houghton Mifflin Harcourt, 1962, 1990, 2002), 5 & 14. Carson borrowed this phrase from Jean Rostand, whom she quotes thus: "The obligation to endure gives us the right to know."

4. A region of transition between two biological communities.

5. Gary McManus, "Drought Continues to Persist, Worsen in Oklahoma," Oklahoma Climatological Survey: http://www.mesonet.org /index.php/news/article/drought_continues_to_persist_worsen_in_oklahoma; see Ken Burns, *The Dust Bowl* (2012): http://www.pbs.org/kenburns/dustbowl/.

6. See Carson, *Silent Spring,* chapter 3.

7. http://photos.normantranscript.com/EventPhotos/South-Cleveland-County-Fire/24545860_HpdCrn#!i= 2004405321 &k= ZhStD6N; http://normantranscript.com/fire_8-2012/x328567824/Body-found-in-wake-of-wildfire.

8. http://normantranscript.com/archive/x228014672/Wildfire-decimates-familys-herd; http://normantranscript.com/headlines /x2103324739/Wildlife-displaced-during-wildfires-seeks-refuge.

9. Oscar Hammerstein and Richard Rodgers, "Oklahoma": http://www.50states.com/songs/okla.htm#.URhRA44eXdk.

10. Jane Glenn Cannon, "Lake Thunderbird's Low Water Level to Prompt Conservation Effort in Three Oklahoma Cities," *NewsOK* (December 24, 2012): http://newsok.com/lake-thunderbirds-low-water-level-to-prompt-conservation-. effort-in-three-oklahoma-cities/article/3740352.

11. Dick Gunn, "Dry Weather Influenced Annual Bird Count," *Norman Transcript,* January 10, 2013: http://normantranscript.com/headlines/x730426534/Dry-weather-influenced-annual-bird-count.

12. Watch Ken Burns, *Dust Bowl* (PBS/iTunes): http://www.pbs.org/kenburns/dustbowl/.

13. "U.S. Drought Monitor Update," National Climatic Data Center, National Oceanic and Atmospheric Administration: http://www.ncdc.noaa.gov/news/us-drought-monitor-update-february-5-2013; "Hundreds of U.S. Counties Labeled Disaster Areas Due to Drought," *CNN*, January 9, 2013: http://www.cnn.com/2013/01/09/us/drought.

Many elected leaders and representatives deny climate change still,[16] and just before President Obama announced his commitment to address it,[17] *New York Times* shut down its environmental desk to accommodate its publisher's budgetary concerns.[18] Yet the newspaper here is already featuring sober advice to home gardeners: "Shallow root systems will not survive the drought."[19] My city now enforces water rationing while its most aggressive developers continue to market rapid growth of suburban sprawl,[20] and its mayor (a feminist professor of government) is working hard to promote both "smart growth" and a bicycling, recycling local culture-initiatives with scarcely considered implications for local schooling.

The foundations of earthly life itself, *everything we do to feed, shelter, nurture, and heal ourselves and future generations must become open to question—and to learning whose necessity few education professionals have even acknowledged yet, much less tried to imagine*.[21] This agenda will require many diverse participants' collaborations in highly various contexts, but even conceptualizing it poses many immense challenges. Questioning smartly in order to act with intelligent moral imagination as educators is, of course, the educational foundations field's *forte* and *raison d'être*—as outlined in "Standards for Academic and Professional Instruction in Foundations of Education, Educational Studies, and Educational Policy Studies."[22] Confronting

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14. "U.N. Warns of Looming Worldwide Food Crisis in 2013," U.S. Drought Portal, October 15, 2012: http://www.drought.gov/drought/news/un-warns-looming-worldwide-food-crisis-2013; "World Day to Combat Desertification and Drought," http://www.timeanddate.com/holidays/un/world-day-to-combat-desertification.

15. See, for example, Huey-li Li, "Bioregionalism and Global Education: Exploring the Connections," *Philosophy of Education 2000,* ed. Lynda Stone (Urbana, IL: Philosophy of Education Society, 2001), 394-403. Also see Karen J. Warren, *Ecofeminist Philosophy: A Western Perspective on What It Is and Why It Matters* (Lanham, MD: Rowman & Littlefield, 2000); Margaret Atwood, *The Handmaid's Tale* (New York: Houghton Mifflin Harcourt, 1986); Sallie McFague, *A New Climate for Theology: God, the World, and Global Warming* (Minneapolis: Fortress Press, 2008); Al Gore, *An Inconvenient Truth: The Planetary Emergency of Global Warming and What We Can Do About It* (New York: Rodale, 2006); Winona LaDuke, *All Our Relations: Native Struggles for Land and Life* (Cambridge, MA: South End Press, 1999).

16. See, for example: Senator James Inhofe, *The Greatest Hoax on Earth: How the Global Warming Conspiracy Threatens Your Future* (New York: WND Books, 2012); about others, see Dana Liebelson, "The Nine Most Anti-Science Candidates in America," *Mother Jones* (October 30, 2012): http://www.motherjones.com/politics/2012/10/most-anti-science-lawmakers-running-office.

17. Richard M. Stevenson and John M. Broder, "Speech Gives Climate Goals Center Stage," *New York Times* (January 21, 2013: http://www.nytimes.com/2013/01/22/us/politics/climate-change-prominent-in-obamas-inaugural-address.html?_r=0.

18. Katherine Bagley, "New York Times Dismantles Its Environment Desk," *InsideClimate News* (January 11, 2013): http://insideclimatenews.org/news/20130111/new-york-times-dismantles-environmental-desk-journalism-fracking-climate-change-science-global-warming-economy. For daily world environmental news see both BBC and *The Guardian:* http://www.bbc.co.uk/news/science_and_environment/ and http://www.guardian.co.uk/environment.

19. "How to Effectively Water During a Drought," *Norman Transcript* (February 16, 2013): http://normantranscript.com/headlines/x1746089715/How-to-effectively-water-during-a-drought.

20. Joy Hampton, "City Mandates Water Conservation," *Norman Transcript* (January 12, 2013): http://normantranscript.com/headlines/x1525004504/City-mandates-water-conservation; Susan Laird, Letter to Editor, "NEDA's Vision Not Right For Norman," *Norman Transcript* (June 3, 2012)*:* http://normantranscript.com/opinion/x1595586276/NEDA-s-vision-not-right-for-Norman/print.

21. Dilafruz Williams and Jonathan Brown, *Learning Gardens and Sustainability Education: Bringing Life to Schools and Schools to Life* (New York: Routledge, 2011); Rebecca A. Martusewicz, Jeff Edmundsen, and John Lupinacci, *Ecojustice Education: Toward Diverse, Democratic, and Sustainable Communities* (London: Routledge, 2013): http://cw.routledge.com/textbooks/9780415872515/students1.asp; Susan Laird, "Food for Coeducational Thought," Presidential Essay in *Philosophy of Education 2007,* ed. Barbara S. Stengel (Urbana, IL: Philosophy of Education Society, 2008), 1-13; http://ojs.ed.uiuc.edu/index.php/pes/article/view/1429/176.

22. Formulated in 1977-78 by the Council of Learned Societies in Education, revised in 1996 by CLSE's successor, the Council of Social Foundations of Education, and undergoing CSFE's further revision in 2012: http://csfeonline.org/about/csfe-standards/: "Since the 1996 publication of the Standards, we have witnessed increased corporatization of state power and privatization of public services, including education, on a global scale. At the same time, the advanced technologies that enable immediate access to local and global communities, also contribute to corporate exploitation and unregulated production worldwide. These forces created massive political, social, and ecological devastation triggering global democratic movements struggling to address and redress the consequences of these capitalist excesses. This Third Edition of the Social Foundations Standards aims to

learners' (and our own) multiple life-challenges complicated by global climate change (henceforth GCC), educators need more of this field's intellectual resources for such practical questioning. Not fewer.

But, like journalism, institutional education has undergone another man-made climate change over the past two decades or more,[23] a societal change that threatens to remove educational foundations from formal preparation for the education profession, as reported recently at University of Georgia. This educational climate change (henceforth ECC) has sustained general professional evasion of foundational questions about education that might respond more pragmatically to GCC.

This special issue is not questioning how to sustain life on earth or even just inquiring-life, but how to defend educational foundations. Countless symposia and panels have discussed this topic at various Council of Social Foundations of Education member organizations' conferences over the past quarter century, so educational foundations scholars know our self-defense scripts well enough to recite them by heart to any colleagues, deans, state chancellors and state superintendents who might listen. No need to rehash them here. How to respond to this call for a "defense" without homiletic or polemical platitudes about educational wisdom's obvious value, fraught with reasonable concerns about democracy's future?

Much disciplined inquiry has already addressed this special issue's topic, "the defense of educational foundations," in other special issues of *Teachers College Record, Educational Studies,* and other journals—responding to its urgency both indirectly and directly with recent major productions such as the *Encyclopedia of the Social and Cultural Foundations of Education,*[24] the *Handbook of Research in the Social Foundations of Education,*[25] parts of the forthcoming *Handbook of Educational Theories*,[26] and other similar volumes (including some focused specifically on philosophy or history of education), along with some anthologies on foundational pedagogy and curriculum.[27] Schooling myself in that research literature, I have discussed issues related to this topic with colleagues here and elsewhere, in education and in arts and humanities—faculty, students, and administrators. This extensive reading and conversation have proven often provocative, sometimes exhilarating. But I must be frank: this searching, ruminative study in light of my experience over the past three decades has led me to a tough sore spot with this tired topic—which even my critical review of defensive research in, about, and for educational foundations could scarcely begin to theorize. This topic's *frame*, the ECC now shaping our field's internal struggle to endure, merits educational foundations scholars' seriously strategic, sustained attention.

Educational foundations scholars promote often the value of pre-service teachers' learning about school and society, yet how often do we consider likely comparable value in pre-service professors' learning about university and society? Could neglect of such graduate education for the professoriate have contributed to this ECC that now threatens educational founda-

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revitalize educators' commitment to empower future generations to confront and resolve the ecological, social, economic, and political challenges the 21st century."

23. On this point, see: Jim Parsons & William Frick, "Why Professors Hate Their Jobs: A Critique of the Pedagogy of Academic Disengagement," in *Culture, Society & Praxis, 7* (2008), 2: 30-46. (However, quite frankly I love my own job.)

24. Eugene F. Provenzo, *Encyclopedia of the Social and Cultural Foundations of Education* (New York: Sage, 2008).

25. Steven Tozer, Bernardo Gallegos, Annette M. Henry, et al, eds., *Handbook of Research in the Social Foundations of Education* (New York: Routledge, 2011).

26. Beverly J. Irby, Genevieve Brown & Shirley Jackson, eds., *Handbook of Educational Theories* (Charlotte, NC: Information Age Publishing, 2013).

27. For example, see Dan W. Butin, ed., *Teaching Social Foundations of Education: Contexts, Theories, and Issues* (Mahwah, NJ: Lawrence Erlbaum Associates, 2005).

tions? Founding and leading Oklahoma Educational Studies Association (OESA) with outreach both campus-wide and statewide, in connection with American Educational Studies Association (AESA) and now also with American Association of University Professors (AAUP), graduate students here devote substantial energies to some such professional learning, integral to their doctoral residency.[28] Locally active myself in AAUP, upon whose conception John Dewey exerted famous influence, I regard its website, publications, and campus events as vital field-stewardship curriculum for graduate students. Toward that same end, *The Chronicle of Higher Education, Inside Higher Education, Education Week,* and other news media are primary sources also vital for educating about the ECC situation prompting this special issue—a situation that threatens far more than educational foundations—its entire institutional frame.

Rather than "defend" educational foundations as assigned, therefore, I want to question recent synergistic marketing of fear to educators generally and consider what responses to that fear-production this field's morally responsible, sustainable development may require. Advocating generous engagement with ECC concerns that arts and humanities confront now also,[29] I commend educational foundations' substantial, transformative development of arts' and humanities' pragmatic value in myriad institutional and cultural sites of learning,[30] including departments, schools, and colleges of education. Such an approach to educational foundations' sustainable growth presumes the field's conception as a variegated, peripatetic, simultaneously ancient and radical tradition of wisdom and inquiry, definitively and deeply rooted in arts and humanities while branching out in dynamic practical response to oppressive social situations and human needs—confronting ever-more-urgent needs to rethink education for those situations wrought or worsened by GCC.

Educational Climate Change (ECC)

Just a couple years ago the ivy-league, land-grant education department from which I earned my Ph.D. was shut down, not just its educational foundations program, but the whole education department—the same fate as education at University of Chicago fifteen years ago—and I hear grapevine reports that such large cuts continue to occur elsewhere, like wildfires, causing educational foundations scholars to be relocated in sociology or anthropology departments. Perhaps we should not be surprised: at the millennium, Ellen Condliffe Lagemann featured educational research as *An Elusive Science* with a "troubling history," while scarcely glancing at educational foundations research in her critical chronicle of that practice, except to remark now and then upon Dewey's educational insights and to conclude that her own field "history can become

28. OESA will host a conference at the Jeannine Rainbolt College of Education in Norman, OK, August 9-10, 2013, on the theme "Educating Activism: Reimagining the Future of Leadership and Stewardship in the Professoriate," featuring Steve Tozer as keynote speaker along with events co-sponsored by the University of Oklahoma's AAUP chapter that will aim to educate graduate students (and faculty) across campus and state about a variety of shared-governance issues. See http://www.ou.edu/oesa/.

29. Stacey Patton, "MLA President Offers A Sobering Critique of Graduate Education in the Humanities," *Chronicle of Higher Education* (December 6, 2012): http://chronicle.com/article/A-Stark-Appraisal-of-Graduate/136171/. I emphasize arts and humanities in relation to educational foundations here because of my informal perception that, although social sciences are also vital to this field, the market society (discussed later in this essay) does make comparatively abundant (even if often distorted) use of social sciences to inform its myriad schemes for "reform," "innovation," and "assessment" while devaluing arts and humanities as sources of educational wisdom and as disciplined approaches to interpretive, normative, and critical inquiry on education.

30. Ellen Hazelkorn, "Europe Looks for Better Ways to Measure the Value of the Arts and Humanities," *Chronicle of Higher Education* (January 10, 2013): http://chronicle.com/blogs/worldwise/europe-looks-for-better-ways-to-measure-the-value-of-the-arts-and-humanities/31413.

an instrument of reform."[31] Diane Ravitch's *The Death and Life of the Great American School System* may fulfill that hope,[32] but has either celebrity historian's landmark work had the aim or the impact of prompting education professionals to revalue historical studies in education?

Here climate-crisis gardeners' wisdom cited above may resonate with metaphoric significance: "Shallow root systems will not survive the drought." Educational foundations' root systems are deep, in arts and humanities especially. Only two years ago classicist-philosopher Martha Nussbaum published *Not For Profit,*[33] declaring "a crisis of massive proportions and grave global significance…a crisis that goes largely unnoticed, like a cancer; a crisis that is likely to be, in the long run, far more damaging to the future of democratic self-government: a worldwide crisis in education."[34] She grounded her argument in thought directly from educational foundations' philosophical and literary traditions,[35] and her forward to that book's paperback edition reports her belief that "it has helped many people make arguments to administrations, communities, legislators, alumni, parents, and the public at large,"[36] just as this special issue of *CQIE* aims to do. Rooted in arts and humanities, educational foundations' struggle for institutional sustainability is integral to arts' and humanities' similar struggle, which Nussbaum has addressed here. In this brilliantly pragmatic, internationally researched inquiry, she has warned that

> Radical changes are occurring in what democratic societies teach the young, and these changes have not been well thought through. Thirsty for national profit, nations, and their systems of education, are heedlessly discarding skills that are needed to keep democracies alive. If this trend continues, nations all over the world will soon be producing generations of useful machines, rather than complete citizens who can think for themselves, criticize tradition, and understand the significance of another person's sufferings and achievements. The future of the world's democracies hangs in the balance.[37]

But still, lately, some state universities are deliberating whether they should charge undergraduates extra tuition to study humanities,[38] and everyday there seems to be some news item about a politically motivated report on what's wrong with the field of history,[39] or a powerful speech about the dire situation confronting scholars of language and literature.[40] Educational foundations scholars will continue to focus only on our own programs' plight and ignore this ECC crisis in arts and humanities at our own peril. Other climate changes directly related to this

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31. Ellen Condliffe Lagemann, *An Elusive Science: The Troubling History of Educational Research* (Chicago: University of Chicago Press, 2000), 246.

32. Diane Ravitch, *The Death and Life of the Great American School System: How Testing and Choice Are Undermining Education* (New York: Basic Books, 2011).

33. Martha Nussbaum, *Not For Profit: Why Democracy Needs the Humanities* (Princeton, NJ: Princeton University Press, 2010).

34. Ibid., 1 & 34.

35. Ibid., chapter IV.

36. Ibid., 145.

37 . Ibid., 1-2.

38. John Villasenor, "In Defense of Equal Tuition for All Majors," *Chronicle of Higher Education,* January 7, 2013: http://chronicle.com/article/In-Defense-of-Equal-Tuition/136475/.

39. James Grossman and Elaine Carey, "An Undisciplined Report on the Teaching of History," *Chronicle of Higher Education,* January 28, 2013: http://chronicle.com/article/An-Undisciplined-Report-on-the/136845/. On challenges facing historians, see Benjamin Alpers, "The Future of the Profession," *Perspectives on History* (American Historical Association, December 2012): http://www.historians.org/perspectives/issues/2012/1212/Future-of-the-Profession.cfm.

40. Michael Berubé, "How We Got Here," 2013 Presidential Address, Modern Language Association, Boston, MA: http://www.mla.org/pres_address_2013

market-driven devaluation of arts and humanities confront us as well.[41] University presses and other publishers vital to our scholarship are struggling just as we are,[42] as heavily marketed electronic media reshape academic publishing radically.

I expect, too, that we all have sat puzzled and frustrated through long, demoralizing administrative meetings in our colleges recently, *not* talking analytically and imaginatively with our colleagues about education's changing meaning and value, or even about the democratic ethic of higher education's shared governance, as we should be doing (and as we could be doing with intellectual leadership from educational foundations scholars). Instead we find ourselves sitting there amid our faculty colleagues' mostly uncritical talk led by administrators, about tedious clerical micro-technicalities of high-tech assessment, assessment, assessment—clearly a corporate code word for fear, fear, fear. Facing this insistent ECC, some may advocate for obsessive high-tech assessment's universal value in fearful pursuit of programmatic preservation and finance, but I beg to differ.

Yes, I have seen programs put productively at risk by just measures of poor performance, so I cannot advocate total disregard for reasonable (not obsessive, nor politically motivated) assessment. However, I have also borne witness over three decades to women's and gender studies programs' struggles for survival within colleges of arts and humanities nationwide. As intellectual leaders in the world-wide movement for sexual and reproductive justice, directly addressing campus women's well-documented "chilly climate"[43] with their own distinctively theorized "feminist pedagogies" (to which philosophers of education have contributed),[44] women's studies faculty practice a rigorously democratic shared self-governance (increasingly rare elsewhere in higher education) that involves constant collective strategizing for the field's sustainable development, from time to time under threats of extinction or fiscal starvation at various institutions. That struggle has resulted in many theoretical debates (remarkably *not* foreign to the educational foundations field, either!) about comparative merits of "mainstreaming" their scholarship across various departments versus administering it from academic units of their own that focus on their central concerns—debates most prudently resolved by coordinating both approaches somehow, in mutually supportive, locally sensitive ways. Its leaders have often organized to focus their preservative energies on particular challenged programs by traveling directly to their campuses, where they explain, promote, and defend the field's importance face-to-face, both singly and in groups, through public lectures to students and faculty and through consultations with deans, provosts, donors, and regents behind closed doors. I have had occasion to write letters defending

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41. See, for example, Ben Alpers, "The Academy in Peril," *Blog for the Society of U.S. Intellectual History* (March 12, 2012): http://hnn.us/articles/ben-alpers-academy-peril.

42. Jennifer Howard, "Mapping the Influence of University Presses," *Chronicle of Higher Education* (November 16, 2012): http://chronicle.com/blogs/pageview/mapping-the-influence-of-university-presses/31210.

43. Bernice Resnick Sandler, *The Chilly Climate: How Men and Women Are Treated Differently in Classrooms and At Work*: www.bernicesandler.com/id4.htm.

44. Gloria T. Hull, Patricia Bell Scott & Barbara Smith, eds., *All the Women Are White, All the Blacks Are Men, But Some of Us Are Brave: Black Women's Studies* (New York: Feminist Press, 1982); Charlotte Bunch & Sandra Pollack, eds., *Learning Our Way: Essays in Feminist Education* (Trumansburg, NY: Crossing Press, 1983); Margo Cully & Catherine Portugues, eds., *Gendered Subjects: The Dynamics of Feminist Teaching* (New York: Routledge, 1985); Carmen Luke and Jennifer Gore, eds., *Feminisms and Critical Pedagogy* (New York: Routledge, 1992); Ann Diller, Barbara Houston, Kathryn Pauly Morgan, & Maryann Ayim, *The Gender Question in Education: Theory, Pedagogy, and Politics* (Boulder: Westview, 1995); Frances A. Maher & Mary Kay Thompson Tetreault, *The Feminist Classroom: Dynamics of Gender, Race, and Privilege* (Lanham, MD: Rowman & Littlefield, 2001); Berenice Malka Fisher, *No Angel in the Classroom: Teaching through Feminist Discourse* (Lanham, MD: Rowman & Littlefield, 2001); Robbin D. Crabtree, David Alan Sapp, & Adela C. Licona, eds., *Feminist Pedagogy: Looking Back To Move Forward* (Baltimore: Johns Hopkins University Press, 2009). Also see critical review of theorizing on feminist pedagogy by Susan Laird, "Reforming 'Woman's True Profession': A Case for Feminist Pedagogy in Teacher Education?" in *Harvard Educational Review 58* (November 1988): 449-463.

educational foundations programs recently slated for shutdown, but have often wondered why educational foundations organizations have seldom applied that generally successful feminist field-stewardship strategy. Imperiled women's studies programs have survived threats of shutdown as a result of such strategically organized in-person initiatives. But despite innovative leadership, prolific and diverse enrollments, ever-growing faculty participation and diversity, glowing local and national publicity, documentation of educational "impact" on students' conscientious civic engagement, and well-triangulated external and internal assessment measures that indisputably justify strong support for its programmatic growth—adequate material support to sustain such programs at a level minimally sufficient to meet students' demands for them is too often still not forthcoming. Hence my own deep cynicism about obsessive assessment's possible salvific utility, especially for fields that want their demonstrable "impact" to be learning aimed intelligently at social justice—a definitive aim for any educational foundations program worth preserving.

In many locations, such impact can even be imprudent to document and broadcast. As Nussbaum has noted, "There's no doubt that politicians have incentives that bode ill for their judgment when making decisions about higher education."[45] Last month Indiana's governor, who instigated major education budget cuts, left the state house to become president of Purdue University.[46] We do not yet know what his impact will be,[47] but this nationwide trend in higher education leadership—not a new phenomenon, to be sure[48]—underscores pragmatic wisdom in Nussbaum's caveat about possible political disruptions of rationally formulated educational purposes and values.[49]

What field in higher education has remained untouched by this ECC that corporatism has wrought across U.S. campuses over the past quarter century? I have even seen an article claiming that athletics programs need to rethink their purpose in these fiscally stressed times.[50] Can their big-business budgets—supporting corporate profit-making ventures along with men's spectator-sport coaches who make more and more millions each passing year and live like French kings—really be in such disarray that even they are caught up in the same terror of programmatic diminution that prompts this special issue? Educators' terror of this or that possible program cut seems to be in ever-higher, market-driven demand these days. A few highly visible, well-

45. Nussbaum, *Not for Profit*, 147.

46. Nick DeSantis, "Purdue Picks Indiana Governor as Next President," *Chronicle of Higher Education* (June 21, 2012): http://chronicle.com/blogs/ticker/purdue-picks-indianas-governor-as-next-president/44701.

47. Helpful impact is sometimes possible in such situations. For example, David Boren, a former governor and U.S. senator, also a Rhodes Scholar, has provided politically savvy, economically resourceful, historically conscious presidential leadership for preservation and development of intellectual and aesthetic culture at the University of Oklahoma.

48. Lamar Alexander made a similar move in Tennessee, from governor to university president in 1988, before becoming U.S. Secretary of Education and U.S. Senator: http://topics.nytimes.com/topics/reference/timestopics/people/a/lamar_ alexander/index.html.

49. My own dean at the University of Oklahoma, Gregg A. Garn, understands this phenomenon, having written a master's thesis in educational foundations at Arizona State University, "The Influence of Politics on Charter School Reform in Arizona" (1996), which concluded Arizona legislators had passed charter school reform based on political rhetoric rather than empirical evidence.

50. Brad Wolverton, "In Time of Austerity, Athletics Programs Need a Reset," *Chronicle of Higher Education,* January 27, 2013: http://chronicle.com/blogs/players/in-austere-times-athletics-programs-need-a-reset/32403. Of course, athletics programs should be rethinking their purpose: DUH! When have you ever heard of an athletics program in higher education focused primarily on educating all students in and about diverse world physical cultures, including their traditions of training and practice in somatic arts and disciplines as well as games and sports, which might foster continuing intelligent activity for health, agility, strength, mindfulness, and grace in daily life throughout adulthood? Educational foundations scholars could help athletics programs rethink their educational purposes—brilliantly. See, for example, Richard Shusterman, *Thinking Through the Body: Essays in Somaesthetics* (New York: Cambridge University Press, 2012); Richard Shusterman, *Body Consciousness: A Philosophy of Mindfulness and Somaesthetics* (New York: Cambridge University Press, 2008).

targeted program cuts or shutdowns can produce enough terror among educators and students to afflict an entire field nationwide.

Some friendly colleagues in arts and humanities, in educational foundations, and in college administration at several different institutions fall often into shop-talk with me about online courses and for-profit universities, about public universities' politicization and privatization, about their administrations' costly runaway growth and corporate entities superseding faculty governance, about teaching and research incentives offered that are not really incentives, about myriad ECC issues reported by the *Chronicle* that lead to our long speculative conversations about what some whisperers have dared to call "the death of the university" itself. Last June, graduate students celebrated OESA's tenth anniversary by hosting a symposium, "The Future of the Professoriate," at which University of Oklahoma's provost presented her shocking analysis and prediction of tenure's bleak future, even as a prominent young educational foundations scholar from our adult and higher education program's faculty spoke out for sustaining university commitments to the "public good."[51] Voicing that latter commitment, James M. Giarelli observed in his George F. Kneller Lecture to AESA this past year, "I do not think one needs magical powers to see that the era of the school is quickly passing."[52] Of course, anyone reading news about high-stakes testing, alternative certification, teachers' unions, vouchers, charter schools, school report cards, faith-based and corporate partnerships, parent trigger laws, virtual academies, and so on knows he is right about that[53]—not even to mention *The Shame of the Nation* or *Hostile Hallways.*[54]

Bearing witness to energetic cultural construction of what we might reasonably call "The Educational Apocalypse,"[55] enjoining us to fear injury and death for all that we prize in our life's ethically motivated work as educators, should we declare institutional turf war now in an end-times defense of educational foundations? In some places, such turf battles have been waged at our field's expense already, producing enough fear to prompt this special issue. How should we respond to such market-driven aggression, framed as we are by this ECC?

Bertrand Russell's epigraph begs for some contemplation here. In its light, the question Giarelli posed in his Kneller Lecture becomes most relevant: "What happens to educational theory without the school?…what happens to schools, colleges, departments and professors of education without the school?"[56] Educational foundations scholars might ask wisely also what becomes of educational theory when public universities build ever larger and more costly administrations while disabling shared governance, starving arts and humanities, and ignoring GCC? What does education come to mean at public universities that devalue arts and humanities?[57] Anyone who has read Mary Wollstonecraft's compelling early modern argument in *A Vindications of the Rights of Woman* for universal government-funded day-schooling must ask also:

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51. Penny Pasque, *American Higher Education, Leadership, and Policy* (New York: Palgrave Macmillan, 2010).

52. James M. Giarelli, "Reflections on Educational Theory and Practice: From Pre-School to After-School," George F. Kneller Lecture, American Educational Studies Association, Seattle, WA, November 1, 2012, unpublished manuscript, 8.

53. See *Education Week* as well as local media documenting and explaining these developments.

54. Jonathan Kozol, *The Shame of the Nation: The Restoration of Apartheid Schooling in America* (New York: Broadway, 2006); Harris Interactive, *Hostile Hallways: Bullying, Teasing, and Sexual Harassment in School* (AAUW Educational Foundation, 2001): http://www.aauw.org/learn/research/upload/hostilehallways.pdf; see also *The 2011 National School Climate Survey* (Gay, Lesbian, & Straight Education Network, 2011): http://www.glsen.org/cgi-bin/iowa/all/library/record/2897.html?state=research&type=research.

55. On current apocalypticism, see William Pannapacker, "Surviving the Next Apocalypse: A Modest Curriculum," *Chronicle of Higher Education,* January 21, 2013: http://chronicle.com/article/Surviving-the-Next-Apocalypse-/136707/.

56. Giarelli, "Reflection," 8.

57. Related to this question, see Dennis Carlson, "Conflict of the Faculties: Democratic Progressivism in the Age of 'No Child Left Behind'," 2007 AESA Presidential Address, *Educational Studies,* 43: 94-113.

What happens to children without public schools?[58] Or to the next generation if they fail to learn how they might most wisely go about feeding, sheltering, nurturing, and healing themselves and their children through threatened and actual droughts, wildfires, and floods—and how they might go about reducing GCC's destructive effects on their lives? Such questions evidence a growing, not diminishing, ethical need for foundational inquiry on education.

Marketplace Questioning

This ECC reflects a radical and morally problematic long-term social shift, remarked by several prominent educational foundations scholars,[59] that political theorist Michael J. Sandel has theorized in *What Money Can't Buy:* "from *having* a market economy to *being* a market society," where the latter "is a way of life in which market values seep into every aspect of human endeavor. It's a place where social relations are made over in the image of the market."[60] This special issue's editors have solicited strategic responses to that specific political-economic context of corporatism which pollutes the air educators and learners breathe and seeps into our groundwater too—materially threatening both educational foundations and its taproots in arts and humanities,[61] now urgently needed for cultivating new thought on educating ourselves and the next generation for GCC's challenges.

In his Kneller Lecture, Giarelli reflected critically upon U.S. education's past institutional reconfigurations—as theorized historically by Lawrence Cremin and philosophically by John Dewey. Meanwhile he drew upon Sandel's moral critique of the market society's "commodification of everything" to argue that "the direct and systematic corporate takeover of the *educational* system in the emerging configuration" is now changing "the deep structure of educational practice."[62] He constructed this last conceptual tool for future inquiry from Jane Roland Martin's critical conception in *Education Reconfigured*—"the deep structure of educational thought"—which grounds education in assorted fallacious dualisms, divides, and splits.[63] For that thought-structure also "awards a monopoly over educational agency" to the school, "an institution that from the standpoint of the individual is relatively short-lived."[64] Glossing Martin's argument that "those who wish to transform society are well-advised to enlist school's help," but that "they are misguided…if they imagine that school can accomplish this task working alone,"[65] Giarelli summoned educational foundations scholars to observe closely how "the deep structure of educational practice is changing" and to "rethink educational theory and the institutions of educational study in response."[66] Thus he has named vital new intellectual leadership tasks—a challenging agenda for inquiry—which educational-foundations scholars are best equipped to undertake in present struggles to meet our obligation to endure climate changes, both educational and global.

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58. On her educational thought, see Susan Laird, *Mary Wollstonecraft: Philosophical Mother of Coeducation* (London: Continuum, 2008), chapter 4—forthcoming also in paperback from Bloomsbury Press.

59. See especially those whose studies appear in Deron R. Boyles, ed., *Schools or Markets? Commercialism, Privatization, and School-Business Partnerships* (Mahwah, NJ: Lawrence Erlbaum, 2005).

60. Michael J. Sandel, *What Money Can't Buy: The Moral Limits of Markets* (New York: Farrar, Straus and Giroux, 2012), 10. My thanks to Jim Giarelli for recommending this book to me.

61. On educative culture as the metaphoric "air we breathe," see Jane Roland Martin, *Education Reconfigured: Culture, Encounter, and Change* (New York: Routledge, 2011), 96-97.

62. Giarelli, "Reflection," 20.

63. Jane Roland Martin, *Education Reconfigured: Culture, Encounter, and Change* (New York: Routledge, 2011), especially chapter 2.

64. Martin, 199; cited by Giarelli, "Reflection," 18.

65. Ibid.

66. Giarelli, "Reflection," 21.

Educational foundations' long history of endurance through such radical reconfigurations should furnish some needed inoculation against debilitating fears occasioned by these dramatic climate changes. The field has a fund of intellectual resources for moral endurance in its own definitive dispositions and disciplines to inquire into education's past, present, and possible future purposes, values, and meanings. This field's primary gift to the education profession more generally may thus be what some have called "the art of possibility," for such foundational inquiry on education is premised upon imaginative resilience against fear and despair—a determined eagerness to cultivate against all apparent odds some realistic and rational hope that "Every problem, every dilemma, every dead end we find ourselves facing in life, only appears unsolvable inside a particular frame or point of view. Enlarge the box, or create another frame around the data, and problems vanish while new opportunities appear."[67]

I am not an historian, but this journal's readers can be expected to know—though some may forget!—that inquiry which defines what we call "educational foundations" is actually an enduring intellectual tradition that began in Athens' marketplace about 2500 years ago.[68] Such inquiry moved into universities only about two or three hundred years ago, but it became a professional field of study focused primarily on schooling just over a century ago. Women (often unschooled themselves until recently) have been pursuing such inquiry as self-educating public intellectuals, mothers, and *ad hoc* educators for at least five hundred years, perhaps much longer, even if seldom acknowledged by the field's professional scholarship before three decades ago.[69] Typically professional scholarship in educational foundations has been located in colleges, schools, and departments of education, educating teachers, other school leaders, and diverse scholars who pursue various educational research specialties, not to mention a substantial number of deans and vice presidents. But professional study of education began in a philosophy department, and since then has been housed sometimes within universities' colleges of arts and humanities, as well as in most small liberal arts colleges. Meanwhile many of our field's doctoral alumni and alumnae now pursue educational foundations scholarship within other programs primarily devoted to empirical concerns with practical pursuits of early childhood education, adult and higher education, curriculum and instruction, and educational administration. Responsive to both ECC and GCC, the next generation includes those who will pursue educational foundations scholarship within other professions too, such as architecture, law, nursing, public health, engineering, and fine arts. Educational foundations has grown as a field of study not so much by enlarging its own programs as by maintaining strong small programs within departments, schools, and colleges of education, from whose explicit inquiry-focus on education within a broad cultural frame, they have extended educational foundations' reach quietly, even anomalously, across the professional and academic landscape. Taken-for-granted program assessment practices do not account for that impact. In this regard educational foundations resembles women's studies structurally, which for many years developed "mainstreaming" initiatives across the university curriculum even while strengthening its own field identity through established academic units, journals, and a professional association devoted expressly to studies of, by, and about women.

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67. Rosamund Stone Zander and Benjamin Zander, *The Art of Possibility: Transforming Personal and Professional Life* (Cambridge, MA: Harvard Business School Press, 2000), 14. Thanks to Leonard Waks for recommending this very practical book to me.

68. Robert Ulich, *Three Thousand Years of Educational Wisdom* (Cambridge, MA: Harvard University Press, 1968).

69. Jane Roland Martin, "Excluding Women from the Educational Realm," in *Changing the Educational Landscape: Philosophy, Women, and Curriculum* (New York: Routledge, 1994), chapter 1.

Regardless of programmatic location, sustained foundational inquiry in and about education has sometimes become suspect among power elites and their followers, at certain historical moments subject to their withering satire and scorn, even punishable by death. But in the grand sweep of history such inquiry has proven nonetheless irrepressible, like grass growing back repeatedly after seasons of prairie wildfire. So long as people thirst, hunger, hurt, and struggle, some wise people among them can be expected to brave their own poverty, others' derision, ostracism, and assorted punitive threats to ask: *Why? Who profits at whose expense? What is a just society? How are we to live? What do we need to learn? From and with whom? Where and how?*

Such foundational questions may be applied in either narrowly practical or broadly theorized terms, or both; present climate changes' far-reaching effects make their parochial study necessary in multiple disciplinary, institutional, and professional locations, but still insufficient without their study also in much broader terms that comprehend educational changes more globally, as ecologically and economically significant cultural formation. Amid the market society's climate-changing exploits, such large questions have become so urgent in everyday life's overwhelming challenges that many folks are asking them now, with or without resources for deep study needed to think about their complexities consequentially—in myriad popular networks and idioms worthy of educational foundations scholars' social research, "encounters" that Martin would likely recognize as educational, for better and for worse.[70] How expedient it is for market-driven managers to let basic questions hang there in the air with toxic blame and apocalyptic urgency, seemingly everywhere—or better yet to polish them to a marketable high gloss, render them manageably shallow, and capitalize on them to generate fear and pugnacity,[71] perhaps even with help from the state.[72] Thus, unsupported by careful multi-disciplinary (macroscopic and microscopic) study rooted in arts and humanities, foundational questioning about education has become cheap in the opinion-spinning marketplace—especially for informal self-education, for profitable educational entrepreneurship, and for demonizing criticism of public schools and universities.

Nonetheless, in some quarters, we are told, foundational studies of education have become too useless and costly to support any longer. A climate of fear among both scholars and students in educational foundations is the result, whose ripples of discouraging impact on surviving programs that hitherto have flourished will doubtless be quantified and represented as their own decline in market value. Somehow, educators have to school both our selves and others to see this violent ECC's contradictory shape, and remember: "shallow root systems will not survive the drought." We have to re-learn how to inspire educational imagination in shared governance of our colleges and institutions, to refuse this political-economic ECC's calculated seductions to fearful distraction from the morally pressing work of rethinking education for this GCC era that is far more likely to deepen than to level socioeconomic inequalities in learning.[73]

With whatever resources lie within our grasp, can we respond to currently proliferating common-talk foundational questions about education that we spend our lives studying? And,

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70. Martin, *Education Reconfigured,* chapter 1. I am thinking here of the current profusion of blogs, broadcast talk, book clubs, Facebook discussions, and "Occupy" assemblies, but also of a growing number of coffee shops where such conversation flourishes informally—about which see Christopher Philips, *The Socrates Café: A Fresh Taste of Philosophy* (New York: W.W. Norton, 2002), which recounts non-academic use of philosophical dialogue to create informal communities focused on learning how to think carefully about living well.

71. Kathleen Demarrais, "'The Haves and the Have Mores': Fueling a Conservative Ideological War on Public Education (or Tracking the Money)," 2005 American Educational Studies Presidential Address, *Educational Studies,* 41 (2006): 201-240.

72. See http://www.studentsfirst.org/pages/our-mission.

73. Warren, "With Justice for All: Ecofeminist Philosophy and Social Justice," in *Ecofeminist Philosophy,* chapter 8.

wherever we are, deliberately draw others into this study as well? I am thinking especially of the market society's Outsiders: diversely thirsty, hungry, hurting, and struggling people whose minds are most intensely nagged by such questions, unheard by the market society's professional educators and its policy leaders now technologizing public education. (Sadly, both educational thought and educational practice are often foreign to such policy leaders.[74]) Educational foundations scholars do this conscientious uphill work already in various ways in diverse "marketplace" locations, often in poverty and deliberate obscurity.

An *Ad Hoc* Society of Outsiders

In sum, educational foundations scholars confront an obligation to endure despite two extreme climate changes—(1) global and (2) educational—both wrought by the market society's radically demoralizing developments. GCC poses urgent moral demands for purposeful public education scarcely yet imagined, moral demands that ECC's political-economic leaders often deny, overlook, trivialize, minimize, and otherwise discredit—but which some educational foundations scholars have begun to theorize, and which most of us should be studying carefully. ECC not only threatens to diminish, even abolish, educational foundations programs. It also devalues arts and humanities in which both educational foundations scholarship (regardless of its institutional location) and higher education itself have always been rooted. Meanwhile, as some foundations scholars have begun to theorize, this ECC is forcing radical reconfigurations of "education" as both a concept and an institutional practice to serve market values rather than moral values organized around our obligation to endure. Myriad forms of "cultural miseducation" have resulted from this climate change,[75] worthy of educational foundations scholars' extensive research. For example, public education's well-documented chilly climate for women and other sexually, racially, linguistically, economically, and culturally diverse people represents another morally challenging dynamic, integral to the market-driven ECC—which many educational foundations scholars have begun to critique and theorize over the past quarter century, and whose difficulties GCC now well under way can only intensify. In sum, these climate changes make more work for educational foundations scholars, not less. For both GCC and ECC are posing new questions about meaning, value, method, fact, and historical direction at every practical turn—questions whose moral and cultural consequences mere psychometric assessments cannot address fully or sensitively enough to represent them responsibly.

However mired in, frustrated by, and responsive to the market society's impacts upon both global climate and educational climate, educational foundations scholars who bring our conscientious sense of "obligation to endure" to those climate changes can only meet that obligation as deliberate Outsiders to the market society. We cannot get outside it, of course, because we swim in its toxic waters. But we can labor to avoid drinking toxins. We can act as the market society's critical Outsiders in much the same sense that Virginia Woolf urged upon unschooled "daughters of educated men" in *Three Guineas,* as Outsiders to the British Empire living in Britain. Recall that on the eve of world war she urged upon them an ethic of cultural criticism and creativity, rather than cultural compliance and ambition, an ethic constructed from the civilizing, civilized values of their "unpaid-for profession," household nurture, cultivated by "unpaid-for education" from their mothers' four great teachers: poverty, chastity, derision, and subjection to

74. http://www.good.is/posts/an-open-letter-to-president-obama-from-bill-ayers.

75. Jane Roland Martin, *Cultural Miseducation: Toward a Democratic Solution* (New York: Teachers College Press, Columbia University, 2002).

government in which they had little or no voice. In 1938, Woolf recommended that they think of themselves as a disorganized "Society of Outsiders" transforming those oppressive teachers into a nonviolent ethic that involves pursuit of modest means for simple living, refusal to commit "adultery of the brain," commitment to work in obscurity, and enactment of "freedom from unreal loyalties."[76]

Similarly, seventy-five years later, I propose that educational foundations scholars can best fulfill our present obligation to endure these two radically challenging climate changes by heeding gardeners' instructive caveat: "Shallow root systems will not survive the drought." That is, we need to preserve, sustain, and develop our field's ancient roots in intellectual cultures worldwide with particular attention to their diversity—no matter what our location may be—while adopting the courageous ethical standpoint of Outsiders to the market society:

(1) pursuing our urgent inquiries and educational projects for social and ecological justice as resourcefully as we can, even if under-funded or not funded at all, aware that gifts of *time* for interpretive, critical, and normative contemplation on education may be the most vital currency for our timely purposes in this climate-changing era;

(2) seeking and accepting only those institutional and fiscal supports that cannot undermine our moral concerns about this era's reconfiguring educational aims, practices, and policies and their likely effects upon both GCC and ECC;

(3) seeking no gain or glory from assessments of our work's market value, content instead to witness, document, interpret, critique, and learn from meaningful educational movements, small and large, toward social and ecological justice, especially among those who do value such moral ends; and,

(4) working deliberately with various partners in arts and humanities and among local communities of the oppressed to create anomalous new cultural spaces strategically located both inside and outside schools, universities, and various other educational institutions—as the women's and gender studies movement has done so brilliantly—spaces that can foster vital learning and foundational inquiry while strategically resisting and minimizing their climate-damaging commodification by the market society.

Such re-framing of educational foundations, wide-awake to both GCC and ECC wrought by the market society, implies the field's necessary reconfiguration toward a future conscientiously intent upon our obligation to endure. That future is a topic for another occasion. But institutions whose leaders share educational foundations scholars' moral concerns related to that obligation will hear our field's self-defense, exert themselves to help us protect our work as Outsiders from deleterious market-driven impacts, and welcome chances to learn from our inquiries about education's historical, conceptual, cultural, and practical reconfiguration for better and for worse. But, no matter how smart our scholarly self-defense in special issues like this may be, such effort will be wasted on those educational institutions whose leaders lose no sleep over moral sacrifices that the market society is demanding from them—at the expense of both the global climate and the educational climate, upon which depend our planet's and our democracy's powers to endure.

76. Virginia Woolf, *Three Guineas* (San Francisco: Harcourt, 1938), especially 109 ff.

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Social Foundations of Education and the Political Equilibrium

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Introduction

One of the most discernable qualities of American society is the contradiction it holds between its economic and political systems, namely, capitalism and democracy. Despite scholars' efforts to reconcile both systems, the demands of both systems are incongruous with each other. Capitalism is driven by the logic of inequality, driven as it is by unequal accumulation of capital, and democracy is driven by the logic of equality, driven as it is by the normative claim of moral and political equality. Thus in order to maintain stability over time, it is imperative for the economic system to include a political element that mitigates inequality through various social, and educational institutions. The process of mitigation is important in containing significant conflict between unequal social groups that would destabilize the social system. In other words, a kind of political equilibrium is required in a democratic and capitalist society. In this paper, I shall argue that Social Foundations of Education (hereafter SFE) serves to maintain this political equilibrium. It will be argued that SFE is a contributing factor in the mitigation of inequality by recognizing the cultural political authority of economically and socially oppressed groups. The argument is premised on the idea that the scope and the content of SFE is to mitigate the harsh reality of inequality, and consequently promotes a certain conception of justice. This conception ought to cultivate a consensus on issues related justice. This conception influences significantly thinking about social institutions. Mitigating inequality is a neutralizer between unequal asymmetrical relations, which serve as a means to depoliticize, and consequently achieve a balance.

The argument is grounded in the work of Mannheim,[1] Galtung, [2] Foucault,[3] and Tozer.[4] However, further development for the concept is needed. The concept of equilibrium is applicable to SFE, as well as to other discourses. This paper is divided into two sections. In the first section, I seek to provide exegetical explanations of the scope, content, and role of the discipline, as it pertains to core elements constitutive of the formation of the meaning, and the content of equilibrium. The purpose of SFE is, among others, to study and thereby understand the complex and dynamic relationship between schooling and society including culture. SFE influences thinking about society and its social institutions. In dealing with social justice issues, SFE promotes fair and just social institutions which are characterized by a balance between unequal social groups. In the second section, Social Foundations of Education and the Political Equilibrium, I shall argue that the discipline serves as a tool, to balance the unequal social, political, and economic relations. This is achieved by disseminating information on the sociological, historical,

1. Karl Mannheimm, *Ideology and Utopia: An Introduction to the Sociology of Knowledge* (New York: Harcourt, Brace & Company, 1940).

2. Johan Galtung, "A Structural Theory of Aggression," *Journal of Peace Research,* no.1, (1964): 95-119.

3. Michel Foucault, *Ethics: Subjectivity and Truth*, ed. Paul Rabinow (New York: the New Press, 1998).

4. Steven Tozer, Sense Guy, & Paul Violas, *School and Society* (New York: McGraw, 2006).

and philosophical foundations of education. In this process, educators and learners reflect on certain concept of justice, which includes, among others, discussing issues of race, class, gender, and age. This reflection is a recognition of the culture of oppressed social groups. Political equilibrium is a very important element, which preserves the continuity of history. The political balance is brought in to alleviate the gap between social groups, which are affected by inequality. Hence, it eases any potential conflict among social groups.

Foundations of Education

Foundations of Education is a discipline which provides a historical, philosophical, political, and sociological reflection on the relationship connecting education with sociology, culture, anthropology, politics, and economics. The discourse of the discipline developed in response to the need for educating teachers about crucial sociopolitical issues. As conceived by the contemporary field of education, the foundations of education are in place to "develop understanding of the theory behind the practice of teaching."[5] Teachers College, Columbia University, was the first, among American higher-education institutions, to develop a program in foundations of education. As a part of this program, Teachers College presented two directions for foundational studies. The first direction focused on the psychological foundations, which examined the nature of the human mind and learning processes. The second direction specialized in the social foundations, which "combined the other foundational areas into a cross-disciplinary approach, examining the social institutions, processes, and ideals underlying educational policy and practice."[6] In 1940, a program in foundations of education was also under formation at the University of Illinois at Urbana-Champaign. With its dual categorization/directionality, the discipline of Foundations of Education studies the relationship between culture and mind, as reflected in the system of education. Although psychological foundations of education is an integral part of the discipline, in this paper I shall focus on one direction within educational foundations—SFE.

The National Council for Accreditation of Teacher Education (NCATE) defined the term, proposed the vision of the purpose of study, and outlined a plan for the content and processes of SFE. According to NCATE, the term social foundations of education, "has a distinct institutional history, which refers first, to the cultural phenomena that underlie any society's educational ideas and practices, and second, to the interdisciplinary field of study that was developed expressly to engage school practitioners in the study of cultural phenomena."[7] The drafters of this definition regarded the content of the discipline as dealing with historical issues related to such oppressive practices as, for example, racism and sexism. In other words, the term SFE covers a variety of issues in the institutional history, as well as cultural phenomena. Given this, SFE ought to assist teachers in constructing meaning more adequately in their practice as educational decision–makers. Teaching SFE is meant to provide students with techniques for constructing meaning, for example, constructing a new meaning of a cultural phenomenon after deconstructing the meaning it currently holds. As proposed by NCATE, the content and procedures of the social foundations of education include:

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5. Steven Tozer, Thomas Anderson, & Bonnie Armbruster, "Introduction," in *Foundational Studies in Teacher Education*, eds. Steven Tozer, Thomas Anderson, Bonnie Armbruster (New York: Teachers College Press, 1990), iv.

6. Ibid.

7. Steven Tozer, "Toward a New Consensus Among Social Foundation Educators," *Educational Foundations* 7, no.4 (1993): 8.

> Engaging students in studying the cultural dimensions of educational problems about which teachers may be called upon to make decisions in practice. These cultural dimensions of education are treated in scholarship in history, philosophy, and sociology of education, for example, as well as in comparative education; gender studies in education; and aesthetics, anthropology, economics, and politics of education. [8]

In other words, as a result of their studies of foundations of education, students should be able to make informed judgments about the aim and practice of education. The proposed content of SFE includes a broad interdisciplinary field, which deals with social, political, and economic problems that have a direct impact on education. Future teachers ought to recognize the relationship between economy and politics, both past and present, and be aware of the dominant ideology of the era in question, and its influence on meaning-construction in society. This recognition enables students to challenge oppressive ideologies that have a negative impact on the practice of education. These ideologies, although political in nature, are characterized by the disenfranchisement of some oppressed social groups in accessing economic resources.

Cultural literacy and communication claim importance in teacher education and in SFE. Both of the content and the scope constitute mechanisms for constructing a new meaning for certain cultural phenomena. These cultural phenomena include, among others, racism, ageism, homophobia, and sexism. Enlightened knowledge about these phenomena is an integral part of teachers' preparation and future profession, since the competence of teachers to deal with these issues is intertwined with a certain commitment to ameliorate these ideologies. To this end, SFE strives to provide pre-service teachers with an appropriate background education to deal with these issues. This education constitutes an imperative for communication in a democracy through constructing new meanings of the aforementioned cultural phenomena. This is achieved by eliciting an awareness, which is based on communication. In addition, the discipline is built around the assumption that the majority of the American public appear to be unaware, or illiterate, of the above-mentioned cultural phenomena.

In his controversial book *Cultural Literacy: What Every American Needs to Know,* E.D. Hirsch discusses the lack of literacy in American society.[9] Hirsch defines cultural literacy as a set of concepts, ideas, and common knowledge that are prerequisite for constructive dialogue about persistent issues in the society. This dialogue is a pertinent part of social engagement in order to obtain a common, meaningful understanding of certain issues, which are a part of daily life. Hirsch explains, "the complex understandings of modern life depend on the co operations of many people with different specialties in different places. Where communication fails, so do undertakings. The function of national literacy is to foster effective nationwide communications."[10] For Hirsch, communication is the rationale behind cultural literacy, and a common national language is the medium for such communication. Soltis' argument points in the same direction, as he states, "Educators need to achieve high levels of inter-group literacy. They need to acquire the language and concepts of education, the background history, basic theoretical frameworks, central ideas, and common knowledge and traditions that give them the associative conceptual background that permits serious communication, dialogue, and debate as professionals."[11] SFE provides theoretical concepts, ideas, and background for teachers to engage in a con-

8. Ibid, 9.

9. E.D. Hirsch, *Cultural Literacy: What Every American Needs to Know* (Boston: Houghton Muffin, 1987).

10. Ibid, 2.

11. Jonas Soltis, "A Reconceptualization of Educational Studies," in *Foundational Studies in Teacher Education*, eds. Steven Tozer, Thomas Anderson, & Bonnie Armbruster (New York: Teachers College Press, 1990), 16.

structive dialogue about crucial issues in society. Moreover, the discipline infuses teachers' education with the knowledge to combat illiteracy manifested in the American society. Illiteracy is perceived as an expression of an unjust social reality that plagues society.

Communication is an effective tool for dealing with illiteracy, because communication engages community in a dialogue about social problems and, subsequently, encourages the resolution of those problems. The purpose of SFE in a democratic context includes pursuing educational and political consensus, on certain social issues, by establishing and sustaining comprehensive communication on those issues. This communication establishes and regulates a certain conception of justice. Communication is a tool for transforming undesirable social and cultural structures which undermine the full potential of human development. In a democracy, communication should be directed towards reaching informed consensus amongst the public, on the common good of the society, as a whole. Hence, this leads to a wider participation in social life, and facilitates the reach of overlapping goals, consistent with the society's shared interests and values.

Communication is built on founding "communicative competence" in teachers: a factor necessary for renegotiating various aspects of cultural and social beliefs. Bowers claims, "Communicative competence can be understood as the outcome of being culturally literate."[12] Thus, communicative competence is premised on an understanding of the composition of the society, its political and economic inequality. This competence is characterized by a commitment to cultivate involvement in transforming the current social order. Such a competence should be directed towards rethinking the basic cultural assumptions, rather than passively accepting them; that is, towards "relativizing culture" or renegotiating new sociopolitical meanings. Communicative competence enables individuals to gain the luminal space, or the distance necessary, for critical reflection on the surrounding context. This idea is articulated elegantly by C. Bowers: "Our primary focus is on the tendencies within modernizing cultures to revitalize the conceptual foundations of culture and, in the process, give political power to those individuals and social groups who are able to exploit the luminal space by using language to create new conceptual basis for authority."[13] In other words, there should be a breakdown on the hold of cultural authority. In this context, Bowers seeks to transform cultural beliefs by delegitimizing the old cultural beliefs, and empowering the new ones through communicative competence, which is based on constructing a new paradigm of meanings for different cultural phenomena. This corresponds highly to the scope of the SFE in which equality is fought for, through providing luminal space to preservice teachers to be involved in a search for a just and democratic society. The process results in a newly invented cultural authority in which marginalized groups have more weight, at least in theory. This process is carried out through the transformation of partial views on history and knowledge, to a more inclusive view of the world, which includes feminist, African American, and "other" marginalized groups' voices. This process is conditioned by the "right balance between the potential of socialization to liberate and bind, so that the individual and society can grow in a manner that integrates the new with the positive aspects of the past."[14] This idea contributes to future teachers' communicative competence. Moreover, it helps teachers to observe how language games, manifested in constructing new meanings, emerge, giving students an opportunity to renegotiate new meanings.

12. Chet A. Bowers, *The Promise of Theory* (New York & London: Longman, 1984), 2.
13. Ibid, 6.
14. Ibid, 32.

The content and the scope of SFE, which is based in constructing new meanings, provide students with alternative models of social reconstruction. In *Shifting the Center and Reconstructing Knowledge,* Margaret Anderson and Patricia Hill Collins maintain that there is a need to reconstruct knowledge.[15] There are some groups in American society that have been marginalized from the dominant culture, and whose experiences have been deemed insignificant in the formation of history, society, and culture. "Shifting the center," according to Anderson and Hill Collins, means reconsidering those experiences of marginalized groups that have been formerly excluded from the historical narrative, formed by Eurocentric patriarchy. Renegotiating new meanings to certain cultural phenomena contributes significantly to "shifting the center." Consequently making subordinate people's experiences the center of the new knowledge. The authors call for the cultural recognition of non-white male experiences along with the recognition of the dominant group's experiences. The exclusion of marginalized group's experiences means that their history, and culture is less important compared to the central dominant culture. Thus, it is imperative to recognize the dominated people's experience in some way, in order to do justice to these people.

Without changing the center of the grand historical narrative, most of the aforementioned groups will remain "invisible." Anderson and Hill Collins claim that the feminist movement, and women's studies, have changed the dominant culture's perspective of how, and what, we think about women and men, at the same time. Inclusive thinking enriches human knowledge and makes "the experience of previously excluded groups more visible and central in the construction of knowledge."[16] The reconstruction of the current model of knowledge is beneficiary, say the authors, because this reconstruction will help students realize the "partiality" of their vision. In addition, perceiving the world from a single perspective could be dangerous because "incorrect knowledge gives us poor social analysis and leads to the formation of bad social policy that reproduces, rather than solves, social problems".[17] Following, knowledge informs behaviors; thus, having inaccurate knowledge could lead to inappropriate behaviors. Overall, current forms of oppression in society are manifested by the inequality between the dominant group, and other groups who are marginalized because of age, religion, sexual orientation, physical ability, region, and ethnicity. Challenging these forms of oppression requires the reconstruction of knowledge. It will be argued that constructing knowledge, shifting the center, rotating cultural authority holders, and negotiating new meanings of old oppressive ideologies contribute to maintaining equilibrium between unequal relations within a society, since this contributes to neutralizing explosive relationships between unequal groups. In this manner, oppressed people's experience is recognized, validated, and entered into communication. This alleviates the suffering of oppressed groups, and consequently this process ameliorates any potential conflict between the oppressed and the oppressor.

Social Foundations of Education and the Political Equilibrium

Economic and political inequality has existed throughout history. There are different political, economic, and social approaches to the problem of inequality that have persisted since the creation of the first polis. These approaches range from attempts towards an equal economic re-

15. Margaret Anderson & Patricia Collins, "Shifting the Center and Reconstructing Knowledge," in *Race, Class, and Gender*, eds. Margaret Anderson & Patricia Collins (New York: Wadsworth Publishing Company, 1995).
16. Ibid, 3.
17. Ibid.

distribution of property, to an acknowledgment of the importance of having unequal economic and political power relations in a society.[18] In contemporary American history, SFE presumes a role in alleviating the political inequality. The discipline grounds the rationale of the mollification of unequal power sharing on the promise of the democratic ideal.

The political equilibrium is also a device in place to mitigate the harsh realities of inequality, in addition to its role in maintaining social cohesion, and preserving the integrity of the social order. In the political equilibrium stage, social injustice is not radically transformed over a short period of time, but rather it is a stage of normalization. In this stage, issues of social justice are explained, rationalized, presume a moral imperative, and then enter into communication for validation by the social group. The content of SFE is drawn from "multiple and uneven historical trajectories, from which the ideas and events of the present are constructed."[19] The uneven historical trajectories refer to the institutional practices and ideologies that have existed in the history of the United States. Those trajectories are manifested in issues, for example, of racism, sexism, gay and lesbian exclusion, ageism, and oppression in general. The role of the discipline of SFE is an effort to transform the uneven historical trajectories into even historical trajectories.

Transforming uneven historical trajectories contributes significantly to achieving a balance on thinking about any phenomena. Foucault explains that, "systems of thought are forms in which, during a given period of time, knowledges (Saviors), individualize, achieve equilibrium, and enter into communications."[20] SFE is a form of knowledge, which seeks to achieve a balance between unequal power relations, and consequently enter into communication as a neutralizer. The purpose of the discipline is to maintain equilibrium of certain phenomena, in this case, social injustice, as a prerequisite for other phenomena (here, social justice issues) to gain valid entry into communication. For example, any form of knowledge of slavery, as an institutionalized system, is often connected to its counterpart: the Civil Rights Movement. Thus, based on binary opposition of concepts, the counterpart of any phenomenon is the equalizer, which contributes to the understanding of the phenomenon. For example, sexism, as a form of knowledge, is rarely articulated without a reference to feminism, since it represents an extreme conceptual schema, which refers to inequality. Consequently this poses a threat to the social cohesion of the group. Thus, social injustice issues enter into communication in the light of social justice issues; and the latter are equalizers of the former, which form a balance between the oppositions of these ideologically constructed discourses.

The binary opposition that is representative in framing the understanding of social justice issues, for example sexism and feminism, becomes a conceptual schema for thinking about the issues. This conceptual schema represents a shift, at least in theory, from a negative old experience that is domesticated to a positive new experience. For example slavery and misogyny are both negative old phenomena that are domesticated to positive phenomena like the civil rights movement and feminism. Given the nature of enlightened society slavery and misogyny could not be articulated without their associations with new phenomena namely rights, and feminism. Since the latter is the equalizer of the former. Rights and feminism as two distinct movements are the neutralizers which depoliticize unequal relations.

According to Mannheim, this process is dialectical, in that "every age allows to arise (in differently located social groups) those ideas and values in which are contained in condensed

18. See, for example, Michael Thompson, *The Politics of Inequality* (New York: Columbia University Press, 2007).

19. Thomas Popkewitz, "A Social Epistemology of Educational Research" in *Critical Theories in Education*, ed. Thomas Popkewitz (New York and London: Routledge, 1999). 18

20. Foucault, *Ethics*, (p. XI).

form the unrealized and unfulfilled tendencies which represent the needs of each age."[21] SFE informs the needs of the new era in the history of America. In this era, sexism, racism, and all other forms and practices are sought to be eliminated. Although this utopian ideal has not, yet, been realized, its presence in social thought is extremely crucial on two grounds: first, it is an impetus for the movement of history; second, it is the concept through which a state of equilibrium is achieved, since it offers any negative experience a positive counterpart to mollify the harsh realities of the former. Consequently maintaining a balance between both experiences is important in normalizing the idea of compensating the oppressed, and in preserving the cohesion of the social order.

History is perceived as a force buoyed by a dialectical process. From this point of view, "every historical event is an ever-renewed deliverance from a topia (existing order) by a utopia which arises out of it."[22] In this context, SFE pertains to utopian educational and social concepts which arise from the existing social order. For example, social justice arises out of social injustice. Thus, maintaining a delicate balance between topia and utopia is necessary to the articulation of history. Moreover, the balance is "organically and harmoniously integrated into the new characteristic of the period."[23] Within the discipline, the content of SFE is harmoniously integrated with democracy, which is the characteristic of the era. Hence, the road of history "leads from one topia over a utopia to the next topia, etc."[24] The absence of the utopian ideal is a threat to history, since "whenever utopia disappears, history ceases to be a process leading to an ultimate end". [25] (SFE guarantees the continuity of history, since the discipline necessitates the importance of the ideal of democracy and justice. In this context, SFE accentuates transforming a topia into a utopia.

Utopian ideal is a core component of the political equilibrium. The aim of the political balance, in addition to articulating history, in essence, is to mitigate the gap between the polarities, which ultimately would achieve a unity in the society and prevent absolute hegemony of one class over the other. This mechanism, in effect, produces a political regime that is not characterized by a master-slave relationship, which would be antithetical to the ideal of democracy. Imbalance or disequilibrated social relations "would create unequal relations of social and political power and that would lead to social and political fragmentation and the subordination of the public good to the interests of the few."[26] The absence of the political equilibrium is a threat to the social order, since it destabilizes the harmonious relationships among individuals within the political community.

Social aggression and violence occur when there is a state of disequilibrium between social groups. This aggression, based on systematic stratification, is perceived as a possible way out of the frustrating situation. Galtung introduces two different categories of classes: "Topdog" and "Underdog."[27] Topdog includes all privileged classes; underdog represents unprivileged ones. The distance between the two "can be reduced, the consequences of stratification can be alleviated, but it cannot be declared to be non-existent."[28] The discipline of SFE contributes to alleviating the distance between these oppositions. Such alleviation would function as a political

21. Karl Mannheim, *Ideology and Utopia* (New York: Harcourt, Brace & Company, 1940), 179.
22. Ibid, 178.
23. Ibid, 179.
24. Ibid, 178.
25. Ibid, 277.
26. Michael Thompson, *The Politics of Inequality* (New York, Columbia University Press, 2007), 16.
27. Galtung, "A structural theory of aggression," 97 (emphasis added).
28. Ibid, 96.

balance and would fit the context of a democratic society. There are techniques through which a state of equilibrium is achieved. These techniques include: "making an element that is low in one context high in another context (compensation) or [by] letting individuals who have high ranks in one period have low ranks in the next period (rotation)."[29] SFE compensates the oppressed groups (due to race, sex, gender, disability, or class) by recognizing the sufferings (presented in the merging cultures of oppression and injustice) that the oppressed have endured. In addition, this compensation constitutes a rotation of the variables, since it delegitimizes the center, and shifts it to a new center, in this case oppressed groups' experience.

This reconstruction of knowledge through compensation and rotation ultimately leads to a shifting of the center. The rotation of the variables is represented by the shift from Eurocentric views to the "other" views, with regard to the construction of knowledge and history. This construction is manifested in a shift from negative knowledge on race to a new positive theoretical framework, which explains the idea of race. The same is applicable to the oppression of women, which is shifted to a new construction of knowledge about women based on feminism. Shifting the center is characterized by moral and authentic authority of the oppressed groups to narrate their history. In this manner, for example, the feminist movement becomes empowered to narrate women's history. The new form of knowledge is characterized by self-righteousness, according to Galtung.[30] The oppressed groups' experience forms a solid moral ground to contest their historical oppression. This background also serves as a right to compensation, because "claims must be justified not only in the eyes of the others but also in the eyes of the claimants themselves; they must feel they are right to the point of self-righteousness."[31] Rotation and compensation can only be achieved if there is a reservoir of neutrals that can be brought in as mediators to dampen any conflict. The neutrals range from the literature of social injustice issues, which have claimed the form of the new knowledge, to the moral obligation to eliminate the representation/elements of social injustice from teacher education. Neutrals are important components in tapering off the conflict between the dominant culture and the dominated culture, consequently a state of disequilibrium is avoided.

Galtung defines disequilibrium as "differential treatment," in other words, the term refers to inequality.[32] Thus, such ideologies as racism, sexism, and classism are perfect examples of disequilibrium because they are all based on differential treatment. In order to maintain a state of equilibrium, there is a need for developing an ideology of rectification. Galtung notes: "An ideology of rectification has to be fully developed, or even perceived at all—only that the objective existence of disequilibrium will cause an instability in the life-style of the person or the nation, and cause what is often referred to as an 'unstable self-image.'"[33] The ideology of rectification is the political balance between extremes. The purpose of the ideology is to preserve national stability. The "unstable self-image" is an unpredictable social variable which poses a threat to the social order. Thus, it is necessary to contain the unstable self-image through providing possible alternatives. Those possibilities make the unpredictable more predictable through drawing boarders of containment in which subjectivity thrives, especially within a democratic context. Within a democratic society, it is inevitable for any disequilibrium at one point, to reach equilibrium at a different juncture. Galtung suggests, "It is socially guaranteed by the very structure of the system, that the disequilibrated is never left in peace with his disequilibrium unless he cuts

29. Ibid.
30. Ibid.
31. Ibid, 100.
32. Ibid, 99.
33. Ibid.

out and closes down some interaction channels."[34] Since disequilibrium is motivated by self-righteousness, and internally justified in its actions, it becomes crucial to equilibrate unequal relations.

Concluding Remarks

The existence of the political equilibrium makes possible the coexistence of two diametrically opposed systems: democracy and capitalism. Tozer, Senese, and Violas suggest three frameworks for understanding the relationship between American society and its public schools: political economy, ideology, and schooling. According to Tozer, Senese and Violas, "any significant change or disturbance in one of [the frameworks] will set off a ripple effect through the others until a new state of equilibrium is achieved."[35] Therefore, a balance is required, between those three frameworks, for the system to maintain itself. Thus, it is not surprising that American education develops in close correlation with the political economy, and the ideology of the era. Education in the United States has been "the chosen instrument of social reformers."[36] The realities of the capitalist system necessitate social and political reforms utilizing education as means towards that end. The goals of the reforms were to alleviate the gap between the privileged and the underprivileged. Since "education helps defuse and depoliticize the potentially explosive class relations of the production process."[37] Thus SFE contributes significantly to alleviating the gap between asymmetrical power relations, and consequently maintaining the political equilibrium. Maintaining equilibrium is achieved through using various techniques, which include, but are not limited to, compensating the oppressed groups, or rotating cultural authority holders. These techniques involve shifting the center and negotiating new meanings of old phenomena. Although the political equilibrium is an essential prerequisite for any democratic system, it ought not to be sought as an end in itself. SFE is in grave need for new conceptual boundaries to include more ambitious projects consistent with democracy and the challenges ahead.

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34. Ibid, 100.
35. Tozer, Guy, & Violas, *School and Society*, 10.
36. Samuel Bowles & Herbert Gintis, *Schooling in Capitalist America* (New York: Basic Books, Inc., Publisher, 1976), 19.
37. Ibid, 11.

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Moving Out of the Cellar: A New (?) Existentialism for a Future Without Teachers

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Introduction

Twelve years ago, Bill Joy—computer scientist and co-founder of Sun Microsystems— declared that "the future" doesn't need human beings.[1] If he is right, the future certainly doesn't need teachers. Or at the very least, if we are not completely given to Joy's provocative assertion, we still must confront the possibility of a future in which the human element in teaching is on the wane. In fact, many teachers experience this not as a possible future, but as part of the felt experience of their current situation.

The "new breed of accountability-driven schools is more interested in reaching some number at the end of the school year" than in actually constructing places where teachers can create meaningful learning experiences for students.[2] Educational systems increasingly reward the most machine-like teachers; those who focus fully on achieving the highest test scores and the most efficient use of instructional time toward that end. Curricula are increasingly evaluated and adopted based on their technical relevance alone and the delivery of this technical curriculum itself has become highly routinized and technicized through a process that twenty-five years ago critical scholars called the "deskilling of teachers" and which appears to only have intensified.[3]

These trends seem to point to a future of machine-like schooling, perhaps without as many physical school buildings in it, and in which the relational, embodied work of education further fades into the background. This is a future lacking humanizing educational experiences for teachers and for students, an educative process increasingly treated as thoroughly technical, its success exclusively evaluated by hyper-standardized, quantitative measures.

This dehumanization has particular forms and effects, including anxiety and angst. As one measure of the affect this has on teachers, teacher attrition rates have risen 50% in the United State in the last fifteen years.[4] A 2009 survey of teachers revealed 40% to be "disheartened" by contemporary classroom working conditions.[5] These statistics indicate a growing sense of angst among the U.S. teaching corps. Teachers of course are not alone in their angst; all of us in the

1. Bill Joy, "The Future Doesn't Need Us," *Wired* 8, no. 4 (April, 2000). http://www.wired.com/ wired/archive/ 8.04/joy.html?pg=1&topic=&topic_set.

2. Alan C. Jones, "Mr. Obama: Most Schools Aren't Like your Daughters' School," *Education Week*, January 22, 2013. http://www.edweek.org/ew/articles/2013/01/23/18jones_ep.h32.html?tkn=SPUFjU7p6XYMUm0YENIhObgsHjsesHK7I%2BJ9 &cmp=ENL-EU- VIEWS1.

3. e.g., Dennis Carlson, "Teachers as Political Actors: From Reproductive Theory to the Crisis of Schooling," *Harvard Educational Review*, 57, no. 3 (1987): 283-308.

4. Erik Kain, "High Teacher Turnover Rates are a Big Problem for America's Public Schools," *Forbes*, March 8, 2011. http://www.forbes.com/sites/erikkain/2011/03/08/ high-teacher-turnover-rates-are-a-big-problem-for-americas-public-schools/.

5. Andrew L. Yarrow, "State of Mind," *Education Week,* October 21, 2009. http://www.edweek.org/ew/articles/2009/ 10/21/08publicagenda_ep.h29.html.

United States currently live in anxiety-producing times.[6] Educators, however, feel a form of professional anxiety that is unique and, these days, perhaps a more acute form than other professionals may suffer. Many educators currently live with the threat and fear of a future in which being human—in relation, fallible, capable of creative inspiration, joy, and purpose—is less important and valued in the educative or schooling process. Our contemporary historical moment is constituted by this fear, for educators. The dehumanization of teaching and the corresponding fears accompanying this are all around us, compelling an existentialist response from educational foundationalists and specifically here, philosophers of education.

Foundations of Education: Beyond Instrumentality and Intrinsic Value

The dehumanization of educators and education, and the associated anxiety resulting from these processes, can be addressed in fruitful ways with preservice and practicing educators. Courses of study in the foundations of education, specifically philosophy of education, provide educators sites for productively investigating the humanizing features and potential of schooling. The recently published UNESCO document, *Teaching Philosophy in Europe and North America*, argues with us that a rather dangerous approach to education has emerged and proliferated in which effectiveness and efficiency are the primary considerations of educational value. Effectiveness here is strictly defined by what is easily and quantitatively measured and efficiency means cutting out all that is extraneous to what is deemed effective.[7]

> For some fifteen years this approach has typified education, beginning in the United States and spreading through many other countries. So an accountability strategy is spoken of, resulting in pressure on educational research to become 'scientifically founded,' i.e. empirical, in order that forms of education may be compared and measured in relation to fixed standards.[8]

In a climate where only the measurable and efficient are valued, it is unsurprising that the fields informing the interdisciplinary praxis of social foundations of education have weakened in their influence of teacher education programs. Tozer and Miretzky define social foundations as an interdisciplinary field using "the lenses of the social sciences and humanities to help teacher candidates develop 'interpretive, normative, and critical perspectives on education,' and that such perspectives are important to interpreting educational practice in cultural context."[9] Teachers today, to put it mildly, are not rewarded for interpretive, normative, and critical perspectives on their work. Neumann, in his survey of 302 universities, found that nearly half of university-based teacher preparation programs do not require a Social Foundations course or combination Foundations/Multicultural Education course of 3 units or more in the 50% to 100% content range.[10] Findings such as this confirm that today's "reform" efforts in education push an agenda

6. Daniel Smith, "It's still the 'Age of Anxiety.' Or is it?" *The New York Times*, January 14, 2012. http://opinionator.blogs.nytimes.com/2012/01/14/its-still-the-age-of-anxiety-or-is-it/.

7. United Nations Educational, Scientific, and Cultural Organization (UNESCO), *Teaching Philosophy in Europe and North America* (Paris, France: United Nations Educational, Scientific and Cultural Organization, 2011).

8. Ibid., 70.

9. Steve Tozer & Debra Miretzky, "Social Foundations, Teaching Standards, and the Future of Teacher Preparation," in *Teaching Social Foundations of Education: Context, Theories, and Issues*, ed. Dan Butin (Mahwah, NJ, Lawrence Erlbaum Associates, 2005), 8.

10. Richard Neumann, "Social Foundations and Multicultural Education Course Requirements in Teacher Preparation Programs in the United States," *Educational Foundations 24*, no. 3-4 (2010): 3-17.

of alignment with curricular objectives, conformity with externally-mandated curriculum and assessment processes, and a narrow form of professionalization.

What's at stake here is the position of the teacher as an ethical subject, a human being of intellectual and moral agency in relation to students, parents, and community. Ball argues that today's reform efforts have subjected educators to the "terrors of performativity" where performativity "is a technology, a culture and a mode of regulation that employs judgments, comparisons and displays as means of incentive, control, attrition and change—based on rewards and sanctions (both material and symbolic)."[11] These terrors of performativity act as a form of displacement of the educator's values as they are effectively an assault on the teacher as an ethical subject. Ball provides commentary from teachers in the UK that supports this claim:

> What happened to my creativity? What happened to my professional integrity? What happened to the fun in teaching and learning? What Happened? (G. E. Johnson).
>
> I find myself thinking that the only way I can save my sanity, my health and my relationship with my future husband is to leave the profession. I don't know what else I could do, having wanted to teach all my life, but I feel I am being forced out, forced to choose between a life and teaching (Name not supplied).
>
> I was a primary school teacher for 22 years but left in 1996 because I was not prepared to sacrifice the children for the glory of politicians and their business plans for education (Christopher Draper).
>
> It's as though children are mere nuts and bolts on some distant production line, and it angers me to see them treated so clinically in their most sensitive and formative years (Roma Oxford).[12]

Here we can see the kind of anxiety and frustration that stems from reform efforts and policies that technicize and mechanize the educative process. Teachers like these end up feeling a need to try to "save (their) sanity" and that they may be contributing to the "sacrifice (of) children." These articulations make clear that such anxieties have left educators "ontologically insecure: unsure whether we are doing enough, doing the right thing, doing as much as others, or as well as others, constantly looking to improve, to be better, to be excellent. And yet it is not always very clear what is expected."[13] What has foundations of education, specifically philosophy of education, to offer this troubling scenario?

Philosophers of education use philosophical methods and texts in inquiry related to educational problems, issues, policies and trends. A field which (arguably) had its beginnings in a few privileged ancient Grecians' search for wisdom and truth, and which held real power in early 20th century teacher education programs, like the social foundations in general, it too has lost much of its stature. Yet philosophy of education has lost none of its worth as a vehicle for reflection, normative inquiry, and a space for discovering meanings of and for education. For the particular problem of educator angst, there is a kind of instrumental value that philosophy of educa-

11. Stephen J. Ball, "The Teacher's Soul and the Terrors of Performativity," *Journal of Education Policy*, *18*, no. 2 (2003): 216.

12. Ibid.

13. Ibid., 220.

tion can provide, in contrast to the commonly asserted charge that philosophical study is esoteric and impractical. The study of philosophy of education or thinking about foundational questions in education and schooling can do the practical work of helping educators such as the ones quoted above to make meaning of their anxiety and frustration, thus giving them ways to address the questions of aim and meaning which have become so technicized and vocationalized in today's education discourses. Audrey Thompson asserts the value of philosophy of education in helping teachers productively engage such questions: "Neither empirical research nor personal experience can give education the leverage she needs to rethink social and pedagogical practices that, however valuable they appear, may be rooted in problematic assumptions and commitments. Only philosophy can fulfill that function."[14] No standard methods course can do the kind of work that helps teachers address their feelings of value displacement and the frustration that their jobs have come to include the sacrifice of children on the altar of business and political interests. This kind of instrumentality is surely of value to the profession of teaching as it may be the means by which dedicated and successful educators cope with difficult realities in a way that allows them to remain and even thrive in the profession.

Educational philosophy has value beyond the instrumental, however. Simon Blackburn, arguing for the value of teaching and learning philosophy, says that philosophy or the practice of reflection on the "scaffolding of our thought" is inherently valuable, like the appreciation of art and music.[15] However, he goes on to argue that philosophical thinking is also continuous with our behavior or action. Translated into philosophy of education, this means that thinking philosophically about education will necessarily inform the practice of an educator. Philosophy of education, then, goes beyond both typical instrumentalism and inherent value. That is to say, it does the unique work of giving practicing and preservice educators the practical means to make meaning of and cope with deep ontological uncertainties and their resultant anxieties, a rather indispensible process that is not easily categorized as either instrumentally or inherently valuable. The UNESCO authors of "Teaching Philosophy in Europe and North America," certainly understand this: "Philosophy is not a niche culture, but an integral part of free, open and critical citizenship."[16] Again, translated into the domain of philosophy of education, philosophical inquiry is not a throwaway or even an auxiliary component to the preparation of teachers and other school professionals, rather, it is at the very center of learning what it means to be an educator. In particular, today, it can be an irreplaceable component of remembering the idea of education as a humanistic and humanizing endeavor.

In the remainder of this article, we interpret certain strands of existential thought to offer a compelling framing device for the fear and its resultant anxiety that educators are experiencing in our contemporary moment, an anxiety that is fully rooted in the struggle for selfhood. In so doing, we explore Sartrean and Kierkegaarian ideas about anxiety and the self, ultimately joining educational philosopher Maxine Greene in asserting existentialism's fundamental value for teachers. We assert that many educators are experiencing life "in the cellar," or living with fear and dread in a house not of their own making. We argue that these existential threats experienced by educators today can be met with existential inquiry, specifically the kind often provided through educational philosophy.

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14. Audrey Thompson, "Maybe we can just be Friends: The Unhappy Marriage of Education and Philosophy," *Educational Theory 52,* no. 3 (2002): 235.

15. Simon Blackburn, *Think: A Compelling Introduction to Philosophy* (Oxford: Oxford University Press, 1999), 4.

16. UNESCO, *Teaching Philosophy in Europe and North America*, 7.

"Life in the cellar," the metaphor that grounds our argument, is taken from Kierkegaard, who in 1849 wrote

> In case one were to think of a house, consisting of cellar, ground-floor and *premier étage*, so tenanted, or rather so arranged, that it was planned for a distinction of rank between the dwellers on the several floors; and in case one were to make a comparison between such a house and what it is to be a man—then unfortunately this is the sorry and ludicrous condition of the majority of men, that in their own house they prefer to live in the cellar.[17]

We employ some of the most recognizable ideas from the existentialism of Sartre and Kierkegaard as a way to understand the current "teacher (human) condition." In so doing we examine key existentialist concepts—fear and anxiety, freedom and subjectivity, being-in-situation—and use them to analyze the contemporary conditions of education in the U.S.[18] At the end of the essay, we point toward how teachers might begin to cope with the *existential threats* to their profession and to their selves with *existential responses* that involve creativity and living artistically. In short, we suggest a means by which educators might move out of the cellar.

Existence Before Essence and the Contingency of the Teacher

Jean-Paul Sartre's thoroughly philosophical novel, *La Nausée* (*Nausea*), established one of the more central themes of existentialism (if not the *most* central), that existence precedes essence. Sarte published the novel in 1938, when he was 33 years old, relatively early in his career; its themes would resound throughout the rest of his writing life. "Written in the form of a personal diary, the novel gives us an intimate picture of events in the life of an individual whose thoughts and feelings are transformed as their objects start presenting themselves to his senses."[19]

Roquentin, the novel's protagonist, struggles with a kind of nausea that he periodically experiences in navigating his everyday life as a writer of biographical history. He cannot quite locate the source of this nausea that comes over him as he looks at a glass of beer or himself in the mirror, as he does historical/biographical research, or has a sexual encounter. Toward the end of the book, in one of the most frequently cited passages in Sartre's corpus, Roquentin identifies the nausea's cause in an epiphinal scene in which he contemplates the root of a chestnut tree as he sits on a park bench.

> It took my breath away. Never before these last few days, had I understood what "to exist" meant…There we were, the whole lot of us, awkward, embarrassed by our own existence, having no reason to be here rather than there; confused, vaguely restless, feeling superfluous to one another. Superfluity was the only relationship I could establish be-

17. Søren Kierkegaard, *Sickness unto Death* (Radford, VA: A & D Publishing, 1849/2008), 35.

18. We acknowledge that existentialism has fallen out of favor in some philosophical circles and this is sometimes the result of the challenge from poststructuralism (often in the form of Foucault). Here we align ourselves with the work of Robert C. Solomon and Thomas Flynn, both of whom have argued in multiple places for the continuing relevance of existentialism into the late 20th Century and beyond. While it is beyond the scope of this essay to rehearse the argument, Flynn makes the case there is a largely under recognized continuity between Sartre and Foucault. He makes a brief version of this argument in *Existentialism: A Brief Insight* (New York: Sterling Publishing, 2006) while the full version is found in the two volume *Sartre, Foucault and Historical Reason* (Chicago: University of Chicago Press, 1997 & 2005).

19. Anthony Hatzimoysis, *The Philosophy of Sartre* (Ithaca: McGill-Queen's University, 2011), 1.

> tween these trees, these hedges, these paths. Vainly I strove to compute the number of the chestnut trees, or their distance from the Velleda, or their height as compared with that of the plane trees; each of them escaped from the pattern I made for it, overflowed from it or withdrew. And I too among them, vile, languorous, obscene, chewing the cud of my thoughts, I too was superfluous. Luckily I did not feel it, I only understood it, but I felt uncomfortable because I was afraid of feeling it…I thought vaguely of doing away with myself, to do away with at least one of these superfluous existences. But my death—my corpse, my blood poured out on this gravel, among these plants, in this smiling garden – would have been superfluous as well. I was superfluous to all eternity.

This passage vividly depicts the existence before essence theme for which Sartre is famous. Throughout the novel, Roquentin engages questions of existence, and in the chestnut tree passage he locates the fact of his "bare existence" as the source of his nausea. Sartre's novel as well as his subsequent work emphasized this theme. The idea is that essences are created "after" existence. That is to say, things and beings do not arrive onto the scene with essences, they simply exist and essences are created by conscious beings after the fact. We can see how this works in various passages from *Nausea*.

We first begin to see Roquentin's struggle with the existence/essence notion when our protagonist sits in a bar with the glass of beer. In this scene, he "avoids looking at" the glass of beer, and claims that he cannot "see it." He imagines that the bachelors in the pub would be of no help in seeing the beer. He says that they would simply tell him that the glass is like all others and list the physical properties of it, to which Roquentin replies, "I know all of that, but I know there is something else." This beginning confrontation with what will later be called "bare existence" is followed by an even more detailed episode with the purple suspenders of Adolphe in the same bar.[20] Here we see Roquentin beginning to understand that "purple" does not exist. It is an idea created in order to talk about something that exists, but no one has ever really seen or experienced "purple." Again, within the chestnut tree passage, the existence ("nude" or "bare") happens first and then an essence like "black" is attributed to it. He says about the root, "Black? The root was not black, there was no black on this piece of wood…black…did not exist." He then relates this experience to his time looking at Aldophe's suspenders about which he now says, "They *were not* purple."[21]

So this is the notion of existence before essence related to nonconscious things, which are examples of "beings-in-themselves." The nausea that Roquentin experiences comes from the realization that human beings have created these "essences" and attributed them to the beings-in-themselves. He says that "things are divorced from their names."[22] Conscious beings exist in this "bare" sense as well. Roquentin is coming to understand that he—as a conscious being or being-for-itself—also exists "in excess" (*de trop*). He says existence "penetrates me everywhere" and "it was the very paste of things."[23] In the end, as existentialist philosopher Thomas Flynn claims, being-in-itself and being-for-itself have some mutually exclusive properties, but humans put them together in ways that result in "the ontological root of our ambiguity."[24]

What of the ontological dilemmas experienced by the contemporary teacher? Much like Roquentin, the contemporary teacher "is in the middle of a crisis" in which much of what is per-

20. Jean-Paul Sartre, *Nausea* (New York: New Directions Publishing, 1938/2007), 19.
21. Ibid., 130.
22. Ibid., 125.
23. Ibid., 126 & 7.
24. Thomas Flynn, *The Stanford Encyclopedia of Philosophy*, 2012, 11.

ceived or thought about "teaching" as a vocation turns out not to be as originally conceived. Sartre's idea—existence precedes essence—is summarized by Flynn: "What you are (your essence) is the result of your choices (your existence) rather than the reverse. Essence is not destiny. You are what you make yourself to be."[25] This has profound implications for the struggle of educators in our contemporary moment.

Teachers are existing, conscious beings, yet a culturally constructed (or determined) essence as "teacher" often powerfully shapes their professional actions and choices. One's identity as "teacher" is achieved through a long process of formal as well as informal schooling, acquiring licenses and degrees, and through paid employment at a school or some educational setting. There are many preconceived essences that accompany the identity of "teacher" that every living, breathing teacher exists within, and against. Today those essences are more machinelike and externally-mandated than perhaps they have ever been, as teachers now exist within the orchestrated rituals of test-driven curriculum and assessment. Just as Sartre's protagonist, Roquentin, tries to measure and count trees, in his moment of contemplating the existence of the tree, so do teachers now try to measure and count. Yet existence overflows our categories and measures, as Roquentin realizes. As Adolphe's suspenders are not "really" purple, most teachers, parents and students would confess that true education is not "really" about counting and measuring, or the habits we've developed in test-driven teaching—yet most of the English-speaking world might call the suspenders purple, and call what passes for education in today's schools "21st century learning." The essence of the teacher identity is planted when a child sits in classrooms for years upon formative years; the identity is nurtured and fertilized in teacher education (or perhaps more often, teacher training) programs; the identity is culminated and matured in the formal employment requirements and habits of fulfilling the job dictated by the School Board, State, or governing body.

Teachers live in the basement of a house built largely by many others, in a time when their work is neither widely appreciated nor very well understood by those in charge of making policy. Of course, the teacher identity is no stranger to this condition; any history of teaching documents varying degrees of professional freedom and control, characterized largely by much paternalistic supervision and implied or even outright derision of the teacher as intellectual agent. Regardless of whether we can state today's conditions for teachers are qualitatively worse than some imagined yesteryear, the essence of teaching in this age is a highly reductive one, and the immediate future of formal schooling in this country only promises more of the same, if one can judge by policy debates of the moment.

Many conscious teachers are able to sensitize and sharpen their critical faculties and habits. They are able, as Roquetin was, to wake themselves up. Some discover ways to live within the experience of their own teaching lives rather than in the pre-ordained essences of teaching that are perhaps most highly rewarded today. Central to this experience of teaching is ambiguity and contingency.

Ambiguity, while bringing its own forms of nausea and anxiety, paradoxically helps a teacher resist the seductive certainty of teacher essence. The idea of ambiguity, for existentialists, has grounding in Sartrean ontology, in the combination of transcendence and facticity. The latter refers to the "givens" of our situation that give limit or possibility to our lives while the former refers to something like the "takens" of the situation, or perhaps how we face up to the facticity. This is what leads Sartre to one of his mantras, that we can always make something out of what

25. Flynn, 2006, 11.

we've been made into.[26] We find ourselves always in-situation (facticity), but with the ability to, in some sense, to transcend our situation. Again, for Sartre, this means that humans are beings "in-situation." Yet, we can never know in the moment of a particular situation just how much facticity and how much transcendence is informing it. It is for this reason that we are always "more" than the situation and this becomes the ontological foundation of our freedom.[27]

Any person defining her or himself as a "professional" in a work context is much more than the professional identity she or he is inhabiting, of course. The bus driver has a passion for detective novels; the doctor blogs about libertarian politics; the teacher transcends the teacher identity as that identity becomes more boxed in, closed, circumscribed, and increasingly stripped of creative possibility.

Yet that narrowing and facticity of the essence of "teacher" co-exists with possibilities of transcendence. Even as the teacher identity becomes less open, more closed to individual critical and creative work/play, the living, breathing teacher inhabits and exists in real schools with real students. This existence offers transcendence and possibility insofar as teacher-student bodies, relationships and the intellectual work of education cannot be (fully) prescribed or determined by essences of teaching or schooling that our culture creates.

This indeterminable and ambiguous mix of transcendence and facticity is related to the contingency of existence that the protagonist of *Nausea* discovers. The novel itself represents a fictive struggle to cope with contingency; Roquentin's diary is his attempt to narrate sense and order out of inescapably contingent existence. Simply put, that mix of limits and possibilities represents the source of the protagonist's nausea. Roquentin states,

> I understood the Nausea, I possessed it. To tell the truth, I did not formulate my discoveries to myself. But I think it would be easy for me to put them in words now. The essential thing is contingency. I mean that one cannot define existence as necessity. To exist is to simply *be there*; those who exist let themselves be encountered, but you can never deduce anything from them. I believe there are people who have understood this. Only they tried to overcome this contingency by inventing a necessary, causal being. But no necessary being can explain existence: contingency is not a delusion, a probability which can be dissipated; it is the absolute, consequently, the perfect free gift.[28]

In this "age of anxiety"—a term coined by W.H. Auden in 1948 but constantly evoked 65 years later—it is difficult to see contingency as a gift. But the (burdened) gift of insight into ambiguity and contingency is the first step out of the basement.

The basement is a cozy existence for many teachers. It is a safe place. Comfortable in narrow, circumscribed roles, able to quell the nausea with all the various forms of consumption and dulling that keep most of us sedated, fat and happy, teachers are no different than any other public vocation in an age of privatization. Many teachers seek to return the gift of contingency, and perhaps exchange it for something more comforting and facile. The experience of reading philosophy of education in graduate classrooms with practicing teachers, in fact, often is one in which students refuse this gift, as determinedly as we professors might try to wrap it up in enchanting curriculum and humanizing pedagogy. Yet, others use the philosophical texts to arrive

26. Flynn, 2006, p. 81

27. Thomas Flynn, "Jean-Paul Sartre," in *The Stanford Encyclopedia of Philosophy (Spring 2012 Edition)*, ed. Edward N. Zalta. http://plato.stanford.edu/archives/spr2012/ entries/sartre/.

28. Sartre, *Nausea*, 131.

at a wakefulness, not terribly unlike Roquentin's, that allows them to begin to move out of the basement by acknowledging and making meaning of education/educator-related ambiguity and contingency. It is in these instances that philosophers of education are reminded of the value of their work.

Teachers as Strangers, and the Future of Teaching

Maxine Greene (1973) writes of teacher-as-stranger, providing an existentialist response to the existentialist threat posed to teachers. Drawn from a text written forty years ago, this persona resists the culturally-constructed essence of teacher and to this day, can enable a process of seeing the same-old-same-old standardization and privatization with the new eyes and fresh perceptions of a newcomer. The teacher-as-stranger approaches the classroom as someone coming to a strange land, wide-awake to the rituals, mythologies, and deadening routines of that new land as only a stranger in a new land could be.

> We do not ask that a teacher perceive his existence as absurd; nor do we demand that he estrange himself from his community. We simply suggest that he struggle against unthinking submergence in the social reality that prevails. If he wishes to present himself as a person actively engaged in critical thinking and authentic choosing, he cannot accept any "ready-made standardized scheme" at face value.[29]

Greene tells us that if teachers are "willing to take the view of the home-comer and create a new perspective on what he has habitually considered real, his teaching may become the project of a person vitally open to his students and the world."[30] Such a teacher will learn how to exist with her or his students, instead of inhabiting a flaccid essence of "teacher" in the easy ways set before classroom teachers today.

Art and aesthetics have been a common prescription for philosophers and many others diagnosing the existential dilemma. In *Nausea,* Roquentin's final decision is to become a writer of fiction, having dropped his historical project. Art and the possibilities of humanization therein represent the glimmer of hope at the novel's end. Certainly Maxine Greene's opus and lifework are testimonies to the possibilities in this prescription for teachers, and there is no space to recount these many lessons here.[31] Yet Greene's work shows us one direction in which existentialist inquiry might guide educators towards the position of teacher-as-stranger, and towards a position of greater responsibility.

Art and aesthetic practice, for Greene, represents a way to exercise existentialist responsibility. The responsibility of the existentialist is to face painful truth absent the comfort of myth, facing the now of schooling absent the nostalgia for yesterday's schools, and facing the constrictions of standardized schools even as we seek for the spaces to construct them otherwise. It is a responsibility for our choices and making them, and for maintaining and building our active projects of meaning-making with students and colleagues. For Greene and other existential phi-

29. Maxine Greene, *Teacher As Stranger: Educational Philosophy for the Modern Age* (New York: Wadsworth Publishing, 1973), 269.

30. Ibid., 270.

31. See Maxine Greene, *Releasing the Imagination: Essays on Education, the Arts, and Social Change* (San Francisco: Jossey-Bass, 2000) & Maxine Greene, *Variations on a Blue Guitar: The Lincoln Center Institute Lectures on Aesthetic Education* (New York: Teachers College Press, 2001).

losophers of education, art is a means to exercising that responsibility, a set of practices that enables us to exercise the existentialist responsibilities of courage and decision-making and action.

The pose of stranger also provides a break from the temporal continuum of self. That is, as teachers narrate their own lives as teachers, stepping out of that narration to be stranger to one's own work jars one's sense of past, present and future. Narratives tidy up contingency and assert progression onto temporal lines. But as Roquentin says, "time [is] laid bare."[32] Kierkegaard tells us the struggle with the future is a noble one.

> To be able to occupy oneself with the future is a sign of a human being's nobility, to strive against the future is the most ennobling strife…[For] he who struggles with the future…struggles with himself, [since] the future does not exist, it borrows its strength from the self, and when it has taken this [strength] from him, it shows it to him as if it were an external enemy he is to encounter.[33]

Teacher-as-stranger provides educators with a metaphor, a positionality that provokes a break with contemporary habit and routine. Such interruptions are important to wrestle us from the powerful narratives that solidify and sustain the current policies of accountability and standardization that help mechanize and dehumanize today's teachers. By breaking temporality and routine, by challenging the very assumptions at the heart of the teacher essence, the teacher can derive strength of perspective. By serving as an interruption to the what is, it can inspire think about what could be in educational settings.

Conclusion

Our arguments explicitly stand upon the work of others, particularly the noted philosopher of education Maxine Greene. We use Greene's considerable existential insights to assert our argument for the continuing relevance of existentialism to education in response to the considerable anxiety that plagues the spirit of the contemporary teacher. We use her notion of teacher-as-stranger to illustrate the insight that existential philosophy can generate for challenging the temporal, technical, and mechanistic essences that so palpably construct the teacher identity.

Greene serves as an exemplar in other ways for us, however. Greene's genius is not simply in her existentialist insight but in her philosophy of education, in her educational *praxis as* philosophy. Her philosophical work utilizes aesthetic inquiry, and has inspired any number of engaging learning experiences (courses, workshops, programs) for teachers. Quite simply, Greene has helped make educational philosophy meaningful to her students through arts-based inquiry.

By proclaiming the importance of addressing the educator's angst through educational philosophy, we should not be read as advocating a simplistic "exposure" approach to existentialist thinkers or to any other philosophical texts, for that matter. Greene's example shows how, in light of educational anxieties, educational philosophy can be revisited, relived, and reconstructed.

It can be said, then, that Greene's work is both an example of and a motivating factor for responding to the anxiety that educators face today. It was in this spirit that we were able to identify the connection between Sartre's Roquentin and contemporary educators' struggle with anx-

32. Sartre, *Nausea*, 31.
33. Kierkegaard, *Sickness unto Death*, 17-18.

iety, contingency, and ambiguity. Beyond this, Greene's work is an example of the kind of value of philosophical inquiry has in education. Philosophical examination surrounding the notion of teacher as stranger and considering *Nausea* in light of anxieties of educators are two specific ways in which educators can make meaning of their ontological uncertainties. These kinds of projects carry a unique value for educators in that it is likely to be inherently rewarding and also result in some kind of material difference for the educator and her or his students—a material difference, we argue, that cannot be gained through methods or assessment courses which now litter the teacher education curriculum. This is philosophy of education's unique contribution. It carves out space in which education is treated as a field of inquiry unto itself and not just as a kind of vocational training. There is no doubt that in most programs in colleges and schools of education, students' course schedules are pregnant with a variety of classes whose aims are largely about what to do and how to do it. This is how the field of education has come to birth or adopt language such as "best practice," "skill sets," "teaching strategies," and "rubrics." And, as noted above, it is increasingly the case that these courses and their resultant technical and mechanical notions of education have proliferated and pushed out foundations courses.

Therefore, it is in this time that philosophy of education is more necessary than ever. All the coursework in which education students spend examining strategies of what and how to do things must be complimented (or resisted, perhaps) with courses in which students examine what education *is* (and hopefully the host of other philosophical questions that result from pursuing this one). This is the kind of pursuit that allows students to (re)examine old and new texts and ideas, take them apart, and put them back together in light our contemporary moment in education. Without that spirit of creative reinvention that invites educators to be involved in processes such as negotiating the contingency and absurdity of their work lives and contexts, educational philosophy instruction and scholarship—like teachers themselves—will continue our relegation to the educational basement.

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Backing in to the Foundations

Richard A. Quantz, Miami University

What we really need to do is to abolish education. Just get rid of it. Understand I am not saying that we should get rid of teacher education or schools of education, as many rightwing critics desire, but schools themselves. Just abolish them. And further understand that I am not making a case for Ivan Illich's deschooling either; we ought not seek to replace formal schools with informal educational networks.[1] No, I am suggesting that what we really need to do is to abandon education altogether. The worst problems of our times result from education, or, at least, what passes for education. The contemporary world's most intractable, most destructive, most dangerous problems have been made possible by education, not the lack of it. Our problems do not arise from the failures of our education system, but its successes. Educators, look around, we are the cause of this mess.

Take, for example, our recent economic meltdown brought about by the dramatic increase in private securitization of sub-prime mortgages during the 1990s and 2000s. Consider the imaginative new financial strategies such as over-collateralization and disintermediation, and the brilliantly intricate "bundling" of sub-prime mortgages with AAA-rated prime mortgages which used the "law of averages" to spread the risk of these mortgages to "near zero" and, therefore, attracted investors from all over the world from the smallest to largest banks, from the individual IRAs and to large institutional pension funds, and resulted in the worst world economy since the 1930s.[2] Without extremely well-educated people to develop the ideas and to create the necessary algorithms, these illusions of security could never have been built.

Or, for another example, take the growth of inequality that results from the new overlord class, the titans of the new transnational corporations, which has arisen to hover over the economic fields well fertilized with the destruction of the world's communities.[3] Consider the vulnerabilities in agricultural production due to the neoliberal policies that encourage the abandonment of traditional crops for local consumption to the attractive cash crops for the world markets, or the decrease in biodiversity that has resulted from the increase in genetically modified organisms (GMOs) for agriculture. Or consider the rapid and continued loss of the mom and pop stores that are being replaced by the large corporate chains such as Wal-Mart. Or consider the decrease in the power of labor unions due to the ability of corporations to shut down production and move the jobs elsewhere to a growing population of educated workers in other lands capable

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1. Ivan Illich, *Deschooling Society* (New York, NY: Harper & Row, 1971).

2. Ryan Barnes, "The Fuel That Fed The Subprime Meltdown," *Investopedia.com*, September 4, 2007, http://www.investopedia.com/articles/07/subprime-overview.asp#axzz2Gv0yN53u; Benjamin J. Keys et al., "Mortgage Financing in the Housing Boom and Bust," 2012, http://www.nber.org/chapters/c12624.pdf.

3. Leslie Sklair, *The Transnational Capitalist Class* (Oxford: Blackwell, 2001).

of doing the job and willing to do it for less and that is made possible by new rapid and inexpensive modes of communication and means of transportation developed by the highly educated amongst us. Or even more destructive to working people, consider the contemporary robots that are capable of doing those same jobs better and for less and without the messy problem of having to manage people.[4]

Or take, the destruction of our planet from the hottest decade on record, to the increased severity of our storms, to the near complete meltdown of Greenland this summer. Consider how chlorofluorocarbons actually got into our skies to bring about global warming. (CFCs do not occur in nature, but were created for industrial use, particularly for air conditioning and refrigeration and other industrial needs such as packaging and foams and in spray cans for consumer products such as deodorant.) Or consider the many and multiple human-causes for the continuing destruction of the coral reefs or the near extinction of the fish in the sea.[5]

None of these things could have happened without well-educated people. These unprecedented problems were all made possible by education. Without such smart, well-educated people, we'd still be stuck in the misery of colonial power backed by the gun and the gunboat, perhaps, but a world where the problems and the enemy could be identified, named, and struggled against. Not a great world, perhaps, but one in which we could see whom to blame and plot a way out.

In 1994, David Orr wrote,

> The truth is that without significant precautions, education can equip people merely to be more effective vandals of the earth. If one listens carefully, it may be possible to hear the Creation groan every year in late May when another batch of smart, degree-holding, but ecologically illiterate, *Homo sapiens* who are eager to succeed are launched into the biosphere.[6]

Orr argues today's education promulgates six myths. First amongst them is the myth that ignorance is a solvable problem rather than an "inescapable part of the human condition." A second myth is that the solutions to our problems lie in more knowledge and technology. A third myth is that the increase of knowledge corresponds with an increase in wisdom. Worse yet is the confused idea that information is equivalent to knowledge. After completing a specialist curriculum that fragments our world into disciplines, a fourth myth creates the illusion that graduates will then be able to integrate the fragments into an cohesive whole. The fifth myth is the belief that a

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4. For an African example of the effect of cash crops see William G. Moseley, Judith Carney, & Laurence Becker, "Neoliberal Policy, Rural Livelihoods, and Urban Food Security in West Africa: A Comparative Study of The Gambia, Côte d'Ivoire, and Mali," *Proceedings of the National Academy of the Sciences of The United States of America* 107, no. 13 (March 30, 2010): 5774–5779; for the effects of GMOs on biodiversity see Deniza Gertsberg, "Loss of Biodiversity and Genetically Modified Crops," *GMO Journal: Food Safety Politics*, June 17, 2011, http://www.gmo-journal.com/2011/06/17/loss-of-biodiversity-and-genetically-modified-crops/; for the effects of Wal-mart on local economies see Emek Basker, "Job Creation or Destruction? Labor Market Effects of Wal-Mart Expansion," *The Review of Economics and Statistics* 87, no. 1 (February 2005): 174–183; Elena G. Irwin & Jill Clark, "Wall Street Vs. Main Street: What Are the Benefits and Costs of Wal-Mart to Local Communities?" *Choices* 21, no. 2 (2006): 117–122; for the effects of robots on human labor see Jason Borenstein, "Robots and the Changing Workforce," *AI & Society* 26, no. 1 (February 2011): 87–93.

5. John M. Broder, "Past Decade Warmest on Record, NASA Data Shows," *The New York Times*, January 21, 2010, http://www.nytimes.com/2010/01/22/science/earth/22warming.html?_r=0; Maria-José Viñas, "Satellites See Unprecedented Greenland Ice Sheet Surface Melt," *NASA: Looking at Earth*, http://www.nasa.gov/topics/earth/features/greenland-melt.html; J. E. N. Veron et al., "The Coral Reef Crisis: The Critical Importance of <350 Ppm CO2," *Marine Pollution Bulletin* 58 (2009): 1428–1436; Eric Stokstad, "Global Loss of Biodiversity Harming Ocean Bounty," *Science* 314, no. 5800, New Series (November 3, 2006): 745.

6. David W. Orr, *Earth in Mind: On Education, Environment, and the Human Prospect* (Washington: Island Press, 2004): 5.

central purpose of education is to provide economic mobility and success. And Orr's final myth is the belief that "our culture represents the pinnacle of human achievement." As long as education assumes and promotes these six myths, Orr argues, education will be more destructive than ameliorative.[7]

I agree with Orr, though I would argue that today's "batch of smart, degree-holding *Homo sapiens*" are not just ecologically illiterate, they are fundamentally illiterate of the world. As Paulo Freire and Donaldo Macedo help us understand, today's graduates may be able to read the word, but they seem completely unable to read the world.[8] In a truly perilous moment of earth history, we have turned over the teaching of the world to Disney, Viacom, and Rupert Murdoch's News Corporation. Public education has become little more than training grounds for corporate technicians and consumers. Henry Giroux has suggested public school teachers have become "clerks of the empire."[9] What some of us have witnessed in our lifetime is the near complete transference of public institutions to the service of private interests. Public space has been so completely erased that shopping centers are built as if they are public squares and given names such as Liberty Commons and The Greene Town Center though they are not "commons" or "towns" at all. All of this is to suggest that the problem with education lies in its accomplishments, more so than in its failures.

Teacher education is not immune to the mythologizing processes of education, particularly as universities become more and more dominated by the neoliberal logic that is turning education into a consumer product and professors into entrepreneurs. Make no mistake about it, the moment education becomes a consumer product, it stops being education. This is not unique to education. As soon as anything with intrinsic value becomes valued for little more than its exchange value, it is transformed from one thing into another. Its intrinsic value is lost. When people tell me that the market will improve education, I ask them if they think it will improve education the same way as the market improved nutrition and the news. When the market gets finished with education, our children will ingest the educational equivalent of Hardee's Monster Thickburger (1420 calories) chased down with a White Castle Chocolate Shake (1680 calories) while watching Fox News.[10] When teacher education becomes a consumer product, look for teacher educators to become Gretchen Carlson, Steve Doocy, and Brian Kilmeade mimics and for teachers to be little more than your local McDonald's server, or, when really "good," your Disney World "cast member." Not a situation I'm looking forward to.

Rethinking Educational Reform: Ritual and Nonrationality in Schooling

Here's a question to consider: Which university has the most students in educational leadership programs in the state of Ohio? In fact, this university not only has the most students, it has more students than all of the other school leadership programs in Ohio combined.

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7. David W. Orr, *Earth in Mind: On Education, Environment, and the Human Prospect* (Washington: Island Press, 2004): 5-12.

8. Paulo Freire & Donaldo Macedo, *Literacy : Reading the Word & the World* (South Hadley, MA: Bergin & Garvey Publishers, 1987).

9. Henry A. Giroux, *Teachers as Intellectuals: Toward a Critical Pedagogy of Learning* (Granby, MA: Bergin & Garvey, 1988); Henry A. Giroux, "On the Significance of the Chicago Teachers Strike: Challenging Democracy's Demise," *Truthout*, September 13, 2012, http://truth-out.org/opinion/item/11530-on-the-significance-of-the-chicago-teachers-strike-bearing-witness-to-and-challenging-democracys-demise.

10. "The 272 Fast Food Items Highest In Calories," *a Calorie Counter*, n.d., http://www.acaloriecounter.com/fast-food-calories.php.

If you guessed Grand Canyon University you may be correct.[11] What is a small college in Phoenix, Arizona doing with the largest student population in educational leadership in a state halfway across the country? Good question. Here is something else to ponder.

In Fall 2011, Stanford professor Sebastion Thrun taught a course on artificial intelligence that enrolled 160,000 students. In Spring 2012, Stanford professors Andrew Ng and Daphne Kollar announced that they had secured $16 million in venture capital and had created an educational partnership, Coursera, with 4 universities (Stanford, Michigan, Pennsylvania, and Princeton) to offer online courses for free.[12] On May 2 of that year, Harvard and M.I.T. announced their own nonprofit partnership, edX, which was also to offer online courses for free. While neither Coursera nor edX, as of now, offer degrees, they do offer "certificates" and some universities are already accepting these courses for transfer credit. Welcome to the future of higher education. A future that is the logical result of the educational reform movement that began in the 1970s, took over in the 1980s, expanded in the 90s and the 20-naughts, and, today, is stronger than ever. And, in fact, may now be irreversible.

To explain why free online courses are the logical conclusion of the educational reform movement and why, if you are interested in education, it is such a big mistake, I need to clarify for you some theoretical ideas and concepts.

Rationality

The concept of rationality is central to our self-congratulatory identity as members of the academy. Academicians not only privilege rationality, but they assume that the *sapiens* in *Homo sapiens* refers to the use of rationality in conducting our affairs. To be human requires rationality. And rationality, it is assumed, requires linear logic. Today, we might recognize this as means-ends reasoning or technical rationality. Given a particular end, how do we get from here to there. Max Weber referred to this as formal rationality and suggested that one of the hallmarks of bureaucracies was their privileging of formal rationality. Given the purposes of the bureaucracy, its goals, its ends, the functionaries make choice to maximize those ends based on and determined by quantitative calculation.[13] In our capitalist society, for-profit organizations have long referred to this as the bottom line.

And rational individuals, like bureaucracies, are assumed to act in a manner to maximize their bottom line. It is assumed that to fail to act to maximize ones bottom line is to act irrationally. In other words, according to neoliberalism and the new American commonsense, to act ra-

11. It is difficult to state exactly how many students have actually graduated from Grand Canyon University's educational leadership program, but between 2007-2010 GCU's leadership program had between 1,400 and 1,700 students enrolled while, based on Ohio Board of Regents figures, from 2008- 2011, the state of Ohio gave out around 2000 principal licenses. Ted Zigler, Personal communication.

12. At the time I am writing this, Coursera has expanded to 33 schools including Berklee College of Music, Brown University, California Institute of Technology, Columbia University, Duke University, École Polytechnique Fédérale de Lausanne, Emory University, Georgia Institute of Technology, Hebrew University of Jerusalem, Johns Hopkins University, Mount Sinai School of Medicine, Ohio State University, Princeton University, Rice University, Stanford University, The Hong Kong University of Science and Technology, The University of British Columbia, University of California—Irvine, University of California, San Francisco, University of Edinburgh, University of Florida, University of Illinois at Urbana-Champaign, University of London International Programmes, University of Maryland—College Park, University of Melbourne, University of Michigan, University of Pennsylvania, University of Pittsburgh, University of Toronto, University of Virginia, University of Washington, Vanderbilt University, Wesleyan University

13. Max Weber, *Economy and Society: An Outline of Interpretive Sociology* (Berkeley: University of California, 1978).

tionally means to use logic in a manner that works in our own self-interest.[14] Let's look at an example.

The Social Contract

Why do people form societies? According to what most American high schools teach, people form societies because it is rational to do so. Why is it rational? Because it is more efficient and effective: the group makes the individual stronger and more successful. Imagine a world where all individuals are acting in their own self-interest as individuals, if I can persuade 20 others or 50 others or 100 others to join together with me, we will be able to protect ourselves from others and be able to take from others who are weaker than we. We actually give this assumption a name: we call it The Social Contract, and it is taught in nearly all American high schools as the explanation for why we form societies and nations. But this idea of a rational social contract is patently false.

Nonrationality

Let me try to show you why forming societies as it is promoted in the idea of the social contract is false.

First, imagine a community decides to buy a bus and hire a couple of drivers to provide transportation from the neighborhood to the downtown shopping and business area. This would be an example of the rationality of the social contract. By coming together as a community, everyone pitching in a small amount of money to purchase, maintain, and drive the bus, each individual gains strength that provides greater opportunities for good paying jobs and greater buying power at the lower-priced stores downtown.

So, let us apply "rationality" to this problem. It is in my interest to have a bus system that I can take advantage of. And to have a bus system, we have to have enough people contribute to its purchase and maintenance to keep it running. So, I do have an incentive to contribute to serve my own interest. So far the logic supports the idea of The Social Contract. But, wouldn't it actually be more in my own interest, if I were to cheat? Wouldn't I be acting more rationally, if I could persuade enough others to pay for the bus, while I rode for free? In fact, it would be irrational for me to pay for it, if I could get away without doing so. In sociology, this is called the problem of the free rider. If you think this is a farfetched example, consider why we have sent our military into battle in foreign lands at least 127 times at a cost to the American taxpayer of trillions of dollars and then consider who actually does the fighting and who actually benefits from these wars.[15]

Or consider all of those adults in my generation who, having gained a good education through public schools that provided them the qualifications for gaining a job with a good income, are now so ready to dismantle those same public schools for the next generation.

It appears that the rational thing to do--as long as we define rationality in this linear, self-interested way--is to convince everyone else to contribute to the good of the whole and for us to contribute as little as possible. In other words, using rationality as traditionally conceived and

14. For a discussion of some important assumptions of neoliberalism, see Rob Karaba, "Making Sense of Freedom in Education: Three Elements of Neoliberal and Pragmatic Philosophical Frameworks." (Ph.D. diss., Miami University, 2007).

15. Zoltan Grossman, "From Wounded Knee to Libya: A Century of U. S. Military Interventions," n.d., http://academic.evergreen.edu/g/grossmaz/interventions.html.

ideologically popular today, it is irrational for individuals to bind themselves to a social contract *and* live up to their obligations. Far from being rational, according to this neoliberal understanding of rationality, The Social Contract is irrational.

If the problem of the free rider cannot convince you of the falseness of idea of The Social Contract, consider when humans start to actually use rationality. Marvin Klein has shown that reasoning, at least in the sense that is assumed by scholars, is something that has to be learned (it does not develop naturally) and occurs throughout the elementary school years. Now, some of my colleagues in the academy might believe that humans only begin to think rationally about the time they become seniors in college or, perhaps, not even until they are about to finish a doctoral program; but let us be a bit more sympathetic to the human condition and suggest that children start to show evidence of reasoning about the same time they begin to master language—let's say, about age five, on average—or, at least, when they start school. So, according to the social contract, somewhere around five to seven years of age, children, all around the world and throughout history, rationally calculate whether their best interest would be served by forming bonds with a human community or whether they should go it alone. Did you do that? Do you know anyone who did? Of course not. Such an idea is an absurdity. Children are well bound to social groups long before they learn to use reason. In fact, as Klein shows us, it is the other way around; we must first be part of a social group *before* we can learn to develop keen reasoning.[16]

So, our question has to be: If people don't form and remain connected to human communities for rational reasons, how do we explain the fact that we are all—some more, some less, but all—members of some group. The answer to that, simply put, is because we are pack animals. That is to say, humans form groups through nonrational mechanisms. By nonrational, I refer to all of those motivators and causes of action that work outside of reason. Nonrationality should not be confused with irrationality. Irrationality goes against reason; nonrationality simply acts without reason. The results of nonrational action can, on reflection, be found to be rational or irrational, but the action itself does not occur because we reasoned it out and found what we are to do to be rational. Much more likely is that we feel it is the appropriate thing to do and then figure out a reason to *rationalize* what we just did or are about to do. The Social Contract is a good example of academic rationalization: first humans form groups and then we come up with a reason for why we do.

Rationality & School Reform

The school reform movement of the last 35 years has assumed that humans act rationally. The result is that the school reform movement has been a dismal failure. Let me use another bus example to help shed light on why this is so.

Imagine you are riding on a bus down Route 66 headed west to Los Angeles and in Topeka, Kansas, your bus pulls off into a roadside stop and changes drivers. The new driver pulls out onto the highway and heads east. The other riders and you yell out to the driver that he is headed in the wrong direction, but he tells you that you don't know what you are talking about and continues headed east. As you move further and further away from L.A., you become more frustrated. In fact, your GPS tells you what you already know, which is that you are moving further and further away from L.A., but every time anyone on the bus tells the driver that he is headed in the wrong direction, he tells you that he has checked with the dispatcher and the dis-

16. Marvin L. Klein, "How Well Do Children Reason? Some Suggestions for Language Arts Programs," *The Elementary School Journal* 79, no. 3 (January 1979): 147-155.

patcher has checked with management and they have told him the riders on the bus don't know what they are talking about and to keep going as he is.

I don't know about you, but for me, that is an apt metaphor for the educational reform movement. The more we do the things that we do in the name of reform—such as measurable objectives, high-stakes tests, school report cards, merit pay, teacher evaluation based on student tests—the further away we get from education. We have pointed out again and again that these reforms are not working, but their only response is to blame the teachers and administrators and, especially, professors of education, and tell you to keep on doing what you know is wrong. You know it is wrong because you see it not working right in front of your face. But, you should know these measures wouldn't work even if you weren't working in the schools. Diane Ravitch, while Undersecretary of Education under George H. W. Bush, was one of the architects of the school reform movement. As we all know, Ravitch has reversed herself and has become an opponent of what she was once a proponent. When explaining why she changed her position, she explained, "The big thing that changed me was seeing the results." [17]

In fact, the truth is that there is no mystery to good teaching. We really do not need any more empirical research to show us what works. We have known since the 1930s what makes for good education. And we know why the present reform cannot work. At least, not work if we mean help the public schools provide a meaningful education for students to develop personally and civically. And why doesn't it work? Because the reformers assume that people act rationally and that what is central to education is the rationally constructed ends that are to be served by rationally constructed means.

According to the school reform movement, here is how schooling is supposed to work. First, determine the desired end of the students' learning. Second, determine where the students are now. Third, figure out how to get the student from here to there. The teacher's job is almost entirely limited to the third step. Policy makers and test makers have determined the desired ends and, through testing and other sorting mechanisms, policy makers and administrators have determined where students are now. What is left for the teacher to do is to plot a path and provide the motivation for the student to move from the here to the there. This is a very technical activity with a bit of motivational psychology thrown in. It really isn't teaching, its more like educational engineering.

Nonrationality & School Reform

As stated above, we do not form groups for rational reasons, but through nonrational mechanisms. Now, unlike those who assume that to be human is to act rationally, and to act without rationality is to act irrationally, I would like to point out again that to act without rationality is not necessarily to act irrationally. It only means that we act without rationality. The infant who cries to be fed is not acting irrationally, she is just not acting with rationality. The seventh-grade boy who asks the person of his affection to the school dance despite not ever expressing fondness for the object of that affection is not acting irrationally, just not rationally. We call this kind of action "nonrational" and, I argue, it is the primary aspect of nearly all human action—even in schools, even in the academy.

There are many causes for and influences on our nonrational action. As the two examples above suggest hunger and romantic desires are two important ones. But those motivations

17. "Diane Ravitch Debates James Merrimam On Charter Schools, 5/7/10," *Inside City Hall* (NY1, May 7, 2010), http://www.youtube.com/watch?v=XaZ7CUnH6as.

are located in the individual; I am more interested in those located in the social. One such nonrational social mechanism that influences how we act in schools is ritual. I have written at length on ritual, its characteristics and its effects, so I will not develop fully the concept here.[18] But, let me at least clarify what I mean when I use the term.

As I use it, ritual is that aspect of action that is a formalized, symbolic performance. There are four important terms in this definition. First of all, ritual is a performance. It is acted out for others to observe and, therefore, uses the body and other material artifacts to make the performance. (One can, of course, always perform for oneself as the audience.) Second, ritual is not every performance, but only those performances that either are themselves symbolic or utilize symbols. Symbols have meaning, but their meaning is obscure, not typically obvious, and usually ambiguous, which permits a wide-range of differing interpretations as to their meaning. Third, ritual has a recognized form. The participants in the ritual performance, as well as the intended audience, expect certain forms to be followed. Failure to perform the ritual utilizing the proper forms will cause some disturbance. Next time you participate in our typical introduction ritual, try sticking your left hand out when you shake hands. Lastly, ritual is not a type of action, but an aspect of nearly all action. Rather than trying to determine if a particular act is a ritual or not, our job is to determine which aspects of any act is ritual (and, therefore, nonrational) and which parts are instrumental (and, therefore, rationally aimed at accomplishing a particular end).[19]

For an example of how the school reform movement utilizes the effects of ritual to advance its technical interests consider its focus on measurable objectives. For me, the oldest, the most pervasive, and the most pernicious element of the reform movement is the focus on building curriculum and utilizing pedagogy around measurable objectives. Perhaps I feel this way because the idea that measurable objectives are desirable is so accepted that we can easily consider it commonsense—even those who are able to see through things such as high stakes testing and merit pay often accept measurable objectives as appropriate. But measurable objectives are not desirable; they are, in fact, inherently destructive of education.

When we advocate for measurable objectives, we promote turning education into a technical problem. Teaching is limited to designing and implementing the means between the here and the there. With such an approach, teaching is reduced to little more than engineering. But, even more importantly, turning education into a technical engineering exercise lends it to commodification. And as long as education is just another consumer good, it inevitably leads to the corporatization of education. And that leads me back to Coursera and edX.

Now, according to the sacred icons of neoliberal ideology, Coursera and edX will improve education. It will maximize the availability of the best education for anyone, anywhere in the world. How do we know that it is the best? Because it is Stanford and Michigan and Penn and Princeton and Harvard and MIT. It is a mad competition between Coursera and edX and competition is inherently good. Which one will win? My guess it is the one that first also joins up with Disney or DreamWorks.

Do you really think McDonalds produces the best food for human consumption? Do you really think consumers are acting in their own rational best interest by supporting Pizza Hut? Food is actually a good comparison. Humans must eat in order to build and maintain healthy

18. Those who desire further development of this approach to ritual see Richard A. Quantz, *Rituals and Student Identity in Education: Ritual Critique for a New Pedagogy*. *Education, Politics, and Public Life* (New York, NY: Palgrave Macmillan, 2011).

19. See ibid.

bodies. Look how well the marketplace has sorted that out based on our own rational choices. According to a study published in the *American Journal of Preventive Medicine*, by 2030, 42% of Americans will be obese.[20] Why do we think when we turn education into a consumer product, we will choose any wiser? Why don't we think that the consumers of education we will choose nonsubstantive sweeteners and intellectual fats in the same way that we have chosen Coca-Cola and Pringles?

Another apt comparison would be to compare the commodification of education to the commodification of the performative arts through television. Look how well the market has managed that. We now have over a thousand TV channels to pick from and how many of them actually work to challenge us in the way that art has the capacity to do. No, television, even the news, has become no more than an entertainment product. There is no reason to think that education is likely to be any different once the market has had its way with it.

No, what was once understood to be a public good has been turned into a consumer good for private consumption. The free (with advertising) consumer product will end up nothing more than entertainment that provides the illusion of education in the same way that FoxNews and MSNBC provide the illusion of news. No one needs to have their biases challenged. No one need challenge their brains tired from their 60 hour week at minimum wage job or their 80 hour week, if you are lucky enough to get a professional job in a law firm or on Wall Street, or the 100 hour week you'll spend trying to find ways to make ends meet, if you are unemployed.

As we see the Amazonification of higher education through companies such as Coursera and edX, we will see the displacement of education with the illusion of education. I suspect Coursera and edX will make up for the deficiencies of the present system of higher education in the same way that Amazon made up for the deficiencies of local book stores and Wal-Mart made up for the deficiencies of locally-owned hardware stores, clothing stores, grocery stores, stationary stores, and sports shops. When education becomes a commodity, it stops being education, in the same way that when news became a commodity, it stopped being news; and when food became a commodity, it stopped being food.

I'm not worried about Grand Canyon University in Ohio. Its days are numbered. It will make a profit for a while and then fade away as the big boys from Disney, Fox, and Paramount partner with the sold-souls of Stanford, Harvard, and Princeton and, like Amazon, wipe out the competition and, while they are at it, wipe out the "education" in "higher education."

Teacher Education

Just one century ago, there were two routes to becoming a teacher. One could attend a Normal School where they would study the texts they would actually be teaching along with some courses in teaching methods (the first year) and then participate in cadet teaching under the guidance of an experienced teacher (the second year). Or, one could attend a university and study education as an academic study including several courses in the history of education, philosophy of education, and psychology of education and, perhaps, though not necessarily, a course in teaching methods on top of a full four-year liberal arts education.[21] Today, Normal Schools no longer exist, but their approach to teacher education centered on methods courses,

20. Eric A. Finkelstein et al., "Obesity and Severe Obesity Forecasts Through 2030," *American Journal of Preventive Medicine,* 42, no. 6 (2012): 563–570.

21. Jennings L. Wagoner, Jr. & Richard Quantz, "Public Education, The University of Virginia and the Curry School of Education: The Beginnings of a Tradition," in *Three More Schools of Education* ed. Erwin V. Johanningmeier. SPE Monograph Series (Society of Professors of Education, 1986).

introductions to the curriculum to be taught, and practice teaching has replaced the largely intellectual approach that was the university model. The complete curriculum for teacher education at early 20th century universities has been reduced to one or two social foundations courses (if that) and a couple of courses in educational psychology. At universities the *education* of teachers has been replaced by the *training* of teachers. Today, teachers are trained to take their place as educational engineers to monitor and modulate the progress of students from their given start to their given end. Is it any wonder that we find little emphasis in elementary and secondary schools on educating students to read their world, when their teachers have been trained as little more than technicians? Is there an alternative? Yes. That alternative lies in the foundations of education. An approach to teacher education that understands education as other than a technical exercise of means-ends reasoning capable of being packaged as a consumer product.

Let me provide two examples of courses that place nonrationality at the center of the study of education. Don't be confused. These courses do not focus on irrationality, but on the nonrational aspects of education that teacher education methods courses rarely address and, in doing so, help future and present teachers learn how to read their world to better understand the world within which they act as teachers.

Example #1: Sociocultural Studies in Education

EDL 204: Sociocultural Studies in Education is an undergraduate social foundations of education course required of all teacher licensure students, but it serves as a humanities distribution course in Miami's liberal education plan. While most interdisciplinary social foundations of education courses integrate traditional humanities approaches (philosophy, some history courses) with traditional social sciences approaches (sociology, and anthropology, and most history), EDL 204 has opted to approach the topic as a humanities by focusing on helping students learn to read texts in education found in popular culture such as newspapers, television, movies, and the internet. This extremely complex course requires that students consider the relationship between education and democracy through a consideration of the appropriate places of the public and the private in a democracy.

To accomplish this, EDL 204 spends about half a semester helping students develop the ability to distinguish between the attempt of texts to convince a reader through a traditional sense of argument (claims supported by premises and a warrant) and their attempt to persuade readers through rhetorical devices (tropes, ideographs, and, especially, narratives). In this (admittedly oversimplified) duality, argument relies heavily (though not exclusively) on reason, while rhetoric relies heavily (though not exclusively) on nonrationality. Much of this first half of the course is spent on introducing students to the basic arguments and rhetoric of economic-political ideologies in order to be able to understand more clearly what politicians, policy makers, columnists, and bloggers actually mean when they use terms such as freedom, education, and democracy. The effect of this is to bring awareness to students of how the nonrational actual works in the construction of educational policy and on their own assumptions of what it means to be educated in a democracy.

The second half of the course develops these nonrational aspects more fully in an exploration of topics typical to social foundations courses such as social class, race and racism, gender, and sexuality. Focusing most heavily on cultural narratives, students are introduced to common narratives found in popular discourse and how these narratives are utilized by particular economic-political ideologies. While undoubtedly a difficult and unattractive subject matter to

most of our students (nearly two-thirds of students regularly express that they "hate" politics), by the end of the course, a large number of students have begun to understand the confusing debate around education in the United States. True, some students will still think Michele Rhee is a progressive, but most will have started to see that despite the rhetorical fog surrounding education, real differences can be found and recognized when one shifts away from the focus on evidence in argument and focuses instead on the nonrational persuasiveness of rhetoric.

While not every student grasps all of the implications at the end of a 15-week semester (especially since most students take it during their first or second year), many have had seeds planted that continue to grow. I had one student several years ago who took the course in the second semester of her first year. Amy (a pseudonym) was a smart student who worked hard despite the fact that she regularly let me know that she hated the course and could not see what relevance it had for her as a future high school math teacher. Last Spring a teacher in the school where Amy student taught told me that part way through the semester Amy started referring to things that she learned in EDL 204 and by the end of the course, she had stated that EDL 204 was the *only* course in her teacher education program that helped her understand what was happening in her classroom. While certainly not all students eventually move as far as Amy did, given the fact that the one course that focused directly on the nonrational aspects of education was, in her mind, the only course to explain what was actually happing in school, does provide at least anecdotal evidence that such an approach could be even more valuable if it were picked up and reinforced and developed further in more teacher education courses.

Example #2: EDL 621: Social Foundations of Multicultural Education

While EDL 204 approaches the study of education as a humanities, EDL 621 is a social theory course which develops a way (ritual critique) to understand and critique the nonrational aspects of education.[22] Students in EDL 621 come from a wide-range of places and have a variety of interests. Many are practicing classroom teachers or Masters of Arts in Teaching (MAT) future teachers, but many students are in educational administration, higher education, sport, or any other part of the graduate school interested in things multicultural, such as English and Religion. EDL 621 spends the first third of the course developing the theory of ritual critique supplemented through the next third exploring more familiar social theories of education (such as Bourdieu and Foucault) and spends the last third applying these theories to consideration of the relationship between culture and schooling and multiculturalism and the appropriate curriculum and methods that the theories might suggest for a culturally diverse society. This course focuses entirely on the nonrational aspects of schooling and I've had almost no student who has not left the class with a completely different understanding of how schooling works. This is especially true for the practicing teachers in the class who nearly always act as if the scales have been re-

22. For further development of the theory and practice of ritual critique see Quantz, 2011.

moved from their eyes. Many of these teachers arrive in my class skeptical, even hardened in their opposition to theory and graduate courses in education. After all, they have had thirty, forty, fifty or more hours of education courses and they have found them "irrelevant" to the "real world" they think they inhabit. "Why hasn't anyone ever told us about this before," is a typical comment. Both disheartened by their former complicity in the hegemonic regime and hesitantly hopeful about possibilities given their new way of thinking about their classrooms, EDL 621's focus on the nonrationality of education, in one short course, changes how they think. It dismantles the mystified notion of education that the fog machines of the reform movement have promulgated for 35 years. One might be tempted to ask how a 15-week semester or a 4-week summer term could possibly clear the mist so easily. On the other hand, given the absurdity of the assumptions of the hegemony, such as the assumption that people act rationally, one might equally wonder how such absurdities are maintained in commonsense.

I began this essay by stating that what we really need to do is to abolish education. Given that unlikely event, the next best strategy is to revisit what it means to be educated in a way that clarifies the possibilities and the limits of rationality as it explores the impact of nonrationality. For the education of teachers that is most likely to occur in social foundations of education courses, so I can only argue that we diminish the focus on any teacher education course that takes the measurable standards of the state or the accrediting agency as the basis for organizing their curriculum and increase the experience future teachers will gain in courses with instructors who understand that education must be constructed by students with their instructors in ways that help them come to grips with the nonrational aspects of education.

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Not Too Big To Fail: How Teacher Education Killed the Foundations

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Why Do I Have to Go To School?

Nearly forty years ago, Jonathan Kozol wrote on the perennial question posed by children: "Why do I have to go to school?"[1] Rightfully, in our view, he admonishes those who would "act as though it were a foolish question."[2] We take issue, however, with his characterization of their canned response: "It is for your own good."[3] Kozol treats this as an act of dishonesty. If they were honest, he says, they would tell children that "they go to school for something that is called 'their nation's good.'"[4] This presumes, of course, that adults know any more than children do about the origins of compulsory schooling, its history, and the ideas that have shaped its practices and defined its purposes, let alone how those practices and purposes are linked to Kozol's treatment of "something that is called 'their nation's good.'" In fact, however, most people know nothing about the Foundations of schooling, and that includes a growing percentage of the people who work in schools and teacher education programs.

Over the course of the past twenty years, those college and university programs responsible for certification and licensure of school professionals have trended toward dropping coursework in educational Foundations from their required curricula. Our analysis leads us to conclude that contemporary conditions will soon drive Educational Foundations into academic extinction. While we, as scholars working in that field, take no gratification from our conclusions, we find ourselves incapable of expressing any shock or surprise over anything other than the fact that it's taken the teacher education establishment so long to throw Foundations under the proverbial bus.

Returning to Kozol's argument, we disagree that people are dishonest for telling children that compulsory schooling is "for their own good," not because we think it is, but because we can find three reasons why people who say such things to children are not self-consciously lying. First, they don't know what forces led to the establishment of compulsory schooling. Second, how could they possibly believe otherwise, given the extent to which approximately eight generations have internalized the legitimations created to convince them of the benevolence of schools? Third, and paradoxically, they could be right, depending on how we define what is "good" for children.

As Foundations scholars, most of us have at least had the opportunity to study the origins of compulsory schooling during the course of our training and ongoing professional development. Studying the Foundations of compulsory schooling, however, can be an altogether different experience from studying the Foundations of education. We know many Educational Foundations scholars who spend essentially no time keeping abreast of the contemporary forces driv-

1. Jonathan Kozol, *The Night is Dark and I am Far From Home.* (New York: Simon & Schuster, 1975/1990), 34.
2. Ibid.
3. Ibid.
4. Ibid.

ing the policies that impact the lives of students and school personnel. They prefer to spend their time studying the history of ideas and different philosophies of education. In spite of the differences in our foci, most of us would agree there is a colossal gap between our highest educational ideals and what actually transpires inside schools and classrooms. And most of us, if only in the courses we teach, advocate strongly for closing that gap.

Those ideals most certainly inform whatever value we assign to education and, therefore, the "good" we believe should come from schools for children. For many of us, we derived those ideals from what we've always been told, sometimes by our teachers in school, about the ideals and values of America. Allegedly, those values came to us from our nation's "founders," and the democratic institutions they created to serve those values that defined our society as a democratic society. Having grown up during the Cold War, we certainly learned that our democratic society was superior to any communist society. As we matured, however, we came to recognize a multitude of gaps between what we were told to believe and what we actually witnessed, experienced, or learned from MAD Magazine. Clinging to our fundamental belief that America was, in fact, a democratic society, we thought we could work to close those gaps, but it would take many more Americans to recognize those same gaps and work with us. We believed that schools could and should play a vital role in this great democratic project. Future generations, after all, held a major stake in shaping the kind of social order they would want to inhabit. One of the best democratically-minded definitions of education comes from Everett Reimer:

> Education entails the conscious use of resources to increase people's awareness of the relevant facts about their lives, and to increase people's abilities to act upon these facts in their own true interests. Of major importance to most people are the laws which govern them, the ideologies which influence them and the institutions, and institutional products, which determine the impact of their laws and ideologies upon them.[5]

As Takis Fotopoulos explains, "A fundamental precondition for the reproduction of every kind of society is the consistency between the dominant beliefs, ideas and values on the one hand, and the existing institutional framework on the other."[6] What many of us should have learned by now, however, is that the "dominant beliefs, ideas and values" of America are not democratic ones. This is because, in stark contrast to what we had always been told and grew up believing, "the existing institutional framework" that defines the character of American society does not correspond to what we once believed to be a democratic form of government. In reality, market institutions function as our dominant institutions; they define America as a market society. Contrary to the democratic principles of autonomy and community reflected in Reimer's definition of education, Fotopoulos helps us recognize heteronomy (subordination to external authority) and individualism (looking out for #1) as the basic organizational principles of market institutions. In accordance with those principles, you advance your self-interest by doing what you are told and not questioning the authority of those who tell you what to do and what to believe. Fotopoulos goes on to explain that these market principles "involve the values of inequity and effective oligarchy (even if the system calls itself a democracy), competition and aggressive-

5. Everett Reimer, "Freeing Educational Resources," in *After Deschooling What?* Illich, Ivan. Edited by Alan Gartner, Frank Riessman, & Colin Greer (New York: Harper Collins, 1976), 49.

6. Takis Fotopoulos, "From (mis)Education to Paideia." *Democracy in Nature*, 9:1 (2005): 1.

ness", and it's easy enough to see how schools express those values.[7] As elements of a larger quasi-meritocratic system, schools function as competitive arenas where children earn their future positions within the stratified social order—our American class system. Ostensibly, they compete to demonstrate who possesses the strongest abilities, but those who demonstrate the most enthusiastic compliance are typically judged to be "the best and brightest."

In light of all this, then, people who tell children they must go to school "for their own good" are not mistaken, and it really does not matter whether they understand the origins of compulsory schooling or not. And they are really under no illusions about whether or not schools serve education as a democratic value. Having internalized the ideas, values, and beliefs of our market society's dominant institutions (our dominant social paradigm), education as a democratic value matters little to them. The principle of heteronomy conditions them to accept compulsory schooling as a necessary evil to be treated like a commodity. What you gain from the process matters little, so long as you get through the process, and the more years of the process you can endure, the better off you'll be.

At the beginning of each semester, we encourage our students to recognize that the children who will sit in their classrooms one day won't be there because they want to be. They'll be there only because the government forces them to be. Therefore, our first and most important job as teachers is to *inspire* them to want to be there and to *want* to learn with/from us. So, we then tell them that we recognize they are not in our classes because they want to be. As much as we might like to believe it, we understand that none of them is there because they have heard wondrous stories of the pearls of wisdom that regularly flow from our lips. They are there only because the course is—for the time being—a required course, and that we hope to be able to inspire them to want to learn with/from us. Following this, we also tell them that, as they sit there examining the syllabi we've just handed out, their minds are performing an economic calculation. They are trying to determine how much labor or energy they will have to expend in order to get what they want from our courses. We also tell them we know that what they want from my course is not learning. Rather, they are there to accumulate credit hours, because once they acquire enough of them they can take them to the registrar's office, cash them in, so they get the hell out of school as fast as they can. In our combined 42 years of teaching, we've never had a single Foundations student deny or raise objection to this.

But what does this tell us? Even those people who aspire to be teachers in our schools do not value education, not even their own. It makes us question our sanity, doesn't it? After all, if a person doesn't value their own education, why should we entrust them with the education of other people's children? Schooling for them has always been an exercise in performativity. They've learned not to take interest in learning, but they take a very deep interest in knowing what they *have to do* to get whatever grade they want. Again, schooling for them is not about education, it's about individualism—looking out for #1, doing what you have to do to consume however many years of schooling you can tolerate to get what we really want; namely, a job.

In the end, their parents were right. Going to school really was "for their own good," provided that you understand school solely as a commodity, and education solely as an economic value. But Kozol was right, as well. In elaborating on what he means by "'their nation's good,'" Kozol says that children

> Go to school to learn how *not* to interrupt the evil patterns that they see before them, how *not* to question and how *not* to doubt: to learn to vote with reasonable regularity,

7. Ibid.

> to kill on orders and to sleep eight hours without grief. They go to school to learn to be proficient at mechanical procedures, docile in the presence of all processes they do not understand, acquiescent in the presence of a seeming barbarism. It is not so much they learn to be 'cruel' people. Rather it is, they learn it is not needful to be urgent in compassion or importunate in justice. Not positive desolation, but a genial capability for well-behaved abstention in the presence of despair: this is the innocence we teach our children.[8]

In his estimation, these lessons relate to "the first objective and the most consistent consequence of public school…the perpetration of a U.S. value system." That value system, however, does not flow from the general mythos of American culture. It flows from the basic organizational principles of our dominant institutions. While our cultural myths define American exceptionalism in terms of our deep love and commitment to democracy, freedom, and equality, our dominant institutions (what are now *global* corporations and the "representative" democracy that serves them) function in accordance with the principles of heteronomy and individualism, and the values of inequity and effective oligarchy, competition and aggressiveness. Compulsory schooling originated from the demand to reproduce those dominant institutions, their organizational principles, and their values. As suggested by Kozol, their success hinges on inhibiting people's ability to recognize, or at least their willingness to confront and act upon the glaring contradictions, between our self-aggrandizing, national mythos of America as a bastion of democracy and the reality of America as a corporate oligarchy.

Before you can teach people how "*not* to interrupt the evil patterns that they see before them," you have to teach them not to see those patterns. They must learn "how *not* to question and how *not* to doubt." Most of us in Educational Foundations never learned those lessons. Most of us view questioning and doubting as fundamental to the educational process. This does not hold true for the majority of people who choose teaching as a profession. For those of us who once taught in P-12 schools, part of our decision to leave related to marginalization by most of our peers and our administration. Now, instead, we find ourselves marginalized within teacher education by our peers and our administration.

Critical Thinking & Critical Pedagogy As Stated Ideals for Schooling?

School, back when we were children, was of the "sit down, shut up and don't ask questions" variety, and, despite decades of reform efforts, it largely remains that way. Students are lectured at from an early age, given endless, mindless worksheets to complete, and taught that quietly and compliantly accepting the endless tedium of school leads to a diploma. Competition for recognition of good classroom behavior, or high performance on state and federally mandated tests, often results in the exact opposite behaviors from our brightest and/or most creative students.[9] Between the two of us, we have taught courses in teacher education programs at five different universities across the country. Each of those institutions submit surveys to their graduates asking them for feedback on how effectively their programs of study prepared them for teaching. Without exception, teachers say they wish they would have had more instruction in classroom management. They fail or refuse to see that the discipline problems in their classrooms stem

8. Kozol, *The Night is Dark*, 34.

9. Lori Flint, *Self-interventions of gifted underachievers: Stories of success*. Ph.D. dissertation, University of Georgia, 2002. United States. Dissertations & Theses: Abstract only. (Publication No. AAT 0804251).

from curriculum problems and instructional problems related to the teachers' own behavior problems. Rewarding students with extrinsic rewards as a means of managing their behavior and winning their compliance kills any natural curiosity about the world that the children may have had before beginning kindergarten. Clamoring for more effective classroom management strategies represents an admission on the teacher's part that no effort will be made to make the content more interesting or more relevant, and no effort will be made to make the mode of instruction more engaging. Along with the question of "Why do I have to go to school," children and adolescents also frequently ask: "Why do I have to learn this?" And too often, the only answer given them by teachers is "so you can pass my class" or "so you can pass the test." No effort is made to help the child find any intrinsic motivation for learning challenging material. Instead, the emphasis remains on getting students to perform (i.e., to earn food pellets, get good grades or please the teacher).

Such teacher behaviors persist despite pre-service teachers taking Educational Foundations courses, which include

> Critical Thinking and Critical Pedagogy…Each invokes the term "critical" as a valued educational goal: urging teachers to help students become more skeptical toward commonly accepted truisms…And each has sought to reach and influence particular groups of educators, at all levels of schooling, through workshops, lectures, and pedagogical texts. They share a passion and sense of urgency about the need for more critically oriented classrooms.[10]

By the time they reach college, however, the majority of those who choose to teach have already learned the lessons described by Kozol as serving "their nation's good." They've already internalized a tacit understanding of the interplay of heteronomy and individualism. Examining the widening gaps between who we say we are and what we say we do in the name of education and who we really are and what we really do in schools might force us to do something about those gaps, but that could mean we'd have to challenge some external authority, and that might not serve our individual interests. So, it's not hard to understand why these teacher education candidates express so little value in their required Foundations courses. Some of those same teacher education candidates who "grow up" to be teachers, of course, also "grow up" to work in teacher education and in state departments of education, where curricular decisions are made. And those decisions increasingly include the wholesale elimination of Foundations coursework or replacing them with courses with such vanilla titles as "Introduction to Teaching."

We can't help but chuckle at the irony when we examine the "official" curricula in any school (private or public, P-12 or postsecondary) to see the lip service paid to critical and creative thinking. We find demands that not only knowledge, but certain attitudes or dispositions valuable to learners' success in school or eventual careers, be taught, including creativity, persistence, open mindedness, problem solving ability, collaboration, tolerance of ambiguity, metacognition, and others. Ask business and industry employers what they value in workers, and they assert to value these same skills and dispositions.

Employers today often sit on advisory boards to educational institutions in order to ensure the desired curriculum is on the daily agenda, as well as lobby legislators to change curricula to make it more business-friendly, or as the new Common Core curriculum refers to

10. Nicolas C. Burbules & Rupert Berk. "Critical Thinking and Critical Pedagogy: Relations, Differences, and Limits" in *Critical Theories in Education*, eds. Thomas S. Popkewitz & Lynn Fendler, 45-65 (New York: Routledge, 1999).

it, "College and Career Ready."[11] (To-date, 45 of the 50 states have adopted the Common Core as their state curriculum, while 16 of the 50 United States have adopted 21st century readiness standards for their students that, "fuse the three Rs and four Cs—critical thinking and problem solving, communication, collaboration, and creativity and innovation—within standards, assessments and professional development programs."[12]) Many of these supposedly desirable knowledge, skills, and dispositions are located within a sound liberal arts education, the basis for many teacher education programs because "teaching is a complex practice, part science and part art, that requires critical thinking, astute judgments, and deep caring. Preprofessional programs must be able to educate future teachers into these skills and knowledges."[13]

If we already know our ideals for teaching and learning, and we're already teaching what we need to teach, why is it that schools and teachers cannot or will not change how they do business?

The Cycle of Compliance

There are two primary and interconnected reasons why schools as we now understand them won't change. The first being whom we encourage, train, and retain as teachers, and the second being the institutional nature of schools. We recognize, however, that teacher education represents a redundant process. Teacher education candidates have, for all intents and purposes, already learned how to be a teacher from having observed them and from being observed and judged by them for 13 years. The majority of students choosing teaching did so because teachers rewarded their compliance when they were students in school. Now, they want to be rewarded with that same kind of compliance from their own students in their own classrooms. Hence, the following discussion should not be taken as a criticism of teachers *per se,* but rather a criticism of the institutional processes that give shape to their personalities and their behaviors that contribute toward the cycle of compliance that, in turn, helps reproduce our society's dominant institutions.

Teachers' Personality Types

Numerous studies by Piirto (and others) indicate a wide disconnect between teachers' personality types on the Meyers-Briggs Type Indicator (MBTI) and those of the students most likely to embrace and benefit from critical and creative thinking—the same kind of thinking that goes into Foundations scholarship and Foundations coursework.[14] The MBTI is an instrument with 126 items, and which "forces" the respondent to choose between one extreme and another. It is theoretically based in Jungian personality theory and provides information about preferences in four pairs of types: introversion vs. extraversion, sensing vs. intuition, feeling vs. thinking, and judging vs. perceiving. Sixteen learning styles, or types are possible, with each type being a combination of the four preferences.

Beyond Piirto, Keirsey said, "SJ teachers…are not only the types most likely to choose teaching (56% of all teachers), but they are also the types who are most likely to stay in teaching

11. *Common Core State Standards Initiative.* Corestandards.org.

12. "The Partnership for 21st Century Skills." http://www.p21.org/state-initiatives/overview-of-state work.

13. Dan Butin, "Guest Editor's Introduction: How Social Foundations of Education Matters to Teacher Preparation: A Policy Brief." *Educational Studies,* 38:3 (2010): 219.

14. For an in-depth explanation, see Jane Piirto, 2007.

as a lifelong career."[15] Engleman, in studying over 200 graduate education students, found that between 53% and 69% of them fit the SJ profile.[16] Gabbard states about these same teachers, "literature also provides evidence that the authoritarian dimensions of their personalities lead them to create learning environments that are antithetical to the freedom and openness to innovation requisite to creative work."[17] If we extrapolate the data, these numbers and others indicate that somewhere between 56% and 70% of SJ's are characterized by Golay as "Actual Routine Learners" or ARL's, people who need considerable order within and around themselves and others.[18]

> These people feel a need to establish and preserve social units, which fits with their demand for clear expectations and specific, clearly defined procedures for accom plish ing a task. These traits align with their tendency to be meticulous as well as highly industrious. As students, ARL's also display a very strong need to please and receive ap proval from authority figures, including and especially their teachers. In turn, they hold authority figures in reverence, deferring to that authority through obedience and conform ity.[19]

From our combined 40+ years of teaching experience, we also recognize SJs, or ARL's as the type most likely to be directive, controlling, compliant to authority, and anxious, or even hostile, when confronted with open-ended assignments, and least likely to embrace creative challenges or to want to engage in critical thinking. And, Actual Routine Learners grow up to become Actual Routine Teachers who perpetuate the cycle of compliance in schools, often creating hostile environments for those who are different from themselves—including and especially, we would argue, Foundations scholars who would dare push them to challenge the status quo in compulsory schooling.

Why Teachers Don't Like Students Who Aren't Like Them

Westby and Dawson studied classroom teachers and found they tend to prefer the opposite of critical and creative thinking: absolute "conformity and unquestioning acceptance of authority."[20] Their studies show that teachers "appeared to have a negative view of characteristics associated with creativity,"[21] while Torrance found "the reason for teachers' preferences is quite clear-creative people tend to have traits that some have referred to as obnoxious," including forgetting to be polite, refusing to accept answers blindly, and being critical and negative of others, including teachers.[22] Studies of creative people across the spectrum of careers, found that creators described themselves as critical-thinking, risk-taking, impulsive independent, and deter-

15. David Keirsey & Marilyn Bates, *Please Understand Me: Temperament Character Intelligence* (Del Mar, CA: Prometheus Nemesis Book Company, 1984), 6.

16. Melissa Engleman, "Applying Learning Styles and Personality Preference Information to Online Teaching Pedagogy," *Journal of Interactive Instruction Development*, 19:3 (2007): 3-10.

17. David Gabbard, "Circling the Drain: Why Creativity Won't Be Coming to School Today...or Ever," *Critical Education*, in press.

18. Keith Golay, *Learning Patterns and Temperament Styles* (Newport Beach, CA: Manas Systems, 1982).

19. Gabbard, "Circling the Drain."

20. Erik Westby & V.L. Dawson, "Creativity: Asset or Burden in the Classroom?," *Creativity Research Journal*, 8:1 (1995): 1.

21. Ibid., 8.

22. Paul E. Torrance, "The Creative Personality and the Ideal Pupil. *Teachers College Record*, 65, (1963): 222.

mined, which "may not be the most positively viewed characteristics of children given the teacher's goals of maintaining order and attending to multiple children."[23] Teachers did, however, prefer students whose characteristics included, "sincere, responsible, good-natured, reliable, and logical…to be creative and still be liked by the teacher, children must also display the properties that make them easy to manage in the classroom." [24]

Noland, English, and von Eschenbach's studies found that early career and preservice teachers' ideas about what constitutes the ideal student were largely based upon their supervising or mentor teachers' concepts of the same, and that those ideas didn't necessarily change with experience.[25] Current research indicates that bright creative children are at risk for being rejected by teachers in hostile classroom environments that kill creativity. And, since we know that environment is key to fostering critical and creative thinking, rejection by teachers may lead, at the least, to a lack of recognition, and worse, to punishment.

If critical thinking, problem solving, communication, collaboration, creativity and innovation in both preservice Foundations courses and school curricula are all so desirable for our students' outcomes, why aren't these taught or reinforced in our public schools? Perhaps because most of the ARL's who pursue teaching don't like or understand them, thus ignore mandates to teach these characteristics and skills?

Despite legislative mandates and pleas by business and industry for school personnel to teach the knowledge, skills, and dispositions we want and need for our society to evolve, there is pushback *against* teaching these very skills from right-wing conservative politicians like newly elected North Carolina governor Pat McCrory, who said "there's a major disconnect between what skills are taught at the state's public universities and what businesses want out of college graduates." Further, "So I'm going to adjust my education curriculum to what business and commerce needs to get our kids jobs…" will not subsidize Liberal Arts studies, but create legislation to change the higher education funding formulae to "not [be] based on how many butts [are] in seats but how many of those butts can get jobs."[26]

The second reason why the learning environments found in the vast majority of compulsory school classrooms have never and, probably, will never nurture creativity, and why teacher education programs will never value Educational Foundations, relates to the institution of compulsory schooling as it as it pertains to our society's larger institutional framework and political economy. As previously discussed, our system of compulsory schooling was never intended to serve the value of education, though, collectively, we seem incapable of recognizing or admitting this to ourselves. The origins and meanings of our institutions are not transparent to us, and very few people actually study the history of compulsory schooling. This leaves the vast majority of people vulnerable to being propagandized into blind acceptance of the illusions created to manufacture their consent. They are taught to believe, for example, that schools are inherently benevolent institutions. In fact, to speak legitimately about education in this country, one must present the school as a messianic institution capable of delivering the individual and/or society into some condition of secular salvation. Pastoral images of kind, loving, virtuous, and motherly female teachers serve to mask the more authoritarian reality. After all, as Aldous Huxley wrote of the dystopian world he created in *Brave New* World, "that is the secret of happiness and virtue–

23. Westby & Dawson, "Creativity," 2.

24. Ibid., 8.

25. Ronald Noland, Dewey English, & John von Eschenbach, "Effect of Laboratory Experiences on Undergraduates' Perception of the Ideal Pupil," *Roeper Review*, 7 (1984): 27–30.

26. Tyler Kingkade, "Pat McCrory Lashes Out Against 'Educational Elite' and Liberal Arts College Courses," *Huffington Post*, Feb. 2, 2013: http://www.huffingtonpost.com/2013/02/03/pat-mccrory-college_n_2600579.html.

liking what you've *got* to do. All conditioning aims at that: making people like their unescapable social destiny." [27]

Conclusion

We have attempted to trace the seemingly inevitable extinction of Educational Foundations to the institutional values of schools that shape the personalities and the behaviors of those who work in them. Educational Foundations, as a field dedicated to the critical analysis of schools and society, will never be popular in a society that Cornel West, borrowing from Henry James, describes as a "hotel civilization"—a place that is never dark, where the lights are on all the time, and characterized, in part, by a deep obsession with comforting our conscience and our consciousness through sentimentalization and denial.[28] A hotel civilization, in West's view, that "believes itself to be innocent. Believes itself to be not just the best, but near perfection. It's an infantile mentality to ascribe any innocence to oneself at the deepest level, and for a nation to believe itself innocent means that you're going to end up with a sentimental, melodramatic culture that cannot deal with the tragic, and cannot deal with wounds and scars."[29] Moreover, a culture that cannot deal with the reality of its own past, present, and predictable future.

In his aptly titled *Empire of Illusion: The End of Literacy and the Triumph of Spectacle*, Chris Hedges discusses famed historian Daniel Boorstin's recognition of this same tendency: "Americans, he (Boorstin) writes, increasingly live in a 'world where fantasy is more real than reality.'"[30] He warns:

> We risk being the first people in history to have been able to make their illusions so vivid, so persuasive, so "realistic" that they can live in them. We are the most illusioned people on earth. Yet we dare not become disillusioned, because our illusions are the very house in which we live; they are our news, our heroes, our adventure, our forms of art, our very experience.[31]

They are also our schools.

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27. Aldous Huxley, *Brave New World* (New York: Harper and Row, 1932), 10.

28. Cornel West "Race Matters." University of Florida. Shands Auditorium, Gainesville, FL. February16, 1999; borrowed from Henry James, *The American Scene* (London: Chapman & Hall, ltd, 1907).

29. West, "Race Matters," para. 10.

30. Chris Hedges, *Death of the Liberal Class* (New York: Nation Books, 2010).

31. Daniel Boorstin as cited in Chris Hedges, *Empire of Illusion: The End of Literacy and the Triumph of Spectacle*. (New York: Nation Books, 2009), 15.

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An Occupation's Responsibility: The Role of Social Foundations in the Cultivation of Professionalism

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In this essay, I argue that inquiry and engagement in the social foundations of education is fundamental to cultivating professionalism in education. As many commentators on the subject have noted, teaching does not meet many of the criteria of a profession derived from the sociological study of fields of work. As Joseph Newman observes, typically teaching is offered the category of "occupation," or it can be considered to be a semi-profession or an emerging profession.[1] William Segall and Anna Wilson point to the activities of professional associations, the work of education scholars, and rising standards for teacher preparation as evidence of promise for the future professionalization of teaching.[2] In contrast, Kenneth Strike argues that the drive for professionalism is counter-productive to the democratic aims of education,[3] and others argue for recasting the debate about professionalism in terms more consistent with the moral aims of education.[4]

My own approach in this essay is to make the aims and characteristics of professionalism an object of inquiry in educational practice. Engaging in the social foundations leads us to understand that the very idea of professionalism in education is constituted by ethical practices of teaching. I wish to argue that the social foundations are crucial to help us define and defend what professionalism may look like in education, making use of the uniqueness of education as an institution and the unique qualities of teaching as a profession. Although discussions about professionalism are generally limited to the profession of teaching and specifically to public school settings, my arguments apply as well to the professional standing of educators in various educational settings, both formal and informal. While I draw mainly from philosophy, philosophy of education, and social theory, I also briefly name additional value to be gained from other foundational disciplines toward defining and cultivating professionalism. Especially in our current context, when we are witnessing fairly widespread negative effects on teacher professional-

1. Joseph W. Newman, *America's Teachers: An Introduction to Education,* 4th Ed. (Boston, MA: Allyn and Bacon, 2002), 128-33.

2. William E. Segall & Anna V. Wilson, *Introduction to Education: Teaching in a Diverse Society* (Upper Saddle River, NJ: 1998), 27-44.

3. Kenneth A. Strike, "Is Teaching a Profession: How Would We Know?" *Journal of Personnel Evaluation in Education* 4, no. 1 (1990), 91-117; Kenneth A. Strike, "Professionalism, Democracy, and Discursive Communities: Normative Reflections on Restructuring," *American Educational Research Journal* 30, no. 2 (1993), 255-75.

4. See Barry L. Bull, "The Limits Of Teacher Professionalization," in *The Moral Dimensions of Teaching,* ed. John I. Goodlad, Roger Soder, and Kenneth A. Sirotnik (San Francisco: Jossey-Bass, 1990), 87-129; Elizabeth Campbell, "The Ethics Of Teaching as a Moral Profession, *Curriculum Inquiry* 38, no. 4 (2008): 357-85; Elizabeth Campbell, "Teaching Ethically as a Moral Condition of Professionalism," in *The International Handbook of Moral and Character Education,* ed. Larry P. Nucci & Darcia Narvaez (New York: Routledge, 2008), 601-17; Walter Feinberg, "The Moral Responsibility of Public Schools," in *The Moral Dimensions of Teaching,* ed. John I. Goodlad, Roger Soder, and Kenneth A. Sirotnik (San Francisco: Jossey-Bass, 1990), 155-87; Gary D. Fenstermacher, "Some Moral Considerations on Teaching as a Profession," in *The Moral Dimensions of Teaching,* ed. John I. Goodlad, Roger Soder, & Kenneth A. Sirotnik (San Francisco: Jossey-Bass, 1990), 130-51; Hugh Sockett, "Accountability, Trust, and Ethical Codes of Practice," in *The Moral Dimensions of Teaching,* ed. John I. Goodlad, Roger Soder, & Kenneth A. Sirotnik (San Francisco: Jossey-Bass, 1990), 224-50.

ism from high stakes accountability policy, I argue that it is important that we cultivate professionalism—particularly in the forms of professional judgment and professional responsibility—in pre-service teachers, school leadership graduate students, and other students preparing for roles as educators. For us to find social foundations being pushed to the margins or eliminated from educator preparation programs at this time is especially disconcerting, since social foundations is in my view stronger than ever before and best positioned to prepare educators for professional responses to changing contexts of power.

A Context in Social Foundations

I routinely define "social foundations" as the use of the tools of the humanities and social sciences to study fundamental problems and questions in education; I understand social foundations to be an area of scholarship, teaching, and service that expresses interest in educational purposes and social context. While topics vary tremendously in social foundations, themes that cut across the field include the contested constructs of equity, social justice, cultural tradition, and ethics. Since my first exposure to the field more than 20 years ago, I have been a participant-observer of a changing and expanding field. While we began nearly a century ago as disciplines based in philosophy, sociology, and history, our work now encompasses other disciplines in the humanities and social sciences, cross-disciplinary practices, and work in thematic areas of study. At my own institution, a strong tradition of international and comparative education gives our collected practices in the social foundations a globalized and at times cosmopolitan flavor. Owing to our varied interests and commitments to disciplinary study of education, nearly all of the 10 faculty who identify themselves as part of our social foundations area also have formal or informal affiliations with other disciplinary and cross-disciplinary units in the university.

At professional meetings, the scholarship in the social foundations area has strengthened, particularly in the meetings of the largest social foundations professional organization in North America, the American Educational Studies Association (AESA), which 20 years ago drew together more clearly delineated specialists in the founding disciplines. Now, while disciplinary specialists are still represented in the field, there is a stronger expectation that scholars will be prepared in social theory that crosses the traditional humanities and social science disciplines. There is also a strong presence of scholars in disciplines outside the foundations who nevertheless identify and benefit from the scholarship in the foundations and see themselves as making use of the foundations in their teaching, research, and service. Two close and long-time AESA colleagues who exemplify that expansion of interest are an educational psychologist who works in an elementary teacher education program and an educational leadership and policy specialist. Other fields are similarly benefiting from foundational disciplines; colleagues in educational administration who straddle AESA and the University Council for Educational Administration (UCEA) routinely draw from the foundational disciplines for their scholarship.

My interests have consistently been in the philosophical branches of ethics and epistemology and the broad topics of equity and social justice. My two areas of scholarship in philosophy of education are professional ethics and social science foundations. I maintain that these two areas of interest have direct application to all the professional fields within education, and in my teaching, research, and service, I bring to bear my scholarship and disciplinary background as a philosopher of education to speak not only to other philosophers of education and foundations scholars but also to education scholars in general and, at particular times, to school leaders and other educators.

For one of these two areas of scholarship—my interest in the foundations of social science—I have co-written about the value of an engaged pedagogy (with influence from Paulo Freire, bell hooks, and Nel Noddings) for the preparation of educational researchers, who in the wake of the paradigm wars experience paradigm proliferation.[5] Cindy Gerstl-Pepin and I argue for the specific value of attending to the foundations of social science for the preparation of researchers, tying theories of knowledge and theories of the social world to opportunities for our students to pursue life-projects that have meaning for them. As Aaron Pallas, James Paul, Kofi Marfo, and several others have noted, the foundations of social science are absent from many doctoral preparation programs in education,[6] and the value of discussions of paradigms and epistemology is philosophically contested.[7] Perpetuated by the preference for randomized control trials granted through No Child Left Behind, this contested state of affairs continues. In my own school of education, the faculty is redesigning its doctoral programs and debating about what doctoral students may need to know (if anything) about epistemology and other considerations of philosophy of science.

This current essay addresses the other area of my scholarship—specifically the contribution of the social foundations to the cultivation of professionalism. I have addressed similar issues in my work on the effects of accountability policy on educators' philosophies of education and in my most recent work on professional ethics for the accountability era.[8] In this essay, I argue for a specific definition of professionalism and address how the social foundations of education may cultivating it.

A Context in Accountability

As I have argued in other work, public education in the United States presents a complex and challenging context for the practices of educators.[9] K-12 education has been altered considerably by accountability policies, certainly since the signing of the No Child Left Behind Act in January 2002, but also in the series of reforms initiated in response to *A Nation at Risk* and other movements toward greater accountability of public education dollars and the expansion of private and charter competition. Eleven years later, we have witnessed the failure of federal accountability policy to reach its goals and the deleterious effects on education and the practice of teaching. New educational problems have emerged as unintended effects of accountability, such as coordinated cheating,[10] the pitting of sub-populations of students (and parents) against each

5. Paulo Freire, *Pedagogy of the Oppressed,* trans. Myra Bergman Ramos (New York: Continuum, 1990); bell hooks, *Teaching to Transgress: Education as the Practice of Freedom* (New York: Routledge, 1994); Nel Noddings, *Caring: A Feminine Approach to Ethics and Moral Education* (Berkeley: University of California Press, 1984); Michael G. Gunzenhauser & Cynthia I. Gerstl-Pepin, "Engaging Graduate Education: A Pedagogy for Epistemological and Theoretical Diversity," *Review of Higher Education* 29, no. 3 (2006): 319-46.

6. Aaron Pallas, "Preparing Education Doctoral Students for Epistemological Diversity," *Educational Researcher* 30, no. 5 (2001): 6-11; James L. Paul, *Introduction to the Philosophies of Research and Criticism in Education and Social Sciences* (Columbus, OH: Merrill/Prentice Hall, 2005); James L. Paul & Kofi Marko, "Preparation of Educational Researchers in Philosophical Foundations of Inquiry," *Review of Educational Research* 71, no. 4 (2001): 525-47.

7. A case in point of the philosophical contestation is Harvey Siegel's essay about epistemological diversity being overstated in the discourse about research foundations. See Siegel, "Epistemological Diversity and Education Research: Much Ado about Nothing Much?" *Educational Researcher* 35, no. 2 (2006): 3-12.

8. Michael G. Gunzenhauser, *The Active/Ethical Professional: A Framework for Responsible Educators* (New York: Continuum, 2012).

9. Ibid.

10. Sharon Otterman & Robert Gebeloff, "Triumph Fades on Racial Gap in City Schools." *The New York Times,* August 16, 2010; Robert E. Wilson, Michael J. Bowers, & Richard L. Hyde, *Untitled Report to Governor Nathan Deal of Special Investigation of Atlanta Public Schools Systems.* Atlanta, GA: Special Investigators, Office of the Governor, June 30, 2011.

other, the diversion of public resources into test preparation, and widespread practices that are designed primarily to game the accountability system rather than serve children who most need services.[11] Most troubling to me is the report of widespread focus on "bubble kids" at the expense of others, bubble kids being those whose scores are closest to normal and who promise the best return of investment on educational dollars and educator effort.[12]

These developments represent significant ethical problems for the education profession,[13] and these problems are evidence of the need for and deep challenge associated with cultivating greater professional responsibility in public education. As Gert Biesta has argued, accountability policy rewards competition and refigures the relationship between a family and a school as an economic relation.[14] It is Biesta's contention, and on this point I strongly agree, that public education entails a commitment of shared responsibility for the education of all children. A robust notion of responsibility is difficult to foster among educators when accountability systems pit educators against each other in competition for students, and when schools are encouraged to value students for their test scores. It is therefore crucial that a notion of responsibility be at the core of any notion of educator professionalism.

Caveats and Institutional Context

Having spent the better part of my career as an educator making connections between theory and others' practice, I wish to avoid too defensive a posture. Still, my consternation at the state of affairs the foundations find themselves in currently is growing, both personally and professionally. As my colleagues revise our teacher preparation programs in my own institution, they respond to increasing demands from the state for specific content to prepare teachers in certain areas of knowledge and expertise, such as differentiation for and inclusion of children with special needs, teaching children who are English language learners, and more extensive internship requirements. In order to keep the programs competitive in terms of cost and time required to complete the degrees, the social foundations content (among other content) is relocated into pre-requisites, truncated into modules, or at times eliminated.

At the same time, there are some opportunities, because social foundations content and experiences are being added to other programs, notably to our certification programs in school leadership, where new state standards for school- and district-level leadership certification now invite its inclusion. To be clear, the opportunity for invitation is there, since it occurs under the banners of ethics, diversity, and social context; foundations content is not itself required by the state, but colleagues recognize the opportunity for adding more foundations content to their programs and incorporating social foundations themes into curriculum design. When colleagues redesigning curriculum include foundations scholars in the planning, opportunities for integration and creativity are possible. This collaboration does not always happen, and relying on others to incorporate social foundations content can be detrimental to those interests.

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11. Audrey Amrein-Beardsley, David C. Berliner, & Sharon Rideau, "Cheating in the First, Second, and Third Degree: Educators' Responses to High-Stakes Testing," *Educational Policy Analysis Archives* 18, no. 14 (2010): 1-33. http://epaa.asu.edu/ojs/article/view/714.

12. Laura S. Hamilton, Brian M. Stecher, Julie A. Marsh, Jennifer S. McCombs, Abby Robyn, Jennifer L. Russell, Scott Naftel, & Heather Barney, *Standards-Based Accountability Under No Child Left Behind: Experiences of Teachers and Administrators in Three States* (Santa Monica, CA: RAND, 2007).

13. Gunzenhauser, *The Active/Ethical Professional,* 25.

14. Gert J.J. Biesta, "Education, Accountability, and the Ethical Demand: Can the Democratic Potential of Accountability Be Regained?" *Educational Theory* 54, no. 3 (2004): 233-50.

Professionalism: Teaching, Leading, Educating

In his review of the concept of professionalism in teaching, historian Joseph Newman positions teaching not as a profession but as an occupation and notes that teaching is variously characterized as a semi-profession or even an emerging profession.[15] Drawing from sociological literature, Newman argues that a profession is characterized by three features: "a profession performs a unique, essential social service; …has a defined, respected knowledge base; [and] has autonomy."[16] Newman argues that, as an occupation, teaching faces challenges with each of these features. While he acknowledges movement in the area of certification standards, Newman points out the widespread use of emergency certification, the hiring of non-certified teachers in private schools, and other phenomena (to which we might add the continued popularity of Teach for America), which suggest that the public is willing to tolerate numerous exceptions to the expectation that teaching is a unique service that only those specifically trained can provide. Newman further suggests that a distinct knowledge base is not assumed to any significant extent; he points to the difficulty and absurdity of developing a standardized test of teaching competence when in actuality there is no widespread agreement on what those competencies may be. In a mark of a field not yet a profession, Newman notes that teachers lack the autonomy of other professions, such as law and medicine, which the public more widely recognize as professional.

In their review of the status of professionalization of teaching, Richard Ingersoll and Elizabeth Merrill confirm the distinctions that Newman makes about the exceptions made to professional preparation in private schools.[17] From the sociological literature, they draw a longer list of seven characteristics of professions: credentials, induction, professional development, specialization, authority, compensation, and prestige. Important to understanding these characteristics is that they draw on what sociologists determine to be features of work, occupations, and professions across society, the project being the derivation of a fairly common (if ideal) categorization of profession across various disciplines. For their part, Ingersoll and Merrill argue that much discussion of teaching as a profession tends to overlook the work of organizational sociology, and partly their project is to assess education in relation to the seven characteristics of professions. For many of the same reasons that Newman names, teaching does not fare well in this assessment, although of note is that school principals seem to display much more robust demonstrations of the professional characteristics expected of other areas of work.

Discussion of whether or not teaching is a profession is in Kenneth Strike's estimation asking an unprofitable question, and I must agree.[18] There may be some resultant benefit to convincing the public that education is a profession, whether through a public relations campaign, striving for better working conditions, securing greater autonomy, or by perfecting knowledge and practices that make education look more like law or medicine. However, Strike argues that the movement assembled around the push for greater professionalism is not necessarily in the best interest of education.[19] Strike is critical of the primacy of autonomy as a goal in the pursuit of professionalism, offering instead that public education calls for more deliberative and democratic decision making. Below, I follow Strike on both points, advocating a more collaborative

15. Newman, *America's Teachers,* 129.

16. Ibid., 129.

17. Richard Ingersoll & Elizabeth Merrill (2011), "The Status of Teaching as a Profession," in *Schools and Society: A Sociological Approach to Education,* 4th ed., ed. Jeanne H. Ballantine & Joan Z. Spade (Thousand Oaks, CA: Pine Forge Press/Sage Publications, 2011), 185-9.

18. Strike, "Is Teaching a Profession: How Would We Know?"

19. Strike, "Professionalism, Democracy, and Discursive Communities: Normative Reflections on Restructuring."

notion of professionalism, but also reconfiguring autonomy differently. Taken together, these points support a prior claim about education and professions: I would argue that, if the goal is to cultivate professionalism in education, comparing education to other professions is of only limited value; practices and conditions from other disciplines should only be adopted if we are convinced that they are educationally purposive.

Key differences between fields of work implied in Ingersoll and Merrill's synthesis of the sociological literature on professions and the distinction in that field between professionalism and professionalization:

> [Professionalization] refers to the degree to which occupations exhibit the structural or sociological attributes, characteristics, and criteria identified with the professional model. [Professionalism] refers to the attitudinal or psychological attributes of those who are considered to be, or aspire to be considered as, professionals. From the latter perspective, a professional is someone who is not an amateur, but is committed to a career and to public service.[20]

In my own discussion here, I do not wish to elide this distinction, but my project is to think differently about how these two concepts relate to one other. As Ingersoll and Merrill note, not all professions are specifically geared toward helping others or serving others, so in those professions, an attitude of concern for the welfare of others (patients, students) is a mark of professionalism, while in other fields it is not. I argue that as educators we can make more of this distinction and turn to the uniqueness of education as a field of practice for a richer and more appropriate notion of professionalism. We can later talk about the process of professionalization that may lead us to spread professionalism more systematically among those who call themselves teachers and educators by creating institutions and support structures.

Professionalism is something that should be cultivated in educators, not defended as already present or the exclusive province of unions or other professional organizations. In the field of education we lack the institutional arrangements we need to be in the position to argue that we are in control of our own profession. As faculty in schools of education, we are in a strong position to encourage professionalism, however, and in my own teaching, I attempt to make a direct contribution to the professional preparation of principals, superintendents, and related administrators in P-12 education, to higher education administrators, and to future higher education faculty. My own contribution to P-12 teaching is less frequent and more indirect, due to the distribution of social foundations teaching labor in my current department, but it is the more common stock in trade of social foundations faculty in other institutions.

Within the field of educational scholarship, the move toward greater professionalization is well-documented. While Strike is ambivalent about its goals and its potential for positive effects on education, he chronicles a widespread effort to strengthen teacher preparation standards, to encourage stronger students to go into teaching, to raise standards for what all students should be expected to know, and significantly for Strike's emphasis, to articulate more comprehensively what it means to have a professional knowledge base about teaching. Strike argues that the traditional idea of professionalism actually relies too heavily on a notion of a knowledge base, which he argues in education is too diffuse to be plausible, is excessively bureaucratic, and turns parents and children into clients.[21]

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20. Ingersoll & Merrill, "The Status of Teaching as a Profession," 186.
21. Strike, "Is Teaching a Profession?"

As I suggested above, autonomy needs some reframing if we wish to retain it in educator professionalism. Rather than emphasize the aspects of medical training and medical practice that characterize our understanding of medicine as profession, we might instead look to some other aspects of medical practice for more meaningful analogues to education and see what implications they may have for the concept of autonomy. First is the following of medical protocols which serve to structure and clarify when a care provider needs to make a decision, what counts as evidence, and how to access evidence. Second is the consultative and collaborative nature of medicine, especially when an individual patient presents conflicting symptoms. I would argue that the professional nature that unites these concerns is not autonomy so much as the respect for the cultivation and exercise of professional judgment. Further, while a degree of autonomy is desirable, there is an element of isolation in autonomy that actually works against the cultivation of practices and improvements that would make educators more professional. In her case study of school in a rust belt community, Veronica Kozar describes a situation in which teachers both desire autonomy and resent isolation.[22] However, they resist opportunities to collaborate around practices that may enhance their ability to serve their students with greater facility. Kozar suspects that collaboration would enable them to enact more consistently their values of taking responsibility for those in their community, a commitment abundantly evident when someone in the community is in crisis. While the community knows how to come together to enact its values in certain contexts, it has a much more difficult time doing so to cultivate among themselves a community of educational professionals. Otherwise, one may be tempted to view the teachers' apparent autonomy more positively than further investigation suggests.

For Strike, it makes more sense to think of educational communities themselves operating with autonomy (relatively free from hierarchical, bureaucratically determined constraints), and within them schools operating as deliberative communities, with democratic procedures, tempered by some basic protections for individual teachers to be able to exercise judgment about their own teaching.[23] We could use Strike's formulation to argue that while autonomy is important, in education, we should place it in context of other features of educational practice. To guard against isolation and the calcification of educational practice, it must be balanced with professional development that respects collaborative practices and teachers' professional autonomy at the same time.

While Newman's and Ingersoll and Merrill's characterizations of professionalism are important for identifying some ways in which professionalism may be cultivated,[24] both individually for teachers and for the professional as a whole, there are some additional considerations about teaching and education in general that could lead to a richer and more productive notion of professionalism. Such a conceptualization would need to draw more intentionally on the particular nature and opportunity of teaching and education, rather than forcing it into an inappropriate mold and, as I address later, smuggling in questionable cultural assumptions of the ability of individuals to act in complicated power dynamics.

22. Veronica Kozar, "Accountability from the Inside Out: A Case Study of Isolation and Autonomy" (PhD diss., University of Pittsburgh), 2011.

23. Strike, "Professionalism, Democracy, and Discursive Communities."

24. Newman, *America's Teachers*; Ingersoll & Merrill, "The Status of Teaching as a Profession."

Ethics and Professionalism

To continue in that direction, I draw in considerations of ethics. To the characteristics that the previous authors draw from the sociological literature, Segall and Wilson add that a profession should have "a code of ethics agreed upon by all members of the profession."[25] Segall and Wilson highlight the regulatory aspect of a code of ethics, in which members of a profession are held to a standard of behavior built into the code of ethics, with monitoring procedures in place in order to ensure professionals enact the code. While codes of conduct have been at place at various times throughout the history of education (one immediately recalls the strict standards of behavior to be followed by the 19th Century schoolmarm), one would be hard pressed to argue that the limited codes of conduct in education (such as those instituted by state departments of education, including the one in my state) carry the same regulatory power of those in other fields. In my state, an educator has to seriously breach a standard expectation of behavior in order to face a sanction based upon this code of conduct.

As other scholars have noted, Segall and Wilson are onto something significant with their inclusion of ethics in professionalism, and that is the moral nature of educational practice. We might think of ethics as fundamental to the education enterprise. In their essays on the moral dimensions of teaching, Barry Bull, Walter Feinberg, Gary Fenstermacher, Hugh Sockett, and Elizabeth Campbell establish solid connections across ethical theories about the meaning and value of grounding educational practice in ethics.[26]

These theorists make ethics central to educational professionalism. Fenstermacher argues that the rhetoric around the professionalization of teaching is grounded in knowledge rather than moral activity. He argues that the "essential meaning of teaching" is lost when the focus is on "notions pertinent to knowledge, such as expertise, skill, competence, objectivity, validity, and assessment."[27] While scholarship in this area has proliferated since Fenstermacher wrote his essay, the concerns remain. As Campbell more recently explains:

> the moral dimensions of teaching and the ethical nature of the teacher's professional responsibilities often seem to be taken for granted in both the academy and the practitioner communities, overshadowed by cognitive theories connected to teaching and learning, effective approaches to measurement and assessment, classroom management strategies, and other aspects that, while naturally important, are rarely viewed from a moral or ethical perspective.[28]

For her part, Campbell argues that educators' moral agency should be the defining feature of their educational practice. For Campbell, what she refers to as teachers' "ethical knowledge" provides a much stronger basis for their practices than codes of ethics. She argues that teachers who are attuned to the moral development of their students and to the dynamics of their relations with students are able to ground their practice with greater clarity of purpose.

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25. Segall & Wilson, *Introduction to Education,* 29.

26. Bull, "The Limits of Teacher Professionalization;" Feinberg, "The Moral Responsibility of Public Schools"; Fenstermacher, "Some Moral Considerations on Teaching as a Profession"; Sockett, "Accountability, Trust, and Ethical Codes of Practice"; Campbell, "The Ethics of Teaching as a Moral Profession"; Campbell, "Teaching Ethically as a Moral Condition of Professionalism."

27. Fenstermacher, "Some Moral Considerations on Teaching as a Profession," 132-3.

28. Campbell, "The Ethics of Teaching as a Moral Profession"; Campbell, "Teaching Ethically as a Moral Condition of Professionalism," 358.

All of these considerations draw attention to the concept of responsibility and its importance for the educational enterprise. Drawing from John Dewey, Feinberg argues that the moral responsibility of public schools is to create a public out of a diverse population.[29] While codes are indeed important and useful for guiding educational practice, more meaningful is a broader conceptualization of responsibility for the educational experiences of students. My definition of educator professionalism pays particular attention to the ethical aspects of teaching, leading schools and school districts, and associated work that educators do in teaching and non-teaching roles. Consideration of multiple ethical theories causes us to align with the notion of "responsibility" as the key ethical concern of an educator and the profession as a whole, consistent across the various educators who have a role to play in the success of students. Cultivating those relations of responsibility should be the central project of teacher preparation, the central commitment from which specialized knowledge is deemed necessary and desirable. This reorientation of ethics provides the opportunity to conceptualize teacher preparation in different ways, to generate inquiry in different ways, and to collaborate in multiple ways.

Power and Professionalism

More than ten years of federal accountability policy has made clear to many educators the conflicting power relations at work in public education. Theorists who have used the work of Michel Foucault to understand the power relations at work in education pay particular attention to the ways in which individuals are constrained by but simultaneously resist domination in their power positions.[30] Using Foucault's theory of normalizing power demonstrates how teachers find themselves in positions to discipline themselves and to constrain the possibilities of their students.[31] In his use of Foucault to reconceptualize ethics and autonomy, Finn Daniel Raaen brings together a number of the concerns I have expressed in this essay. He argues for the place of care of the self and parrhesia in professional teaching practice as ways for teachers to negotiate the power relations operating through them as they enact practices in changing institutional arrangements.[32] For modern institutions such as the school, Raaen points out, disciplinary power makes it necessary for teachers to believe that they are acting autonomously and independently. As emphasized in Foucault's later work, domination implies the potential for resistance, and so Foucault advocates learning the reasons why one may think the way one does and to explore alternatives (the philosophical value of thinking differently).[33] As Raaen suggests, and I have argued, professionalism in our current context in education requires speaking out against constraints on educational practices that educators believe to be harmful to their students.

Raaen points out that there is evidence that institutional arrangements throughout the professions, perhaps especially the previously detached and autonomous medical professions, through power relations are being brought more into line with commercial concerns and profitability. It should not then surprise us that even the professions we think of as the most professional and the most autonomous may no longer represent the ideals identified by sociologists.

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29. Feinberg, "The Moral Responsibility of Public Schools."

30. Michel Foucault, *Discipline and Punish: The Birth of the Prison.* 2nd ed. trans. Alan Sheridan (New York: Vintage Books, 1995); Michel Foucault, *The Hermeneutics of the Subject: Lectures At The Collège De France, 1981-82,* trans. Graham Burchell (New York: Picador, 2005).

31. Finn Daniel Raaen, "Autonomy, Candour and Professional Teacher Practice: A Discussion Inspired by the Later Works of Michel Foucault," *Journal of Philosophy of Education* 45, no. 4 (2011), 627-41.

32. Ibid.

33. Michel Foucault, *The Use of Pleasure: The History of Sexuality, Volume 2,* trans. Robert Hurley (New York: Vintage Books, 1985), 9.

Educators need increasingly sophisticated understandings of the ways in which power works to constrain their practice and what it means to resist the relations of power. A professional ethics grounded in resistance to normalization may provide educators the opportunity to create alternative action, especially if they are able to ground their sense of professionalism in a commitment to responsibility for the students in their care.

Conclusions and Opportunities

The role of social foundations in the cultivation of educator professionalism is varied. Opportunities abound. Most basically, arguments from the philosophy of education are needed to articulate the bounds of professionalism that are unique for education. The relatively recent discourse about the moral purposes of schooling and the place of ethical relations in the construct of professionalism needs further elaboration for the new contexts in which teachers and other educators operate as a result of accountability. In my work, I have tried to help educators see the value of using critiques of the normalizing tendencies of high-stakes accountability policy. The changing relations of power brought about by the outsize influence of standardized tests need critique, and alternatives need to be framed. At the very least, students of education who anticipate going into roles as teachers and administrators need an understanding of how their roles are shaped by relations of power beyond the scope of the institutions within which they work.

Addressing relations of power is important for helping educators bridge their ideals and their practice. This requires thinking of oneself as a creative thinker, the promotion of which is a fundamental aim of philosophy of education, along with articulating ideas of what aims, practices, and experiences are possible; the implications of our ideas for the larger aims of education and for the future of education; and the identification of unanswered questions.

While I have focused mostly on philosophy in this essay, I have also touched on other disciplines and drawn from practitioners in those areas. From history of education, educators can benefit from placing the role of the professional in context with what has come before, not only in the tradition of mainstream public education, but also the history of African American struggle to provide high-quality education in segregated communities.[34] From sociology, there is of course the tradition of the sociology of the professions, which I have argued, should be treated carefully if we are to draw implications for educational practice. In addition, sociology provides explanations of how groups operate, how institutions work, and how education interacts with other institutions in society. All of these areas of scholarship contribute to our understanding of how acting professionally interacts with other social forces.

Various other areas of inquiry are of direct benefit to our conceptualizations of educator professionalism. Anthropologists and those working in ethnic studies have much to convey to us about the interactions between ethics and culture, including descriptive ethics of cultural groups and critiques of dominant culture from the perspective of other cultures and sub-cultures. Economists and political scientists explain to us how capital works in contemporary societies and how political economies alter the contexts within which we act, constraining and making possible opportunities for professional action.[35]

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34. James D. Anderson, *The Education of Blacks in the South, 1860-1935* (Chapel Hill: University of North Carolina Press, 1988); Vanessa Siddle-Walker, *Their Highest Potential: An African American School Community in the Segregated South* (Chapel Hill: University Of North Carolina Press, 1996).

35. Pauline Lipman, *The New Political Economy of Urban Education: Neoliberalism, Race, and the Right to the City* (New York: Routledge, 2011).

The various disciplines within the social foundations contribute various features to our understanding of professional ethics. Working across the various ethical traditions, as I have tried to show in this paper, provides multiple ways of critiquing and creating opportunities for the cultivation of professional ethics. And in this last section, I have just begun to show the potential addition implications of the other social foundations disciplines.

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