

insights

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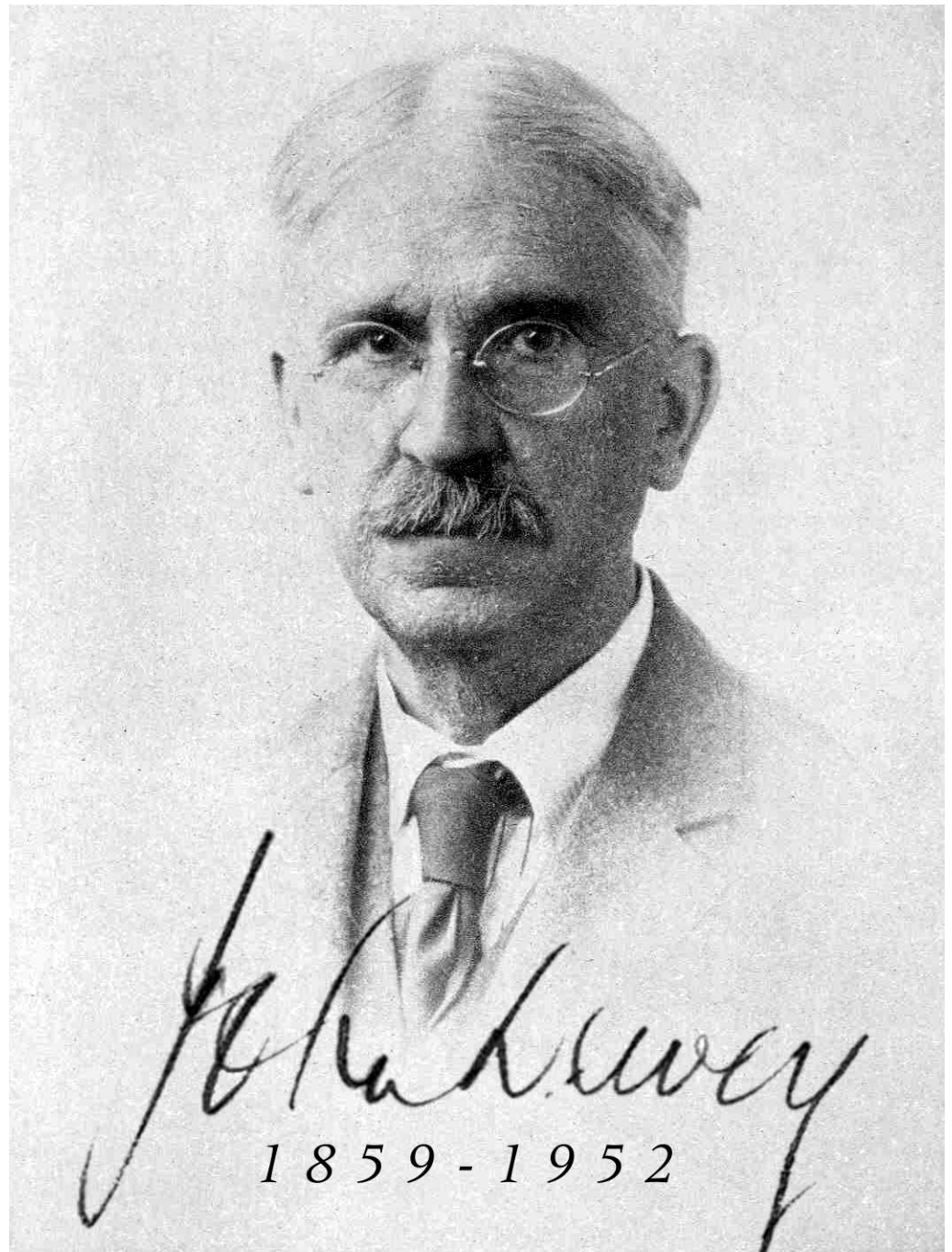
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Editorial: The Book

Jon Bradley

John Locke, in *Some Thoughts Concerning Education* (1693), perhaps influenced countless legions of educators and parents when he postulated that

"Good and evil, reward and punishment, are the only motives to a rational creature; these are the spur and the reins whereby all mankind are set on work, and guided."

To the casual observer, the largish sized book on the store room table would not have seemed anything but ordinary. Larger than what might be termed an exercise book, the gray hard covered volume (with the wide black tape binding) brought forth many deep-seated and painfully personal memories. I immediately recognized what others might have failed to see - this was the official "strap book."

I picked up the book with some care and even a sense of reverence and gently opened the cover. I turned to the first two-page spread and saw, at a glance, that each and every one of the 32 lines was neatly filled under the imprinted headings. This was not a "make-do" kind of book. No, this volume had been specifically designed, printed and ordered by the school authorities just for this singular macabre recording procedure.

There were broad red lines across, thin blue lines down, and light blue imprinted headings at the top of each of the columns. To my eye, the neat hand written inscriptions were definitely Indian ink. A powerful and forceful book! The last two columns of this two-page spread officially called for the name of the teacher and the signature of the principal. This was a book that recorded and recalled the pain and punishment of youngsters in a different time - in my elementary time.

In spite of my own bubbling memories, I saw that a grade two student (I guess that he would have been 8 or 9 years of age at the time) from room 8, by the name of Abraham, had been the first entrant in this book of characters. He had received three straps on each hand (a total of six) for the offense of "Continued nuisance to his teacher. Warned." I wonder if Abraham ever knew or even cared that he initiated this brand new official punishment book on October 7, 1957.

By my rough and increasingly emotional estimation, this book listed some 1400 individual names. I noticed that a few seemed to appear several times over a couple of pages and the odd one or two had the distinction of appearing twice on the same page. However, in all of my glancing, I did not catch even one name that might be termed a female first name. This was a book targeted to boys and their record of school misbehaviors. These 2800 gendered hands received approximately 6000 individual swings with the approved and authorized strap.

The listed punishments ran the gambit from the precise to the vague to the somewhat sinister. The following are a random sampling of some of the offences: "disobedience"; "dangerous practices"; "rudeness to teacher"; "fighting"; "lines"; "throwing snowballs"; "fooling"; "swearing"; "name calling"; "telling lies"; "failing to do assigned work"; "rude signs"; "threatening the monitor"; and "truancy".

While most of the numerical punishments were in the three to four range, one student did receive six on each hand for "Taking day of (sic) from school & dishonesty"; while another received this apparent maximum punishment of six for "Continual nuisances. Warned. Teacher complains of continual (unreadable), etc." Notwithstanding the seriousness of the events portrayed in this stark and pointed narrative record, I could not help but chuckle when I read that four boys had received three on each hand for "Dropping boys in Boy's Toilet &

spraying water on them."

On May 29, 1972 at 10:55 in the morning, a grade five student from room 24 by the name of Gernno received two on each hand for "Nuisance in class, punching boys, etc." He has the distinction of becoming the end marker to match Abraham's commencement of fifteen years previously. I wonder if Gernno ever knew or even cared that he brought closure to an age and a style when he became the last name so recorded in this compendium of punishment.

I am not good at mathematics. Nonetheless, with calculator in hand, I began to compute the complex enormity of the figures contained within these pages. Over a fifteen year period, from 1957 up to and including 1972, some 1400 boys had been strapped.

This averages approximately 93 students per year. Assuming a somewhat standard 180 school days during an academic year, then a boy child was being formally punished almost every other day. Every second day throughout the school year, a male individual was being marched or sent down to the principal's office in order to have his name and crime permanently inscribed in this book of pain.

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Cover photograph
courtesy of
Special Collections,
Morris Library,
Southern Illinois University,
Carbondale, Illinois.

John Dewey and Contemporary American Educational Reform

Jim Wallace

The education of American youth is, and should be, of continuing concern to all Americans, but our attention to education and schooling varies substantially over the decades. We are currently in one of those periods when education is receiving intense scrutiny from the media and from all parts of the political spectrum. We are bombarded with lurid school critiques and with educational cure-alls, one-shot solutions, pedagogical manifestos, palliatives, and panaceas. Articles and stories on educational innovations appear daily in our papers and on television and radio, and new books on school reform come out every week. It is easy to get caught up in the latest educational fads, so to maintain balance and perspective it may be useful to look at some of the best recent books on educational reform and to remind ourselves that we do have traditions in educational history and philosophy in which we can find clear-headed realism, useful skepticism, and much-needed hope.

I read many articles and books on educational reform, but never quite trust my personal responses to them until I have used them with my graduate classes of new and experienced teachers. These teachers feel caught in the middle of current educational struggles and look for ideas and proposals which recognize the reality of their work and help them to become active participants in educational reform. They tell me when authors

are naive or out of touch, when analyses are unrealistic, and when proposals are helpful and possible. I present four books which have passed my "teacher test"-which teachers tell me to recommend to others and to use again in my classes. Although I did not have this in mind when I chose these books, my students and I noted a significant commonality among them-their common adherence to the democratic educational ideals and practices of America's greatest educational philosopher, John Dewey.

Two of America's most thoughtful educational scholars, David Tyack and Larry Cuban, published in 1995 a book with the wonderful title *Tinkering Toward Utopia: A Century of Public School Reform*. They observed that educational reform movements may be analyzed at three levels: policy talk, policy action, and implementation. It is clear that America is currently engaged in profuse policy talk, some policy action, and scattered implementation. Policy makers are frustrated because they see their proposals diluted or changed by the time they reach the classroom. At the other end of the pedagogical pipeline, teachers are equally frustrated by continuous demands from above, rarely accompanied by the resources or assistance needed to respond creatively to those demands.

I chose *Tinkering Toward Utopia* primarily because it gives a sound hundred-year perspective on American educational reform. It is helpful to teachers partly because it legitimizes their adaptations of the reform imperatives that come down to them from above. As Tyack and Cuban put it, while reforms have changed schools, "schools have almost always changed reforms." Proposed reforms must become hypotheses to be tested, modified, and "hybridized" in classrooms and schools. And the way schools are structured is critical: "In 1902 John Dewey warned against dismissing the way schools are organized 'as something comparatively external and indifferent to educational purposes and ideals.' In fact, he

declared, 'the manner in which the machinery of instruction bears upon the child . . . really controls the whole system.' "To think about reforming what happens in classrooms without democratically restructuring schools is futile.

Vito Perrone, director of teacher education at the Harvard Graduate School of Education, published in 1991 *A Letter to Teachers*, a book that my students find enlightening and empowering. Perrone drew on Dewey throughout the book, and near the end wrote: "I find Dewey particularly provocative as we turn increasingly to a belief that the schools need to change. His thought should be much more common in our contemporary educational discourse." Perrone paraphrases a generative idea of Dewey's: "Education and life are part of the same social continuity-not separate pieces." Because this is true, as Dewey often said, school change must be part of a larger program of fundamental social, political, and educational reform.

Another book which has been helpful to my students, even though it is somewhat depressing, is Richard Gibboney's 1994 *The Stone Trumpet: A Story of Practical School Reform, 1960-1990*. Gibboney, former Vermont Commissioner of Education, studied major American school reforms and concluded that most of them failed, in part because they were not based on Deweyan-Progressive commitments to intellectual and democratic ideals and practices. Gibboney wrote: "John Dewey held that a finding might be scientific in psychology or in sociology, for example, but not be scientific in education until it had been tested in educational practice." Reforms generated from other disciplines may change schools, but, as Tyack and Cuban note, the schools, through classroom experimentation, will change those reforms. Like Gibboney, they propose reform strategies based on "Dewey's pragmatic conception of constantly reassessing goals and results in the light of experience."

In 1995 Deborah Meier, the founder of the Central Park East Schools in inner-city New York, published *The Power of Their Ideas: Lessons from a Small School in Harlem*. Meier recalled that when she and her colleagues began their first elementary school "we looked upon both John Dewey and Jean Piaget as our mentors." Their experience in then also creating a successful secondary school amidst overwhelming urban challenges led her to say: "Perhaps these glaring and tangible realities make Dewey's ideas of progressive education seem once again worth looking at after a hiatus of over forty years." Near the end of her book Meier wrote, "our schools must be the labs for learning about learning. Only if schools are run as places of reflective experimentation can we teach both children and their teachers simultaneously. (It's why John Dewey's famous University of Chicago elementary and secondary school was named the Lab School.) Schools must create a passion for learning not only among children but also among their teachers."

Throughout the book Meier reports that the success of her schools depends on Deweyan ideas: schools must connect closely with communities and work together with other groups and agencies; teachers must start where students are and lead them to thoughtful, disciplined scholarly performance; schools must have faith in the ultimate intelligence and goodwill of students, teachers, and parents. Meier concludes: "While policymakers and ideologues are busily inventing a new top-down fad every year or two—a uniform national curriculum, school prayer, or a system of private vouchers—there's a slow awakening among school people, things are taking root out there that may not be easy to stop . . . It may be possible to have small idiosyncratic schools, lots of autonomy, public accountability, a fair amount of equity and schools that work!"

What common threads can we find as we consider the writings of these 1990s reformers and their Deweyan

influences? All of them understand that there has been no golden age in American education, that past reforms have had limited impact, and that indeed, we are only beginning to try to provide sound intellectual education to the full range of students. All reject the romantic interpretation of Dewey as it appeared in some child-centered schools in the 1920s and 1930s and in aimless "free schools" in the 1960s and 1970s. They draw instead on the ideas of Dewey as reflected in his 1938 *Experience and Education*, where he critiqued some of his more naive disciples and called for a tough-minded, demanding, scholarly, socially-concerned progressivism. And all call for democratic schools where small groups can experiment thoughtfully with reforms designed to make life and learning better for students, teachers, families, and communities.

My students have asked why, out of all the readings I could use, I assign these particular books. My brief answer is that I use Tyack and Cuban for a sound, realistic history of educational reform; Giboney for a skeptical evaluation of recent reforms, coupled with Deweyan criteria for assessing future changes; and Meier and Perrone for examples and ideas that give us hope for current and future democratic educational change. I recommend these books to anyone committed to social and educational reform for this necessary mixture of realism, skepticism, and hope.

I thank the Kellogg Foundation for permission to reprint the essay above, which appeared in the summer 1998 issue of its newsletter *Focus*. (I have made a few editorial changes in the original text.) And I am grateful to Jon Bradley for encouraging me to add a few further comments.

Four years later, what would I add to the readings and ideas proposed above? I retired a year after publishing the essay, but continue my educational reading and writing and maintain communication with former colleagues and students. Two recent dialogues have reminded me of the

excellent books available to teacher educators. Not long ago I received an e-mail from a colleague who was selecting readings for her elementary school faculty. She asked: "Which Dewey book would you recommend reading to get the foundational underpinnings of progressive education?" I proposed both Dewey's 1938 *Experience and Education* and the 1990 University of Chicago Press edition of *The School and Society* and *The Child and the Curriculum* with the thoughtful introduction by Philip Jackson. The texts themselves and Jackson's introduction are particularly appropriate for elementary faculties.

Jackson ponders the impact of Dewey's Laboratory School and of Dewey's educational ideas generally, and explains why we continue to study the school and the texts derived from it: "What drew serious students of education to the project from the very beginning and what continues to attract today's readers of these two texts is the pull of an educational vision, a dream one might say, of what schools everywhere might become through concentrated effort. But the dream extends beyond schooling. It is also a vision of what our whole society might be like if we all worked at it and of how our schools might contribute to that noble end." (P. xxxv)

Another colleague inquired about current books in the history of education for students in a one-year Master of Arts in Teaching program. Her question nudged me to think about a range of possibilities. In teaching educational and social history I have used David Tyack's classic study of urban education, *The One Best System*, and Kate Rousmaniere's *City Teachers*, but I have never taught them together.

I think the combined impact of these two books would be substantial and salutary. In addition to those noted above I considered three books: "*Schools of Tomorrow*," *Schools of Today: What Happened to Progressive Education*, edited by Susan Semel and Alan Sadovnik; and *And There Were Giants in the*

Land: The Life of William Heard Kilpatrick, by John Beineke; and *Dewey's Laboratory School: Lessons for Today*, by Laurel Tanner, with yet another insightful introduction by Philip Jackson. All three books present readable, thoughtful perspectives on progressive education and all end with realistic, sensible applications to contemporary educational issues.

But I finally decided that if there was time for only one book it should be *Reconstructing the Common Good in Education: Coping with Intractable American Dilemmas*, edited by Larry Cuban and Dorothy Shipps. This book, published in 2000 by Stanford University Press, honored David Tyack on his retirement following a productive and influential career as an educational historian. It includes thoughtful essays by leading educational scholars, and forcefully reminds readers to focus on the collective benefits of education. In an era of rampant selfish individualism, with continued cries for the privatization of the planet—including the schools—this book will help readers see how educators and their allies have succeeded in many times and places in maintaining "the common good in education."

Larry Cuban's essay, "Why Is It So Hard to Get 'Good' Schools?" may be particularly helpful to prospective teachers, who sometimes feel frustrated by the endless argument between educational traditionalists and progressives. Cuban shows us that there are good schools of both kinds, and concludes: "Until Americans shed the view of a one-best-school for all, as religious and secular leaders have come to accept in their domains, the squabbles over whether traditional schooling is better than progressive will continue. Such a futile war of words ignores the fundamental purposes of public schooling as revitalizing democratic virtues in each generation and, most sadly, ignores the many 'good' schools that already exist." (P. 169).

Cuban reminds us that there is no "one-best-school" and David Tyack convinces us that there is no "one

best system." Both may bring us back to Dewey's final words in *Experience and Education*: "I have used frequently in what precedes the words 'progressive' and 'new' education. I do not wish to close, however, without recording my firm belief that the fundamental issue is not of new versus old education nor of progressive against traditional education, but a question of what anything whatever must be to be worthy of the name . . . What we want and need is education pure and simple, and we shall make surer and faster progress when we devote ourselves to finding out just what education is and what conditions have to be satisfied in order that education may be a reality and not a name or a slogan. It is for this reason alone that I have emphasized the need for a sound philosophy of experience." (Pp. 115-116)

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The Divergent Paths of Community Service

Paul Shaker

As you consider the ways people contribute to our community, not only their methods of serving but their motives for serving differ. Many help build the city through direct, hands-on helping, as through social work, counseling, nursing, and teaching. Others enter the competitive fray of business, agriculture, and industry and create jobs and wealth which are necessary for our material well-being. Still others express themselves through talent and creativity, providing us with the spark of inspiration and motivation. The genius of America has been to offer opportunity for persons to match their gifts with society's needs and live lives of personal meaning and social value.

At times we attempt to cross-pollinate among these fields of endeavor. The introduction of the free market to public education has, for example, brought the profit motive to some of our public schools. Edison Corporation, most notably, proposes to administer schools more effectively than public officials have done as well as return a profit to shareholders. Another dimension of the market approach has been an emphasis on "standards" and standardization of the curriculum, so that in the spirit of quality control the outcomes of education could be specified and evaluated. A third initiative has been to enforce accountability on schools by defining success as performance on standardized tests.

The concept that schools could be improved by replicating such assembly line methods has been with us for about one hundred years since those approaches to manufacture trans-

formed our economy. There continue to be, however, some serious discontinuities in the application of this model to public education.

The emphasis on test scores as the sole and ultimate measure of school success is a simplistic application of statistics. Should any business or corporation be judged solely on a single number? California tacitly admitted this limitation when it labeled the API as the Academic Performance Index, that is, a compilation of scores, not a single test result. The state has not, however, delivered.

Instead of a true index-combining numerous indicators such as attendance, graduation rates, college attendance, health and safety, teacher retention, and so on—the API is only a test score. The API is derived from a family of standardized tests that measure a narrow definition of intelligence, discriminate against those from second language homes, and have little predictive value about the course of an individual's life.

In examining another crossover concept, how do you take profits from an enterprise that is inherently underfunded? Education in many of its highest expressions is a tutorial, one-on-one activity, while our great American experiment in mass education is necessarily built on teaching to groups. Universal education creates an inherent compromise between what is best for the learner and what society can afford. This problem is acute for special needs children whose "most appropriate" schooling can be extremely expensive. Although we should continually be seeking more economical ways to provide school services, shouldn't the proceeds go back into improving the schools? Or, from another perspective, if we agree to take a profit from school administration, how much should that profit be? An analogy comes to mind of our efforts to regulate profits in public utilities versus having municipally owned services of this type, such as electricity generation. HMOs also offer parallels for the management of limited resources in an environment of unlimited need.

Standardization clearly has a place in education but currently this movement aspires to control daily life in schools excessively. Standardization tends to address only the lower levels of cognition and to avoid critical thinking and creativity which by their nature take divergent, unpredictable directions. The massive, laundry-lists of facts that are the curriculum standards for this and many other states seek by implication to fill up the curriculum with rote activities to the exclusion of instruction that promotes inquiry, initiative, analysis, and individuality.

I am asserting the need for the schools to have a path of their own much more similar to that of the other human service professions and philanthropies of our community than of our market-oriented endeavors. We need to recall the idea of "the public good" upon which the common school was founded. There is a profound need in our community for institutions aimed at children and youth that function selflessly as benefactors and advocates for our children. These institutions must have a long-term vision and be able to make hard choices. We also must honor the professional persons who are motivated by their desire to serve others. They should be provided with an opportunity to freely render their best efforts, just as those in the for-profit sector desire adequate freedom to express their competitive energies. No one is above accountability in public service, but accountability measures should be appropriate, not just convenient or cheap to administer. The illusion of "silver bullets" and quick fixes should be put aside. Ultimately we should all bring humility to the table when we judge the performance of persons outside our field of expertise. Our community, like our nation, is built on the accommodation of diversity. This diversity is not only of race, religion, and ethnicity, but of personality, motivation, and talent.

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John Dewey: A Video Reviewed

The moment philosophy supposes it can find a final and comprehensive solution, it ceases to be inquiry and becomes either apologetics or propaganda" (John Dewey, 1938, *Logic: The Theory of Inquiry*, New York: Henry Holt, page 35).

Prejudices and biases are best stated up-front. Such admissions, while simply being honest, help others position, place and give weight to the opinions that follow. So, in respecting this dictum, I state that I am not a great believer in educational videos. My own past personal and professional experiences have demonstrated that such productions are often short on content, long on technique, weak in analysis, and tedious in viewing.

Furthermore, I am very leery of the general demands of an apparent ever expanding technology. Trained in an age when 'high-tech' meant filmstrips (soundless, even!) and long-playing records (spare needles in clear plastic box in top right hand drawer), one can perhaps appreciate my angst over rows and rows of eight-track tapes and vinyl disks that languish on our shelves bereft of the appropriate mechanically sound play back units. (Am I being too hard? I just threw out several boxes of at one time state-of-the-art five and a quarter inch floppy disks. The disks, I suppose, are fine but working drives no longer exist).

Why do I still take pleasure in washing chalk dust off my hands after a particularly invigorating class session? White boards never come clean (and I inevitable use the wrong kind of markers, anyway), electrical outlets are hidden behind cabinets, and the ripped, missing, and frayed curtains guarantee that the classroom is not dark enough for picture clarity. My ever so modern teachers-to-

be/students still cannot understand why I do not own a cell phone, will not carry a pager, demand that papers actually be submitted on a medium called 'paper', resent keyless entry to any solid door, and still write in an old-fashioned non-electronic agenda.

Well, with all of this as a background, my colleagues will perhaps understand my trepidation when I was recently asked to review a video production titled "John Dewey: An Introduction to His Life and Work" for possible library purchase. Rationalizing that even I could stand forty minutes of boredom/hell/insanity/tedium (pick a word), I intended to view the video through my tainted rose coloured lenses, pass negative/mediocre judgment, and redirect the money earmarked for this video purchase to more traditional, safer, easier to handle hard copy volumes that will stand the test of my time.

Contrary to what I had anticipated and what I had steeled myself to endure, "John Dewey" is an extremely captivating, entertaining, and intellectually stimulating journey. Notwithstanding the wonderful writing, juxtaposition of historical photographs, setting of the Center for Dewey Studies, and all too brief interjections by guests Louise Rosenblatt and Deborah Meier, the dulcet tones of Larry Hickman are most illuminating.

In fact, Hickman's overarching narration provides the intellectual glue that binds this whole production into a wonderful experience. Never condescending, Hickman exposes the listener to grand ideas and notions within their historical context, in a captivating manner, and with just enough immediacy such that contemporary realities are honoured. Conflicting ideas are mentioned, contemporary personalities placed into perspective, and world events situated. All and all, "John Dewey" is a stimulating intellectual journey through the nineteenth and twentieth centuries.

The mere thought that one can

distillate Dewey's scholarly output and measure impact and influence within a forty minute timeframe sounds impossible. Many attempts might have floundered on the sheer magnitude of the task.

Fundamentally, this video succeeds because it portrays Dewey as a real person, a man who lived, married, raised children, espoused causes and taught. Dewey is seen, first and foremost, as an individual formed by his own historical time and dealing with change and upheaval in what is portrayed as normal human behaviour. The mystique and magnitude that has been wrapped around the figure of John Dewey is stripped away such that the viewer sees John Dewey the person, the academic, the father, the learner as well as the evolving and ever searching individual. Primarily, Dewey is seen as striving for his own basic goal of life-long learning within an ethical framework of continuous self-reflection.

After introducing the viewer to Dewey's early life in upstate Vermont, along with the possible long-term impact of the ravages of the American Civil War that a young Dewey most certainly viewed, the video guides itself thereafter to examining three major themes.

In the opening theme - analysis of human learning - the listener is introduced to the Laboratory School at the University of Chicago, the impact of Dewey's seminal article "The Reflex Arc Concept in Psychology", as well as Dewey's five step analysis of effective learning. The second major theme - truth as process - positions the imaginative notion of "pragmatism" between the two competing theories of absolutism and relativism. Further, Dewey's regulative principle is explained and given meaning. The final theme - faith in democracy - rounds out this trilogy nicely by exploring mutual interests, individual recognition, and Dewey's inherent understanding in the flexibility of individuals as well as their administrative systems to respond to constant and inevitable change.

Within these three broad themes, there are two other issues that weave in and out. These are Dewey's concerns with education, itself, as an on-going human activity; and the arts, in all of its possible forms. The video is clear to note that Dewey viewed education not only as a continuous process that ends only with the end of the individual, but as a logical process in and of itself. Additionally, Dewey's later-in-life exploration of art as a total and all encompassing human experience aptly demonstrates the never ending human quest for knowledge, understanding and connections.

In my view, "John Dewey: An Introduction to His Life and Work" is a required purchase. This video introduces major themes in an integrated manner, captures the essence of the man and his times, and will definitely spur undergraduate as well as graduate students to delve more intimately into the contradictions and intellectual conundrums raised. Hickman narrates a wonderful story. He portrays John Dewey, a sometimes all too imposing and distant intellectual giant, as a very real person who struggled to understand his times in order to establish personal equilibrium within an evolving world situation.

"To fill our heads, like a scrapbook, with this and that item as a finished and done-for thing, is not to think. It is to turn ourselves into a piece of registering apparatus. To consider the *bearing* of the consequence upon what may be, but is not yet, is to think"

(John Dewey, 1916, *Democracy and Education*, New York: Macmillan, page 172 - emphasis in original)

John Dewey: *His Life and Work*, (2001), can be purchased from Davidson Films who may be contacted at <http://davidsonfilms.com>

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Phenomenology

I believe it is a good way to describe and understand the world. But do we have to say "phenomenology"? Can't it just be the thing, that thing that is, that we are curious about? Something seen, felt, known, told.

As I teach therapists from so many different backgrounds, trainings, schools of thought, faulty biases, life experiences, books read, workshops attended I keep saying "no matter what you want to call it- your client's life is the thing that we have to learn to see and respond to- not our words for it."

Maybe it is only science if some people can't spell it or say it. That does seem essential.

Like hermeneutics: can't we just try to understand, to figure out what something, that thing, is all about: What does it mean?

This is my reluctance in choosing a method. I just want to be curious and pay attention, then tell you about it, that thing I see, and then in my telling I might find some meaning, and maybe you can too.

Is this a science or an art? Will my dissertation be a poem? I don't think so- there is more to tell than a poem can hold but I don't want to nail it into a coffin of method and language. A story, I want to tell a story.

A true story. "An explication of essential themes within the phenomenon" just doesn't quite paint the picture. "The map is not the territory." Who said that? Is my dissertation the map? No, but maybe I can write the travelogue.

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Call For manuscripts: *Education and Culture*:

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The John Dewey Society for the Study of Education and Culture exists to keep alive Dewey's commitment to the use of reflective intelligence in the search for solutions to critical problems in education and culture. We subscribe to no one set of doctrines, but in the spirit of Dewey, we welcome controversy, respect dissent, and encourage the responsible discussion of issues of special concern to educators. We also promote open minded and critical reconsiderations of Dewey's influential ideas about democracy, education, and philosophy.

Education and Culture is published twice a year by the John Dewey Society. It aims to serve the needs of the scholars who take an integrated view of philosophical, historical, and sociological issues and problems in the field of educational studies. Members of the John Dewey Society receive *Education and Culture* as part of their membership dues.

Manuscripts for publication should be sent to:

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Please enclose three copies and a computer file of the manuscript. APA citation style is preferred. There is no length regulation. Authors should include a biographical description, not exceeding 50 words and an abstract in the range of 100-200 words. Authors should also provide telephone and fax numbers, as well as an email address.

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**Board of Directors of the
John Dewey Society:**

2001 – 2002
Bjorg Gudem
University of Oslo

Wendy Kohl
The New School

William Wraga
University of Georgia

2002 – 2004
Eric Bredo
University of Virginia

D. C. Phillips
Stanford University

J. J. Chambliss
Rutgers University

2003 - 2005
Richard Gibboney
University of Pennsylvania

Craig Kridel
University of South Carolina

Jeanne Connell
University of Illinois

Webmaster:
Craig Cunningham
c-cunningham@uchicago.edu

Membership Nomination

The life-blood of an organization such as the John Dewey Society is a large and healthy membership base. As well as providing the financial resources necessary to maintain an active and extensive regime of publications, lectures, and symposia, the members also supply those critical and essential sparks of creativity, insight, and drive that allows all members to freely share notions and ideas.

Quite frankly, without an adequate fee paying membership base, your JDS would be hamstrung in its ongoing attempts to provide quality academic and professional events throughout the year. So, encourage your colleagues and graduate students to become active members in the John Dewey Society.

The range of activities outlined by your Board for the 2002-2003 scholastic year is quite exciting. Powerful sessions are slated for both AERA and ASCD and your two Society periodicals are offering colleagues and friends of the JDS professional space to discriminate their ideas.

Please, approach friends, colleagues and those who you feel might benefit from belonging to an organization whose avowed goal is to promote the free exchange of ideas within a democratic setting.

Name of Nominee

Postal Address

Institution

e-mail

Forward all membership nominations to Peter S. Hlebowitsh, 256 Lindquist Center North, University of Iowa, Iowa City, IA 52242-1529. For those of you more electronically inclined, contact Peter directly with membership nominations at: peter-hlebowitsh@uiowa.edu.

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