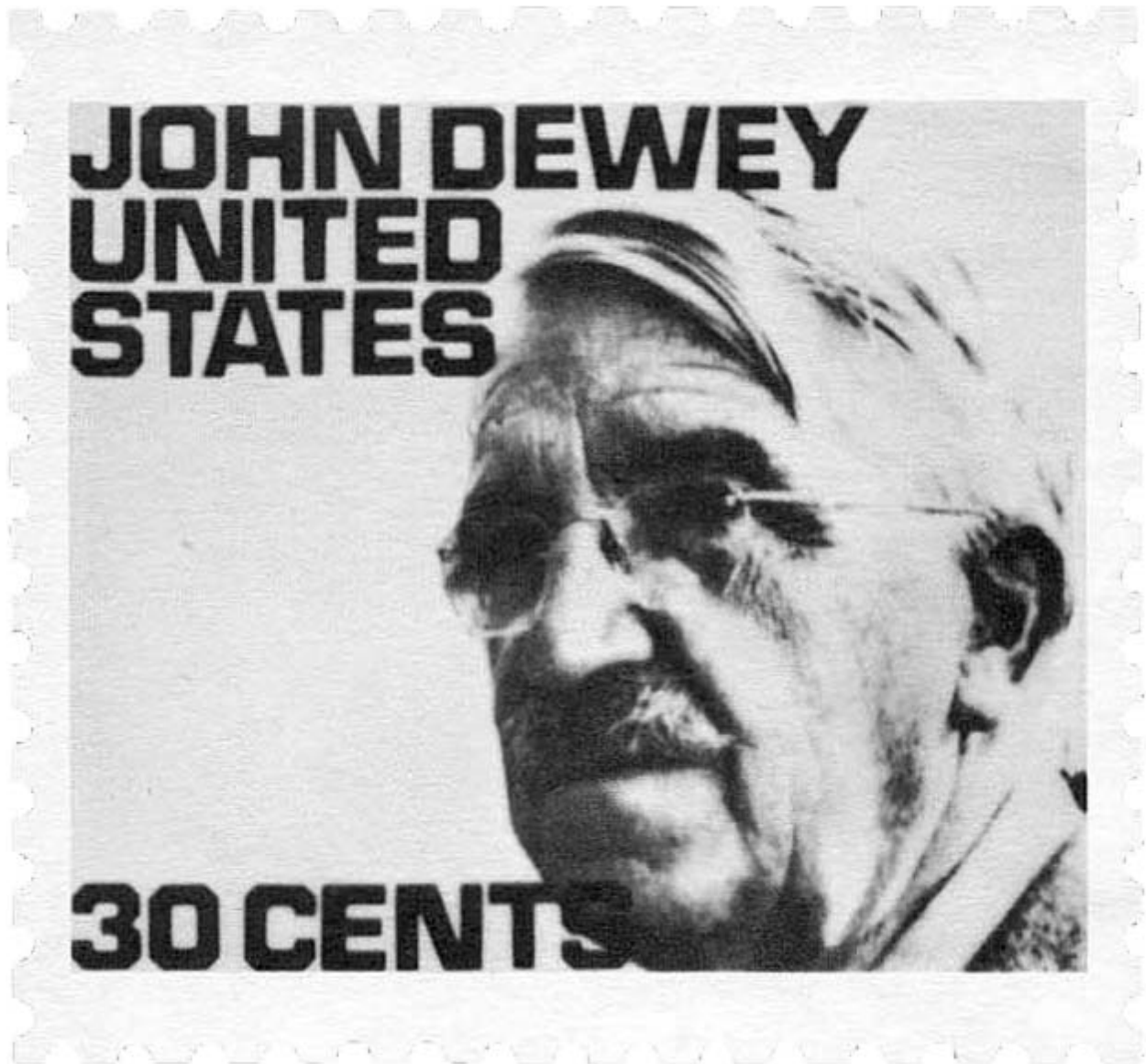


insights

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Study of Education and Culture*



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Editorial

Jon G. Bradley

Renowned British physicist Ernest Rutherford (1871-1937) is reputed to have commented that "All science is either physics or stamp collecting." Notwithstanding his understated sense of humour, the notion that collecting stamps is not a serious and legitimate pastime might anger any number of good folk. Almost since their inception, postage stamps have been collected, traded, saved, auctioned, and have provided innumerable hours of pristine pleasure to countless generations. There is much to learn from stamps, not the least of which is the honour they do to selected individuals.

The first United States Postal Service commemorative postage stamps were released by Postmaster-General John Wanamaker. Issued, with great controversy and debate, these special stamps commemorated the 1893 World Columbian Exposition that was held in Chicago. These stamps celebrated the 400th anniversary of Christopher Columbus's voyage to the New World. The success of this initial endeavour is clearly demonstrated in the fact that some two billion commemorative Columbian stamps were sold for forty million dollars and, as quietly noted in various recollections, are single handedly credited as the main factor accounting for the financial success of this World exposition.

It is interesting to note that this initial dissention had nothing to do with the historiography of the voyage itself or the primacy of the claim of discovery; rather, it centered on more plebian concerns that were aesthetic and monetary in nature. Over the ensuing years, based largely on the initial financial and public success of this pioneering effort, the United States Postal Service has released numerous commemorative stamps. Some, such as the Elvis Presley rendition, have provoked great debate.

Others, such as the one issued to honour John Dewey, have somewhat receded from public view.

However, it would be a mistake to minimize the honour of being portrayed in a commemorative stamp. This is indeed a public and official mark of respect and/or of adulation and formally indicates to the World that this individual has made ground breaking contributions.

The thirty-cent regular postage stamp portraying John Dewey was first placed for sale on October 21, 1968 in Burlington, Vermont. This stamp was the nineteenth in the Prominent Americans Series. According to Philatelic Release No. 50 dated August 11, 1968, "Richard L. Clark, of East Norwalk, Connecticut, designed the horizontal stamp, which will be printed in light purple. The portrait is based on one of Doctor Dewey's favorite photographs."

For those who have an interest, first day covers as well as mint versions of the stamp are readily available through philatelic associations. Unfortunately, the stamp is no longer being printed by the United States Postal Service and so full sheets can no longer be acquired for general use.

Whatever one might say about the portrait and its ranking as one of Dewey's favourites, the pale purple colour has proven to be a less than stellar selection. I have been unable to find out why this specific colour or shade was chosen and must simply assume that this was the colour that came up when the Dewey stamp was designed. I guess that Dewey simply inherited the colour in the normal rotation of stamp colours. Prone to run when water is applied for removal from envelopes, the all purple lettering along with the purple background do not exactly produce the metaphor of sharpness and clarity that would correspond to the intellectual powers of the recipient.

The small Caribbean county of Grenada, on the other hand, has issued a multi-coloured commemora-



tive stamp that does offer a much more intense visual appeal. At an eye-popping four times larger than its American cousin, this five-cent stamp was issued to honour Dewey as well as commemorate the 1970 International Educational Year. A somewhat younger looking but still sage face-on Dewey is framed by a coloured scroll to one side with engaged children and a stylistic mind rounding out the overall visage of the stamp. Grenada has produced an extremely colourful stamp that will indeed be a joy to collect by future philatelists.

In summary, it is perhaps interesting to note that the Prominent Americans Series featured twenty-seven notables from 1965 to 1973 in varying denominations from one-cent up to an including five dollars. Dewey is in good company in this postal series. As well as the requisite number of past-presidents, luminaries the likes of Frank Lloyd Wright (2-cent), Francis Parkman (3-cent), Albert Einstein (8-cent), Oliver Wendell Holmes (15-cent), Lucy Stone (50-cent) and Eugene O'Neill (1.00\$), to name but a few, round out this cast of characters. This is a wonderful snapshot of Americana and John Dewey is truly honoured to have been immortalized in this fashion.

The Editor would like to thank Mr. Frank L. Sente, the Director of Administration of the American Philatelic Society, for invaluable help in researching this piece. Mr. Sente can be reached at flsente@stamps.org.

Jon G. Bradley
Editor
jon.bradley@mcgill.ca

Advocacy Versus Authority— Silencing the Education Professoriate

Paul Shaker

For nearly 20 years, public schools have been at the center of the national political stage, and from the outset, the methods of the policy debate have been unfamiliar to most academicians and outside their traditional processes of accountability and verification. A new brand of academic reflection and research has found its way into popular media penned by “advocacy academicians”—scholars often operating outside their area of expertise yet wearing the garb of objective, expert scholarship. These advocacy academicians employ the institutional forms of fostering and evaluating research—peer review and corroboration and the imprimaturs of universities and philanthropic foundations, for example—but do so under the umbrella of ideology-based interest groups. The message is often, though not always, conservative, free market, and illiberal, and interlocked with the positions of religious, political, and corporate entities. Many of these groups seem to be less interested in reforming public schools than in discrediting public institutions, gaining party advantage, and opening new markets for profit. The central obstacle to these aims is often the academic establishment in professional education, whose scholarship is frequently at odds with that of these emergent forces.

The Message: Packaged to Appeal but Fallacious

Education remains a championed virtue but educators everywhere are under fire Salesmanship sells better than teaching teaches. Politics broaches, often with deceit. Campaigns and legislation push the boundaries of disregard for the facts. Advocacy has overcome Authority. (Stake, 1995, p. 1)

The message of the advocacy academician is packaged to appeal to interested nonexperts who govern education as policymakers, legislators, and media leaders. This message is sympathetic to the value of tradition and past lessons while acknowledging the needs of the future; it is supported by its own science and scholarship; it appeals to common sense; and it claims democratic intent and a true concern for the underprivileged (unlike the “soft bigotry of low expectations”). Upon closer examination, however, significant weaknesses in the ideological scholarship used to support the message, and attack the traditional forms of inquiry, become visible. Initially, the advocacy academicians used theatrical language to inspire fear. *A Nation at Risk*, for example, asserted that the poor performance of our public schools, particularly in mathematics and science, posed more of a security threat than did Soviet Communism and was damaging the capacity of the United States to compete economically (National Commission on Excellence in Education, 1983). Many scholars saw accusations such as those included in the report’s prose as intemperate, such conclusions dubious, and the methods unscientific (Berliner & Biddle, 1995; Levin, 1998; Rothstein, 1996). The bombastic language of *Nation* proved mediagenic and set the tone for debates on public schools which followed. It also put educators on the defensive, threatening the long-standing faith Americans have had in their public schools. *Nation* convinced many, particularly in the media, that the need for fundamental education reform was pressing.

One important manifestation of the advocacy research occurring subsequent to *Nation* is the National Reading Panel's (NRP) recent report, *Teaching Children to Read* (National Institute of Child Health and Human Development [NICHD], 1999a). Moving beyond *Nation's* reliance on powerful language and the reputation of its signatories, the NRP report claimed its authority through association with "hard" science. Like *Nation*, the NRP Report—whose authors were drawn almost exclusively from fields other than education—conducted a highly selective review of the literature under its own unique set of rules, which eliminated many strong qualitative studies (Yatvin, 2001), and "predetermined the course of the analysis as well as the outcome" (Garan, 2001d, p. 63).

Such "scholarship" promoting the message of the advocates has evolved over the years to the detriment of traditional inquiry. "Practicing scientists of reading should be embarrassed by the simplistic, old-fashioned, and generally discredited verificationism of the National Reading Panel" (Cunningham, 2001, p. 330). A 32-page summary (NICHD, 1999b) interprets the findings of the Panel's 600-page report in ways that are arguably unjustified, even in the eyes of panel members (Yatvin, 2001), and call into question its academic credibility (Garan, 2001a, 2001b, 2001c; Krashen, 2001). This evolution of advocacy research is emblematic of the more general erosion of popular debate on public education issues. During the 20 years since *Nation*, we have moved from the arrogance of self-proclaimed experts speaking in an impassioned though ill-informed manner outside their field of expertise to a more studied approach that includes manipulated forms of inquiry and summaries that alter the original research.

The academy's measured and careful means of studying and evaluating education issues also have been challenged by an end run to media and policy leaders by groups and individ-

ual academics who bypass the peer review process and other scholarly checks and balances. One reason this has transpired is that

For a field as pervasive as it is in American life, public education simply hasn't produced widely admired national figures disposed to speak for it and to help, year after year, to fight some of its crucial battles. (Kaplan, 2000, p. K2)

From this vacuum a number of flamboyant and provocative speakers have emerged. Professors of education could name informed, responsible, and fair-minded spokespersons for the field—educators whose background and vision would merit a hearing by policymakers and the public—yet that list would have little or nothing in common with the persons who are quoted in the media as experts on public education. Among the latter is educational historian Diane Ravitch, whose method of affecting the debate on public education is telling. Culminating with her recent book *Left Back: A Century of Failed School Reforms* (2000), Ravitch has largely made the transition from a member of the community of scholars, engaged in the give-and-take of their discourse and institutions, to pundit and advocate focused on the media and policy communities.

Left Back is a controversial, revisionist view of progressive education that only recently has been subjected to scholarly critique (Shaker, 2002). Although the book was widely reviewed in the popular press, those examining the book were, with rare exception, journalists or non-specialists in the history of education or the field of education at large. Those without expertise in education and history were not able to discern the revisionist arguments Ravitch used to make her case. Tellingly, the more critical reviews were those done by persons with scholarly credentials: Alan Ryan (2001), David Tyack (2000), and William Wraga (2001).

Some specifics bear mentioning to illustrate her message. Ravitch redefines progressive education to include,

without qualification, the extremes of the social efficiency and testing movements; revives the myth that progressives oppose academic curriculum and equality of opportunity; ignores how the 20th-century expansion of the public education franchise necessarily affected the curriculum; accuses Dewey of being "naive about how his ideas could be implemented in the public schools" (2000, p. 59), too tolerant of progressive advocates (p. 173), and "locked in dualisms" (p. 309). These claims are significant departures from previous analyses (Cremin, 1961) and according to William Wraga are "undermined by logical fallacies of oversimplification, slanting, and false dilemma, and by internal inconsistencies and errors of omission" (2001, p. 34). Instead of significant public review, *Left Back* exists within the literature insufficiently challenged, and its type of advocacy moves forward.

The Evolution of Research

Advocates are co-opting the traditional forms of scholarship in order to assume a seemingly impartial mantle for their ideas as well as to displace the traditional sources of educational research and opinion. As a result, policymakers and informed citizens who wish to obtain scholarly research and data, rather than advocacy-oriented information, will have a difficult time sorting through the messages available to them. Additionally, the public begins to view all research with distrust.

The Pacific Research Institute for Public Policy's (PRI) recently published report, *Facing the Classroom Challenge: Teacher Quality and Teacher Training in California's Schools of Education*, is another example of advocacy packaged in a scholarly work (Izumi & Coburn, 2001). In outward form, this document is a serious, well-referenced treatment of the curricular and philosophical dispositions of California teacher education institutions. The report is richly presented and buttressed by the resumes of its authors and the institutional authority

of PRI. On closer examination, however, questions about the report's scholarship and credibility arise. The report uses selective citation and out-of-context references to established authority to discredit a set of preestablished targets ("Constructivism, Discovery Learning, Thematic Learning, Cooperative Learning, Critical Thinking Skills"). Brophy and Good (1986), for example, are prominently and selectively cited, while no mention is made that a conventional reading of their work places it beyond simple identification with any specific ideology. The report's credibility could further be called into question by examining those targeted by the PRI investigation. While more than 20 schools of education are examined in the report, the two largest programs of teacher preparation are entirely bypassed. Without a full review of all institutions, the report makes blanket statements that are not reflective of the diversity found in the field. Because of its disingenuous manipulation of content, *Facing the Classroom Challenge* would not meet the standards of a scholarly journal. Unfortunately, it does not need to meet those standards because it has the credibility of the language of scholarship and the endorsement of a research institute.

The Methods: Creation of a Parallel Research World

Unfortunately, responsible editors and scholars do not get the chance to question and reject the type of scholarship conducted by organizations such as PRI. A counterestablishment of ideologically aligned "academic" research institutions—peer-reviewed journals (*Education Next*, *Texas Education Review*), centers, think tanks, and research organizations (the Cato Institute, Center for Education Reform, Center for Policy Studies, Center for School Change, Heartland Institute, Heritage Foundation, Hudson Institute, Manhattan Institute, Mackinac Center for Public Policy, and the Progressive Policy

Institute), funding sources and foundations (Howard Ahmanson, Jr., Joseph Coors, Ted Forstman, James Leinenger, Grover Norquist, David Packard, J. Patrick Rooney, Richard Scaife, John Walton and Bob Williams [Asimov, 1998; Kaiser & Chinoy, 1999; Leverich, 1998; National Education Association, 1998; People for the American Way, 1999])—has been developing with increasing sophistication over the last few years. This parallel world serves to legitimize information which ultimately is used to discredit public institutions, open education as a new market for profit, and consolidate a "conservative" world view. A network of these foundations (Kaplan, 2000), centers, and peer-reviewed journals is coalescing which will provide another layer of insulation isolating the scholarship of mainstream professors of education from media or political leaders. To legitimize their ideologies, the advocates are moving beyond the manipulation of the research of others and traditional lobbying to the creation of their own research and organs for funding, affirming the respectability of, and disseminating, their research.

The new journal *Education Next* (formerly *Education Matters*) garners its support from Harvard's Program on Education Policy and Governance, the Thomas B. Fordham Foundation, and the Manhattan Institute for Policy Research. With editors and an editorial board that includes Chester Finn, Jay Greene, John Chubb, Eric Hanushek, E. D. Hirsch, Terry Moe, Diane Ravitch, and Herbert Walberg, *Education Next* would appear to have a built-in point of view. The initial three issues of the journal appear, however, to be striving for balance and, therefore, an unexpected scholarly respectability. A closer reading raises questions, however. While there are a range of opinions presented on issues such as school choice, teachers' unions, Houston's reforms, and *Left Back*, it is a range around carefully tailored ideological themes. Open inquiry is constrained but not in a

crass or overt manner. Instead, the journals performs its advocacy through control of context and by limiting the scope of options considered. This technique is reminiscent of how empirical studies can be manipulated—not by doctoring statistics, since this is easily revealed, but by "using inappropriate statistical methods, not accounting for important variables or influences..., or making unfounded generalizations that lead to wrong-headed conclusions" (AACTE Education Policy Clearinghouse, 2001, p. 1).

Another example can be found in the Hoover Institution's Center for Research on Education Outcomes (CREDO). In its most publicized effort, "Teach for America: An Evaluation of Teacher Differences and Student Outcomes in Houston, Texas" (CREDO, 2001a), it identifies its project sponsors, primarily the Thomas B. Fordham Foundation, a strong supporter of Teach for America (TFA)-type programs. It is not surprising that TFA fared quite well in CREDO's evaluation and stimulated a debate with the National Commission on Teaching and America's Future about its methodology (NCTAF, 2001). AACTE's Education Policy Clearinghouse has also weighed in with the publication of a detailed critique of the design and objectivity of the CREDO study (2001). This is a concern CREDO takes seriously, noting the blurring of the line between research funding and appearances of advocacy, when they note in response to the critique:

While it is the case that representatives of our project sponsor, the Thomas B. Fordham Foundation, make an argument in the Foreword to the volume comparing ed schools with programs like TFA, this dichotomy did not enter into our analysis. It would have been perhaps more constructive if AACTE had quoted CREDO and not the Foreword prepared by our project sponsor. While we agree with the Foundation on many things and are grateful to them for supporting the

evaluation financially, we are an independent group and think about this issue and others on our own. (CREDO, 2001b)

What remains to be seen is whether CREDO emulates *Education Next's* pursuit of the appearance of balance and attempts to give the impression that it is an honest broker of information, or if it can truly act independently despite agreeing with its funders philosophically on many issues. This scenario has been replicated in the emerging debate between The Abell Foundation and NCTAF over whether certification requirements should include any course work beyond a bachelor's degree and passing a teacher test, with Abell re-4 ferring to a "body of research, conducted primarily by economists and social scientists," rather than the body of research generated by educators and the education professoriate (Walsh, 2001).

Examples of these practices abound. An analysis of 14 pieces of original and interpretive research of Michigan's Mackinac Center for Public Policy by the Education Policy Research Unit at Arizona State University concluded that

While it is possible to conduct high quality social science research in private think tanks and research centers, it is necessary that the studies are subjected to an internal review process that has integrity and that they be scrutinized by qualified and disinterested external reviewers. . . . In the area of school choice, for instance, the work of the Mackinac Center systematically ignores evidence that charter schools may reinforce the social stratification of schools; nowhere in Mackinac sponsored research is there any evidence that school choice may lead to re-segregation; nowhere in Mackinac sponsored research is there any indication that the record of school choice plans in promoting student achievement is mixed and ambiguous; and nowhere in Mackinac sponsored research is there any indication that there is evidence that suggests pri-

vating reforms have had little effect on student achievement. The way in which Mackinac Center sponsored research characteristically frames questions is biased and the methodology employed of little social science merit. (Cookson, Molnar, & Embree, 2001)

A reevaluation by the Harvard Program on Education Policy and Governance of research on the Cleveland voucher program previously completed by Kim Metcalf of the Indiana Center for Evaluation at Indiana University provoked the following response:

The members of the team of advocates, though some of them represent prominent institutions, are strong supporters of vouchers and have done much to promote the implementation of voucher programs throughout the country. So it is possible that they are engaged in a deliberate effort to misrepresent the Cleveland data in order to influence educational policy. We would prefer to believe that scholars would not do such a thing, no matter how strongly they believed in their cause. (Metcalf, 1998, p. 39)

This counter-establishment of academic educational institutions—journals, centers, think tanks, organizations, foundations—exists for the specific purpose of legitimizing a particular message. It displays a form of objectivity different from that which true scholars have come to take for granted. Peer review is limited, conflicts of interest concealed and open debate short-circuited. Outwardly and to the nonspecialist, the information presented is indistinguishable from traditional scholarly forms. Meanwhile, the professoriate are speaking primarily to one another, if at all, about such vital issues and typically not to organizations of teachers and administrators. The conferences, associations, and journals of the professoriate are dangerously removed from school practitioners, the legislature, and popular media.

Losing Voice

While there is no guarantee that teachers will always be progressive . . . many teachers do have socially and pedagogically critical intuitions. However, they do not have ways of putting these intuitions into practice because they cannot picture them in daily situations. . . . Thus, we need to use and expand the spaces in which critical pedagogical 'stories' are made available so that the positions do not remain only on the theoretical level. (Apple, 2001, p. 97)

The advocacy academicians, on the other hand, speak first to policymakers, media, and voters and as an afterthought to educators of any type. The *métier* of the professoriate is being co-opted and reproduced in a new, unprecedented manner. The lines of communication between the academic education establishment and the public are being interdicted and replaced. The new sources of information and their sponsored research are assuming the mantles of scientific objectivity and academic credibility so that the transfer of influence will be unassailable.

It could be argued that, on one level, we are all ideologues, blind to our own biases, and lobbying for points of view that emanate from our idiosyncratic core values (Cochran-Smith & Fries, 2001). "Postmodernism maintains. . . that there can be no independent standard for determining which of many rival interpretations of an event is the true one" (Fish, 2001). It is also likely that the need for understanding and ease of comprehension inevitably simplifies and obscures even grand ideas.

Given *our* causes, many of them noble, evaluative research increasingly mimics the media world of soundbites. We seek the quotable quote, the executive summary, the deciding graphic, the bottom-line indicator, even the cartoon, to stand for Quality in each constantly moving, complex, and contextual evaluand. We consciously seek those expressions of findings that persuade the reader of our points of view. We too are advocates, some more than others. (Stake, 1995, p. 1)

In the post-positivist era, objectivity is a controversial ideal, elusive in definition and impossible to fully implement in the practice of a vast, field-oriented human service profession such as education. At the same time, however, those persons who take being a professional educator as a trust aspire to place the interests of others ahead of their own. Additionally, by seeking the safeguards inherent in scholarly publication and presentation, basic protections from bias exist for the professoriate. Thus, a fundamental difference between intellectuals and advocates can be found in the motives underlying their work.

Motives: Education for Public Good Versus the Private Interest

Public intellectuals are obliged to entertain self-restraint and attend to external criticism as means of limiting their human tendency to suspend doubt and assume certainty in a simplified universe. These aspirations reflect a delicate social contract within the professoriate. During the past century, educators have built an establishment of organizations, institutions, and publications which, for all their limitations, have effectively promulgated appropriate professional goals. An air of transparency and concern for the public good has been sustained, as well as distance from the appearance of conflicts of interest. Those forms include the possibility of open debate, honestly brokered, and a process of inquiry that is not tainted by intervening agendas.

These suppositions and core values are challenged by the new advocacy academicians. Student welfare, they seem to believe, is best served in a context framed by certain ideological assumptions. The advocates have such confidence in those assumptions that they appear willing to manipulate scholarly media to advance their policies. The new advocacy academicians interpose values such as a preference for privatization and “free market” control, hostility to unionization, a

romantic attachment to an idealized golden age of education and society, and a propensity for controlling and punitive strategies in relating to youth. The education policy debate is rapidly assuming a polarized form. The two parties to the discussion—the established education professoriate and the new advocates—proceed from different sets of assumptions, target different audiences, employ different media, and measure success in different ways.

There are many disturbing messages found within the dialogue of the advocacy academicians. For example, discrediting public education serves to draw attention away from real social and economic problems. Despite the claims of the advocates in mainstream media, public education is not necessarily failing. Berliner and Biddle (1996) have carefully documented the falseness of this accusation beginning with the publication of *The Manufactured Crisis: Myths, Fraud, and the Attack on America's Public Schools*. Richard Rothstein, in his weekly column in *The New York Times*, and Gerald Bracey in his monthly department “Research” in *Kappan*, also regularly submit hard evidence to support an objective appraisal of our schools. Yet blaming social and economic troubles on failing schools and low Third International Mathematics and Science Study (TIMSS) scores continues to be an extremely effective strategy by what Bracey calls the “Education Scare Industry” (2001, p. 157). Discrediting public education has the added benefit of making the enormous education market of \$360 billion vulnerable to for-profit interests through the creation of vouchers and for-profit or charter schools and additional, expensive standardized tests and canned curriculums.

New Methods: Political Outreach and Revitalized Consciousness

The professoriate may have become vulnerable because, in the short term, it commands a welcome and comfortable place in society. The status and

security of academic life have combined with the sheer vastness of the profession of education in allowing the education professoriate to create a world of dialogue and discourse that is rewarding, refined, specialized, abstract, and isolated. The distillation of inquiry in education's many subdisciplines is truly laudable and useful. But without political outreach and public appreciation of this work, the underpinnings of the profession could well disappear. If there is no university-based teacher education, for example, how many professors of education will there be? If educators are not needed to prepare teachers, why should they be needed to prepare educational administrators, policy experts, or researchers? These questions are becoming commonplace and, typically, no educators are present when these questions are asked and answered.

Response of the Professoriate?

Conservative modernization has radically reshaped the commonsense of society. The accomplishment of such a vast educational project has many implications. It shows how important cultural struggles are. And, oddly enough, it gives reason for hope. It forces us to ask a significant question. If the right can do this, why can't we? (Apple, 2001, p. 194)

A revised consciousness on the part of the professoriate could redirect the trends discussed here. An early priority is to assert a place at the table in the public and policymaker dialogues that are occurring in popular and formal settings. A subsequent need is to communicate the messages of educators in words and images that are accessible to nonspecialists since it is they, in our democratic society, who have authority over public education. The silence of educators is assured only if the professoriate fails to join the debate. If the public policy dialogue is broadened and educators participate, the outcome will no longer be foregone.

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Paul Shaker can be contacted at paulsh@csufresno.edu

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The use and abuse of historical educational theorists: Comments on recent Dewey scholarship.

David N. Boote *✉*

William Gaudelli

All educational scholarship rests on certain presuppositions about human nature, values, relations between self and culture, and importance of tradition (Egan, 1978). It is difficult and unwieldy to address both foundational and substantive issues in any single piece of scholarship, and most educational scholars are more concerned with the substantive than the foundational issues. While educational scholars can be more or less articulate and coherent in their beliefs, most often these presuppositions remain implicit and unquestioned. One common strategy used by educational scholars and researchers to ground their work is to use prominent educational theorists from the past to justify their scholarly focus, analytic framework, or methodological strategies. Among historical educational theorists whose ideas and writings are used for this purpose, the works of John Dewey are frequently invoked with a special reverence. We are disturbed by the common rhetorical ways historical theorists are used, especially Dewey. Here we briefly explore the tensions that arise from this usage, starting with the reasons we believe many writers engage in this superficial scholarship.

An argument must comprise a claim, reasons that support that claim, and warrants that justify why the reasons support the claim (Toulmin, 1972). The claim is simply the point the writer wants to make, which can be said forthrightly as a thesis or the implicit proclamation of "this is interesting." The reasons are either the conceptual or the empirical bases why the author believes the audience ought to believe the claim. The warrants are the 'logic' or the foundational beliefs that encourage an audience to understand why these reasons justify this claim. For an argument to be seen as reasoned, the audience must perceive that the claim, reasons, and warrants are consistent, although the audience need not consciously make the connections.

Educational scholarship faces challenges unlike most other fields. Any substantive educational issue stretches across several theoretical, empirical, and practical domains. When framing a study, a writer must strategically select a perspective knowing that they cannot possibly attend to all possible reasons and counter-reasons for any claim they make, let alone address all of the warrants that might support those reasons. In trying to balance the necessities of saying something substantial enough to attract and sustain the interest of the intended audience the writer must also be appropriately cautious not to assume too much. Never an easy task.

Within the broad field of education, we have many communities and scholars within those communities who are persuaded by a great variety of claims, reasons, and warrants. The task of educational scholarship is tractable when one is writing to a narrow and well-defined audience, because the writer can assume many shared reasons and warrants. If we choose to address a well-recognized issue, or presume certain background knowledge or values, my task will be much easier as my audience already agrees that the issue is important, already knows much of what we know, or values what we value.

When framing an issue for publication, many of the reasons supporting a claim and warrants supporting a reason may be implicit in the argument or indeed even in the framing of the issue as they are often commonly agreed upon by a scholarly community. The challenge of educational scholarship is made orders of magnitude more challenging when we write for a larger, heterogeneous audience who believe varied assumptions. Within our conglomerate scholarly communities, a failure to communicate essential reasons or warrants that support our claims often undermines dialogical communication. More often, it means simply being ignored.

It is at these times that we see many educational writers citing historical authors. Authors use citations and quotations to substantiate their topic, their claims, and their reasons and warrants. Dewey seems to be an uber-reference for many educational writers - an assertion supported with a citation to Dewey's canon seems to be beyond refutation. Very occasionally, this is done well, but most often, it is done poorly.

Our argument here is neither with Dewey himself nor with his canon of writing. Rather, we are interested to examine how educational writers use the name and words of canonical thinkers like Dewey. We see at least four ways to use appropriately historical educational theorists: as autodidactic exercise, as source of generative ideas, and as a source for understanding historical foundations and contexts of education. Highlighting these appropriate ways, we cite examples of what we believe to be appropriate usage of an historical figure like Dewey along with examples of mistakes people tend to make in this realm. Ours is a call for scholarly circumspection about educational premises, even those of great theorists like Dewey.

A source for pedagogical exercises

One very appropriate way to use historical figures in educational thought is as an historical exercise. Durkheim signaled this usage when he wrote in his lesser dissertation on Montesquieu, "If you want to develop your thinking, undertake a systematic study of a great work, dismantling its machinery to find its most secret cogs." There is a truly unfortunate tendency in educational scholarship to present old, well-debated ideas as if they were new. The value of studying the history of educational ideas lies not only in reminding what has been tried before. Exegetical analysis of "grand maître" can also help our development as scholars, important not only for students but also for mature educational theorists.

Nevertheless, it seems to us a too common mistake to confuse this fruitful autodidactic exercise with original or substantive contributions to the field. We are reminded of Harold Laski's reply to Joseph Kennedy about John F. Kennedy's first book, *Why England Slept*, the latter's undergraduate thesis,

...while it is a book of a lad with brains, it is very immature, it has no real structure, and it dwells almost wholly on the surface of things. In a good university, half a hundred seniors do books like this as part of their normal work in their senior year. But they don't publish them for the good reason that their importance lies solely in what they get from doing them and not in what they have to say.... Thinking is hard work and you have to pay the price for admission to it." (quoted in Blair & Blair, 1976, p. 85, emphasis added).

We recognize the occupational realities that encourage scholars to publish these 'least publishable units', but we would not want to encourage it.

Writing about Dewey is unquestionably a useful way to learn, but most such scholarship does relatively little, if anything, to advance our collective understanding of educational issues. Ansbacher (2000) presents a fictional

interview with Dewey about science education, using quotations from some of his most famous work to "respond" to contrived questions. Such exegetical work, if it can be called such, contributes little to educational scholarship save summarizing widely available texts. Similarly, Anderson and Major (2001) begin their Deweyan exegesis with "The Arts and Entertainment Network has not created a television biography of John Dewey. If it were to do so..." (p. 104) providing a biographical sketch as an introduction to a summary of his civic views. Prawat (2000) speculates about a possible meeting between Dewey and Vygotsky in Russia. While a nice example of scholarly sleuthing, we can only ask, "so what?" We do not doubt that these authors learned from the exercise, but as contributions to educational scholarship, they are limited at best. One has to pay the price of admission.

Dewey as Source of Generative Ideas

Many of the problems of schooling and education are perennial, at least in their general form, and we need all the help we can get to address these complex problems. Dewey, alone among major philosophers, placed educational philosophy at center of his work - no matter how far afield his intellectual journeys took him, he always came back to the central questions of education and schooling. Other historical educational theorists also provide generative ideas that may provide insights and suggestions for contemporary educational problems. Moreover, thinking through the practical implications of educational theories keeps us grounded in what make educational scholarship 'educational'.

A relatively small circle of educational scholars dedicated to preserving and debating Dewey's work remains, airing their differences in public forums (for recent examples, see Glassman, 2002; O'Brien, 2002; Prawat, 2002a, 2002b). Despite such increasingly subtle and complex artic-

ulations of Dewey ideas, an important question is rarely answered -- Where does such scholarship lead? In his rejoinder to Jim Garrison's critique of an earlier work, Prawat (2002a) contends that Dewey experienced a mid-career shift away from instrumentalism, or "The belief that 'makes knowledge merely a means to a practical end, or the satisfaction of practical needs'" (p. 868). While debate lingers about the extent to which Dewey maintained or reformulated instrumentality, most Deweyan scholars would agree that he was essentially a pragmatist, concerned about the public use of theory. While attention to evidence about the evolution of Deweyan theory engages the interest of some scholars, the use of this theorizing to the educational community is unclear.

Writers such as Dewey who thought systematically about many branches of knowledge provide a rich repository of ideas, analytic frameworks, and questions that have meaning in contemporary contexts. Too often we see educational scholars taking these ideas as definitive. The rhetorical fashion in which Dewey is invoked on educational matters *de jure*, such as reflective thinking, is instructive on this point. Reflective thinking has taken on iconic stature in contemporary educational scholarship, often serving as the basis of many teacher education programs. Rodgers (2002) reviews Dewey's writing in order to clarify the concept reflective thinking, arguing that since Dewey was "precise" that contemporary educators should adhere "to the essential rigor inherent in his definition" (2002, p. 864). Rodgers does not explain why reflective thinking is so vital to pedagogy or how this practice is socially beneficial. She simply presumes that it is important. Nor does she acknowledge others who pondered reflective thought before Dewey-Socrates, St. Augustine, Bacon, Descartes, Rousseau, Kant, and Hegel, to name just a few. An incautious reader might come to believe that Dewey invented the concept, or at least that no one

else has said anything significant.

Evans (2000) makes similar use of Dewey, but in relation to his thinking about public management. "What Dewey offers public management, then is...recognition of the world as contingent, as a process rather than as an object" (p. 323). Has no one except Dewey made this rather banal assertion? Rodgers and Evans supplant obedience to the revealed word for a nuanced analysis of Dewey in his intellectual, social, or historical context.

Theorists outside education, and often beyond the borders of the U.S., find different uses for Deweyan theory. We generally find these uses more appropriate, as they engage Dewey not as scripture, but as a source for generative ideas. Lehmann-Rommel (2000) contrasts three contemporary Deweyan scholars, James Garrison, Gert Biesta, and Stefan Neubert, in her thesis about the resurgence of Dewey theory. She writes of Garrison's work, "His reference theories are not so much meant to go beyond Dewey, but rather to show/elicit the extent to which Dewey's philosophy of education is currently of value" (p. 195). Cuffaro (1995), Fishman and McCarthy (1998) and Tanner (1997) make similar efforts to demonstrate the contemporary value of Dewey (see Hytten, 2000). What these works generally have in common is a reverence for Dewey's theory as such, and a failure to engage his theory as a foundation for the exploration of further generative ideas.

In contrast, Lehmann-Rommel shows how Biesta and Neubert attempt to rework Dewey's theory, going beyond notions of consciousness towards intersubjectivity, for example in how they move Deweyan theory. They use him as an important philosophical contributor upon which to build further warrants and analysis, an approach that we tend to favor as it has the potential to contribute to future educational research. Similarly, Musolf (2001) examines how neo-pragmatists have gone beyond Dewey

by emphasizing a structural analysis, or one based on race, class, and gender, in determining social agency. He argues that Dewey believed, perhaps too reverently, in the power of education as an equalizing opportunity, ignoring the structural limits of meritocracies and the ability of those who have achieved to confer advantage to their children.

Contemporary educational scholars frequently call upon Dewey, who was very suspicious of those claiming the mantle of "expertise," as the final authority on pedagogical matters a great irony. Dewey rejected democratic realism, or that government was best handled by the most knowledgeable, which led to a belief that government for the people and by experts would be most effective (Westbrook, 1991, p. 282).

For Dewey, life was problematic, answers were complex, and resolutions led to more problems. Dewey would be reasonably concerned that his theory is used in a hermetic manner and that he had become the expert, of which he was so suspicious (Grippe, 2002, p.5). Examining presuppositions in Deweyan theory has led to some vigorous debates about human nature and metaphysics. Detractors have asserted that Dewey was in search of an Absolute pedagogical science, contending that he was a neo-Hegelian materialist who sought perfectibility. Carey (2001), for example, argues that Dewey was seeking a pedagogical science based upon expert knowledge about what constitutes good teaching, and ultimately, the good society. Carey fails to engage Dewey at the level of warrants, focusing instead on a superficial reading of Deweyan theory. While this is problematic, the more egregious error that these scholars make is in their failure to engage the warrants upon which Dewey's reasons rest. Here, again, we see that Dewey's warrants remain unexamined, and educational scholarship is the worst for it.

Dewey's ideas certainly have merit, but more as an opportunity for critical examination and less as a touchstone

upon which to construct pedagogy. The value of Dewey's idea, and those of other historical theorists, is not that "they were right all along" but sites for critical engagement of their core ideas and their implications. We suggest that Cunningham (2002), commenting on an article by Garrison, has something like the right attitude: "...I really don't care two hoots what Dewey really meant. In point of fact, there is no what they [Dewey and Bentley], or Garrison for that matter, is saying" (p. 309). Rather, Cunningham is looking for ideas that he can "scavenge" for his own problems and projects, and he finds many in Dewey's and Garrison's writing. We must be cautious not only of anyone who claims to be the oracle of what Dewey really thought, we must be even more cautious of how they use that claim to warrant their claims and arguments.

Dewey in Historical Context

While many of the issues we struggle with today are in some sense perennial, the problems are also changing in subtle and not so subtle ways, and we need to think through carefully how these changes affect the ideas we use and the implications we draw from them. In this respect, it is also appropriate to use educational texts is to understand the social and historical context of schooling, and how educational theorists understood those circumstances.

Ryan's (1995) work is focused entirely on situating Dewey's ideas in the early 20th Century of the U.S., reminding us that Dewey was as at least as much a product of his time as he contributed to shaping it. Ryan details the influences of the transition from an agrarian to an industrial society framed issues of the day for Dewey and how much of his pedagogical theory was written in reaction to the deadening models of efficiency popularized by the scientific Progressives. In Ryan, Dewey is situated, his ideas contextualized, and his experiences grounded in the early 20th Century. Ryan does not pose an

easy answer for how to understand Dewey, whether as a universally applicable philosopher whose work is timeless, or as a situated, uniquely American theorist rooted in the early 20th Century. Instead, he explores evidence for both theses.

Jackson (1998), concurring with Ryan, contends that Dewey was a situated thinker who was very much a product of his time. He writes that Dewey "was a man of his times—far more so than many academics of either his day or ours. His enthusiasms as well as his occasional distempers matched the social conditions of the age in which he lived" (p. 180). In Jackson's final chapter, he explores Dewey's situatedness and the character of public education at the time. He implicitly and deftly reminds the reader to bear this in mind as they make connections across the significant expanse of time that has elapsed since Dewey was active. Like Ryan, Jackson tends to see Dewey as a man of his time, and therefore, with a theory that is both contextually specific and potentially portable, if accompanied by a measure of wary engagement.

Seldom do writers situate Dewey within his historical context, however. Contemporary educational scholars generally attempt to draw out of Dewey meaning and relevance, such as Cuffaro (1995), Fishman and McCarthy (1998), and Tanner (1997). Cuffaro (1995) makes no mention of the differences in social context between our time and Dewey's, save a brief nod to discussing multiculturalism and contemporary issues (p. 104-106). Instead, they present him more often as the pedagogical standard upon which to judge current educational initiatives. Tanner (1997) argues, similarly, that time has not passed Deweyan theory by; it remains for her the single most appropriate theoretical foundation upon which to construct a school. Tanner offers, "The world is different, but most trends that Dewey identified at the end of the nineteenth century simply have continued...Although 100 years have

passed since Dewey opened his school in 1896, the reforms that his school demonstrated for public education remain fresh, and largely untried" (p. 10-11). Such scholarship details how to apply Dewey's theory to contemporary education. It seems that both Cuffaro and Tanner would be pleased to reanimate the University Elementary School begun in Chicago in 1896 in its entirety, like a contemporary Brigadoon.

Dewey's supposed timelessness is a recurrent theme in the literature, suggesting that while his writings are dated, his ideas have contemporary merit. House (1994) has argued that while some of Dewey's ideas are still relevant, we cannot bring them wholesale into the contemporary world. Such hope blithely ignores the social realities of that time and this one, decontextualizing Dewey theory and practice in a manner that surely would have alarmed him.

Conclusions

Clear tensions emerge from our analysis. When does an exegesis become useful not only for the development of the author, but also of importance for the broader educational community? How do we decide what ideas and suggestions are atemporal and culturally independent, and which are tightly bound to a specific historical and social milieu? We can provide no simply answer. Instead, we must continue to rely on the good judgments of educational scholars and the peer review process. However, if our cursory analysis of recent Deweyan scholarship is indicative of the broader use of historical theorists in educational writing, those judgments and that process has been allowing a questionable scholarship to find itself in print. We can never address all possible issues arising in an inquiry, yet we must still contribute something of substance and importance to educational discourse. Doing so requires that we understand the potential dangers in using a historical theorists in our work.

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David N Boote can be contacted at
dboote@mail.ucf.edu and
William Gaudelli can be reached at
wgaudell@mail.ucf.edu.

Finding Useful John Dewey Resources on the World Wide Web

Craig A. Cunningham

This is the first of three articles to appear during the next few months in Insights that provide an overview of the kinds of web-based resources you can find that are related to the life and work of John Dewey. This article is also available online (with live links), at <http://craigcunningham.com/dewey>.

So you're interested in finding out more about John Dewey-his ideas, his life, criticisms of his ideas, criticisms of his life? So you think the World Wide Web might be a good place to start? If so, then you are most likely to start by going to your favorite search engine (I like google.com) and typing JOHN DEWEY into the search field. The result is likely to be....

...an awful lot of hits, say 347,000! That's a lot of potential resources. But too much information is almost as bad as too little information. Where do you begin?

You can improve things somewhat by making sure to search for the phrase John Dewey, so you get only web pages containing the words "John" and "Dewey" in that order. On google.com, you do this by clicking on the Advanced Search link and typing JOHN DEWEY into the field next to "Find results with the exact phrase." Now you've only got 83,200 hits. If you spend 10 seconds looking at each page, that will only take you about...

...231 hours. You think, "there has got to be a better way."

And you're right. You have several options.

Most flexibly, you can craft a more specific search. In the old days (about five years ago!) this required under-

standing of Boolean logic and the use of arcane symbols and forms.

However, recent advances in search engines have made advanced searches a lot easier. Depending on the search engine you use, you can specify other words to be found on the page, words that should NOT appear on the page, what language the page is written in, limit your search to just the *.edu or *.com domain or a specific machine name (e.g. www.cia.gov), or only those pages updated within the last six months.

Crafting a specific search is now simply a matter of filling out an online form. For example, let's say you are interested in finding out the birth date of Dewey's first wife, Alice. You could use google.com's advanced search, filling in "alice" in the field "Find results with all of the words," and "john dewey" in "Find results with the exact phrase," and "birthday birthdate birth" in the field "Find results with at least one of these words" and limit your search to pages written in English and hosted within the *.edu domain, and you will return 172 hits, the first of which, "Chronology of John Dewey's Life and Work" contains the entry: "1858.09.07 Harriet (Hattie) Alice Chipman Dewey born to Gordon Orlen Chipman and Lucy Woodruff Riggs Chipman, Fenton, MI." That gives us what we want, very quickly.

Without a doubt, if you are looking for something very specific, knowing how to craft a precise advanced search is a most useful skill. However, you don't have to use advanced searching to find specific information, especially if you have easy access to a small number of rich and well-maintained web sites related to the general topic of "John Dewey" or to more specific sub-topics.

This leads to the second alternative to sifting through tens of thousands of web pages in search of specific information: knowing the web address (or "URL") of a small number of useful sites or-even better-creating bookmarks (or "favorites") linking to those sites so you don't have to remember

anything except where you put the bookmarks.

If you use the Web as often as I do, you have already created a hierarchically-arranged set of bookmarks related to every topic related to your professional and personal interests. (You've also taken the time to delete most of the pre-set bookmarks or favorites that came with your browser.) My bookmark file contains hundreds of entries under such topics as Professional Development, Teacher Quality, Standards, Religion, Software, and Canoeing. Every time I find a useful site (one that might be useful later), I set a bookmark. (If you do this, you also need to learn how to organize the bookmarks into folders. A long random list of links without any organizational scheme becomes almost as unwieldy as the Web itself. You can learn more about bookmarks or favorites by looking at the online "Help" that comes with your web browser.)

If you are interested in finding out more about John Dewey, you should probably have a folder in your bookmarks file called "John Dewey," and that folder should include a small, growing list of especially useful web sites. You can grow the list yourself by adding bookmarks to useful pages as you come across them during your searches or as you are given URLs through email or conferences. Or, you can let me do some of the work for you, and copy that part of my bookmark file related to John Dewey. At the end of this series of three articles, I will show you how to do that.

But first, it might be helpful for me to describe some of the most useful web sites devoted to John Dewey, in order to give you a "lay of the land" and help to shape your expectations for what you'll find on the Web and where. To start, let's look at some sites that aim to provide comprehensive coverage of Dewey and also include multiple links to other sites dealing with more specific topics.

By far, the most significant and useful web site devoted to Dewey is the web site of the Center for Dewey

Studies at Southern Illinois University, at <http://www.siu.edu/~deweyctr/>. The Center is especially significant because it controls the copyright to most of Dewey's works, and also houses and is publishing Dewey's correspondence. If you are looking to do serious original research into Dewey's life or ideas, a real-world visit to the Center will probably be in your future. If you have less intensive needs, a virtual visit to the web site might be all you need.

The Center's web site has had a significant redesign just this past summer, and it deserves to be at the top of any list of relevant Dewey resources. Besides information about the Center and its programs, the site includes a "Short Annotated Reading List" that can be the starting point for any inquiry into Dewey's ideas, links to "Occasional Papers" relating Dewey's work to other thinkers, a Dewey chronology (referred to above), a complete listing of the contents of Dewey's Collected Works, and a small list of important external links. Unfortunately, what you won't find is selections from Dewey's extensive writings, as those writings remain, for the most part, under copyright restriction. Nor will you find a substantial body of secondary work related to Dewey. For these you'll need to look elsewhere.

Perhaps the most extensive online collection of Dewey's writings and secondary material related to Dewey and the other American pragmatists is the Pragmatism Cybrary (<http://www.pragmatism.org/>), hosted at Oklahoma State University. There is an extensive bibliographical essay on the history of pragmatism worldwide. The essay contains numerous links to pages offering details on important people—among them, naturally, is John Dewey. (But don't ignore the many other resources related to pragmatism, which I won't describe here.)

The Pragmatism Cybrary's Dewey page (<http://www.pragmatism.org/genealogy/dewey/dewey.htm>) offers a short but useful overview of Dewey's life

and work, a list of recent editions of Dewey's writings, a chronological list of Dewey's major works (a few with links to online versions), a list of important secondary writings about Dewey's work (some linked to online versions), and a short list of websites related to Dewey. The Cybrary also contains an online versions of Dewey's "My Pedagogic Creed," and links to e-texts of *The Influence of Darwin on Philosophy and Other Essays*, *Democracy and Education*, and *Reconstruction in Philosophy*, housed on other web servers.

Another important online resource related to John Dewey was actually once part of a website called George's Page, hosted at Brock University in Canada and related to the work of George Herbert Mead. But Dewey has emerged from George's shadow, and now has his own site, called *A Certain Logic*

(<http://spartan.ac.brocku.ca/~lward/dewey/>). The main attraction of this site is access to some of Dewey's own writings. You'll find e-texts of *School and Society*, *How We Think* (1910), *Essays in Experimental Logic*, and a host of Dewey's articles published prior to 1903 and now in the public domain. There is also a useful timeline of Dewey's life, and a partial list of Dewey's writings. It is also helpful to visit the site of the larger Mead Project

(<http://spartan.ac.brocku.ca/~lward/>), with its extensive collection of materials related to Mead, James, James Baldwin, Charles Cooley, William Isaac Thomas, Edward Sapir, and others.

The final resource I will discuss this month is the John Dewey section of the Philosophy Pages (<http://www.philosophypages.com/ph/dewe.htm>), written and maintained by Garth Kemerling. The pages include an overview of Dewey's ideas, with links to further information on key concepts such as idealism, fallibilism, and pragmatism. Additional pages place Dewey within the larger context of western philosophy, and provide links to important secondary

material related to Dewey. You'll also find a very helpful dictionary of philosophical terms, as well as advice for students in philosophy classes.

What I've discussed so far, of course, just begins to scratch the surface of useful resources. Next issue, I'll talk about some important resources that may be relatively harder to find than the highly visible sites discussed here. Finally, in the last of these initial forays into the web, I will discuss the huge number of sites containing trenchant criticism of Dewey's ideas—many without a firm foundation in understanding of those ideas, but quite interesting nonetheless for those of us interested in Dewey's influence.

Craig Cunningham, the John Dewey Society's Web Master, can be contacted at c-cunningham@uchicago.edu.

Annual Dewey Lecture features test critics McNeill, Valenzuela, Schmidt

Carlene M. Blumenthal

The 53rd Annual John Dewey Society Memorial Lecture was held on Sunday, March 10, 2002 at the Gonzalez Convention Hall in San Antonio, Texas during the five-day national conference of the Association for Supervision and Curriculum Development (ASCD). The Dewey Society brings together every year a group of educators who try to continue the democratic and progressive traditions articulated by John Dewey during his long and prolific career. The invited lecturer was Linda McNeill, professor of education at Rice University. Discussants were Substance editor George N. Schmidt and University of Texas professor Angela Valenzuela

At 3:00 p.m. Dr. Paul Shaker (of the California State University, Fresno, School of Education and the John Dewey Society for the Study of Education and Culture) welcomed the almost 400 participants for the interactive lecture titled "Children, the Public Good, and the Myth of Accountability." The program consisted of a brief introduction, an hour-long lecture by the main lecturer, fifteen minutes of comments from each of the discussants, and a question-and-answer period.

Dr. Shaker's welcome noted that the honorable legacy of progressive democratic education is once again under attack. Citing the distortions of history in Diane Ravich's new book and from other sources, Shaker noted that Dewey's legacy needed constant reaffirmation. Shaker is President-

elect of the organization and Dean of Education at Cal State, Fresno. Shaker introduced the speakers on the platform. Shaker has recently published "Teacher Testing: A Symptom" and "Three Literacies for Life" (further information can be obtained from paulsh@csufresno.edu).

The main Dewey Lecturer for 2002 was Dr. Linda McNeil, Professor at Rice University, Houston, and author of "Contradictions of School Reform" (Routledge). Readers can reach her at: lmcneil@rice.edu.

A past vice-president of the American Educational Research Association (AERA) and author of other books and numerous papers, Dr. McNeil is a nationally recognized leader in school reform research. She achieved national notoriety when her critical comments on George W. Bush's claims of a Texas "education miracle" were aired on "60 Minutes" just before the 2000 election.

Dr. McNeill noted the similarities between the Enron scandal and the cooking of the books that takes place when high-stakes tests are used as they have been in Texas. She insisted that researchers and scholars had to become more active in pointing out the fallacy of using a single point indicator to evaluate the success or failure of students, teachers, and schools. She pointed to numerous examples of the abuses that arise when schools, principals, teachers, and students are judged based on single number test scores such as those provided by the Texas TAAS tests.

She pointed out that U.S. Education Secretary Rod Paige began his career as an administrator in the scandal-ridden Houston school system and forced all principals there to go on contracts which tied their careers to student scores on the TAAS tests (the Texas Assessment of Academic Standards). She cited numerous examples of how the high-stakes environment encouraged distortions of the educational process in which the poorest children were the main victims. She also said that she hoped that other speakers would provide

more information to the audience about the connection between large corporations (such as McGraw Hill), the testing industry, and the Bush administration's programs for testing every child in America.

Substance editor George N. Schmidt began his brief remarks by illustrating the ignorance of testing that pervades political and media leaders who discuss the issues. Schmidt displayed a large overhead of Chicago Mayor Richard Daley reprinted from the March 2001 *Substance*. He led the audience through the televised discussion of what Daley believes to be the "national norm" with NBC pundit Dick Kay. Schmidt noted that the level of ignorance shown in that exchanges came five years after Daley had taken over Chicago's public schools and that Daley was taking credit for a "miracle" similar to the one claimed in George Bush's Texas. Schmidt said that Chicago's "miracle" was supposed to be the Democratic Party's answer to the Republican "miracle" in Texas. Both were based on cooking the books using high-stakes standardized tests and a totalitarian control of the schools that was the opposite of the visions of Dewey for education in the United States.

The second discussant was Dr. Angela Valenzuela, Professor in Mexican American Studies at University of Texas, Austin. Dr. Valenzuela is the author of books and articles in education and Mexican American Studies (valenz@mail.utexas.edu). Her works include the award-winning "Subtractive Schooling", a study of the miseducation of Mexican American children.

Dr. Valenzuela discussed the destruction of educational opportunities for minority children that follow when high-stakes testing is implemented. She told the audience that a growing national movement among university scholars and intellectuals is coming together as a result of the attacks on public schools and the education of minority children that are coming from the proponents of high-

stakes standards and accountability programs.

Dr. McNeil has appeared on 60 minutes, CNN, the Lehrer News Hour and various venues because of her research findings “on the harmful impact of state testing and accountability systems on teaching and learning.” She stated problems occur particularly “in the schools of poor and minority children.”

Shaker, McNeil, Valenzuela and Schmidt all participated in a spirited question-and-answer period. One question from a Chicago area participant asked that Schmidt explain how the Daley administration had further polarized public education in Chicago through the creation of the elite high schools, especially Northside College Prep and Payton. When the event officially ended members of the audience remained the speakers to continue the discussion.

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This review originally appeared in the April 2002 issue of *Substance* (The Newspaper of Public Education in Chicago). The Editor thanks Carlene Blumenthal and Paul Shaker for permission to reprint this report with minor editorial alterations.

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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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Any questions should be sent to the editor at the above address or at <peter-hlebowitsh@uiowa.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.

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AERA in Chicago - April 21-25, 2003

The John Dewey Society Annual Symposium: Non-Scientific Research in a Scientific Culture

Monday April 21, 2003
2:15 pm - 3:45 pm

"Non-Scientific Research
in a Scientific Culture,"
Elliot Eisner, Stanford University

"Expanding the Prevailing
Narrative about Research Purpose,"
Tom Barone, Arizona State University

"Analysis has shown that....":
The Requirements of Science
in Education,"
Kieran Egan, Simon Fraser University

"Easy and Hard to do Research,"
David Berliner,
Arizona State University
Discussant: Nel Noddings,
Stanford University

The John Dewey Society 2003 Lecture: Participatory Democracy, Social Movement Strategies, and Progressive Educational Change

Monday April 21, 2003
4:05 pm - 5:35 pm

Jeannie Oakes and John Rogers,
Institute for Democracy,
Education & Access,
University of California, Los Angeles

Dewey Society Reception

Monday April 21, 2003
6:15-8:15 pm

Dewey Society Open Business Meeting

Tuesday, April 22, 2003
6:15 -7:45 pm

Being Accountable to Experience in Teacher Education: A Deweyan Critique of INTASC Standards (symposium co-sponsored with Division B)

Karl Hostetler,
University of Nebraska at Lincoln

Margaret M. Latta,
University of Nebraska at Lincoln

Jeffrey A. Milligan,
Florida State University

Dewey, Freire, and Sources of Hope (symposium co-sponsored with Division B)

Chair: Lucille McCarthy,
University of Maryland
Baltimore County

"John Dewey's Sources of
Hopefulness: Science,
Communication, and Our
Disposition for Social Service,"
Stephen Fishman,
University of North Carolina at
Charlotte

"The Grounds of Deweyan
Optimism,"
Philip W. Jackson,
University of Chicago

"Freire and Hopefulness: The
Influences of Fanon, Sartre,
and Mounier,"
Carlos Torres,
University of California at
Los Angeles

"Paulo Freire: Hope Grounded
in Critique,"
Kathleen Weiler,
Tufts University

Deweyan Ideas in Theory and in Practice (paper session)

Chair: Susan McDonough,
University of Illinois at Chicago

"Felt Meaning: Classroom
Discussion as a Deweyan
Experience,"
Catharine D. Bell, University of
Chicago Laboratory School

"John Dewey on the Educational
Role of Museums,"
Tracie E. Costantino,
University of Illinois at
Urbana-Champaign

"John Dewey and the
Phenomenon of Leadership: A
Proposed Working Model,"
Bruce H. Kramer,
Don R. LaMagdeleine, and
Mirja P. Hanson,
University of St. Thomas

"Reflections on Whitman, Dewey,
and Educational Reform:
Reclaiming Democratic Vistas,"
Jim Garrison, Virginia Tech and
Elaine J. O'Quinn,
Appalachian State University

Discussant:
Sharon Feiman-Nemser,
Brandeis University

Paper discussions:

"The Use and Abuse of Historical
Educational Theorists: Comments
on Recent Dewey Scholarship,"
David N. Boote and William
Gaudelli, University of Central
Florida

"Peirce's Notion of Abduction and
Deweyan Inquiry,"
Timothy Koschmann, Southern
Illinois University School of Medicine