

insights

A publication of
*The John Dewey Society for the
Study of Education and Culture*



*Miss Lovell and class
(Graduate Kindergarten), Montreal, QC, 1895*

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Editorial: Miss. Lovell

I can plainly see the crisp creases in the full length gowns as well as the ornamental detail in the fabric. These formal dresses have been strategically placed, the backdrop and other physical ornaments chosen and situated, the participant faces turned, positioned and frozen, and the overall visual composition locked in a contemporary temporality with the leading technology of the period.

I am curious as to the length of time to stage this static production. What had been the planning regime? Clearly, due to the complexity of the total presentation, this was not a last minute unexpected flight into fantasy. Much thought, effort, design and perhaps even tension had gone into this culminating visage.

Their individual names, save for that of their formidable and centered mistress, have been lost to the ages. They, along with their equally unknown pupils, have moved along that great human continuum into another ethereal realm.

This picture, frozen in time and context, tells much. But, tantalizingly, leaves more to the imagination and wonder of each individual viewer. Louise Rosenblatt (1938) argues in her seminal exploration of the connection between text and reader that every kind of work of art, be it a narrative text, poetic rendition and/or a visual, is nothing until that almost magical moment when interaction occurs between the work of art as seen and experienced and an individual as internalized. That specific moment is the intersection of intellectual and emotional notions. Rosenblatt notes that "there is no such thing as a generic reader or a generic literary work. ... The reading of any work of literature is, of necessity, an individual and unique occurrence involving the mind and emotions of a particular reader."

Philip W. Jackson (1986) challenges his readers to ponder the realities of the teaching craft. From a straight observational standpoint, what characteristics of the teaching act separate the real from the unreal? Can anyone, for example, fake being a teacher? How would an observer (even a supposedly knowledgeable one) know and what criteria would be necessarily applied to such knowing? Jackson suggests that "we are forever 'readers' of human action, seeking to determine which 'reading' is correct from among the possible."

I am drawn to these peers of a bygone age. On one level, I wonder about their training program, its length, complexity, and academic demands. I ponder on the social status of these ladies and consider their role in a developing country still under the symbolic tutelage of Queen Victoria. A country, by the way, that has not yet been sent reeling from the astronomical losses on the Western Front. I wonder if they, along with family, friends and pupils, survived the devastating Spanish Flu epidemic that so quickly followed this war to end all wars. In many ways, from my backward historical vantage point, theirs is a pristine age of tranquility and gentility.

What were the philosophical groundings of Miss. Lovell? She could scarcely have heard of John Dewey; a just arrived new faculty member at the University of Chicago. The experimental elementary laboratory school was yet to open and stellar educational tomes, such as *My Pedagogic Creed*, were yet to come. Perhaps Miss. Lovell was enamored with pioneering kindergarten notions associated with Friedrich Froebel; maybe she was a student of the ideas of Francis W. Parker?

I assume that Miss. Lovell is seated in the center with the puffy sleeves making a statement of some sort. The hair styles speak of an idealistic Homeric age and the adulating looks suggest awe. Some of her pupils appear to stare into the future; or is it the past? While all are somewhat stiff

and formal, there is one who leans towards her mentor. She appears to be slightly out of sync, to use a very modern word, with the overall composition of the picture. Did she move as the photographer walked back to the equipment or was this somehow a statement of affection? Multiple thoughts and emotions overwhelm me as I attempt to read perhaps far more than necessary into this long forgotten snap of a professional group.

References:

Jackson, Philip W. (1986). *The Practice of Teaching*. New York, NY: Teachers College Press.

Rosenblatt, Louise M. (1938). *Literature as Exploration*. New York, NY: Noble and Noble.

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ERRATUM:

The editor would like to sincerely apologize to Elizabeth Heilman for failing to list her, along with colleague Paul Shaker, as the co-author of the article entitled "Advocacy Versus Authority - Silencing the Education Professoriate" that appeared on pages 3 to 8 in the November 2002 issue of Insights. Dr. Heilman can be contacted at eheilman@msu.edu.

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In Defence of Public Education

by His Excellency

John Ralston Saul, CC

What is the tragedy of a classed based society? Quite simply, it is a society which has institutionalized selfishness.

We all have selfishness within us. We all have our self-interest. And we need it.

But that is quite different from acting as if selfishness were the leitmotif of civilization. A healthy democracy is one which works to avoid that tragedy.

As for public education, it is a simile for civilized democracy. You could say that public education is the primary foundation in any civilized democracy. That was one of the great discoveries of western civilization in its modern form in the middle of the 19th century.

Any weakening of universal public education can only be a weakening of democracy. I personally do not believe that citizens—Canadian citizens in particular—have any desire to abandon the true strengths of their society. I believe that there is a profound understanding in our society of the long-standing essential role universal public education plays in making us a civilized democracy.

Citizens live complex lives and have little free time. Yet they are obliged to deal with all of those fashions and ideologies which come along, grab hold of the mechanisms of public influence, and then set about undermining the fundamentals of civilization.

The ideologies of our day are comfortably ensconced in various schools of economics which have embraced late 19th century simplistic theories of inevitability. You can also find them in various schools of managerialism,

which also are attached to a belief in the inevitability of events. Floating around these economists and managers is a whole new class of what used to be called courtiers and are now called consultants. Some of them are operating out of what are called independent think tanks, financed in such a way that they are independent on behalf of those who finance them.

All of this represents a tidal wave of specialists who have drawn as their principal conclusion that inclusive systems which serve the public good are no longer viable. In other words, the ideologies and fashions of our day are devoted in good part to a return of the tragedy of the class based society. They are devoted to weakening the universality of the very public education system which has made Canada such a remarkable success society.

Let me point out something which is difficult to accept for many people who are themselves devoted to managing—and managing well—classes, schools and the school system. Managerialism encourages and rewards agreement among professionals. It admires discretion and conformity, it encourages us all to believe that through detailed work, we can rectify enormous problems.

Let me give you two examples of the contradictions this creates. We all agree on the need for small classrooms, particularly in this era of high immigration, ever more complex societies and ever more open borders. We need intense, personalized education. This seems to mean classes of twenty or less students.

Yet the managerial solutions of today are carrying us towards larger classrooms. Why? Because no matter how modern these managerial theories sound, they are usually rooted in the industrial theories of the late 19th century. And those theories are based upon a belief in economies of scale. What is more, we are consistently bombarded by statistics which assert that class sizes are not actually too big. This is where the business of discretion and conformity and attempting to solve problems behind the scene

comes in. In most cases, those statistics are a form of gerrymandering.

The statisticians take the total number of accredited teachers and/or administrators, and divide them into the total number of students. But many of those included in the calculation never go into a classroom because they are principals, vice-principals, counsellors and so on. And so the official statistics talk of 25 or 30 students per class, when parents—that is citizens—know that their children are in classes of thirty five.

Let me give you another example of what happens when we buy into the closed arguments of inevitability.

In school after school around the country it seems that there is ever less money for what are now described as the soft edges of education. Many of these soft edges were included automatically in education until a few years ago. Schools find themselves short of books and of equipment. They find that certain advanced classes are suddenly too expensive. Certain special needs are too special. Many extra curricular activities suddenly are beyond their budgets.

Principals, teachers and parents find themselves obliged to go out and raise money - i.e., engage in private fundraising. This presents two very real problems. The first is that raising funds for a public school in a middle or upper middle class neighbourhood is not all that difficult. Raising funds in a working class or lower middle class neighbourhood—or indeed a neighbourhood with many new immigrants trying very hard to begin their lives in Canada—is a much more difficult undertaking. The whole idea of private fundraising for public schools is the first step towards introducing a class based society into Canada. Private fundraising is, in and of itself, a form of exclusion.

Let me add a tougher comment. By going out and spending a great deal of their valuable time fundraising, principals, teachers and parents are actually collaborating in the gradual privatization of the public school system. They are making privatization

easier for those who do not wish to take public responsibility for raising the necessary amounts of public money. I often feel we would do better to stand back and to say openly that this is a public system and that if society and its leaders are not willing to fund the system, then we collectively, and they specifically, must all take responsibility for the decline in the education of our own children and the children of our fellow citizens. Perhaps there is a need for citizens to stand back and say to the public authorities: It is your obligation to raise the funds and to deliver universal public education. It is not our responsibility to undermine that universality. Over to you.

Our country has been built, from the very beginnings of its democratic system 150 years ago, upon a happy linkage between democracy and public education. These are the basic principles of the Canadian democracy.

In the 19th century we were a naturally poor country, working under the extremely difficult circumstances of our climate and geography. We constructed our prosperity consciously and intellectually. We constructed our success and we did so to a great extent through our public education system. Any move towards weakening that system will risk undermining not simply our society, but also our prosperity.

Our success as a country is built upon this system. It is only with great difficulty that I could imagine a greater betrayal of the principle of Canadian democracy than the piecemeal reduction of public education to private education.

There is one point on which there should be no misunderstanding. The concept of universality does not mean that everything must be the same. The strength of a public education system such as ours is that, being so large and serving so many different communities, it is capable of enormous diversities. We only have to look at the remarkable success story of French Immersion over the last quarter century to see what our pub-

lic system is capable of. Starting at zero, we have today over 320,000 students in French Immersion.

Let me add to that the other large requirement of diversity in our society. This country has been built on a combination of its Aboriginal peoples and its immigrants. Most of those immigrants have come as reasonably poor people, very often illiterate or not speaking either of our official languages. The Saul's, for example, came here in the middle of the 19th century as virtually illiterate stone masons. My family, like yours I'm sure, is a product of the public school system.

We citizens take the responsibility of inviting people from around the world to come to join us in Canada. We're the host. The primary obligation and responsibility is ours, as it is with any host. We offer these newcomers an open, inclusive society in which the citizens can act as citizens, can speak out, become involved in public life as they wish, and perhaps do well economically. We have three primary obligations when we invite immigrants to come to join us here. First, to ensure that our democratic system and its values are clearly understandable and accessible to them. Second, to ensure that our public systems work. Third, to provide an intense, inclusive public education system which will allow them and their children to adjust to Canadian society.

All the state has to provide are public systems which work and a good education system. The immigrant/citizen does all the rest. My family, like yours, is the proof that this is a bargain which no self-respecting democracy can turn its back on.

One of the particularities of Canada is that we have many levels of government, as befits the second largest landmass in the world with a reasonably small population, two official languages and three founding peoples. The system is as it should be. And fundamentally it works well. After all, we are the second or third oldest democracy in the world.

One of the specific realities of this system is that the responsibility for education was given, from the beginning, to the provinces and territories. This ensures that the regional nature of Canada is not overwhelmed, as it was in most parts of Europe, by monolithic, centralizing theories of state and mythology. Our civilization is intended to be complicated and the regionalization of our education system allows it to maintain that complexity.

What this means is that the primary arm for the creation of citizens, whether children of people born in Canada or immigrants, lies in the hands of the provinces. It is their most important responsibility. And it is regional, national and international at the same time. You may be for or against globalization. But at the end of the day, the ability of our young citizens to face the various effects of the opening of borders lies in the hands of the provincial and territorial governments. That is, it lies in their obligation to provide universal public education; to maintain the century and a half old tradition of a middle class egalitarian inclusive society.

Today we have a largely urban population. Our cities are filled with a highly mobile population, two job families, high divorce levels, single parent families, the return of long hours of work, the loss of community identification, high immigration levels, a new rise in the division between rich and poor and so on and so on. All of these factors mean that the one—if not the only—public structure we have which is capable of reaching out to all citizens in all parts of the country and making them feel part of the extended family of citizenship is the public education system. In the classic sense of the inclusive democracy, those simple bricks and mortar buildings, which we call the public schools, are in fact the one remaining open club house of citizenship. Not only is the public education system and its fundamental structure not old fashioned, it has found a new form of modernity. I would argue that we are

more reliant on it today than we were through most of the 20th century.

We must turn away from the mediocre and tired management theories of efficiency through economies of scale. We must particularly beware of their latest manifestation which preaches training rather than education. We need more than ever to look at the public education system as the primary tool we have to ensure that children are able to grow up to become citizens

His Excellency John Ralston Saul, CC,
can be contacted at www.gg.ca

Dewey On Line

Craig A. Cunningham

This is the second of three articles to appear in *Insights* to 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 (and the first installment as well) are available online (at <http://craigcunningham/dewey>).

In the last article, I wrote about the difficulty of finding exactly what you want using search engines and I described some major web sites containing significant resources related to the life and work of John Dewey. This installment discusses some sites that are perhaps more obscure but might still be useful to those interested in Dewey's ideas. I've divided this discussion into three parts: first, scholarly articles about Dewey's ideas; second, sites devoted to general philosophical or psychological issues that have significant resources related to Dewey; and third, "fan" sites maintained by Dewey aficionados.

Dewey has, of course, been the subject of numerous scholarly articles in many fields. It is quite easy to find some of these articles using bibliographic search tools such as OCLC's FirstSearch (<http://newfirstsearch.oclc.org>), ProQuest (<http://www.il.proquest.com/proquest/>), or the Philosopher's Index, published by the Philosopher's Information Center (<http://www.philinfo.org/>). These information services usually require a subscription; your university library may be able to provide you with access. The advantage to these tools is that they index multiple publications (including articles and monographs), and their online versions allow you to craft very specific searches based on detailed criteria. Some of the sources even include full text, which is a major advantage, especially in smaller libraries which do not have extensive archives of obscure journals.

The biggest limitation to the search

tools just described is that they cost money. If you are an independent scholar, or your university library does not subscribe to the services, you cannot use them without paying hefty user fees. Fortunately, there are other options, some of which provide full text articles for free to anyone.

Martin Ryder of the University of Colorado at Denver has a page with numerous Dewey links at http://carbon.cudenver.edu/~mryder/itc_data/dewey.html. Many of the links (toward the bottom of the page) are to full-text scholarly articles about Dewey. The page is part of a very well-developed site devoted to the topic of instructional technology. Dewey enters into this topic in the realm of Theory and Philosophy of Education. One huge advantage to Ryder's site over many others is that his links are checked regularly.

If you are interested in Dewey's educational ideas, you can find numerous relevant articles by searching the contents of *Educational Theory* at http://www.ed.uiuc.edu/EPS/Educational-Theory/journal_contents.asp. Full-text articles are included from 1992 to 1995, and you can search the indexes of all volumes back to 1983. Similarly, the annual *Philosophy of Education* (including papers from the annual meeting of the *Philosophy of Education Society*) can be searched for the years 1992 to 1999 (<http://www.ed.uiuc.edu/EPS/PES-yearbook/>); a recent search for "dewey" returned 355 results.

The web site called Materials on the Philosophy of Education (<http://commhum.mccneb.edu/PHILOS/phileduc.htm>) includes full-text articles related to the philosophy of education in general. Some of these articles are directly related to the work of John Dewey. Citations of dissertations related to John Dewey can be found using ProQuest (<http://wwwlib.umi.com/dissertations/search>). A recent search for the word "dewey" returned 1243 citations. As mentioned above, use of ProQuest is by subscription only. If your university library maintains a subscription, it is

possible that you can search the database directly from your office computer which is authorized by its IP address.

The second category of sites to be discussed here are sites with comprehensive coverage of philosophical or psychological topics that also include substantial resources related to Dewey. EpistemeLinks.com has a section devoted to Dewey resources (<http://www.epistemelinks.com/Main/Philosophers.aspx?PhilCode=Dewey>), which includes a small amount of original information plus a large number of links to other sites.

The Stanford Encyclopedia of Philosophy (<http://plato.stanford.edu/>) does not yet have an article on Dewey (the encyclopedia is a work in progress), but a search of the articles that are on the site returned 23 files with references to Dewey.

The Internet Encyclopedia of Philosophy includes a detailed overview of Dewey's life and work by Richard Field (<http://www.utm.edu/research/iep/d/dewey.htm>). The article is not, unfortunately, linked to other resources, and so while valuable as an initial source of information, cannot serve as a gateway into other resources.

Kevin Decker maintains a site devoted to the topic of Public Philosophy, which includes a page on Dewey, at <http://www.geocities.com/Athens/Parthenon/1643/dewey.html>. The Philosophy Department at Molloy College maintains the Sophia Project, devoted to introductory materials about major philosophical figures and ideas, which has a page containing an introduction to Dewey and a long list of links (<http://www.molloy.edu/academic/philosophy/sophia/Dewey/dewey.htm>).

The Real U of C site - devoted to making the argument that the University of Chicago's traditional core curriculum ought to be preserved despite new pressures on the College to expand and attract students who otherwise would attend the Ivy League schools - includes many resources related to the Philosophy of

Liberal Education, including some works by Dewey and others, for example, by Mortimer Adler, Ralph Maynard Hutchins related directly to Dewey's work; <http://www.realuofc.org/libed/libed.html>).

The Radical Academy includes a series on Classic Philosophers (<http://radicalacademy.com/philclassicindex.htm>), which includes a comprehensive essay on Dewey's philosophy. The essay includes a series of "critical notes" which seem to take the position that because Dewey denied any knowledge of "the absolute," it lacks rational foundation. A closer examination of the philosophical position behind the Radical Academy reveals an implicit bias in presentation of the material. (I would be interested in receiving emails containing guesses as to what that bias is.)

The Gale Encyclopedia of Psychology includes an introduction to Dewey's psychological contributions, at http://www.findarticles.com/cf_dls/g2699/0000/2699000097/p1/article.jhtml. The Encyclopedia Britannica has a detailed article on Dewey (<http://www.britannica.com/eb/article?eu=30675>), but the article is only available to subscribers.

The third category of sites to be discussed here are sites created and maintained by Dewey "fans." These sites sometimes take a scholarly approach, but may also take on a role more like Dewey cheerleading. Some of these sites are maintained by organizations that base their work on Dewey, while others are run by individuals. One generalization that can be made about sites like this (whether maintained by individuals or organizations) is that while a lot of effort goes into creating them, most of the sites are not well maintained, and often include out of date links. Having enthusiastically created a number of heavily-linked web pages myself, I can say it is quite difficult to keep up the enthusiasm to maintain a site given the propensity of other pages to disappear from their original locations! For this reason, I've tried to limit myself to sites that are rea-

sonably well-maintained (or that do not have long lists of links to external sites).

The University of Michigan celebrates Dewey's years at the school with a two-part essay, found at <http://www.umich.edu/~newsinfo/MT/97/Sum97/mt1j97.html> and <http://www.umich.edu/~newsinfo/MT/97/Fal97/mt13f97.html>. The articles include pictures and a detailed discussion of the relationship between Dewey and his first wife, Alice. It also includes a couple of humorous anecdotes about Dewey's home life.

Muskingum College (the alma mater of William Rainey Harper, who brought Dewey to the University of Chicago) maintains a History of Psychology web site with biographical information about many pioneers in the field of psychology including Dewey (<http://fates.cns.muskingum.edu/~psych/psycweb/history/dewey.htm>). The Dewey page includes a useful chronology of Dewey's life.

The Alexander Technique Center includes numerous Dewey-related resources at <http://www.alexander-center.com/jd/>. The Informal Education website includes a page devoted to Dewey resources, at <http://www.infed.org/thinkers/et-dewey.htm>.

Bowling Green State University (Ohio) maintains a site devoted to a comprehensive understanding of the 1890s (<http://www.bgsu.edu/departments/acs/1890s/america.html>), which includes an essay on Dewey as well as a short introduction to pragmatism and to progressive education. See <http://www.bgsu.edu/departments/acs/1890s/dewey/dewey.html>.

Dr. Z's Philosophy Page includes a number of essays about Dewey's philosophy, all by the site's owner, Gordon L. Ziniewicz. See <http://www.fred.net/tzaka/democ.html>. David Hildebrand maintains a website with a great URL, <http://johndewey.org>, but not much content yet.

Christian Lotz of Seattle University maintains a number of pages devoted to giants in the field of philosophy, including an introductory page devoted to Dewey ([\[facstaff.seattleu.edu/lotzc/teaching/seattle/classes/dewey.html\]\(http://facstaff.seattleu.edu/lotzc/teaching/seattle/classes/dewey.html\)\).](http://</p></div><div data-bbox=)

"Baffled by Dewey" is a page created by Richard Melling, a graduate student at Portland State University, specifically as an introduction to Deweyan educational ideas for "for teachers and students who desire to use some of Dewey's ideas, but are not ready to make sense of Experience and Education." The site is found at <http://web.pdx.edu/~melling/Dewey/Index.htm>.

A British site designed for high school students includes a brief essay on Dewey, along with some links and a long quote from one of Dewey's educational essays. It is found at <http://www.spartacus.schoolnet.co.uk/USAdewey.htm>. Across the water in Ireland, you'll find a biographical essay on Dewey by Frank Flanagan at <http://www.ul.ie/~philos/vol1/dewey.html>. The page is part of a series of transcripts of a radio series produced in the mid-1990s.

Some German language Dewey resources can be found at <http://www.erzwiss.uni-hamburg.de/sonstiges/dewey/deweyhg.htm>, a page developed to support a seminar on Dewey held in 2000.

Finally, I maintain the "Some Favorite Quotations from John Dewey" site that includes numerous quotes from Dewey's educational and ethical writings. You'll find this site at <http://craigcunningham.com/dewey.htm>.

In the next issue of *Insights*, I will describe some very interesting web sites devoted to the claim that Dewey is at least partially to blame for the ills of modern society-and especially schools. These sites are often zealously maintained, and their similarities indicate a large and intellectually cohesive group of people with organized ideological opposition to Dewey's ideas (or the ideas imputed to him).

Craig Cunningham, the webmaster for the John Dewey Society, can be contacted at c-cunningham@uchicago.edu

AERA in Chicago

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

Chairs: Daniel Tanner,
Rutgers University;
David T. Hansen, Teachers
College, Columbia
University

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

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

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

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

"Easy and Hard to do Research,"
Professor David Berliner,
Arizona State University

SYMPOSIUM THEME: An analysis
of the rhetoric and substance of
educational research today, espe-
cially of its "scientized" or
scientific aspects. These aspects are
contrasted with alternative values
and visions in education and edu-
cational research inspired by
Dewey.

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

Chair: Daniel Tanner,
Rutgers University

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

Come hear Jeannie Oakes and
John Rogers, Institute for
Democracy, Education & Access,
University of California, Los
Angeles discuss their latest research
on the relation between participa-
tory and educational
transformation.

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

SYMPOSIUM THEME: An analysis
of problems in the INTASC concep-
tion of teaching and teacher
learning with its associated student
performance standards. This is con-
trasted with an alternative
conception of teaching and of
teacher education accountability
informed by the writings of John
Dewey.

Dewey, Freire, and Sources of Hope

Chair: Dr. Lucille McCarthy;
University of MD 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,"
Dr. Philip W. Jackson;
University of Chicago

"Freire and Hopefulness: The
Influences of Fanon, Sartre,
and Mounier,"
Dr. Carlos Torres, UCLA

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

SYMPOSIUM THEME: A compara-
tive analysis of John Dewey's and
Paulo Freire's educational philoso-
phies, including their notions of
education as social transformation
and their perspectives on the foun-
dations of hope.

April 21-25, 2003

Deweyan Ideas in Theory and in Practice (paper session)

Chair: Susan McDonough, University of Illinois at Chicago

This paper session features four papers:

1. Felt Meaning: Classroom Discussion as a Deweyan Experience

Ms. Catharine D Bell; University of Chicago

An interpretation of how Dewey's philosophy can assist teachers in thinking about ways in which the classroom world can be a place of meaningful discussion, aesthetic experience, and formative community. The presentation includes a case study of the presenter's own effort to apply Dewey's notion of aesthetic experience in a middle school interdisciplinary course.

2. John Dewey on the Educational Role of Museums

Ms. Tracie E. Costantino; University of Illinois at Urbana-Champaign

Dewey was a harsh critic of museums; but he also played a key role — as the first Education Director — in the Barnes Foundation, organized by Albert C Barnes, a wealthy businessman and avid art collector. This paper examines the changing role of museums from repositories as evidence of wealth, to fundamentally educational sites as seen through Dewey's ambivalent attitude and seemingly conflicting writings and actions.

3. John Dewey and the Phenomenon of Leadership: A Proposed Working Model

Brian F. French, Purdue University, Tony D. Thompson, ACT, Inc., Dr. Bruce H. Kramer, University of St. Thomas; Dr. Don R. LaMagdeleine, University of St. Thomas; Dr. Mirja P. Hanson, University of St. Thomas

A proposed Deweyan model of leadership structured around his pragmatic metaphysics, and his notions of inquiry, ethics, democracy, and education. The presentation will include commentary on the relation between this model of leadership and Dewey's aesthetics.

4. Reflections of Whitman, Dewey, and Educational Reform: Reclaiming 'Democratic Vistas'

Presenters: Dr. Jim Garrison, Virginia Tech; Dr. Elaine J. O'Quinn, Appalachian State University

An analysis of Whitman's conception of democracy characterized by the phases of 'leveling', 'idiocracy', and 'adhesion', juxtaposed with Dewey's conception of democracy and education. The presentation applies the analysis to a critique of contemporary educational reform with its insistence on standardized means and ends.

There are also two paper discussions:

1. Session Title: The Use and Abuse of Historical Educational Theorists: Comments on Recent Dewey Scholarship

Presenters: Dr. David N. Boote, University of Central Florida; Dr. William Gaudelli, University of Central Florida

A critique of what the authors see as an endless rhetorical invoking of Dewey, integrated with a discussion of what it might mean to employ the work of educational thinkers from the past — especially Dewey — in an appropriate manner.

2. Session title: Peirce's Notion of Abduction and Deweyan Inquiry

Professor Timothy Koschmann, SIU School of Medicine

A critique of the confluence of Peirce's and Dewey's descriptions of the processes of inquiry in two recent articles by Prawat, followed by discussion of the differences between Prawat's and Dewey's recommendations for teaching.



A Videotape Reviewed: B. F. Skinner

Ingrid E. Sladeczek

A re-evaluation of the often controversial work of Burrhus Frederic Skinner combined with a personal lens of his life is the focus of the 1999 videotape *B. F. Skinner: A Fresh Appraisal* produced by Davidson Films and narrated by a former colleague and insightful practitioner of behavioural analysis - Murray Sidman. Dr. Sidman utilizes his extensive notes and memories of Skinner to give the viewer a sketch of this very complex man who had such a profound impact on the science of behaviour.

Sidman's reflection on Skinner's life begins with a description of the place of his birth in the small railroading town of Susquehanna, Pennsylvania in 1904 where he lived for the first eighteen years of his life. He sheds light on Skinner's disenchantment with organized religion, which appeared to be an adverse reaction to his families' teachings on the matter, and portrays Skinner as a rather average child with a normal and warm upbringing; but with no extraordinary characteristics or behaviours that would predict his future genius. He goes on to discuss Skinner's years at Hamilton College, where his rebellious behaviour caused serious difficulties, and on to Harvard University where Skinner studied in the famous graduate department of psychology. At the time, a successful interview would suffice to gain entrance to Harvard University.

The viewer is able to catch a glimpse of his mechanical aptitude when we see his private study and a unique magnifying glass anchored from the ceiling with weights attached at the end that allowed him

to position the device at any angle needed for reading. We also see boxes and boxes of rough drafts and I find it reassuring to know that Skinner went through at least ten drafts prior to publication. In general, we get a sense of his working environment in his later years guided by memories of his eldest daughter, Julie.

Sidman highlights and discusses individuals who had a major influence on Skinner's thinking, including Charles Darwin, Sigmund Freud, John Watson, and Ivan Pavlov. He goes on to define the major tenets underlying Skinner's science of behaviour (actual behaviour and verbal behaviour) and the controversies surrounding his work - in particular the use of the baby-tender with his younger daughter, Debbie. Both of his daughters describe their father as an unusually devoted father, and that the baby-tender more commonly referred to as the Baby Box was simply a highly technical crib of sorts that was heated and used for limited time periods. Had Skinner been a famous engineer or architect, no one would have noticed. His daughter suggests that because his work with pigeons and the Skinner Box (a term which he rejected) was so well known, the public was outraged when his use of the Baby Box was described.

For those who are entering the field of psychology and are particularly interested in the science of behaviour and behavioural analysis, the overview presented by Sidman represents a thoughtfully constructed and informative piece that provides the beginning student with an elementary understanding of the basic tenets of Skinner's theories of behaviour, including behaviour of animals, humans, and society. Sidman compares and contrasts Skinner's theoretical components of behavioural theory primarily with Ivan Pavlov's principles of classical conditioning. In doing so, he discusses the origin of Skinner's behavioural insights through his initial work with pigeons. From this work, Skinner created his own vocabulary and milestones in the

study of behaviour are defined and discussed through relevant examples. Concepts such as operant conditioning, types of reinforcement (e.g., positive reinforcement, negative reinforcement) schedules of reinforcement (i.e., continuous reinforcement, intermittent reinforcement, extinction), punishment, shaping and maintaining operant behaviour, discriminative stimuli, and the controlling environment are highlighted via observations and situations in everyday living.

The fresh appraisal of B. F. Skinner is in good company with the acclaimed series *The Giants* that also includes Jean Piaget, Lev Vygotsky, Erik H. Erickson, and John Dewey (the latter of which was reviewed in *Insights*, Volume 35 (1), July 2002 by Jon Bradley) and would enhance your professional library, especially if you teach undergraduate students. For more seasoned students of psychology, the videotape on Skinner gives a glimpse of the man that makes him more human and approachable. In the end, the videotape of B. F. Skinner reminds us of a man that left an incredible legacy and a warning of caution for mankind lest we not change our behaviour.

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"B.F. Skinner: A Fresh Appraisal", can be purchased from Davidson Films who may be contacted at <http://davidsonfilms.com>

Dewey Reviewed

Yarema Gregory Kelebay

ON DEWEY is a small book on a big man in modern education. The Table of Contents has the word "reconstructing" in four of the six chapter headings. This sparked my old interest in progressivism and its relationship to reconstructionism. Was reconstructionism "progressivism in a hurry" or was reconstructionism a "creeping socialism"? And how was John Dewey's progressivism related to this?

The settled opinion is that John Dewey was a progressive but not a reconstructionist. This view holds that Dewey stopped short of reconstructionism in the 1930's when he refused to become the president of the new Reconstructionist Educational Association. Recently, in his autobiography *Out of Step*, Dewey's most outstanding student Sydney Hook also confirmed that John Dewey was never a Marxist. Although I have had my doubts.

With the word "reconstructing" prominent in the Table of Contents I thought Robert Talisse would be revising things and at long last reclaiming John Dewey for the reconstructionist - Marxist camp. Unfortunately that is not so.

WHO IS JOHN DEWEY?

The most interesting first chapter in Robert Talisse's book is the one where he puts the question; who is John Dewey? Talisse gives a good account of the major intellectual influences on John Dewey's formation. Talisse mentions T.H. Huxley (*Elements of Physiology*), and G.W.F. Hegel. Dewey completed his Ph.D. in 1884 with a dissertation on "The Psychology of Kant". He studied and wrote a book on the philosophy of Leibniz and then shifted to the study of William James's 1890 classic *The Principles of Psychology*. Then Dewey became the

leader of the "Chicago School" or the "Chicago Pragmatists". In 1905 John Dewey went to Columbia University in New York City.

Talisse presents the development of Dewey's philosophical materialism, his naturalism (and rejection of supernaturalism and metaphysics), his Kantian skepticism (and perhaps atheism) and his devotion to empiricism and scientism. I found the influence of Charles Darwin's theory of evolution on John Dewey somewhat understated.

Talisse makes no references to further intellectual influences on Dewey after Dewey came to Columbia University in 1905. He simply emphasizes Dewey's new interest in "social issues" and "social activism": his role in promoting a third political party in America, his role in the formation of the NAACP and the ACLU, the formation of teachers' unions, the promotion of women's suffrage, outlawing war, support for Bertrand Russell's agitation for atheism, free-love and contempt for the bourgeois family. Talisse tells that in 1937-1938 Professor Dewey at age 78 was invited by the Communist International to Mexico City to preside over the Comintern Commission of Inquiry into the Charges Made against Leon Trotsky and his son in the Moscow Trials. The "Dewey Commission" found Trotsky and son not guilty of treason and murder, as Stalin alleged. Talisse also mentions Dewey's various good will trips to Japan, China, Turkey and in 1928 to the USSR.

However, Talisse does not mention Dewey's visit with Lenin in 1924 when Lenin wanted "progressive education" to become the blueprint for the new post-revolutionary Bolshevik educational system. Nor does Talisse mention that when Dewey visited the USSR in 1928 he was the guest of Armand Hammer, then pencil-king of Moscow. At dinner Hammer told Dewey how he recently increased his pencil production by putting his workers "piecework". We don't know if Professor Dewey was impressed or not.

WHY NO MARXIST INFLUENCE?

Is it possible that a Columbia University philosophy professor in New York City in the years 1905-1939, reared on Hegel, Kant and Darwin took no interest in Karl Marx and read no Marxism? I doubt that. And if he read Marx did he ever reject or repudiate him? Or did Dewey distance himself from Marxism for unknown reasons? Perhaps he thought it better to teach the Marxist ideas he espoused as a nonpartisan, removed, scientific, and objective scholar.

In this book Robert B. Talisse does a curious thing. He presents good evidence on John Dewey and what he thought and then walks away from it. His picture of John Dewey is that of a great American philosopher who was scientific, scholarly and objective and who wanted only to improve the quality of education, make children more creative, happy, and better adjusted to American democracy.

But a philosopher at Columbia University in New York City in the first half of the 20th century, witness to the First World War, the Russian Revolution and the "socialist experiment", the rise of fascism, the stock market crash of October 1929, the "dirty thirties", the rise of Hitler, who, according to Talisse wrote about reconstructing philosophy (chapter 2), reconstructing human experience (chapter 3), reconstructing human knowledge (chapter 4) and reconstructing society (chapter 4) was certainly up to more major mischief. Talisse provides ample evidence that John Dewey's philosophy was suffused with a number of significant leftist (properly called Marxist) ideas. Talisse either does not recognize them as such or he chooses not to name names. Talisse walks the walk but he does not talk the talk. Let's look at two such Marxist ideas in Dewey's progressive outlook.

RECONSTRUCTING PHILOSOPHY

Dewey's animus to reconstruct philosophy came from 19th century Marxism. In the 19th century the anarchist Peter Kropotkin (1842-1921) wrote a famous pamphlet "The Philosophy of Poverty". Miffed with Kropotkin Karl Marx retaliated with "The Poverty of Philosophy". There he articulated the commandment which was to drive all revolutionary philosophies of the 20th century: "Philosophers have hitherto only described (or talked about) the world. The point, however, is to *change* it." Philosophy was not to be an ivory tower, rocking chair, contemplative affair. Philosophy was to be deed and action. Philosophy was to be done with a hammer.

Dewey's thinking was informed by this precept. Added to that was the positivist historical sociology of Auguste Comte, a major precursor to Marxism. Comte said history had three stages; the age of theology, the age of philosophy, and now the age of positive science enabling man to positively change his condition. Following Comte, Dewey wrote on history as a movement from "an age of tradition and religion" run by "nobles" and the coming "age of science" ruled by "commoners". In spite of his dislike for dualisms here Dewey succumbed to the notion of a dualistic class conflict as a means to reconstruct philosophy and society.

RECONSTRUCTING SOCIETY

In chapter 5 Talisse shows that two prominent Marxist ideas dominate John Dewey's approach to restructuring American society. First is Dewey's contempt for individualism and competition and his emphasis on the collective or what he calls "community" and "cooperation". Second is Dewey's quest for egalitarianism and social equality.

Dewey always presented himself as a defender and reformer of American democracy. But Dewey distinguished between two types of democracies; a distinction he learned from Lenin. Lenin taught that there was "formal political democracy" (which in fact was a dictatorship of the bourgeoisie) and there was "real economic democracy" (which in fact was a dictatorship of the proletariat). Although John Dewey usually avoided formal ideological terminology when he spoke of the New Society and New Democracy he meant an egalitarian, collectivist, redistributionist state in which power was held by the dispossessed proletarian majority. This was a dominant Marxist notion in his thinking.

In his very long career John Dewey thought different things at different times. But in his prime, in a significant sense, he was probably a discrete Marxist "with a difference", the difference being his rejection of violent bloody revolution. Perhaps he read Antonio Gramsci and was a premature Gramscian. But I always suspected Dewey of being an American edition of a Sydney Webb and one of the British Fabian Bolsheviks.

Robert B. Talisse's good book provides evidence for this view although he avoids reaching that conclusion.

Talisse, Robert B. (1999). *On Dewey*. Belmont, CA: Wadsworth Publishing.

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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.

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Manuscripts for publication should be sent to:

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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.

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