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EDITOR'S COMMENTS

This issue of the *Journal for the Liberal Arts and Sciences* offers a rich selection of articles focusing on several aspects of American education. Two articles focus on a topic near and dear to this journal, the importance of a liberal arts education. The lead article, a talk given by Scott Newstok to the incoming class of 2020 at Rhodes College, was recently published in *The Chronicle of Higher Education.* Newstok offered advice to these new college students, the first group at Rhodes to have experienced twelve consecutive school years of "knowing no alternate to a national regiment of assessment." His thoughts are especially timely and important in the present day educational climate of assessment and accountability, as they speak to the essential importance of the liberal arts tradition in higher education. Anyone who believes that teaching/learning is more than teaching students how to do well on a test should read this piece. In this same vein is an article in this edition examining the place of philosophy in the liberal arts process. The authors recognized "that the liberal arts and philosophy have fallen on hard times, times which call for a reevaluation of the nature and value of these distinct species of the education genus." Political and economic factors may have much to do with the present attacks against the liberal arts. Five emerging political issues in U. S. higher education, including discussions on tenure, tuition-free community colleges, and other hot-button topics are a part of an interesting and informative article to be found in this issue. Other topics awaiting the reader include teacher leadership in curriculum studies, the use of service learning projects in the social studies, a new twist on electronic mentoring, some thoughts on preservice teachers and content literacy, multicultural children's literature, and the present status of pre-service elementary teachers' chronological knowledge of American history. The last piece, a moving article on available resources for rediscovering and using the story of Ryan White for classroom consideration reminds us of how far we have come in

recognizing the rights of all students to be protected from discrimination and further calls educators to remain diligent in this effort.

Randy Mills, Editor
Journal for the Liberal Arts and Sciences

How to Think Like Shakespeare*

Scott L. Newstok
Rhodes College

Class of 2020, welcome to college. Right about now, your future professors are probably sitting in a faculty meeting, rolling their eyes at their dean's recitation of the annual Beloit College Mindset List, which catalogs the cultural touchstones of your lives.

But to me, the most momentous event in your intellectual formation was the 2001 No Child Left Behind Act, which ushered in our disastrous fixation on testing. Your generation is the first to have gone through primary and secondary school knowing no alternative to a national regimen of assessment. And your professors are only now beginning to realize how this unrelenting assessment has stunted your imaginations.

In response to the well-intentioned yet myopic focus on literacy and numeracy, your course offerings in art, drama, music, history, world languages, and the sciences were all too often set aside "to create more time for reading and math instruction." Even worse, one of the unintended consequences of high-stakes testing is that it narrowed not only what you were taught but how you were taught. The joy of reading was too often reduced to extracting content without context, the joy of mathematics to arbitrary exercises, without the love of pattern-making that generates conjecture in the first place.

You've been cheated of your birthright: a complete education. In the words of Martin Luther King Jr. (at your age of 18), a "complete education" gives "not only power of concentration, but worthy objectives upon which to concentrate."

But now your education is in your own hands. And my advice is: Don't let yourself be cheated anymore, and do not cheat yourself. Take advantage of the autonomy and opportunities that

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college permits by approaching it in the spirit of the 16th century. You'll become capable of a level of precision, inventiveness, and empathy worthy to be called Shakespearean.

Building a bridge to the 16th century must seem like a perverse prescription for today's ills. I'm the first to admit that English Renaissance pedagogy was rigid and rightly mocked for its domineering pedants. Few of you would be eager to wake up before 6 a.m. to say mandatory prayers, or to be lashed for tardiness, much less translate Latin for hours on end every day of the week. It would be hard to design a system more antithetical to our own contemporary ideals of student-centered, present-focused, and career-oriented education.

Yet this system somehow managed to nurture world-shifting thinkers, including those who launched the Scientific Revolution. This education fostered some of the very habits of mind endorsed by both the National Education Association and the Partnership for 21st Century Learning: critical thinking; clear communication; collaboration; and creativity. (To these "4Cs," I would add "curiosity.") Given that your own education has fallen far short of those laudable goals, I urge you to reconsider Shakespeare's intellectual formation: that is, not what he purportedly thought — about law or love or leadership — but how he thought. An apparently rigid educational system could, paradoxically, induce liberated thinking.

So how can you think like Shakespeare? His mind was shaped by rhetoric, a term that you probably associate with empty promises — things politicians say but don't really mean. But in the Renaissance, rhetoric was nothing less than the fabric of thought itself. Because thinking and speaking well form the basis of existence in a community, rhetoric prepares you for every occasion that requires words. That's why Tudor students devoted countless hours to examining vivid models, figuring out ways to turn a phrase, exercising elaborate verbal patterning.

Antonio Gramsci described education in this way: "One has to inculcate certain habits of diligence, precision, poise (even physical poise), ability to concentrate on specific subjects, which cannot be acquired without the mechanical repetition of disciplined and methodical acts." You take it for granted that Olympic athletes and professional musicians must practice relentlessly to perfect their craft. Why should you expect the craft

of thought to require anything less disciplined? Fierce attention to clear and precise writing is the essential tool for you to foster independent judgment. That is rhetoric.

Renaissance rhetoric achieved precision through a practice that might surprise you: imitation. Like "rhetoric," "imitation" sounds pejorative today: a fake, a knockoff, a mere copy. But Renaissance thinkers — aptly, looking back to the Roman Seneca, who himself looked back to the Greeks — compared the process of imitation to a bee's gathering nectar from many flowers and then transforming it into honey. As Michel de Montaigne put it:

"The bees steal from this flower and that, but afterward turn their pilferings into honey, which is their own. … So the pupil will transform and fuse together the passages that he borrows from others, to make of them something entirely his own; that is to say, his own judgment. His education, his labor, and his study have no other aim but to form this."

The honey metaphor corrects our naïve notion that being creative entails making something from nothing. Instead, you become a creator by wrestling with the legacy of your authoritative predecessors, standing on the shoulders of giants. In the words of the saxophone genius John Coltrane: "You've got to look back at the old things and see them in a new light." Listen to Coltrane fuse experimental jazz, South Asian melodic modes, and the Elizabethan ballad "Greensleeves," and you'll hear how engaging with the past generates rather than limits.

The most fascinating concept that Shakespeare's period revived from classical rhetoric was inventio, which gives us both the word "invention" and the word "inventory." Cartoon images of inventors usually involve a light bulb flashing above the head of a solitary genius. But nothing can come of nothing. And when rhetoricians spoke of inventio, they meant the first step in constructing an argument: an inventory of your mind's treasury of knowledge — your database of reading, which you can accumulate only through slow, deliberate study.

People on today's left and right are misguided on this point, making them strange bedfellows. Progressive educators have long been hostile to what they scorn as a "banking concept" of education, in which teachers deposit knowledge in passive students. Neoliberal reformers — the ones who have been

assessing you for the past dozen years — act as if cognitive "skills" can somehow be taught in the abstract, independent of content. And some politicians seem eager to get rid of teachers altogether and just have you watch a video. You, having been born when Google was founded, probably take it for granted that you can always look something up online.

But knowledge matters. Cumulatively, it provides the scaffolding for your further inquiry. In the most extreme example, if you knew no words in a language, having a dictionary wouldn't help you in the least, since every definition would simply list more words you didn't know. Likewise, without an inventory of knowledge, it's frustratingly difficult for you to accumulate, much less create, more knowledge. As the Italian novelist Elena Ferrante said, "There is no work … that is not the fruit of tradition."

Tradition derives from the Latin traditio — that which is handed down to you for safekeeping. I think part of our innate skepticism of tradition derives from our good democratic impulses: We don't want someone else telling us what to do; we want to decide for ourselves. In other words, you rightly reject a thoughtless adherence to tradition, just as you rightly reject (I hope) the thoughtlessness that accompanies authoritarianism. However, as the political philosopher Hannah Arendt insisted, education "by its very nature … cannot forgo either authority or tradition, and yet must proceed in a world that is neither structured by authority nor held together by tradition." Educational authority is not the same thing as political authoritarianism.

You simply cannot transform tradition (a creative ideal) without first knowing it (a conserving ideal). Making an inventory must precede making an invention. Just imagine how startling it must have been for Shakespeare, the child of a small-town glove maker, the first time he encountered Seneca's blood-drenched tragedies, or Lucretius' treatise on the nature of the material world, or Ovid's exquisite tales of shape-shifting. Shakespeare's education furnished him with an inventory of words, concepts, names, and plots that he would reinvent throughout his career. Immersion in distant, difficult texts enlarges your mind and your world, providing for a lifetime of further inquiry. Devote the time in college to develop your growing inventory.

You've repeatedly heard the buzz phrase "critical thinking" during your orientation; who could be against such an obvious good? Yet we might do better to revive instead the phrase "negative capability": what the poet John Keats called Shakespeare's disposition to be "capable of being in uncertainties, Mysteries, doubts." In the Renaissance, the rhetorical tradition encouraged such "play of the mind" through the practice of disputation. Students had to argue from multiple perspectives rather than dogmatically insist upon one biased position.

Once you are familiar with Shakespeare's training in disputation, you can easily see how it would lead to the verbal give-and-take that constitutes the heart of drama. As Zadie Smith marvels: "Shakespeare sees always both sides of a thing. … In his plays he is woman, man, black, white, believer, heretic, Catholic, Protestant, Jew, Muslim. … He understood what fierce, singular certainty creates — and what it destroys. In response, he made himself … speak truth plurally." Now that's the kind of critical thinking you should aspire to: speaking truth plurally.

All well and good, you say, but my parents are worried about what I'm going to do after I graduate. There, too, Shakespeare can be a model.

When he was born, there wasn't yet a professional theater in London. In other words, his education had prepared him for a job that didn't even exist. You should be encouraged to learn that this has been true for every generation: Four of today's largest companies did not exist when I was born, 43 years ago. One of them, Apple, was co-founded by someone who said that the most important topic he ever studied was not engineering but calligraphy.

In short, the best way for you to prepare for the unforeseen future is to learn how to think intensively and imaginatively. Abraham Flexner, a legendary reformer of American medical education, was adamant about the "usefulness of useless knowledge." According to Flexner, "the really great discoveries" have "been made by men and women who were driven not by the desire to be useful but merely the desire to satisfy their curiosity." To cultivate such curiosity, you should think of yourself as apprenticing to the craft of thought. As the intellectual

historian Mary Carruthers puts it: "people do not ‘have’ ideas, they ‘make’ them."

As with rhetoric, imitation, and inventory, you might not think very highly of apprenticeship these days. But it was crucial for skilled labor in Renaissance Europe. It required an exacting, collaborative environment, with guidance from people who knew more than you did. When Shakespeare arrived on the London theater scene, he entered a kind of artistic studio, or workshop, or laboratory, in which he was apprenticing himself to experienced playwrights. Note that playwright is not spelled w-r-i-t-e; it’s spelled w-r-i-g-h-t: a maker — like a wheelwright, who crafts wheels, or a shipwright, who crafts ships. A playwright crafts plays.

After collaborating with other dramatists, Shakespeare soon graduated to crafting his own plays, yet still collaborating with the members of his company, in which he owned a share. That is, he received revenue from every ticket purchased. As Bart Van Es has shown, Shakespeare wrote with specific actors in mind, making the most of the talents of his team, with an eye toward long-term continuity. And profit! At the age of 33, he could already afford to buy the second-biggest house in prosperous Stratford. He soon acquired another home, purchased more than 100 acres of land, and retired before the age of 50. Who says rhyme doesn’t pay?

Part of what made Shakespeare collaborate so well with others was his radical sense of empathy; he probably would have called it fellowship. Researchers "have found evidence that literary fiction improves a reader’s capacity to understand what others are thinking and feeling." Shakespeare developed his empathy through his schoolboy exercises of "double translation," when he was impersonating the voices of others, as explored in Lynn Enterline’s work on character making (ethopoeia).

A letter I recently received from a former student renewed my appreciation for the indirect ways in which empathy can be developed. Christopher Grubb, who double-majored in chemistry and music at Rhodes College, is now enrolled in Columbia University’s College of Physicians and Surgeons. He recalled the opening quatrain of Shakespeare’s Sonnet 73, which he had memorized for my seminar. An aging speaker compares his declining life to a tree shedding its leaves:

> That time of year thou mayst in me behold,
> When yellow leaves, or none, or few, do hang
> Upon those boughs which shake against the cold,
> Bare ruined choirs where late the sweet birds sang.

It would be hard to think of something more irrelevant to a medical student interviewing a patient than some ambiguous 400-year old poem. Talk about useless knowledge! Or is it? Remarkably, Shakespeare enacts a double empathy here — that is to say, the speaker imagines the addressee imagining the speaker: "That time of year thou mayst in me behold." Reading this poem as an undergraduate, for an elective course, contributed in some small but genuine way to Chris's capacity for empathy.

As Chris observed, medical schools are introducing liberal-arts approaches into their curricula, but he wonders whether this is "too little, too late. If a person has spent an entire academic life striving for scientific advancement, how can we expect that person to become, suddenly, expert at conversations about end-of-life care or existential pain?"

He's far from the first to lament the creeping preprofessionalism in our schools — in fact, Shakespeare's contemporary Francis Bacon complained that among the many "colleges in Europe, I find strange that they are all dedicated to professions, and none left free to arts and sciences at large." Our word "college" derives from the Latin legal term collegium. It means a group of people with a common purpose, a body of colleagues, a fellowship, a guild.

Class of 2020: welcome to college, your workshop for thought. You have the "gift of the interval": an enviable chance to undertake a serious, sustained intellectual apprenticeship. You will prove your craft every time you choose to open a book; every time you choose to settle down to write without distraction; every time you choose to listen, to consider, and to contribute to a difficult yet open conversation. Do not cheat yourselves.

While the Latin curriculum has long since vanished, you can still bring precision to your words, invention to your work, and empathy to your world.

Teacher Leadership and Curriculum Studies: A Course Profile

Martin Jacobs
Murray State University

Abstract
Fostering teacher leadership through graduate program activities and outcomes is an imperative in educator preparation programs. Graduate study of curriculum development is an ideal opportunity to wed leadership and curriculum studies. The curriculum development course being highlighted in this article is a core requirement in a set of courses which foster teacher leadership. Program and course design facilitate application in professional settings so that education about teacher leadership is experienced and enhanced. Action research is a highly valued component of the program/course process, leading to increased reflection and informed decision making, designed to impact professional practice.

Introduction

Being a teacher is synonymous with being a leader, expressing this leadership in multiple ways, and realizing that power arrangements are embedded within multiple tasks that make up the complex work of the educator (Neumann, Jones, & Webb, 2012). The need for leadership at multiple levels and across the administrative/teacher spectrum is essential, impacting the classroom and the entire organization (Fullan, 2009). Realizing the complexities and imperatives for teacher leadership, educator programs at the graduate level need to craft program experiences so that teacher leadership is fostered, experienced, and expressed, over time. The first portion of this article communicates program aspirations at a comprehensive university, consistent with the literature on teacher leadership and effective school practices.

The teacher leader "theme" is incorporated into any graduate program at the institution designed to enhance the current certification of the teacher. Building upon the undergraduate experience, including content and pedagogical understandings and experiences, is an important beginning point—meeting the graduate student at his/her strengths and taking steps together, including the capacity to lead.

Capacity is an important concept within the faculty's sense of mission. Consistent with the work of Lambert (2003), leadership capacity is fostered and expressed using Lambert's leadership categories of *Adult Development*, *Dialogue*, *Collaboration*, and *Organizational Change*. Development in these collective areas leads to a greater understanding of self, of others and of the collective work. The Lambert leadership categories and the commitment to leadership capacity is a guiding source of information for our program and its commitment to teacher leadership.

Donaldson (2007) argued that the teacher is in a unique role to impact other teachers—both as models and in the relationships that are built among colleagues. Our graduate program is designed so that faculty collaborates in the development of courses and common assessments. Program experiences and assignments foster dialog between classmates—assignments/artifacts require collaboration in a professional setting.

Forming communities that will foster professional learning will impact the cultural make-up of the school and system (Sparks, 2009). As collaboration is fostered in professional settings, graduate students are led to appreciate school culture and context, placing the professional in a powerful position for effective action.

Research that leads to action is experienced throughout our core set of classes and assessments. Problem identification and formulation of an action plan to address specified areas of improvement, which form the basis for joint collaboration, are processes used in two of the courses taught by the author, including the curriculum development course highlighted in this article. This action planning approach may have numerous positive outcomes, with enhanced student achievement being a common target for improvement.

Our faculty's aspirations, as communicated in the Lambert citation, motivate us to enhance teacher leadership. Within my own work, I hope that specific examples of teacher leadership would be reflected in meaningful action research and productive professional learning communities (PLC). A prior publication in this journal described our own graduate-faculty PLC linked to the teaching of the course profiled in this article (Jacobs, Patterson, & Hansen, 2012). Connecting to P-12 settings, I see my own action research orientation being found in the PLC effort in Stamford, CT Public Schools (Thessin and Starr, 2011). My desire is to have program completers, who work in schools in such a way, that those schools can be *highly effective* (Taylor, 2002). A powerful place for leadership, of the kind described in this introduction, would be within curriculum studies that are linked to enhancing teacher leadership.

A Course Profile

Consistent with other core courses, the curriculum development course embeds the theme of teacher leadership. Along with the pattern in other core courses, there is a common assessment. As stated in the introduction, this action research project is designed so that curriculum development work will align with professional practice.

Each section of the course, both face-to-face and online, has used a text which brings in many pertinent curriculum topics, including the topics of leadership and planned change (Henson, 2010). Curriculum orientations/foundations, curriculum theory and representative models, curriculum design, and evaluation, both of instruction and of the curriculum, are pertinent topics within the text and the course. In addition, additional sources and activities are included, which connect curriculum development to curriculum documentation.

Developing the pertinent knowledge base and curriculum development skills are essential aspects in the building of leadership capacity. The foundations of educational philosophy, psychology, technology, history and the social dimension provide a powerful knowledge base for curriculum studies. Adding to that knowledge base would be the growing theoretical work, over time, within the field. Theory is represented in models and those models become a set of tools (skills) that can be used in the

design and documentation of the curriculum. From this dynamic perspective, evaluation needs to be both formative and summative, integral to the interconnection linking curriculum, instruction, and assessment.

The course text is a helpful tool in embedding the topics of leadership and change within these numerous variables described to this point. My perspective is that leadership is best expressed and change is most impactful when the educator has a firm grasp of the knowledge base and can develop curriculum, using the conceptual/theoretical interplays within the field.

Theory about leadership and change are directly addressed, within the course text and through the use of outside sources. Henson's chapter on change and leadership (pp. 261-295) provide multiple topics worthy of consideration (theory meets practice): healthy school culture, teacher empowerment, professional development, and educational leadership. I feel that the knowledge base from the chapter aligns well with the leadership capacity desired within our program (Lambert's leadership categories listed in the introduction).

In addition, when teaching the course face-to-face, I have used other sources which highlight principles and practices of effective change efforts, such as the *Concern-Based Adoption Model* (CBAM). Two separate sections from the same source/book (see next paragraph) meaningfully highlight some ways that I reference CBAM within the face-to-face delivery approach.

CBAM theoretically expresses the view that if a concern is addressed effectively, then the one being asked to make a change will be able to go through *Stages of Concern* in a positive, productive way (Hord, Rutherford, Huling-Austin and Hall, 1987, pp. 30-32). Developmentally, moving from concerns about oneself, to concerns about the ability to master the rudiments of the changes required, to finally being outward in thinking—more concerned about others—are all meeting places for self-mastery and the important role played by those who will assist/lead in the change process.

Later in the Hord, Rutherford, Huling-Austin and Hall book (1987, pp. 73-88), the concept of *change facilitators* is addressed. The importance of the school principal, as a primary agent for change, supported by specific individuals, eventually

coming together as a team, supports the importance of building leadership capacity. Teacher leaders, who have the necessary curriculum knowledge base, the skills to use that knowledge base, and are committed to teacher leadership, considering the course text and face-to-face sharing of strategies and sources as described above, are in a confident place to make a difference in professional settings.

The same course text is used for online delivery. Several instructors have offered the curriculum development course through an online approach. I have been fortunate in my collaboration related to the task described below, which was developed by Dr. Jacqueline Hansen, a university colleague and collaborator of mine in the curriculum development course, over time.

One of the tasks within the online delivered course focuses on the topic of *Becoming a Leader and Change Agent*. One aspect of the task focuses upon a reading response—five highlights from the course text. Another aspect of the task requires the graduate student to consider (pretend) that he/she is adopting a new curriculum, putting the student in a place of change (three options have been provided). The graduate student is required to describe actions that would be supportive, assisting in the change process. Finally, within the task, students are asked to share a reference (self-study) which highlights positive attributes of an effective change facilitator. Even though a different approach is used in the online delivery approach, similar outcomes are targeted.

I began this section of the article by highlighting the common assessment required for all sections/delivery approaches for this curriculum development course. I now close this section by describing the action research curriculum project within the sequence of the course.

Whether I am teaching the course face-to-face or online, I want the action planning for the project to be a priority for the graduate student as early as possible. A form is used, providing pertinent information about the student, including a facilitator who will assist/mentor the graduate student (administrative involvement is valued), a narrative section which provides a rationale, and a table which would allow for the sharing of project activities, with a timeline. Since the graduate student also has

grading criteria, the action plan should be developed with that eventual evaluation in mind. Essential to a successful grade is new learning for the graduate student and a meaningful application of that learning, making an impact, now and/or later is an expectation.

As I review the action plan, I provide feedback, consistent with the grading procedures and course outcomes. As course content is studied/processed, the hope is that action research will be considered as one way to improve educational practice, foster professional development, and enhance teacher leadership.

As the semester moves to a close, the graduate student shares the outcomes of the project in two ways. In a face-to-face delivery, the graduate student submits a written report to me and is responsible for making a class presentation. In both cases, the communication of the rationale for the project, the sharing of new learning, and the application of that learning are to be shared.

For online delivery, I require a written report, similar to the face-to-face delivery. For the presentation requirement for the online course, I use a discussion board. Each graduate student presents his/her project as the first post in the discussion, using a technology (e.g., voice-over PowerPoint) and then a set number of responses (additional posts) are required based on the viewing of classmates' first post/presentation.

In addition, no matter the delivery approach, the graduate student is encouraged to collaborate with the facilitator and others, per the focus of the project. The sharing of the project within a team or with a larger number of professionals has occurred. If the project is more community/parent based, direct interactions with parents, for example, will be accomplished. Allowing students to choose the scope of the project is one way of honoring the leadership capacity of the graduate student. Setting up structures, from action planning through to project completion, such as described above, allow for choice within the context of course expectations, including growth as a leader and change agent.

Conclusion

Beyond those students who are completing the curriculum development course under the program theme of teacher leadership, there are students completing graduate study, who are completing the course as a part of a stand-alone certification, such as library media specialists. In this way the course is impacting those who are enhancing their current certification and other students, who are taking the course as a part of additional certification requirements. Because of this, teacher leadership, including curriculum studies that support/enhance teacher leadership, are impacting many graduate students at our university.

For those completing the teacher leader theme, and a set of core courses, the culminating experience is a capstone event nearing the end of the final semester (built into a course required in the final semester). In this capstone event, the graduate student has made one or two presentations to professional colleagues, in what has become a drive-in conference setting, sharing course projects/assessments, such as described in the curriculum development course. When two presentations are made, one such presentation takes on a more formal research tone while the second project allows for a more applied research/practical focus. This final experience reinforces the fact that we are a professional community, charged with making a positive impact on our colleagues, both in scholarly settings and in the unique context in which we engage in professional practice.

This theme of teacher leadership has been a part of a number of graduate programs within our college and my curriculum development course for more than five years. This program/course profile argues for the importance of linking curriculum studies to the building of leadership capacities within classrooms, schools and districts. I have many memories of positive outcomes over these years. As a part of our unit's continuous assessment (program evaluation), we seek out impressions of those completing our graduate programs. One of the questions on the survey states, "Provide appropriate teacher leadership that positively influences the classroom, school, district, and/or community?" For respondents in fall 2013, the average of a 4.5 (five-point rating scale, with 5 being the

highest…most positive response) was computed with the N=54. For the spring 2014 semester, the average (N=88) is a 4.4 (archival data, used for continuous assessment of the program...no way to identify individual students).

This one-year data snapshot adds to positive impressions. Even though this data is one aspect of our continuous assessment, and is certainly not presented as formal research findings, the descriptions within this article and the sharing of continuous assessment program data is my way of inviting other educators, both in educator preparation and leadership education studies, to consider ways to link curricular studies within a chosen field to the unique ways that leadership capacity can be enhanced.

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The Value of Philosophy in a Liberal Arts Education

T. Allan Hillman
University of South Alabama

Tully Borland
Ouachita Baptist University

Abstract
What is the value of philosophy, particularly within the setting of a liberal arts education? Before we can answer this question, we first need to determine (a) how philosophy is best defined in terms of its nature and scope, and then (b) precisely what a liberal arts education is or should be. Only then will we be able to see what the value of philosophy is, or might be, in a liberal arts curriculum more generally. This paper offers an answer to the above question, with an extended discussion concerning the nature of philosophy and its current role in the liberal arts.

Introduction

Consider one of the over-riding assumptions one often encounters as concerns the value and efficacy of an education in philosophy and liberal arts, generally: "Practically speaking, there is no such value," one often hears. While we think this is false, our aim here is not to make good on that particular claim. Nonetheless, we do recognize as a truism that the liberal arts and philosophy have fallen on hard times, times which call for a reevaluation of the nature and value of these distinct species of the education genus. As such we will focus on our discipline (philosophy) and what the value of it is *in* a liberal arts education. We do so because we think that it is in the best interest of each discipline, which claims to have a part in a liberal arts education, to explain the extent to which it is valuable as a part of such an education. So our aim is to make a clear case for why, and to what extent, philosophy is a valuable component in a liberal arts

education. As a component-part of the philosophical discipline, it should come as no surprise that an education in ethical norms, practices, and values seems to stand or fall with Philosophy generally speaking.

Unfortunately space-constraints do not permit us to go on to assess the value of liberal arts: though we think this is a crucial question in our day, there are various and quite controversial views about what a liberal arts education is and the extent to which it is valuable. It will be enough if we can (a) explain what we think philosophy is in such a way that it satisfies not only the history of the tradition but also captures the spirit of what many (most?) contemporary philosophers understand themselves to be doing; (b) present the most plausible views of what a liberal arts education is, and (c) explain what the value of philosophy would be vis-à-vis each view. Though we are focusing exclusively on *philosophy's* relation to the liberal arts, we hope that our approach offers a model for how other disciplines might also justify their value in a liberal arts education. If so, all professional educators will be in a better position to justify the worth of the liberal arts on the whole.[1]

Philosophy

Let's begin with the nature of philosophy. Perhaps no view is more controversial among philosophers as what it is that they are themselves engaged in! One immediate suggestion to serve as a remedy for this disagreement is to appeal simply to the etymology of the word, such that philosophy just is "love of wisdom." And yet upon inspection, as many have realized, this definition itself is far from adequate. What, after all, is wisdom? Is it like knowledge or understanding, or something altogether distinct? Can one have a particular *kind* of wisdom, or is it more general still? What sort of "love" is involved? Is love an affectation or an attitude? The questions involved in unpacking this simple definition are numerous and, we fear, not altogether to the point at issue.[2] Rather, as Edward Ballard famously remarked, "The expressions used so often to define philosophy…require a philosophy in order to interpret them sensibly."[3]

So, how to begin? One thing to note about the differences between parsing the nature of *philosophy* on the one hand, the

nature of *the* liberal arts on the other, is that the latter concerns a *practice* and *body of knowledge* that is so diverse that there are few if any "professional" practitioners (that is, whereas it is easy to find a *biologist*, it is not easy to find a *liberal artist*). But surely it is not so hard to find a professional philosopher. So one way to approach understanding the nature of philosophy is to begin with the paradigmatic philosopher.[4]

The Paradigm View: Philosophy as Socratic

Arguably, if there is a paradigm philosopher it would be Socrates. For instance, nearly every introductory textbook on philosophy either has the Apology as one of its readings or at least mentions it when discussing the nature and value of philosophy. The *Apology* is in fact Plato's defense of philosophy, and of course it is significant that it is the *practice* of Socrates that is on trial. Famously we receive from Plato's writings the Socratic dictum, long thought to have been an encapsulation of the philosopher *par excellence*: "The unexamined life is not worth living."

Socrates *is* almost universally recognized as the one who gives rise to the tradition.[5] Nietzsche, who was anything if not suspicious of the practice of Socrates, nonetheless begins his *Twilight of the Idols* with "The Problem of Socrates," and unquestionably recognizes Socrates' place in shaping the philosophical canon as significant.[6] More could be said about such a view, but perhaps already we can see difficulties. If philosophy *just is* following the Socratic dictum such that one observes and scrutinizes one's own life in a critical way, then what are we to make of those so-called philosophers whose concerns are far from an inspection of the ways in which they (or human beings generally) live their lives, whose concerns are (unlike the Socrates of the so-called early Platonic dialogues, at least) far from practical or life-embedded? Whatever the virtues of determining the appropriate theory of composition of physical objects or assessing the adequacy of Gödel's Incompleteness Theorem, such virtues do not seem to involve a serious inquiry into a life well-lived.

Furthermore, Nietzsche himself has been recognized widely as a philosopher but objects to Socrates' practice on multiple accounts, and the "future philosophers" Nietzsche envisions are

also unSocratic in certain ways. Of course, one might just reply: so much the worse for Nietzsche and his followers – to the extent that they are unSocratic they are also unphilosophical. Still, this line of objection seems to have some merit. Arguably in the times of Rome and early Christianity, Plato and not Socrates was held as the paradigmatic philosopher. One finds as well in Aquinas' *Summa Theologiae* numerous references to *The* Philosopher – by which he means Aristotle. Kant"s prominence in the recent tradition looms large, arguably inspiring the Continental and Analytical divide. With such cases in mind, it seems doubtful that there is a single, indisputable paradigm philosopher. Even though it could be argued that philosophers *should* aim to be more like Socrates than any other philosopher, one seems no less a philosopher for not living up to the (alleged) Socratic ideal.

There is an additional and more general worry: Though it may be tempting to take the actual practices of self-proclaimed philosophers as the best way to come to grips with what philosophy is, there are borderline cases which muddy the waters. When Newton wrote "On the Mathematical Principles of Natural Philosophy" was Newton writing qua scientist or qua philosopher? Second, and more importantly, there are *obvious* cases where people are just wrong if they believe they are doing philosophy. If a biologist publishes an article on the benefits of flow cytometry in treating leukemia, she is confused if she thinks her work is a piece of philosophy. Examples such as this give us reason to think that we can have an understanding of what philosophy is (and is not) without comparison to the practice of a particular philosopher.

Other Views

It should come as no surprise that different philosophers possess diverse (and oftentimes incompatible) understandings of *what it is* that they do. Canvassing a few of the more recent attempts to capture the essence of the discipline, we think, will be rewarding in a number of ways, not the least of which is to garner an appreciation for just how difficult it is to definitively encapsulate a body of knowledge whose practitioners can seemingly share so little in common.[7] In addition, perhaps somewhat surprisingly, this brief survey will actually serve as

some *evidence* for the view that we favor. But more on that in a moment.

Consider first an attempt to delineate the philosophical enterprise by appeal to its subject matter in general. Paul Redding describes philosophy as intimately concerned with concepts:

> …I'll describe philosophical work as work with and on "concepts"… Concepts arenot the contents of so-called thought bubbles. They are the hinges or links of the reasoning process. They describe those aspects of thought that enables it to make the right connections: connections with the rest of the world; with other thoughts; and with actions.[8]

Redding's understanding of philosophy might be reckoned a variation on Simon Blackburn's lively identification of "philosopher" with "conceptual engineer."[9] The philosopher qua philosopher is concerned with concepts in general, their relations to events in the world as well as the thoughts of human beings in particular. Philosophy is (to a rough approximation) *conceptual analysis*, the subject of philosophy being concepts. While we do not deny that a legitimate argument could be put forward according to which Redding's thesis comes out as true, we remain deeply suspicious. When a philosopher attempts to demonstrate that torture (for instance) is wrong, that philosopher is not (or at least, not completely) concerned with the *concept of torture*, but is also concerned with *torture tout court*. Similarly, it is at least an arguable point whether we can – and we believe that we can – distinguish between the concept of being a horse on the one hand, and the property of being a horse on the other. True, in deciding on an answer one will no doubt inquire into the concept of a property, but one will also inquire into what a property is. While conceptual analysis will no doubt play a role (perhaps even a significant one), the subject matter of philosophy cannot be reduced to concepts (that is, unless it turns out that everything is a concept!). Though it's perhaps reasonable to think that concepts play a role in *any* intellectual endeavor, it does not follow that concepts – or practices which involve "conceptual engineering" for that matter – designate the fundamental subject matter and activity of the philosopher. No,

such a conception of philosophy is either so inclusive as to make the subject matter of philosophy trivial, or so restrictive that many activities that we would intuitively count as "philosophical" would fall by the wayside.[10]

There is another way to understand philosophy and its subject matter that is fairly popular: *philosophy as the study of fundamentals or ultimates*. According to the *Oxford English Dictionary*, one of the definitions of philosophy is "the branch of knowledge that deals with ultimate reality, or with existence and the nature and causes of things…the study of the fundamental nature of knowledge, reality, and existence, and the basis and limits of human understanding."[11] For instance, the attempt to determine whether universals exist – and if they do, what their nature is – would count as philosophical simply insofar as universals portend to be fundamental units of reality, irreducible to (say) bodies or energy.

Yet, while this conception of philosophy has adherents and may even be somewhat widespread, it is not without serious problems. After all, it is an open question as to whether *there is* anything fundamental or ultimate. As the old proverb goes, "maybe it's turtles all the way down." Perhaps the proverb is wrong. Nonetheless, it's a philosophical question whether there are fundamentals, and one can engage in philosophical inquiry *before* one concludes there are fundamentals and before one studies "the fundamental nature of" x, y, or z. As well, if it turns out that there is nothing more than physical things in our universe – such that everything that is not an atomic particle is composed of them – then it starts to look like the physicists are really the only genuine philosophers because they study what is in fact fundamental! Finally, as is often the case, Wittgenstein throws a monkey-wrench into considerations of just what it is that philosophy *in fact* studies (it it studies anything at all!). In this vein, John Passmore notes, "Wittgenstein is no less a philosopher in the *Philosophical Investigations*, where he argues that the philosopher's belief that there must be ultimate simples rests on a confusion, than he is in the *Tractatus Logico-philosophicus*, where he tries to show that ultimate simples must exist."[12] For our part, we believe that "the study of fundamentals or ultimates" may better capture a sub-discipline of philosophy – namely, metaphysics – than the discipline in its entirety.

Here, we would like to turn away from those who understand philosophy by appeal to its subject matter, to those who instead appeal to some methodological fact about its pursuit. For instance, some suggest that inherent to the philosophical activity is some sort of dialogue, discussion or conversation.[13] Others propose that intimately connected to the philosophical enterprise is a sort of reflection or contemplation that, in some sense, enables us to come to a better or deeper understanding of ourselves and the world.[14] While interesting suggestions, neither proposal gets to the heart of the matter, suffering from difficulties ranging from being so precise as to rule out practices that seem intuitively philosophical to being so vague as to be practically useless.[15]

In line with the foregoing, however, we would like to consider Louis Pojman's characterization of philosophy insofar as it, unlike many others, encapsulates many of the supposed methodological virtues observable in contemporary philosophical practices as well as in the history of the discipline. Philosophy is, he says,

> the contemplation or study of the most important questions in existence, with the end of promoting illumination and understanding, a vision of the whole. It uses reason, sense perception, the imagination, and intuitions in its activities of *clarifying concepts* and *analyzing and constructing arguments and theories* as possible answers to these perennial questions.[16]

The purpose of philosophy is some variety of insight or knowledge gleaned by consideration or contemplation of significant questions with which the curious mind is confronted. Such reflection occurs by means of the characteristically human utilization of the cognitive and perceptual faculties, the proceeds of which are examined with a critical eye toward elucidating concepts and arguments, building theories or perhaps even systems of thought. Pojman's characterization is inviting. Unlike previous attempts, Pojman's assessment is apparently neither too vague nor too precise. That is, he purports to provide the end or goal of philosophical exercises that is general enough to capture most of the practitioners throughout history ("illumination or understanding" through "clarifying concepts and analyzing and

constructing arguments and theories"). Furthermore, he is keen to mention the conceptual and affective tools ("reason, sense perception, imagination, and intuitions"), as well as the subject matter ("the most important questions in existence").

Even still, we are not convinced. Consider first the subject matter. Do philosophers *really* study "the most important questions in existence"? Perhaps some of them do. Indeed, questions concerning the freedom of the will, the existence of God, the appropriate criteria for knowledge claims, and the nature and justification of the state are all enduring topics of momentous weight. And yet, we are not satisfied that this is always necessarily the case. Some philosophers concern themselves with questions that, while interesting in their own right, could hardly be considered "the most important" questions in existence. We have in mind here such questions as, "What is color?", "What is the underlying logical structure of a proposition?", "Am I a brain in a vat?" Please note that we are not disparaging the value or worth of the previous sorts of questions. Instead, we simply worry that some very interesting and worthwhile philosophical topics may indeed fall outside the scope of "the most important questions in existence." We could easily imagine someone suggesting that the previously mentioned topics are *the least important* questions one might ask. What's more, why think that *philosophers* are concerned with "the most important questions"? Might a theologian or a theoretical physicist possibly balk as follows: "No, *we* study the most important questions!"

Another sort of worry concerns the specificity with which Pojman identifies the philosophical practice. Do all philosophers in their capacity as philosophers always go about their business by either "clarifying concepts" or "analyzing and constructing arguments and theories"? It seems not. Though perhaps in the minority, there are some philosophers that fall outside the scope of Pojman's account here. After all, Heidegger disparaged any sort of critical analysis, at least in some of his work, and he was not always keen on the construction of arguments. Many phenomenologists, for that matter, present their philosophical views (or, at least, a *part* of their philosophical views) as primarily *descriptive* accounts of the contents of experience rather than treatises meant to *argue* for one position over another. Nor is it

terribly clear that Nietzsche's philosophical approach is amenable to Pojman's framework; at least a significant portion of his work is aphoristic and decidedly non-argumentative, offering interpretations of cultural facts rather than arguments to this effect or that. Furthermore, it is at the very least controversial as to whether there is anything like a Nietzschean system or theory, given his own statements to the contrary. As a result, we believe that insofar as many thinkers within the traditional philosophical canon (and this is to say nothing of those "philosophers" who fall outside of the canon) may not make Pojman's cut, this is all the more reason to be suspicious that Pojman's characterization of philosophy is correct.

Our View

One approach, already mentioned above, is to begin with philosophy as "love of wisdom," even if we do think it incorrect to take such a rendering, as we most often do today, as a love of practical wisdom, or less generally, the knowledge of how to live well. Nonetheless, we do think that central to philosophical practice is a certain *desire* or *attitude*, and this desire or attitude marks off philosophy from other practices. As John Passmore observes, "*philosophia* etymologically connotes a love of exercising one's curiosity and intelligence rather than the love of wisdom."[17] Today we typically think of wisdom as some specific variety of practical wisdom associate with living a good life; the ancient's understanding of *sophia*, however, was much broader in scope. Passmore recommends that a thorough-going account of the philosophical activity can be appreciated by attending to our ancestors here. As such, "Wherever intelligence can be exercised – in practical affairs, in the mechanical arts, in business – there is room for *sophia*; Homer used it to refer to the skill of a carpenter…[and] Herodotus used the verb *philosophein* in a context in which it means nothing more than the desire to find out."[18] There is, we think, something to Passmore's view here, particularly as it involves the characteristically human urge toward satisfying one's curiosity.

Still, something more needs to be said. How does one satisfy this urge or desire? Following Graham Priest, we may understand philosophy not in terms of a specific subject matter or methodology but by its *spirit.*[19] Philosophy, by its very nature,

involves critical reflection wherein *any* thesis within *any* subject matter is open to be proposed, considered, challenged, and possibly rejected. Priest refers to this critical spirit as an "unbridled criticism", involving not only an engagement with any subject matter but also the creative construction of alternative theories within or about that subject matter. For those who look to Socrates as the paradigm philosopher, one finds this spirit, in Socrates" response to Adeimantus, "whatever direction the argument blows us, that's where we must go."[20] It is the Socractic insight to follow the argument *wherever* it leads that gets to the heart of philosophy.[21]

But we should be clear that the approach we favor need not necessarily be critical *analysis*, associated as it is with schools of philosophy dominant in the Anglo-American sphere over the course of the 20th century. No, the sort of attitude we have in mind is a critical sort of *inquiry*, and it is here that our view may differ in certain respects from Priest. Indeed, the philosopher does typically follow the argument wherever it leads, but the end or purpose of this approach, typical of most all philosophers, is to inquire, to ask the appropriate sorts of questions and, if he is lucky, illicit answers either by reflection or by conversation with others (the delimiting case being a conversation with oneself). As such, rather than "philosophy as unbridled criticism", we prefer "philosophy as unbridled inquiry" inasmuch as the latter more so than the former captures the positive application of the philosophical spirit. It is not necessary to offer a positive counterargument (or even an objection or criticism) in order to engage in the philosophical discipline. No, one can be oriented toward the practice simply by asking questions, engaging in inquiry, seeking after some variety of knowledge in the expectation that in some manner our curiosity is (to some extent) satisfied.

Of course, an attitude of a spirit of unbridled inquiry need not necessarily be the exclusive domain of philosophers; mathematicians, professors of literature and history, scientists, and so forth, are concerned with critical inquiry and want to impart in their students a degree of reflection. But there is a certain sense in which philosophy marks itself out in that *anything* is open to intellectual engagement and scrutiny. In theology, there are certain theses or doctrines that are taken for

granted (e.g., that God exists, that the Scriptures are reliable or inerrant, etc.). Theology, qua-theology, thus, attracts a certain kind of person whose attitude or spirit is such that they are willing for certain questions and topics to be non-negotiable. Similarly, in biology evolution is most often taken for granted. Why? Because science proceeds on the basis of methodological naturalism — the view that science is not to invoke anything but natural causes or explanations as a part of its practice. This being the case, a purely evolutionary account of biological ancestry would seem to be the only *scientific* game in town. Science, as we should expect, takes a number of theses as well-established and beyond reproach (for example, that there are laws of nature, that there is a material world, etc.) For one who is not able or willing to "take things for granted," the philosophical discipline certainly looks promising.

One point to note about the previous excursion into various views about philosophy is the diversity one finds among philosophers about what philosophy is. But of course, if philosophy proceeds from a critical spirit of inquiry, a range of opinions on the nature of philosophy should not be terribly surprising. For example, it is a philosophical question, "What is philosophy?", while it is definitely not a (e.g.) scientific question, "What is science?" If disagreement does not persist among most scientists about what science is, perhaps this is because their spirit of inquiry is more scientific than philosophical.[22]

It might be objected, however, that in practice philosophers do not always have or follow this critical spirit of inquiry. Philosophers do take things for granted *all the time*! (Read most contemporary articles in philosophy and they typically begin by admitting up front what they will take for granted in their article). As contemporary "experimental philosophers" like to point out, philosophers are often motivated by hidden and subjective desires, their upbringing and the like, and are not nearly the objective inquirers that they would often like to think. Here, we might be reminded of Bertrand Russell's thoughts on Aquinas:

> There is little of the true philosophic spirit in Aquinas. He does not, like the Platonic Socrates, set out to follow wherever the argument may lead. He is not engaged in an inquiry, the result of which it is impossible to know in advance. Before he begins to philosophize, he already

> knows the truth; it is declared in the Catholic faith. If he can find apparently rational arguments for some parts of the faith, so much the better; if he cannot, he need only fall back on revelation. The finding of arguments for a conclusion given in advance is not philosophy, but special pleading.[23]

What shall we say to this objection? Well, we think the thing to say is that insofar as a philosopher is not engaged with a spirit of unbridled inquiry into a certain subject matter, to that extent the person is not being philosophical. Perhaps Russell's point about Aquinas is inaccurate. Be that as it may, Aquinas is noted even in circles where he is treated as a philosopher as also (if not more so) a theologian. And, some might add, so much the worse for those who criticize Aquinas — better to be part theologian than pure philosopher.

This last point raises an important caveat that up to till now has been hidden in the background: There is a difference between what philosophy is and what it or a philosopher *should* be or *should* do. It is our view that the essence of the practice of philosophy is a spirit of unbridled inquiry, but it is open to criticism whether it is good in all circumstances to practice philosophy or embrace its spirit. That is another philosophical question entirely, and one which we will not pursue here.[24]

The Value of Philosophy in the Liberal Arts

Let's turn now to liberal arts education and several different ways that people understand what it is.[25] If the shallows of Philosophy are plagued with snakes, here we swim into shark-infested waters. The nature of liberal arts is just as much contested and controversial as that of philosophy, and we should be clear up front that in this essay we do not wish to take a side in this debate. While we have distinguished three different approaches, let us be forthright at the very beginning that we are under no illusions that each of these views differ in kind, by which we mean that certain portions of each view may be entirely consistent with all or part of yet another view. Instead, it may be best to think of the following approaches as sharing certain family resemblances among themselves.[26]

First, one very popular current understanding of a liberal arts education may be simply taken as follows: it is *a general education*, attempting to inculcate *general* knowledge and *general* skill. We are not, on such a view, bound by specificity,[27] but are instead concerned with a broad educational base whose end is largely pragmatic. A liberally educated person, equipped with general knowledge and skills, will be able to "make connections" between disciplines – i.e., will be able to communicate in a competent way across various academic subjects.[28] Thomas Friedman, for example, has been an outspoken advocate of this model of liberal arts education; in his view of the globalized society that we currently inhabit, we need people who can be creative and "mash together" ideas in an imaginative way from more than one discipline.[29] Admittedly, Friedman's rationale for appealing to a liberal arts education may not suit all comers (e.g., his globalism thesis is controversial); even still, the bedrock assumption just is that there is a certain general knowledge and skill accompanying a liberal arts education that equips a person with the ability to function in a way amenable to virtually any social or professional setting.

The goals associated with such a view of the liberal arts education are both on the one hand rather broad – teaching one to be conversant across multiple areas of knowledge – and yet on the other hand specific - to prepare young people to "get by" outside of college. Why is such an education important? Because it grooms a person in such a way that they are best enabled to find employment, to be "useful" in some sense both to themselves and their families but also to society at large. Some argue that there is, in fact, an "overlapping consensus" that has emerged in the United States concerning just what a liberal education is or should be, and that such a consensus has its roots in the pragmatic tradition.[30] The pragmatic approach or theme associated with this understanding of the liberal arts has as its consequence that the educational methodologies and subject matter are not fixed and will continuously evolve in order to fit the ever-changing social environment of human beings. Bruce Kimball argues that such a theme is justifiable because, at bottom, it underscores what many already typically believe about the liberal arts:

> …that all belief and meaning are fallible; that experimental method is employed in all inquiry; that belief and truth depend upon the context and judgment of the community in which they were formed; that experience involves the close interrelation of thought and action; that problem solving is intrinsic to all inquiry; and that judgments of fact are not different than judgments of value.[31]

As such, methodology and subject matter are contingent upon how well they do, in fact, prepare students for "the world" outside of the academic halls. In such a venue, any methodology or subject matter is provisional at best, and indeed, even the goals of such an education must seemingly be flexible as well, changing with the cultural tides.[32]

Admittedly, the general education view is rather vague, given its broadness. On the one hand, philosophy as a no-holds-barred spirit of critical inquiry would seem to fit with the general model, given that by its very nature, philosophy is not bound by specificity. Moreover, philosophy would be valuable in *motivating* a liberal arts education in other more specialized fields because, again, by its nature its scope inquiry is limitless. Philosophy, then, would hold significant value insofar as its range is such that it can provide connections among, and tease out the relationships between, the various disciplines which make up the liberal arts. While a mathematics instructor, say, would have little reason to inquire within a course on Differential Calculus the question, "What is a number?", and the physics instructor would likely exercise little interest in the question as to whether quantum particles actually exist or simply serve as an appropriate structural device for scientific explanation, the philosopher finds herself at home weaving together the background assumptions at work in other disciplines. This is not to say that philosophy is *necessary* for such conversations between disciplines to exist, but simply that the critical spirit inculcated by the study of philosophy may serve as a lucrative starting point for said dialogue to get started.

On the other hand, depending on what the goal of a general education actually is, philosophy may not be as valuable as other disciplines. If the goal is, say, what Thomas Friedman seems to

suggest – namely, being able to mash things together to get a job in a globalized market – then the value of philosophy will be contingent on whatever careers such an education is aimed at, what jobs are available, and so forth.[33] Suppose that the goal of a general education is, as some thinkers have it, the pragmatic one, i.e., to make students "useful" in the sense of being able to secure a career in a global market, to be innovative and able to function well in diverse cross-cultural settings. While the study of philosophy may be a service to such students, we are under no illusions that the study of philosophy would necessarily be central to such an education. Philosophy is useful only insofar as critical inquiry itself is useful, in the sense specified, and given the flexible nature of the liberal arts envisioned, it is far from concretely certain that philosophy would always be represented with a seat at the table.

One further suggestion presents itself in this context. Given the flexible nature of the goals of a liberal arts education under this pragmatic "general education" conception, along with the all-inclusive scope of philosophy as we have presented it, an open question will likely always remain: namely, *what ought the goals of a liberal arts education be at this point and time*? In a setting wherein the social and economic environment awaiting students upon graduation is always changing, such a question will always be a useful one to ask. This inquiry will undoubtedly be valuable to faculty who teach at liberal arts schools if for no other reason than that it is a good way to think about how to structure a curriculum for such a "general education" in order to maximize pragmatic value. This is so, we think, in addition to the fact that the market will likely always demand people who have practiced thinking across multiple disciplines, and as such, philosophy will likely continue to exercise considerable merit in such a venue.

Consider now a second understanding of the liberal arts, one of the oldest in fact, having its roots among the ancients. Here, one studies the liberal arts *for the sake of being a free human agent*; that is, the liberal arts enable one *to exercise one"s political power well* as a social animal. The word "liberal" itself derives from the Latin *liber*, meaning "free." As such, a person is free in a dual sense: first, one's skills or educational gains are liberating in the sense that one will be self-reliant, uninhibited by intellectual or moral vice. Character is built by inculcating a

devotion to being the best person one can be, taking seriously one's responsibilities to oneself and other human beings. The Italian humanist Pietro Vergerio accounts for this aspect of the liberal arts nicely:

> We call those studies liberal which are worthy of a free man; those studies by which we attain and practice virtue and wisdom; that education which calls forth, trains and develops those highest gifts of body and of mind which ennoble men, and which are rightly judged to rank next in dignity to virtue only. For to a vulgar temper gain and pleasure are the one aim of existence, to a lofty nature, moral worth and fame.[34]

A person tempered in such a way will be more likely to serve the common good, a goal which "free" is also meant to encapsulate. That is, a liberal arts education prepares a person to exercise leadership within the political sphere, as is appropriate to the free man (as opposed to the slave). So, it is of the essence of man to be a free agent, and, as a social animal, to engage the political arena, to play an active role in governance of self and one's political setting.

There is then the tendency of a liberal education to prepare persons for leadership, both by example (insofar as they are self-reliant individuals) and by design (insofar as it is they who are best able to lead in positions of political authority).[35] More importantly, the liberal education is one which provides an understanding of what it is to be a free citizen in a society replete with political freedom involving all persons, complete with all of the responsibilities that such freedom entails. One is not responsible only for oneself and one's character, but also for the interests of the public at large.

> Because the free man pursues what is good for society, true freedom presumes a knowledge of how to be a good citizen in a wise political order. The free man thus must be a man of virtue, justice and prudence. But it would be unfitting if, pursuing what is good for others, he failed to achieve what was good for himself.[36]

On this conception of the liberal arts, we again concede that our understanding of philosophy will be a bit of a mixed bag. As

we have seen, the skills which philosophy tends to produce are thinking logically, a disposition to openness in considering multiple perspectives on a given issue, a tenacity for argumentation amenable to debate, and so forth. Indeed, the aptitude for such skills would indeed be beneficial for the free citizen – and certainly for those in a position of leadership – even if they are seemingly neither necessary nor sufficient. What's more, the role that the free citizen takes within a particular polity may in fact change over time, and it is again an open question as to whether the philosopher (rather than, say, the political scientist) is in the best position to arbitrate such facts about the state of the culture, state and society at large. And under the assumption that leadership is the over-arching goal, close attention to history and past figures who have exercised guidance and provided direction to their faction or constituency may be what is most on order.

Even still, philosophy does have something significant to offer the liberal arts college that wishes to instill a sense of duty and responsibility in political and social participation. The fact is that personal transformation is one of the primary themes of such a view, wherein a boy becomes a man, a girl becomes a woman, an adolescent becomes an adult. When it is said that a liberal education is meant to inspire students to embrace their obligations as political entities, we are really expecting them to grow up, to become the persons that they wish to be in line with expectations. Again, it is truly a personal transformation for the student, and with such changes comes significant self-examination. It is here, we think, that philosophy"s value as critical inquiry may exhibit a truly helpful role. Perhaps more so than other disciplines, philosophy invites critical self-examination, challenges students to ignore the status quo in the face of evidence to the contrary, and investigates the duties that people have to one another both personally and politically. In a perfect world (or, in fact, an imperfect one), the spirit of critical inquiry will engage students both in college and throughout the remainder of their lives as free and responsible political agents in the community.

The third and final view we shall consider here also has its roots among the ancients, particularly Aristotle: a liberal arts education is concerned with *learning for its own sake*. Human

beings, according to Aristotle,[37] are naturally curious beings, beings who inquire about themselves and the world in order to conquer their own ignorance. Cicero held a similar position:

> …the cognizance of truth, bears the closest relation to human nature. For we are all attracted and drawn to the desire of knowledge and wisdom, in which we deem it admirable to excel, but both an evil and a shame to fail, to be mistaken, to be ignorant, to be deceived.[38]

As a result, certain kinds of knowledge have a value that is altogether intrinsic rather than instrumental, such that the end or goal of liberal forms of knowledge just is the knowledge itself rather than some form of practical utility. During the 19th Century, Cardinal John Henry Newman wrote that the very core of a university itself ought to be devoted to knowledge for its own sake. Consider his remarks:

> Such is the constitution of the human mind, that any kind of knowledge, if it be really such, is its own reward. And if this is true of all knowledge, it is true also of that special Philosophy, which I have made to consist in a comprehensive view of truth in all its branches, of the relations of science to science, of their mutual bearings, and their respective values. What the worth of such an acquirement is…is an object, in its own nature so really and undeniably good, as to be the compensation of a great deal of thought in the compassing, and a great deal of trouble in attaining.[39]

Here we see that the object of one's education as well as the end of one's education are one and the same: that which has intrinsic value on its own, in this case, knowledge found in the liberal arts. Such knowledge has worth independently of its practical results, if it be thought to have practical results at all.

The liberal arts, then, is a body of knowledge that captures the characteristic tendency of human beings to seek after what is true (regardless of practical or instrumental value), in line with the curiosity that is inherent to their nature. Yet, such knowledge cannot be expected to be specific to one human activity only, but to *the* human activity in general. The liberal arts enable one to

achieve excellence as a human being overall. Arthur Holmes comments on this venerable tradition:

> …the liberal arts are those which are appropriate to man as man, rather than to man in his specific function as a worker or as a professional or even as a scholar. A man may very well be all of these things, but he is more basically a man.[40]

On this final conception of a liberal arts education, liberal arts is understood, not in any way practical, but rather as an education which is simply good in itself, something which has intrinsic value on its own. Many persons, it seems, are unsatisfied with such an account of a liberal arts education, due perhaps to a (healthy or unhealthy) skepticism concerning such a vague or suspicious notion as "good for its own sake."[41] After all, there are reasonable persons who deny that any such thing exists, i.e., that there is anything *at all* that is in some sense good for its own sake. If nothing has intrinsic value in this way, then *a fortiori*, a liberal arts education cannot be a good in itself. While we will not here wade into philosophical discussions concerning intrinsic value and its sister concept(s), we admit that we, at least, do not find the notion of intrinsic goodness incoherent or in any way unrespectable. After all, imagine a world wherein no employment exists in the sense in which we know today. In such a world, all of the necessities of life are provided for, including food, shelter, and even social entertainment. Further imagine that one's utopian existence precludes the exercise of political power, or any political activity at all for that matter; human beings just simply *get along*, for lack of a better phrase. Still, we think that even in such an environment the study of the liberal arts would be a good thing, even if there was no end involved other than knowledge *for its own sake*. In this sense, then, the liberal arts are a good or possess intrinsic value.

This thought experiment is Nozickian in character – all other things being equal, human beings simply desire to understand ourselves and the world.[42] And it just seems clear that not all understanding is instrumental – as philosophers we come to understand that Pluto is not a planet and why, and this is a good thing to understand even if it aids us not one *iota* in the

remainder of our lives. This is not to say, of course, that an item of knowledge might not be both intrinsically and instrumentally valuable at the same time, but just that the truth of certain propositions counts as a good thing even if they lack the ability to influence our conduct, even if they do not in some sense enable us to "get around" in the world better.

Now, we do not pretend that this thought experiment is decisive; rather, we think that it provides *some* (defeasible) reason to think that there may be things with intrinsic value. In any case, the notion is far from intellectually confused. Given this, what is the place of philosophy within the liberal arts under such a construal? Clearly philosophy as the spirit of critical inquiry extends to that body of knowledge that is good for its own sake, and so would be valuable in motivating such an education. This seems to be so, at least in part, because philosophy itself flows from the belief that ignorance is bad and knowledge is good. That is to say, all other things being equal, we would rather have knowledge than lack it; like Socrates, the spirit of critical inquiry is driven by the desire to avoid thinking that one knows something when one does not. Of course, the best way to avoid ignorance of what one does not know is to follow the argument *wherever* it leads.

And so, it seems to us, while philosophical study need not be absolutely central to a liberal arts education, its function and indeed its nature is such that it conforms well to the (state or unstated) goals of such an education. And like the family of liberal arts of which it is a distinct member, its popular reputation may reflect less its inherent value than is at the end of the day justified. Instead, one might think that it, more so than many "useful" endeavors, cuts to the core of what it is to be a human being and all that being such an entity entails. We are curious beings at heart, and so, flourishing as person or achieving excellence in relation to our cognitive and affective capacities would seem to be precisely what recommends (or, *should* recommend) the liberal arts in general – and perhaps, a spirit of critical inquiry in particular – to the population at large.

And this is so, we think, even if some of those who study philosophy – or any among the liberal arts – find themselves asking, "Would you like fries with that?" on a regular basis. We simply hope that the liberal arts are such that, whatever a person

ends up doing, they realize that this is not the *only* question that they should ask, as there are many other questions that are certainly worthwhile and important, questions that require a spirit of critical inquiry.

Notes

[1] That professional educators must begin to take seriously the need for such justification within the public policy sphere likely needs little explanation. With each passing year, more persons in government (and oftentimes business) press the "irrelevance" of such an education in a global economy. Citations of national political voices alone who denigrate such "worthless" degrees would likely run several pages in length, but we take it as sufficient evidence the need for the recent publication, by a reputable press, of Fareed Zakaria's *In Defense of a Liberal Education* (2015).

[2] This is not to say that the definition is useless – quite the contrary, even if considerable skill is required to interpret it correctly. After all, if we take the traditional understanding of "wisdom" just as the practical knowledge used for guiding action, this is much too restrictive — philosophers are often engaged in an inquiry of something simply good for its own sake, with little to no practical value. Additionally, it's not clear that all philosophers have — strictly speaking, in their capacity as philosophers – a love of wisdom. Still, for a rewarding attempt to lay out precisely what is (or may be) involved in "philosophy as love of wisdom," see Robert Nozick (1978).

[3] (1958) p. 5.

[4] By way of example, Mark Murphy, in his *Stanford Encyclopedia* article "The Natural Law Tradition in Ethics," notes both how broadly and how narrowly natural law has been defined by a wide range of theorists and authors, and proposes that the best way to proceed is to take the paradigm case of a natural law theorist — Thomas Aquinas — and understand any other theories as natural law theories just to the extent that they agree with Aquinas's theory.

[5] There is another widely used instance of "philosopher" which we think picks out a closely related but altogether different type of vocation or role, namely the *sage*. Though some who are considered sages might also be considered philosophers in the sense described in this paper, we focus on the latter and not the former.

[6] In his draft of a forthcoming article on "Nietzsche Against the Philosophical Canon," Brian Leiter sets the stage for Nietzsche's attack which takes Socrates as representative of the canon by noting that "Socrates is the patron saint of Western philosophy, the defining figure in the canon…." [Unpublished Draft, cited with permission]

[7] In what follows we will assume that philosophy does have an essence or nature unique to itself. Of course this is itself a controversial claim, and some philosophers may undoubtedly disagree. Nonetheless, on our view of what philosophy is (discussed below), it still follows that those who disagree with us still practice philosophy!

[8] See his (2013).

[9] (1999), p. 4.

[10] Closely acquainted to Redding's position is the once-familiar position of the ordinary language philosophers of the mid-20th century, according to whom

philosophy is nothing over and above linguistic analysis. Again, it is unclear that Plato or Aquinas or Leibniz thought of themselves as conceptual engineers in this sense. And, while that fact is not decisive against Redding's picture, we think that the subject matter of philosophy cannot be reduced to mere concepts. As Brand Blanshard (1964, p. 381) has noted, "When philosophers in the past asked themselves What is the nature of knowledge? instead of What are the uses of the verb 'know'?, they usually did so with a conviction, having nothing to do with language, that some types of knowledge, or some claims to it, were of central importance—the insight of the mathematician, the scientific grasp of natural law, the claim of the mystic or the religious authoritarian. These types or claims were then fastened upon for special examination."

[11] (2013).

[12] (1967) p. 217.

[13] Nigel Warburton (2013), for instance, suggests that "Western philosophy has its origins in conversation, in face-to-face discussions about reality, our place in the cosmos, and how we should live … Without conversation and challenge, philosophy very quickly lapses in to [a] dead dogma…" Though could one not exercise the philosophical spirit in isolation? It seems at least conceptually possible that one could.

[14] Thomas Nagel (1987, p. 3) proposes that *reflection on the obvious* is part and parcel of philosophical exercises: "We couldn't get along in life without taking the ideas of time, number, language, right and wrong for granted most of the time; but in philosophy we investigate those things themselves. The aim is to push our understanding of the world and ourselves a bit deeper." Yet, is philosophy to be reduced to only those issues that are taken for granted, that are in some sense obvious? After all, what is obvious in the first place seems to be an interesting philosophical question in itself.

[15] Speaking of the "vague but likely true" characterizations of philosophy (or rather, idealized philosophy), one of our favorites comes from Wilfrid Sellars (1962, p. 35): **"**The aim of philosophy, abstractly formulated, is to understand how things in the broadest possible sense of the term hang together in the broadest possible sense of the term. Under 'things in the broadest possible sense' I include such radically different items as not only 'cabbages and kings', but numbers and duties, possibilities and finger snaps, aesthetic experience and death. To achieve success in Philosophy would be, to use a contemporary turn of phrase, to 'know one's way around' with respect to all these things, not in that unreflective way in which the centipede of the story knew its way around before it faced the question, "how do I walk?", but in that reflective way which means that no intellectual holds are barred."

[16] Pojman and Feiser (2007), p.2 (original italics).

[17] (1967) p. 216.

[18] (1967) p. 216.

[19] (2006) pp. 206-7.

[20] Plato (1992), p. 71.

[21] Thomas Kelly (2011, pp. 113-14) provides an analysis of "following the argument where it leads":

"One who is engaged in an inquiry is following the argument where it leads just in case:

(A) For any proposition p at issue in the inquiry which one believes:

(1) One's belief that p is reasonable, and
(2*) One is disposed to abandon one's belief that p in response to its becoming unreasonable for one to believe that p and
(B) For any proposition q at issue in the inquiry which one does not believe:
(3) One's refraining from believing p is reasonable, and
(4*) One is disposed to acquire the belief that q in response to its becoming unreasonable for one to refrain from believing q."
We take "following the argument where it leads" in Kelly's sense to be a necessary, though not a sufficient condition, for being philosophical. In addition, one must have a disposition to be generally inquisitive and open to further criticism. A work, then, will be philosophical when it is produced with such a spirit (otherwise, to the extent that it is not, it will be a work of apologetics or some other discipline restricted by the discipline's conventions).
[22] Or, perhaps scientists do not ask this question because the scope of their discipline does not permit it. Of course we might then ask why such a question is not permitted? A range of answers may be suggested, though it may be that scientists are by and large interested more in pragmatics than they are following an argument wherever it leads.
[23] (1945) p. 463.
[24] While we lack the space here to delve any deeper into the subject than we already have, we would like to note that the total package that is philosophy need not be *exclusively* or *exhaustively* an inquiry. That is, while we believe that philosophy must begin in inquiry – particularly an attitude or love of inquiry for inquiry's own sake – it can lead in many different directions, from argument to irony to literary device.
[25] We should be clear at the forefront that we are concerned here with the intensional definition of 'liberal arts education' rather than an extensional definition.
[26] That is, we will not here be offering necessary and sufficient conditions for what counts as a "liberal arts education," nor do we take it that any one proponent of the three positions to follow would understand themselves to be doing so. Furthermore, our citations of particular authors under a certain heading need not imply that they explicitly endorse such-and-such a view (at the expense of others). No, for example, one may very well understand someone like, say, Leo Strauss to fall under multiple headings in his account of the goals of a liberal education.
[27] See the *Encyclopedia Britannica Online Academic Edition* (2013), according to which "liberal arts" is defined as "a curriculum aimed at imparting general knowledge and developing general intellectual capacities in contrast to a professional, vocational or technical curriculum."
[28] Cronon (1998), p. 79.
[29] See Friedman (2008). Why is there such a need? According to Friedman, the global marketplace is – and will continue to be – such that "whatever can be done will be done"; innovation will drive those who do more (and who do it first) to out-distance their competition and flourish on both an individual as well as social level.
[30] From the research done by Bruce Kimball (1997), such tenets of a liberal education include: multiculturalism, promotion of general rather than specialized education, community and citizenship orientation, an understanding that the aims

of education at any level are common, that instruction should motivate critical learning, and that development of character and service to community be a primary goal.

[31] Paris & Kimball (2000), p. 151.

[32] We take it that this sort of pragmatic approach is closely associated with what might be in fact a distinct understanding of the liberal arts according to which the scientific virtues are paramount. Donald Kagan (2013, p. 4) describes this approach as "a freedom to investigate new questions and old in new ways, with a bold willingness to challenge accepted opinion unhampered by traditions from the past. Originality and discovery [are] the prime values."

[33] In fact, its value may well reside most noticeably in preparing students to take post-graduate examination tests, such as the GRE, the LSAT, the GMAT and even the MCAT. Studies do tend to suggest that philosophy *majors* at least tend to do well on such exams, comparatively-speaking. For instance, consider the results of a study on how philosophy majors do on the GRE, published in *Physics Central* (2013). Admittedly, this fact may say more about what caliber of student finds philosophy attractive at the beginning as it does about how well the discipline genuinely prepares one in terms of test-taking skills.

[34] (1912) p. 102.

[35] Accordingly, something like a natural aristocracy may in fact arise: "Liberal education is the necessary endeavor to found an aristocracy within democratic mass society…[it] reminds those members of a mass democracy who have ears to hear, of human greatness" (Strauss 1959).

[36] Christendom College (2013).

[37] (1998), esp. pp. 1-40.

[38] (1883) p. 11.

[39] (1996), p. 78. Elsewhere, Newman (1996, p. 85) remarks: "…Knowledge is a state or condition of mind; and since cultivation of mind is surely worth seeking for its own sake, we are thus brought to the conclusion…that there is a Knowledge, which is desirable, though nothing come of it, as being of itself a treasure, and a sufficient remuneration of years of labor."

[40] (1987) p. 35.

[41] We may reckon that certain pragmatists find the notion objectionable. For instance, they might assert that something is only "good" to the extent that it is useful, or enables us to achieve some practical goal or other. That is, all value is in some sense extrinsic or instrumental. For an account of just such a position (unrelated to the liberal arts, of course), see Monroe Beardsley (1965). For a defense of the notion of intrinsic value, see Roderick Chisholm (1978).

[42] Note that here we utilize the word "understanding" rather than simply "knowledge." Why? Because the aim of education on this view – and the aim of philosophy, on our view – is not simply the attainment of information. Oftentimes persons will use these terms synonymously, even if they seem (to us) to be distinct. After all, one can know a great many things (in the sense of data or hard information), and yet truly understand none of them.

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Learning beyond the Classroom: Activities and Resources for Planning Service Learning Projects in Social Studies

Stewart Waters
University of Tennessee

Jessica Stone
Western Washington University

Abstract
The contemporary era of high stakes testing and accountability are placing unprecedented time constraints on K-12 teachers. As the emphasis on covering material increases, less classroom time is allotted to meaningful learning strategies, such as service learning projects. This paper will provide a definition and rationale for service learning projects in social studies classrooms and analyze the differences between the terms "service learning" and "community service." Furthermore, the authors examine how service learning directly relates to the National Council for the Social Studies C3 Framework and the academic benefits of incorporating service learning projects into the social studies curriculum. Finally, the paper concludes with a discussion of implementation procedures, examples of service learning projects in elementary, middle, and high school, and helpful resources for teachers interested in enhancing their classroom instruction through service learning activities.

Introduction

The term "service learning" was first coined by Robert Sigmon and William Ramsey in 1967 and has since grown in popularity. Evidence of this growth can be found in the numerous definitions of the term; in 1990 Kendall points out 147 definitions of "service-learning" in literature. The National Commission on Service-Learning defines service learning as "…a teaching and learning

approach that integrates community service with academic study to enrich learning, teach civic responsibility and strengthen communities" (p. 3). This learning approach is founded in the works of John Dewey, whereby students learn by doing. In *Experience and Education* (1938) Dewey asserts that learning is an, "organic connection between education and personal experience" (p. 59). Service learning takes learning beyond the four walls of the classroom by engaging students in active service, thus strengthening learning through experience.

Service learning is an effective teaching strategy that enhances student learning, while instilling civic duty through character education. Celio, Durlak and Dymnicki (2011) outlined the following positive student outcomes from service learning: attitude toward self, attitude toward school and learning, civic engagement, social skills, and academic achievement. Additionally, service-learning projects afford students with character education through opportunities for leadership, teamwork, and social development. Service learning activities also engage students with important social issues and the concept of civic duty by allowing them to be actively involved in improving the community.

This paper will first explore the crucial differences between community service and service learning with specific attention to the academic ties afforded by service learning. Next, the instructional benefits for the social studies curriculum through the use of service learning are explored. The next section outlines the steps educators can follow to successfully plan a service learning project in their classroom. Then, example projects with curriculum ties are explained for the elementary, middle and high school level. Finally, the paper concludes with a list of resources educators could use to enhance service learning activities in the social studies classroom.

Service Learning: It is more than community service

The term service learning and community service are sometimes used interchangeably, yet there is a distinct difference between these two terms. Community service is a general term for work without pay; in fact the dictionary defines it as "a punitive sentence that requires a convicted person to perform unpaid work for the community in lieu of imprisonment"

(dictionary.com). Performing unpaid work, such as community service, is unmistakably different from active learning that meets academic goals through service.

To illustrate this example, think of a community service project were students clean up trash/litter at a local creek or park. This is a needed and valued service in the community, yet it has no direct academic tie. This project could however be transformed into a service learning project if students remove the trash, analyze what they found and its effects on water contamination and/or soil, share the results, offer suggestions to reduce pollution, and then reflect on the experience. Additionally, these types of service learning projects offer an excellent opportunity to integrate the curriculum, an increasing focus in many contemporary schools.

When service learning is described as community service the implication is that the service projects are taken on in addition to the prescribed learning goals of schools, leaving many to wonder if there is time to do more than what is outlined by the curriculum. Contrarily, when service learning is seen as a teaching strategy to enhance student learning though active civic participation, the implication is that service learning is a means to prepare students for college and careers.

In order to promote effective service-learning projects that enhance student learning and promote civic responsibility, the National Youth Leadership Council outlines eight evidence-based standards for quality practice. The intent of these standards is that K-12 educators will use them to guide their thinking and reasoning as they plan to ensure high-quality service-learning projects. Table one provides an overview of these standards with a brief description for classroom teachers.

Table 1: K-12 Service-Learning Standards for Quality Practice

Meaningful Service	Projects should be personally meaningful to students. Students should have a voice in projects that are both interesting and engaging while simultaneously assisting in their understanding of societal issues.
Link to Curriculum	A strong link to the curriculum is needed to ensure the projects meet learning goals, which are tied to content standards.
Reflection	Educators are prompted to provide students with time to reflect both on the projects significance to the community and on students personal learning
Diversity	An emphasis on the importance of recognizing and overcoming stereotypes by seeking to understand diverse backgrounds and multiple perspectives should be placed on projects.
Youth Voice	It is important for students to generate ideas about projects and evaluate the effectiveness of the projects.
Partnerships	Special attention to ensure collaborative relationships that are mutually beneficial between the school and community-based organizations.
Progress Monitoring	Highlights the need for ongoing assessment of the quality of the implementation of the project toward meeting the specified goals.
Duration and Intensity	Consider if the service learning project has sufficient duration and intensity to address both community needs as well as meet the specified academic learning objectives.

Service-Learning in the Social Studies

Social Studies is the ideal platform for service learning projects because of its unique role in preparing students for civic life. The *C3 Framework for Social Studies* asserted, "Civics enables students not only to study how others participate, but also to practice participating and taking informed action themselves" (pg. 31). Effective civics education contains three essential elements: positive self-concept, political engagement, and

tolerance, all of which are cultivated through service-learning projects (Morgan & Streb, 2001). Service learning fosters a positive self-concept by mentoring collaboration, enhancing leadership skills and strengthening social development. Additionally, when students take an active role through service learning, a positive self-concept is nurtured by building students confidence that they can create a change in their community though active civic duty and service. This active duty also fosters civics education and political engagement by demonstrating the democratic process. Lastly, a framework for tolerance is laid in the study of other cultures in social studies education, yet service learning has the potential to advance students' tolerance by building bridges within the community. When students, through service learning, interact with people whom they have had minimal interactions, they have the opportunity to examine stereotypes, question the status quo and evaluate multiple perspectives (Wade 2010). However, it is important to note that "service" can cause a greater divide despite its good intentions, if it reinforces a sense of superiority among those serving. Therefore it is suggested that service learning be focused on learning that can be shared between people, thus blurring the lines between the server and the served (Cruz, 1990).

Steps to Success

Implementing service learning projects can be time consuming. Following the five steps to success outlined in *The Complete Guide to Service-Learning* (Kay, 2010) can ensure that the time one spends planning and implementing these projects is successful, meaningful, and creates learning opportunities.

Step One: Investigation

This investigation includes an evaluation of student learning goals, community needs and resources within the student population. Students of all ages can and should take part in this investigation. Younger students may benefit from the learning goals with ties to content standards described to them, however older students can benefit from choosing from an array of learning goals. In fact this choice can stimulate student engagement. Once the learning goals are established (though they can be modified) students should be given a length of time

during which they identify community needs. It is important for all community needs to be assessed; even if they do not tie to the learning goals because students can learn to see the array of needs and potentially become involved in projects outside of school. As students identify community needs, educators can devote a few minutes at the beginning or end of class for students to share the community they have identified. Although students may initially struggle to identify needs, as they hear others share needs, they will become cognizant of needs and may be able to share identified needs as time goes on. The most important aspect of this type of inquiry is the process, allowing students to think critically and analytically about their community. As the list grows and the time comes to select a project, students can work independently, in small groups, or as a whole group to assess the resources within the student population in relation to the community needs. Once the community needs have been narrowed to those that students have the skills to accomplish, it is important to revisit the learning goals and ensure the project meets the intended goals and objectives. At the end of this step students should reflect on the process of selecting service learning projects that meet learning goals, community needs, and for which they have the resources to implement.

Step Two: Preparation and Planning

This step focuses on learning more about the service learning project through research, then devises a plan to meet the community need. Research fosters student learning by using technology to find resources on the topic, literacy development through reading about the topic, and interpersonal skills by interviewing experts on the topic. Throughout this research process teachers and students should note the skills and knowledge needed in order to effectively implement the selected service learning project. The preparation and planning phase requires students to learn more about a topic through research then critically think about the underlying problems causing this community need, and ultimately evaluate how this need can be met. Once an action plan has been devised students should reflect in order to highlight these critical thinking skills.

Step Three: Action

Although learning takes place in each of the phases this is the step where the service plan is carried out. Students can feel confident implementing this plan because they have learned about the topic and have carefully laid out a plan that addresses the community needs. It is important to note that the action phase can take one of four forms; indirect service, direct service, advocacy, or research. Indirect service projects are instances where students do not have direct contact with the community members, however the project benefits the community as a whole. An example of an indirect action project could be collecting children's books for a community center. Direct service on the other hand allows students to directly interact with community members in a face-to-face environment. An example of a direct service project could be students tutoring those that are preparing to take the U.S. citizenship test. Advocacy service-learning projects are those that promote action on an issue of public interest. Making and posting signs promoting the importance of voting would fall into this category. Research service-learning projects involve students collecting and reporting information of public interest. Collecting data about the frequency of jaywalkers at certain intersections and reporting this data along with facts about the hazards of jaywalking to city council for consideration creating a crosswalk could be an example of both research and advocacy projects.

Step Four: Reflection

The goal of this step is to make students aware of their learning and the impact they have had in their community. During this phase students should revisit the learning goals, community needs and resources within the student population outlined in the investigation step. Reflecting on these points students can evaluate their growth as well as consider to what extent they met the community need. It is quite possible that in meeting one community need students may have noticed additional community needs. Providing students with the time to reflect on these newly discovered needs will allow them to recognize that meeting one need did not eliminate all needs; hence highlighting the need for continued civic engagement beyond the scope of the project and into adulthood. Teachers can assign formal reflection pieces where students explain their

learning through drawings, journal writing, letter writing thanking the community for the opportunity to serve, or even creating podcasts highlighting the learning in service-learning.

Step Five: Celebration/Demonstration

This phase allows students to exhibit their learning by sharing with others. Students can share their reflections with their classmates as a means of demonstrating and celebrating their learning. If time allows students learning can be reinforced by demonstrating their learning with adults such as members of your schools administrative team, parents, community members, or members of service clubs such as the Lions Club International. It is important to note that the celebration and demonstration should be done in the spirit of sharing and confirming student learning, not as a form of winning. Students that share their knowledge acquired through service-learning have the opportunity to feel affirmed and valued by their community thus deepening the likelihood students reenacting their civic duties in the future.

Sample Social Studies Service Learning Projects

Elementary Project

Students can learn about science and service by creating a community garden to produce fresh produce for a local soup kitchen. With ties to science and ELA students can read informational text from books such as *A Handful of Dirt* by Raymond Bial to learn about the importance of the soil in gardening. Students could also use online research to discover which produce grows well in their environment. Additional information about hunger and community needs can be learned during social studies, through the reading picture books such as *The Mangrove Tree: Planting Trees to Feed Families* written by Susan Roth and Cindy Trumbore. In order to learn about the hunger needs in their community a leader from a local soup kitchen can be invited to the classroom for students to interview. From this interview students can plan the produce they will grow in their community garden to donate to the local soup kitchen.

Middle School Project

Involve students in a TV reeducation campaign. Students can collectively create a survey to gather information about the

average time people in their community spend watching TV. Each student can then collect data from a variety of age categories, allowing for evidence-based comparisons. This data could be entered into the computer to create charts and a graph depicting the time the community spends watching TV. Students can then research the benefits of reducing TV time in order to allow more time for other activities such as reading and exercise. With this information students can plan a community event to promote a reduction in the TV time or write persuasive letters on this topic, which can be mailed to community members.

High School Project

English and Social Studies teachers can work together to plan a community hero's project, where students find heroes within their community, interview them, and write up the hero's life sketch. Students should first be presented with heroes from varying backgrounds to see that heroes can be found from a diverse settings. To meet this need, teachers can invite community members to the classroom to tell their stories as examples of hero's. After the project has been explained and example heroes have visited the classroom, students should be given ample time to examine their daily interactions with family members and community members to find the hero they would like to interview. Teachers may also want to have a list of community members that could be used for this project should students struggle to find their hero. Once all students have a hero in mind, students could prepare for their interview during English class. It is important to note that safety should always be the number one priority, therefore students should only conduct face-to-face interviews if a parent/guardian is present, phone interview are also encouraged. After students conduct the interviews, they should learn more about the historical context that the hero lived in, this may lead to additional questions for the hero. With all the information students gather they can write historical sketches about their heroes within their community. Teachers can work with local community agencies to publish these sketches, thus giving students a real audience to write for while promoting diverse people within the community.

Service Learning Resources

K-12 online resources

www.nylc.org

This website provides educators with online tutorials and webinars, connects schools wishing to work together on projects and provides current examples of outstanding projects. Additionally each of the eight service-learning standards for quality practices are explained in detail with videos to expand on each. A standards booklet is also available for download and print.

www.nationalservice.gov

This website can help educators find volunteer opportunities within their community. With a volunteer search engine by topic and region teachers can discover real needs in their community that tie to academic learning goals. The mission of this organization is to "to improve lives, strengthen communities, and foster civic engagement through service and volunteering."

www.learningtogive.org

This website provides K-12 teachers with service-learning lesson plans by subject and grade level that are tied to academic standards. This is a great place to find service learning ideas that you can follow or tweak to meet your specific needs. The mission of this organization is, "Learning to Give equips K-12 teachers to educate students as philanthropists with knowledge, skills, and action to make a better world. We connect students' civic lives to academic learning."

www.kidsconsortium.org

KIDS (Kids Involved Doing Service-Learning) Consortium is a non-profit organization that strengthens service learning by sharing diverse award winning projects conducted in schools. The projects shared on this site range from Kindergarten through twelfth grade.

K-12 Book Resources

Lake, V. E., & Jones, I. (2012). *Service Learning in the PreK–3 Classroom: The What, Why, and How-To Guide for Every Teacher*. Free Spirit Publishing.
This book provides the background and steps to consider for early childhood educators to consider when planning service learning projects with ties to academic standards. This book provides planning and reflection forms as well as sample projects.

Thomsen, K. (2005). *Service learning in grades K-8: Experiential learning that builds character and motivation*. Corwin Press.
This book explains why service learning is important in grades K-8 with specific attention to how service and learning can both be enhanced. The book provides research to support service learning as well as a variety of project examples.

Kaye, C. B. (2010). *The complete guide to service learning: Proven, practical ways to engage students in civic responsibility, academic curriculum, & social action*. Free Spirit Publishing.
This book provides further explanation on the 5 steps to success described earlier. Additionally cross-curricular ties for service learning project ideas for grades K-12 are provided. The projects explored in this book include topics like the environment, emergency preparedness, poverty, immigrants, and literacy. A CD with additional resources is included with this book.

Farber, K. (2011). *Change the World with Service Learning: How to Create, Lead, and Assess Service Learning Projects*. R&L Education.
This book is designed for busy teachers wishing to integrate service learning into their existing classroom and curriculum. The book has useful information for all grade levels and content areas. A resource section is provided at the end of each chapter that provides a wealth of information available both in print and on the Internet.

Berman, S. (2006). *Service learning: A guide to planning, implementing, and assessing student projects*. Corwin Press. This book provides practical tips for successfully implementing service learning with the aim of improving student learning outcomes for all grade levels. This book outlines strategies for assessing student learning as well as tying service learning to multiple-intelligence learning theory. A chapter emphasizes the importance of service learning in the social studies classroom.

Conclusion

Service learning projects offer social studies educators a unique opportunity to make learning meaningful and relevant to students, an important task given the increased marginalization of social studies in many public schools. Social studies should be a class that is interesting and prepares students to grapple with complex social, economic, and political issues found in an increasingly global society. As Vito Perrone noted in *Learning with the community: Concepts and models for service-learning in teacher education,* "I have long been attracted to service-learning as a means of revitalizing schools and their connections to communities, as an important means of fully engaging students, pushing what is done in and around schools toward the use of knowledge and not just the possession of information" (Perrone, pp. xi). If social studies teachers and educators truly desire to make the content meaningful and relevant to students, then service learning projects should certainly be a part a component to any effective teachers' classroom.

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Electronic Mentoring: A New Twist on a Traditional Best Practice

Penelope A. Wong
Berea College

Abstract
The decision to become a K-12 educator is complicated in daunting particularly in today's politicized educational context. Undergraduates aspiring to become K-12 teachers often have to make this decision quite early in their college career, often during their sophomore year. This paper reports on a pilot case study involving thirteen pre-service teaching candidates who participated in an e-mentoring program, where they mentored high school freshmen about applying to college and college life. Results from the case study suggested that the high school mentees provided their pre-service mentors unique insights about working with adolescents, particularly with respect to the social-emotional realm of adolescent development. Additionally, the e-mentoring component of the mentoring program revealed more directly and earlier than face-to-face mentoring situations, dispositions in pre-service teaching candidates that suggested their suitability or non-suitability to be a secondary level educator. It is suggested that e-mentoring might be an easily incorporated strategy into an education course that enables pre-service teaching candidates and teacher education faculty to know very early (before admission to a teacher education program) whether teaching is a viable career for college students considering a K-12 teaching career.

Introduction

Mentoring has long been regarded as a powerful teaching and learning strategy (Reimers, n.d). Kuh (2008) who has published about high impact teaching practices in higher education defined mentoring as students building deep and substantive relationship with both faculty and peers on

substantive topics over the long term. It is a relationship that puts students at the center and where there is a commitment to their success on the part of mentors and advisers. For those of us who teach in liberal arts colleges, we are often fortunate to have the opportunity to know our students well because of the smaller learning communities than generally found at larger institutions or universities, and this context can be especially advantageous for students pursuing a profession, such as teaching or nursing in a liberal arts institution. This practical advantage combined with the ethos of a liberal education, which "aspires to promote human flourishing . . . [and] explore what it means to be fully human in order to experience a more enriched life" (Lederhouse, 2014, p. 6) means that teacher educators in liberal arts institutions are uniquely positioned to provide rich opportunities to undergraduates who are not just deciding on a major but also a potential life-long career before they graduate (Block, 2008; Liston, Borko, Whitcomb, 2008).

Egeland & Eckhert (2012) noted that "[h]istorically, mentoring has been a traditional ingredient of strong teacher education programs, primarily through close supervision by faculty with students in the various practica" (p. 54). Indeed, this is perhaps the most traditional and common form of mentoring used in teacher preparation programs. However, like any practice, mentoring has also evolved and assumed different arrangements. For example, there is peer mentoring where college upper classmen (e.g., seniors) mentor freshmen (Minor, 2007) and cross-age mentoring when college students mentor high school students (Cushman, 2007). Beyond higher education and of direct relevance to teacher education programs is the mentoring that has been employed by K-12 teachers with much success and has been demonstrated to increase academic achievement, emotional growth and social aptitude in K-12 students (Baniky & Noble, 2000; Jucovy & Garringer, 2007). In another kind of mentoring, older students often mentor younger students at key transition points in the educational journey, such as the transition from elementary to middle school or middle to high school (Lampert 2005; Sims, 2010) or high school to college (Cushman, 2007). Discussing the efficacy of these various forms of mentoring is beyond the scope of this paper, but they are all worth noting on two levels. Though the contexts might be

different, there are common characteristics they all share: they all entail face-to-face interactions; they most often involve a one-to-one situation in which there is a more experienced individual (mentor) providing guidance to a less experienced (mentee) who might or might not be of the same age, and there is some sort of agreed upon relationship, such as respect for confidentiality, expectations of growth, etc. In this paper, I will describe another form of mentoring in a higher education context and specifically mediated by technology- electronic mentoring.

Electronic or E-Mentoring

It is cliché to say technology has profoundly transformed, in some cases, revolutionized education. More and more students enrolled in residential campuses are taking online courses or experiencing some aspect of online learning in their face-to-face classes, such as through a learning management system (e.g., Blackboard, Web CT or Moodle). In other situations, one can now enroll in entire programs at the undergraduate and graduate level in an online format. It would be an understatement to say electronic learning is ubiquitous in higher education (Bowen, 2012). Additionally, while technology is changing the ways students learn, it is also profoundly impacting the ways professors teach and deliver their courses. In this paper, I will describe the results of a pilot study in which pre-service teachers enrolled in an introductory education course at a small liberal arts college participated in an established online (Skype) or electronic mentoring project with high school freshmen located in a geographically isolated location. In short, I will describe the teaching strategy of electronic mentoring and why it seemed particularly advantageous to utilize with pre-service teachers.

Electronic Mentoring Literature Review

What is electronic or "e-mentoring"? Unfortunately, there is not one agreed upon definition and because there is relatively little literature about e-mentoring in any one field, there tends to be a range of definitions from fields as broad as business, psychology or human resources. In an article that reported on the use of e-mentoring in a human resources development class, Williams, Sunderman and Kim (2012) defined e-mentoring as the pairing of a more experienced, senior individual with a "lesser

skilled individual independent of geography [and] the primary form of communication between the parties is electronic (p. 111)." However, even the term, "electronic" is problematic because in one source, "e-mentoring" or "electronic mentoring" was regarded solely as email mentoring and nothing else (Harrington, 1999). This was clearly not how Williams, Sunderman, and Kim (2012) regarded their electronic mentoring project in a graduate class, which might be better described as computer mediated because it involved synchronous mentoring sessions via simultaneous video transmission in a virtual classroom. Bierma and Merriam (2002) defined e-mentoring as "a computer-mediated mutually beneficial relationship between a mentor and protégé, which provides learning, advising, encouraging, promoting and modeling that is often boundaryless, egalitarian, and often qualitatively different than traditional face-to-face mentoring (p. 214)." The part of the definition, "qualitatively different than traditional face-to-face mentoring," was problematic because the authors did not define "qualitatively different." The one definition that was helpful was from Williams and Kim (2008), who borrowed their definition from Single and Mueller (2001), who define e-mentoring as "a naturally occurring relationship or a paired relationship that is set up between a more experienced/senior individual (mentor) and a lesser skilled individual (protégé) primarily using electronic communication and is intended to develop to grow the skills, knowledge and confidence of the lesser skilled individual to help him or her succeed" (p.82). This definition is helpful because the electronic mentoring is primary in the mentoring but *not* the only means of mentoring. It should also be noted that "electronic communication" can take a number of forms and range from a computer mediated situation that can be both synchronous and asynchronous and utilize a number of social media platforms including but not limited to Skype or Face-time, and other electronically mediated tools, such as Google Hangouts and email.

Besides the lack of an agreed upon definition of e-mentoring, there is virtually no literature on how e-mentoring works and the best practices or processes of implementing an e-mentoring program. Most of the literature on e-mentoring comes from the fields of technology, psychology, human resources, business

and organizational development and even then the field is "under developed" (Williams and Kim 2011, p. 82). Other researchers who have written in this field express similar feelings. (Williams, Sunderland and Kim, 2012). In the field of education, the field with which I am concerned, e-mentoring was really developed for at-risk youth initially and Shpigelman (2014) presented one of the most comprehensive summaries of e-mentoring concerning youth including a brief history of e-mentoring programs around the country from 1989 until 2006. The breakdown of kinds of e-mentoring formats, called "e-mentoring typologies" was particularly helpful. Shpigelman (2014) grouped e-mentoring into three categories: Computer-mediated Communication of (CMC) entirely, where the mentoring is done entirely over the computer be it email, chats, video-conferencing, etc. Then there is CMC –primary, where the majority of the mentoring (over 50%) is done online and less than 50% is face to face and then finally, CMC- supplemental, where the majority of the mentoring is conducted in person (over 50%) and electronic mentoring is supplemental. Shpigleman's most valuable contribution, however, was the development of a conceptual framework, called Electronic Socio-emotional Support (ESES) framework outlining the necessary elements to best ensure a successful e-mentoring program, such as mentee motivation to be mentored, computer literacy, technology that works and appropriate training and preparation for both the mentee and mentor. Though Shpigelman (2014) stated that the framework "was developed for youth with disabilities, it has implications for providing e-mentoring to youth without disabilities" (p. 262). Detailing this framework is beyond the scope of the paper, but it acknowledges that e-mentoring demands some unique skills, knowledge and training that is different from traditional face-to-face mentoring and some of these e-mentoring characteristics were revealed in the pilot study.

Finally, one area of the e-mentoring literature that must be acknowledged is the outcomes of e-mentoring both for the mentees and mentors. Because the literature on e-mentoring draws from so many diverse fields, the benefits are varied. For example, in some fields, such as physical therapy, e-mentoring was very beneficial for reducing a feeling of isolation for newly certified physical therapists in rural settings (Stewart and

Carpenter, 2009). A number of studies have examined how e-mentoring has been particularly helpful for assisting women in traditionally male-dominated fields, such as engineering and other STEM disciplines (Mueller, 2004) and/or under-represented minority individuals (Bierema & Merriam, 2002; Headlam-Wells, Gosling and Craig, 2006). The most commonly cited benefit for mentees is support in the form of psychosocial or emotional support (Yaw, 2007) and/or career advice or professional development (Homitz and Berge, 2008) that is unbounded by time and space (Homitz and Berge, 2008). E-mentoring doesn't just benefit the mentee, however. Shretha et. al (2009) noted that there is emerging literature on the benefits to e-mentoring to mentors and they categorize these benefits, such as increased prestige in serving as a mentor, feeling part of a network, and enhanced technological skills as "secondary mentor benefits. Finally, regardless of the literature, it was striking that there seemed to be consensus around the fact that e-mentoring on a number of levels is still under-researched (Williams, Sunderland and Kim, 2012: Headlam-Well, Gosling & Craig, 2006; Bierema and Merriam, 2002) and more research is needed to determine efficacy and sustainability.

The Mentoring Project

The thirteen pre-service teachers participating in this project were enrolled in their second education class, a secondary education adolescent development course. The project was carried out over two semesters in two separate courses. The same curriculum and mentoring guidelines were used for both courses. There were five students in the fall semester and eight students in the spring semester. There was one male in each of the courses and all the rest were female. There were no demographic factors distinguishing among the two groups, so for the purposes of this study were treated as one cohort. All participants were sophomores except for one junior, and none of them had been officially accepted into the teacher education program though two females and a male in the fall semester and four females in the spring semester intended to pursue teacher certification.

As the course professor, I was approached by an outside educator who was working under a federal grant (T. Wilson,

personal communication, June 2014) and was the Director of an online mentoring program that he had established and had been in operating for three years serving six high schools in three Appalachian counties. During this time, he had matched over 100 middle and high school students with college mentors in states as far away as Texas, Michigan and Massachusetts (T. Wilson, personal communication, June 2014). The director was keen to have students from my courses participate because we were "local" within the region (50 miles), had expressed interest in being educators and were mainly first-generation college students, a trait they shared with almost all their mentees. This was an ideal situation because I did not have to create a program and could rely on the director's previous experience and knowledge in setting up the mentoring pairs. For example, he coordinated with the high school teachers in finding high school students who fit their specific criteria of demonstrating academic promise and being potential first-generation college students. Mentors were provided a curriculum that consisted of activities and resources concerned with college readiness and preparation; many of the activities focused on developing the effective dispositions and habits that freshmen would not only need in high school but also college. There was also information about college, applying to colleges and college life. Mentors were asked to use the curriculum during each mentoring session but were free to pick and choose what they wanted to use.

Beyond the logistics of the mentoring, I ensured that the students' mentoring experiences closely aligned with one of the course learning outcomes: Students will be able to explain how mentoring an adolescent can help one better understand adolescence and adolescent identity as a potential future teacher. Because these students were early in their education career and had not been admitted to the teacher education program, I also emphasized how this experience along with their field practicum consisting of classroom observations could serve as a means to help them in their decision-making process of whether to become a secondary school teacher. I was not concerned with teaching effectiveness at this early stage because this was not an instructional methods course. Additionally, years of experience working with secondary teacher candidates has shown me that very often candidates are

primarily concerned with the subject matter (e.g., English, math or biology) rather than the adolescents they will be teaching (Sueb, 2013). Teaching, no matter the level, is first and foremost a human interaction, a relationship, and to overlook this crucial point is to possibly choose a career based on an erroneous premise. Too often secondary teachers believe that their passion for their content area will be enough to manage an effective classroom and this is clearly not the case given the horrendous attrition rate of first-year teachers nationwide with the number one reason cited as classroom management or the lack of it (Sprick, 2013). Therefore, this mentoring opportunity served as one more variable in helping the pre-service candidates begin to assess whether teaching was really a career for them before having to commit to a teacher education program. A secondary outcome I also wanted to monitor was how useful the mentoring was to the high school mentees, specifically with respect to learning about college.

The Mentors and Mentees

All but one of the mentors were sophomores; one was a junior. None of them had been formerly admitted to the teacher education program or had declared their majors. Three mentors knew they were not going to pursue certification (i.e., seek admission to the teacher education program) but they wanted to work with adolescents. All mentors but one self-identified as "white/European descent" and one self-identified as "white/black" bi-racial. One female dropped at the twelfth week of classes; however, because she had consistently mentored her mentee, wrote the journals and completed the surveys, I counted her data. Ten of the college students started the course wanting to be high school teachers in a variety of content areas but English and math were heavily represented. Of these ten individuals, two decided at the end of the course to be education majors *without* certification; they were interested in teaching but in a non- traditional school setting and another one wanted to work with adolescents but as a counselor. At the end of the course three students of the total cohort of 13 decided to not pursue certification or any form of education once their semester was finished. Therefore, at the end of the year there were seven

mentors who made the commitment to continue with teacher certification.

The mentees were chosen by the Director of the mentoring program in consultation with high school teachers who were interested in having their freshmen students participate. Both the mentees and mentors provided the Director with brief biographies, so he could match up mentor pairs. One of the rules of the program is that mentors and mentees must be of the same sex.

All the mentees self-identified as "white" and most (ten) were potential first-generation college students (T. Wilson, personal communication, May 2015).

Mentor Training

Some of the mentors had mentored previously and all of them had experience working with youth, though not necessarily adolescents, and not always in a school setting context. Some had served as mentors previously in another college program or high school program and some discussed their experiences of being mentored by an older peer or adult. Before the mentoring sessions began, I had the students read short articles on mentoring and we discussed the characteristics of an effective mentor and effective mentoring. Their responses on the pre-mentoring surveys revealed concerns, such as "running out of things to talk about" and "maintaining professional boundaries;" I turned these concerns into role plays that we then debriefed. Finally, because I was present for every mentoring session to help, for example with technology issues, I was also able to float and "eaves drop" unobtrusively on conversations. In this way I could provide feedback on anything I heard. I also often helped them process issues they raised in their journals. Whether through journaling or discussions, I emphasized the need for them to view their mentees from an adult "teacher lens" not a "peer lens" and to draw on the knowledge they were acquiring about adolescents from their coursework.

Mentoring Sessions

All Skype mentoring sessions occurred once a week for thirty minutes at the same time and day during class time for the duration of the semester. During mentoring sessions, the

mentors used the provided curriculum, which focused on preparing high school students for college. However, reflection journals revealed that mentors and mentees often talked about other topics of central concern to both young and older adolescents (the mentors were between 18 and 20 years of age), such as peer pressure, body image, etc. Because of the sensitive nature of many of the topics, mentors were never required to discuss such topics but only gently probe to see if the mentees had any thoughts about these topics. Each weekly mentoring session was paired with a specific course topic through journal prompts; however, mentors were also encouraged to go beyond the "topic of the week." Mentors were given time immediately after Skyping with their mentees to capture their initial thoughts about how the mentoring session went and how their mentees displayed or departed from the literature and research about adolescents they were reading. Journals were due the next day to provide mentors some reflection time to process their thoughts. During the Skype mentoring sessions, the mentees were supervised by their high school teacher and sometimes there was a technology assistant to help with technology issues.

Absenteeism was generally not an issue for the mentors, but illness and college and school closures due to winter weather did result in three cancelled mentoring sessions. If mentor was absent, the mentee did assigned work from the teacher or sometimes joined another mentor-mentee pair only if the mentees were friends. If a mentee was absent, the mentor sometimes joined a fellow mentor while s/he met with his/her mentee only if this arrangement was not intrusive. I noticed that if there were two mentors or two mentees in a mentoring situation, the conversation tended to stick to the curriculum – college preparation.

Face to face mentoring sessions.

In addition to Skyping, the mentors and mentees met face-to-face three times during the course of the semester – at the beginning, middle and end. In the fall, the first contact between mentees and mentors was face-to-face at their high school. The second meeting was at the College, so the high school students could get a tour and go to class with them if they wished and the

third visit was a celebratory lunch at the college. This same format was planned for the spring but unfortunately due to an exceptionally harsh winter, the spring mentors and mentees only met face-to-face at the celebratory lunch.

Evaluation of the mentoring sessions.

The evaluations that provided the richest data about the impact of e-mentoring for the mentors were the journals from the mentees and mentors, select items from a pre and post mentoring Likert-type survey on a 1-5 scale and select responses from focus group interviews with the mentees and individual interviews with the mentors. For example, two sample questions on the mentor survey that provided a sense of the success of e-mentoring was "Skyping is as meaningful as face-to-face meetings for my mentee" and "Skyping is as meaningful as face-to-face meetings for me." For the mentee survey, I utilized an open-ended item and asked them to describe their mentoring experience at the conclusion of the program. The fact that I did not use a Likert-scale type of item for the mentee survey was an oversight and a limitation to this study. The pre and post surveys for both the mentees and mentors were constructed as similarly as possible and as reasonably. For example, on the pre-survey, both mentors and mentees were asked, "What do you hope to learn/gain from this mentoring experience?" The post-survey version of this question was "What did you learn/gain from this mentoring experience?" Another pre-survey item was "What are some concerns you have about your mentoring experience?" and the post-survey version of this item was "Did your initial concerns about your mentoring experience materialize? If yes, how did you address them?" Some items were exclusively post-survey items, such as "What were some of the challenges you encountered in this mentoring experience?" "If you were to do this experience again, what might you do differently?" "How might this experience been improved?" Not surprisingly, it was responses to these items that yielded some of the richest data about the e-mentoring experience of both the mentees and mentors (that will be discussed subsequently in the Analysis of Results section). Finally, speaking to the mentors and mentees either through

focus groups (mentees) or individually through interviews (mentors) also yielded very insightful data.

Analysis of the Results

As noted previously, enabling very early pre-service teaching candidates to make decisions early in their college careers as to whether teaching would be a career for them was a key outcome of this mentoring pilot case study. My school partner focused on the high school mentees to ensure they were benefiting also, such as in learning about how to apply to college and about college life, especially as a first year student. Because this article is focused solely on the e-mentoring aspect of the mentoring, all data and analysis will be confined to this topic. In analyzing the data, specifically the mentor and mentee journals, two immediate themes emerged: mentors' abilities to establish or not establish a healthy, safe and comfortable relationships with their mentees and the mentors' abilities to navigate technology in a social forum and the impact of these technological abilities on establishing relationships.

Creating and Sustaining Relationships with Adolescents

The seven mentors who decided to pursue teaching certification and the other three individuals who wanted to work with adolescents in a non-school setting or in another capacity, such as counseling, immediately distinguished themselves through their journals in being able to establish a friendly, safe, and open rapport with their high school mentees. In their journals, they often asked about strategies to best engage their mentees and spoke about how much they enjoyed conversing with mentees. However, it was the *mentees' journals* of these mentors that truly revealed the suitability of the mentors' career choice. The mentees were very direct and honest in describing their mentoring sessions. They would note how "helpful" "easy to talk to" and "nice" their mentors were. Additionally, the mentees expressed their affection for their mentors in their actions. The high school mentoring supervisor shared with me that there were a few mentees whose only reason to come to school was to Skype with their mentors. On other days, they might be absent the day before and after a mentoring day. During the end of semester focus group interview, a few

mentees asked how they could "continue talking to their mentor even though the program ended" (mentees, focus group interview, December 2014).

Interestingly, the mentor journals of the three students who decided against a teaching career or not to work with adolescents also explicitly revealed their unsuitability and/or inability to work with adolescents. Most revealing was the absence of the mentees' names in the mentors' journals. They would refer to their mentees as "my mentee" as opposed to their peers who used their mentees' first names. Another theme that was apparent in these mentors' journals was what might be called "blaming the mentee." They realized that they did not have a good relationship with their mentees but instead of asking for strategies as to how to improve their relationships and/or problem-solving the situation, they tended to accuse their mentees as being "uncooperative" "moody" or "not into the mentoring." For their part, the mentees of these mentors characterized their sessions as "awkward" and/or "uncomfortable." Most telling, these mentees never indicated that they "looked forward to future sessions" with their mentors and sometimes they happened to be "absent" during Skype sessions when in fact they were at school.

It was fairly early into the semester, just after two or three sessions/weeks, that mentors had a sense of the effectiveness and comfort level of their relationship with their mentees and were more seriously pondering their career decisions. For those who were quite sure they wanted to be teachers and those who wanted to work with adolescents but not in a teaching situation, I simply monitored and supported their mentoring activities with feedback throughout the semester. For those mentors who were seriously questioning teaching or working with adolescents as a career, I also suggested ways in which to improve their mentoring relationships. However, I also used this opportunity to help them reflect on why they wanted to be a teacher and the reasons why they might not be connecting with their mentees.

By the end of the semester, it was interesting that students who began the course wanting to teach or work with adolescents and those who sensed teaching was not a career for them did ***not*** change their minds. In essence, the mentoring program confirmed for them their original ideas about a career in teaching

or working with adolescents. One mentor noted, “While I did not enjoy the mentoring, it was valuable in that it confirmed for me that teaching is not a career for me, at least teaching high school. I am still interested in teaching college though.” (Mentor C, individual interview, December 2014). He further revealed that he never had the intention of wanting to stay at the high school level but thought “it would look better to have taught high school before moving on to teach college” (Mentor C, individual interview, December 2014). This assumption is not only erroneous but also disastrous for the secondary teaching profession which needs educators who truly desire to teach at this level not regard it as a stepping stone to something else.

The Impact of Technology on the E-Mentoring Process

As noted above a key event for all the mentors was the nature of their relationship with their adolescent mentees as an indicator of their suitability for working with adolescents. Interestingly, the quality of their relationships with their mentees was very much impacted by the use of technology as was revealed by the pre and post mentoring surveys. One of the first results to reveal that perhaps technology might not be beneficial to the e-mentoring relationship even though both the mentors and mentees were of ages that are often widely regarded as socially technologically savvy (Lenhar, Madden & Hitlin, 2005) were two items on both the pre and post-mentoring surveys for the mentors. For the item, “Skyping is as meaningful as face-to-face meetings for my mentee” the average pre-mentoring rating was a 3.2 and the post-mentoring rating was a 3.8. For the item “Skyping is as meaningful as face-to-face meetings for me,” the average pre-mentoring rating was also a 3.2 but the average post-survey rating was a 3.4. These ratings were the lowest of any of the nine Likert-scale items on the mentor surveys in which all other items were at least a 4.0 out of a possible 5.0. Additionally, it was interesting that the mentors felt the Skyping was slightly less meaningful for *them* as their mentees, which I will address subsequently. Finally, it was interesting that this rating was consistent +/- 0.2 for the pre rating and +/- 0.3 for the post ratings across *all* the mentors’ responses regardless of whether they wanted to work with adolescents or not. In short, *all t*he mentors were privileging the face-to-face meetings with

their mentees over Skyping at the outset of the program and this assumption remained consistent throughout the program with only a slight change (positive and negligible increase) at the end of the program for them (the mentors) and a more educationally (though not statistically) significant (a move from a 3.2 to 3.8) for their mentees. Although the mentors believed that Skyping was more beneficial for their mentees than they initially thought, the post-mentoring rating was still the lowest rating (i.e., 3.8) compared to other survey items, such as their "understanding adolescents or their mentees" and "mentees' understanding of college life."

The above results generated a number of questions for follow up not the least of which concerned why the mentors generally felt the Skyping sessions were more beneficial to their mentees than to themselves (as mentors). In interviews with the mentors, the general reason that most mentors felt that the Skyping sessions were more beneficial to their mentees than themselves was due to the fact that without the mentoring sessions, the mentees would not have had someone to talk to that week. The quality of the mentoring session was not considered, just the fact that they connected with their mentee was important. This straight forward belief reflects other findings in the e-mentoring literature that e-mentoring provides potentially disenfranchised populations (e.g., students with disabilities, students in rural areas, etc.) with a means, any means of connecting with mentors (Shpigleman, 2014). There is no research that directly addresses whether consistent mentoring (e.g., meeting regularly) even if the mentoring is low quality is more beneficial to the mentee than not meeting consistently. This might be an area for further research.

Another strong theme to emerge among all the mentors was their self-identified skill and comfort with technology. When the technology worked well, such as the mentors being able to connect without problem with their mentees, being able to see and hear their mentees over Skype and generally not experiencing technological issues, both mentors and mentees reported in their journals that the Skyping sessions were "good" "went well" and/or "productive." However, when either a mentor or mentee had technology problems, the coping abilities of some of the mentors really revealed themselves. Interestingly, the

mentors who wanted to work with adolescents, were as a group, much more adept at problem-solving the technological problems and generally remaining calm while trouble-shooting the problem. In these situations, some mentors and mentees used their cell phones. Others simply did without the video if they could hear one another while using Skype. In short, the mentors' creative problem solving inspired confidence in their mentees as reported in mentee journals. One mentee noted, "My mentor and me always seemed to have a problem with Skype but she [the mentor] always figured something out somehow and we always had a good conversation" (Mentee E, journal entry, March 2015). Conversely, the mentors who were not planning to teach or work with adolescents would become "frustrated" and "irritated" by not being able to work around the technology issues. With exception of one member of this group, two of them self-identified as "not liking technology" and/or "not being good with technology." This was the opposite situation for the ten mentors who aspired to be educators or work with adolescents and identified as being technologically capable.

The differential responses of the mentors with respect to the technology issues was intriguing. Given the ubiquitous and seemingly increasing presence of technology in K-12 classrooms when working with adolescents in general, it is imperative that beginning teachers be minimally well-versed in educational technology and preferably comfortable and enjoy utilizing technology. For the mentors who expressed wanting to teach or work with adolescents, they displayed a problem-solving, "can-do" disposition desirable in any educator. The question is whether this disposition was due to their relative comfort in using technology or was a general disposition they simply applied to this unique situation. Given their ability to forge relationships with their mentees and work with them throughout the semester, it seems more likely they had a general disposition of adaptability and problem-solving rather than a special technological problem-solving ability. For the mentors who did not want to teach or work with adolescents and became flustered when the technology posed problems for their mentoring, they revealed a disposition that would suggest teaching or working with adolescents might be challenging for them. Their inability to remain calm (in front of their mentees) did not go unnoticed.

One mentee remarked on her survey "more face to face meetings instead of Skyping would make my conversations with my mentor easier" in response to the post-mentoring survey prompt, "How might this mentoring experience be improved"? Thus, the technology highlighted some mentors' potential incompatibility with teaching or working with adolescents.

In response to the prompt, "What were some of the challenges you experienced in this mentoring experience?" Mentees noted a variety of challenges surprisingly not centered on technology. Many focused on their own behavior, such as "turning in homework" "keeping their grades up" and "regularly attending school." Only three noted "computer problems." Thus it seems that the technology issues impacted the mentors more than their mentees and this might explain why in the post-survey, the mentors felt that the mentees in the end benefited from e-mentoring (a rating of 3.8 versus a pre-mentoring rating of 3.2) despite the problems with Skyping.

Limitations

There were a number of limitations to this pilot case study that fell into several categories. In terms of participants, the main limitation was the very small sample size and demographic characteristics (e.g., socio-economic status) of both the mentor and mentee populations creating the inability to generalize to a broader teacher education population. For example, Berea College undergraduates must demonstrate financial hardship in order to attend Berea College and do not pay tuition. This makes a very unique population. The fact the high school students were from a high school in an identified economically distressed county also in Appalachia meant that the mentee population was economically depressed too. Another limitation with respect to the participants was revealed in the journals. It was clear some mentee-mentor relationships were ineffective and could this simply be a personality incompatibility. Finally, the most significant lingering question from the study concerned the three students whose mentoring experiences were not satisfying. Might they have chosen to pursue teaching if they had experienced successful mentoring experiences? This question points to a limitation of the study though it should be noted that the ten mentors who did want to work with

adolescents did not always have smooth relationships with their mentees. The difference was that these mentors were willing to work, research and try anything to cultivate positive relationships with their adolescent mentees and ensure their mentees learned about how to apply to college. Finally, a potential negative impact on the mentees whose mentors were not particularly effective was also a consideration.

In terms of study instruments, such as surveys or journals, one immediate limitation was the fact that some of the same survey items for both mentees and mentors collected data in different ways. For the mentors, they answered items on a 1-5 Likert scale while mentees would answer the same item as an open-ended question. While using the same format for survey items would have made mentee and mentor comparisons of data easier, I was worried that I might not get as much information from the mentees, who I did not interact with except at the end of the study in a focus group, if they simply circled a rating rather give an extended answer. With the mentors, I could follow up on a rating since I interviewed them individually.

Conclusion

The e-mentoring part of the program was particularly useful to the mentors because in a relatively short amount of time (one semester) they learned whether a teaching career or work with adolescents might be a viable career choice. The use of technology amplified certain dispositions that either suggested they were particularly suited to working with adolescents in a stressful context situation (e.g., solving technology problems). It is possible that these same conclusions might have been reached at a later point if the mentoring had been entirely face-to-face. The technology added another dimension to the mentoring that revealed how the mentors handled stress that might not have shown up without the technological problems. As noted earlier, the housing of teacher education programs at liberal arts colleges usually entails that undergraduates at the sophomore level make a decision to become a teacher; this is early in an undergraduate's career and an enormous commitment; any undergraduate should be as intellectually and emotionally prepared as possible before making such a commitment.

While the mentors in this e-mentoring program were certainly learning about adolescents from an academic perspective, most of their thoughts and reflections in their journals, surveys and communication with me revolved around the affective and emotional circumstances of working with adolescents in the context of developing relationships with them. There is no course, text, or professor who can provide an equivalent direct and immersive experience. The mentors had to enter into a direct relationship with adolescents to gain information about their suitability with working with them.

Therefore, in situations where younger undergraduates (freshmen and sophomore levels) are 1) trying to decide whether teaching is a career for them, 2) do not have access to practicum field experiences typically found in teacher education courses, and 3) want to experience emotionally what it is like to work with adolescents, e-mentoring might be a viable option to add to a course in assisting college students with the decision-making process to become K-12 educators.

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Five Emerging Political Issues in US Higher Education

Catherine G. Leamons
Tod Allen Farmer
Tarleton State University

Abstract
Due to the importance of education, differing stakeholder value systems, and disruptive innovations, change issues in education are frequently politically charged. The purpose of this paper was to investigate five emerging political issues in higher education. The politically charged issues of tenure, in-state tuition for undocumented students, campus carry of firearms, tuition free community college, and performance-based funding are trending political issues in American higher education. Each was discussed with the intent of uncovering the possible impact of these issues on institutions of higher education. Such political issues have already driven education policy in some states, and have the potential to drive educational policy and governance in many other parts of the country.

Mentoring **Issue One: Tenure**

The Wisconsin Legislature recently brought national attention to the topic of tenure. Tenure is a level of job security generally granted to university faculty members after having reached pre-determined milestones in their careers (American Federation of Teachers [AFT], 2015). While positing that tenure is not a lifetime job guarantee, proponents of tenure adhere to the perspective that tenure is a guarantee of due process protections, and that it promotes accountability and quality educational experiences (AFT, 2015; Fichtenbaum & Kohlhaas, 2015; Herzog, 2015). They also hold the perspective that tenure is necessary to maintain an environment of openness to new and different ideas and to preserve academic freedom (Hefling, 2015; Herzog, 2015). Opponents of tenure adhere to the opinion that

tenure is a guaranteed job-for–life, and suggest that tenure is used to protect faculty members unwilling to do their jobs (Schneider, 2015; Wetherbe, 2012). They also hold that tenure is a disincentive for faculty to be innovative (Fichtenbaum, 2015; Wetherbe, 2012).

Tenure in Wisconsin was defined by a state statute, but now has been placed in the hands of the Board of Regents to redefine (Jozwiak, 2015). The issue has sparked debate on the benefits and drawbacks of tenure (Fichtenbaum & Kohlhaas, 2015; Flaherty, 2015; Hefling, 2015; Hillman, 2015; Jozwiak, 2015; Milewski, 2015). Scott Walker, the Governor of Wisconsin, signed the change contending it was needed in order to give the state university system more flexibility and financial leverage, and that by giving the Board of Regents the power to enact tenure policies, the concept of tenure was being brought up to date (Hefling, 2015). Senator Halsdorf (as cited by Beitsch, 2015) said the change would model other state systems where universities handle tenure themselves. However, some academics have voiced concern as to the possibility of ulterior motives in the change (Beitsch, 2015).

Arguments

Opposition. On one side of the issue, the presidents of the American Association of University Professors [AAUP] and AFT–Wisconsin, Fichtenbaum and Kohlhaas (2015) respectively, issued a joint statement addressing the change in tenure as an attack on the university as a public good which benefits all citizens in Wisconsin. Likewise, the attack on academic freedom allowing professors to address sensitive, controversial topics is a step toward politically charged privatization of the institution (Fichtenbaum, 2015, Hillman, 2015) by a non-college graduate (Hefling, 2015). Fichtenbaum (2015) called the unprecedented attack a “neoliberal attack on working people” (p.1). Another opponent argued that the move weakened tenure by removing its legal status, which would make the process of removing staff and faculty, including tenured faculty, easier (Flaherty 2015) and the hiring of quality professors harder (Davey &Lewin, 2015; Flaherty, 2015; Milewski, 2015).

Addressing the claim of modernizing the tenure concept by giving control to the Board of Regents, opponents asserted that

unlike other Boards of Regents, 16 of the 18 member highly political Board were appointed by the governor (Davey & Lewin, 2015; Hillman, 2015; Milewski, 2015). In the Wisconsin state university system, campuses do not have their own Boards (Hillman, 2015). Therefore, the change from state control to Board control leaves faculty members wary of trusting the Regents (Milewski, 2015). Stakeholders voiced the concern that the wording of the Joint Finance Committee's motion, which allows the Board to "terminate any faculty or academic staff appointment…due to a budget or program decision" (Hillman, 2015, p.1), is contrary to widely accepted policies and processes and allows faculty and staff to be terminated due to "program discontinuance, curtailment, modification, or redirection" (Hillman, 2015, p.1). Legislature could have crossed the line on authority of regulating universities (Beitsch, 2015).

Support. Typically tenure laws are determined by institution or state boards (Schneider, 2015). Therefore, moving control to Regents is not going to hurt tenure. The regents have voiced their intent to diligently complete the policy update with the present tenure wording intact (Schneider, 2015). Some who support the new tenure policy in Wisconsin or support the removal of tenure have argued that the change will give university leaders more autonomy and encourage more efficient and cost saving operations (Davey & Lewin, 2015). Supporters also argued that cutting tenure would give more administration more control over program changes needed with academic demand shifts (Hefling, 2015). Schneider (2015) stated that only 47% of classes at UW-Madison are taught by the full time faculty. The high cost of tenured faculty has forced universities to hire adjunct and part time professors. Thus, students are being taught by less experienced faculty, and tuition is rising quickly, while the quality of in-class instruction is worsening (Schneider, 2015).

Schneider (2015) suggested that tuition and fees increases as well as student debt are directly related to tenured faculty salaries, and that a reduction in tenure would help lower costs. Schneider (2015) also upheld that the majority of faculty had no use for tenure as most are not likely to need protection for controversial research. Hefling (2015) contended that a reduction in tenure would encourage faculty and staff to think about

teaching more classes and doing more work. Schneider (2015) interjected that in haste for tenure, poor, inaccurate, and ineffective research, such as the healthiness of cannibalism and the necessary sterilization of feebleminded persons in order to create a master race, was produced. Bringing to the presence of mind that tenure protects subpar, complacent performance by the few tenured that make majority of faculty look bad (Wetherbe, 2012). Finally, supporters of tenure change stated that academic freedom is not needed because faculty in public universities are protected by the First Amendment. (Wetherbe, 2012).

Implications

On one side, the tenure policy change in Wisconsin at the least will be a challenge for that system, and at most a threat to the preservation of academic freedom and tenure across the country. A main concern for the University of Wisconsin – Madison [UW-Madison] is the loss of, what some call, the best assets they have – high performing faculty (Milewski, 2015). Chancellor Blank (as cited in Milewski, 2015) said "the biggest worry over the tenure change is "a raid of the schools brightest minds" (p.1) as other universities contact faculty offering more secure jobs. UW-Madison will have difficulty attracting and retaining top faculty. (Flaherty 2015; Davey and Lewin, 2015). Faculty and researchers will leave to find more secure jobs (Jozwiak, 2015)

Hillman (2015) warned that the precedent was set and the tenure issue would not stay in Wisconsin. He added that legislatures in other states wanting to dismantle public higher education would follow suit. Fichtenbaum (2015) asserted that the neoliberal attack and corporatization of public higher education institutions, with rising tuition and fees adding to the already astoundingly high student debt, were aimed at growing the level of income inequality and destruction of the middle class. According to Fichtenbaum (2015), corporate leaders "eschew the creation of an educated citizenry who might question the growing level of inequality, environmental degradation, and social ills" (p.3).

With the ideology of the tenure change supporters, some agreed that a change in tenure could lead to positive

implications. Tenured faculty have much higher salaries than non-tenured faculty (Schneider, 2015); thus, a reduction in tenure would give university leaders more autonomy and would encourage savings and efficiency for the university. Faculty and staff could think about teaching more classes and doing more work (Hefling, 2015). Wetherbe (2012) stated that tenure changes could "increase the quality of education while also reducing the cost of education.

Issue Two: In-State Tuition/Financial Aid for Undocumented Students

Undocumented K-12 students are guaranteed a free education by 1982 Supreme Court in *Plyer v. Doe;* however the decision did not apply to post-secondary education (Hultin, 2015; Perez, 2014). In fact, many states have tried to bar undocumented students from attaining higher education degrees (Perez, 2014). Since 2001, 18 states had passed in-state tuition laws for undocumented students making higher education more affordable; Wisconsin has since revoked its law (Hultin, 2015). Three states have laws against in-state tuition for undocumented students and two of these have laws against attendance in higher education; but a few have allowed undocumented students access to publicly funded grants (Perez, 2014).

Texas Lt. Governor Dan Patrick recently sent a bill to a Senate subcommittee for Border Security to revoke the in-state tuition law for undocumented students on the grounds of the law being a threat to national security and an undeserved subsidized reward (Burchard, 2015). Despite the dying of Patrick's bill, the topic stays at the forefront of the political scene (Perez, 2015). Missouri lawmakers recently revoked in-state tuition just as the new semester is beginning. Students already enrolled now owe more than double the tuition they did when they registered (Addo, 2015).

Arguments

Opposition. The opposition to undocumented student in-state tutititon, attendance, and financial aid sees the access to higher education as a national security threat, and an undeserved subsidized reward for illegal actions (Burchard, 2015). Scott Fitzpatrick (as cited in Addo, 2015) said

undocumented students receiving in-state or discounted tuition rates was unfair. Undocumented students should not be eligible for the same benefits as legal residents (Perez, 2015). Camarota (as cited in Harris, 2015) commented that only a certain amount of money was available to go around to those needing help paying for higher education and there are plenty of legal citizens who cannot afford to pay. This reasoning explained why undocumented students should not receive financial aid. The more undocumented students were rewarded, the worse the immigration problem gets (Fitzpatrick, as cited in Addo, 2015).

Support. One of the most common reasons cited for supporting affordable education for undocumented students was that most students of the students had no role in the decision to come to the United States (Addo, 2015; Flores, 2015; Hultin, 2015). Sandler (as cited by Addo, 2015), executive director of the Nonprofit Scholarship Foundation of St.Louis, added that the new law means that Missouri does not value persons "who made the mistake of being born somewhere else" (pg.1).

Higher education access will empower undocumented students to contribute more to communities, and will allow students to fulfill their civic duties (Burchard, 2015). Post-secondary education is central to supporting the national economy (Flores,2015). By 2020, the Unites States economy will face a shortage of five million educated workers (Perez, 2015); therefore, cannot afford to waste human capital (Loftin, as cited by Addo, 2015). Higher education is the most dependable path to social mobility allowing the United States to remain competitive in the global economy; thus, free education is necessary for everyone living within the borders of this nation (Flores, 2015).

Students accepted to the university have earned admission to college working hard through the system, and over-coming many obstacles along the way (Burchard, 2015). The perspective and diversity undocumented students offer are valuable to the system and society (Harris, 2015). Discrimination is the most evident way to describe denying undocumented students in education (Addo, 2015).

Implications

The biggest negative implication for undocumented student incentives is that illegal immigration problems will worsen (Addo, 2015). The United States could be educating and providing incentives for national security threats (Addo, 2015), and the funds for financial aid will go to undocumented students as opposed to deserving legal students (Harris 2015; Hultin, 2015). A final argument is that even if undocumented students are educated, they will still not be employable (Hultin, 2015).

Some positive implications are that college graduates earn more income, pay more taxes, and increase the chance that children will do same increasing their state's economy (Burchard, 2015; Hultin, 2015). Competitor countries are outpacing the United States in gains in post-secondary education (Flores, 2015). Attendance and graduation rates could drop even lower if rates increase, which would give the competing countries the upper edge (Burchard, 2015). Texas Governor Rick Perry (as cited in Flores, 2015) stated that undocumented students will become a drag on society if the country does not educate them.

Issue Three: Campus Carry Firearms

Idaho, Utah, and Colorado legally allow higher education students to carry concealed handguns on campus. In Oregon, Kansas, Wisconsin, Arkansas, and Mississippi, concealed guns are allowed by law, but universities can place limits on locations and eligibility. On June 13, 2015, Texas Governor Greg Abbott signed legislation allowing guns to be carried by individuals licensed to carry a concealed handgun on campuses of public higher education institutions. Campus administrators now have the responsibility of implementing this law on their campuses (Watkins, 2015). The Texas law allows for limited and reasonable gun free zones on campuses. Deciding where the zones will be will be a difficult task. If the zones are viewed as too restrictive, legislature push-back could threaten the autonomy of the institution on the matter (Watkins, 2015). The law's language provided that Presidents consult with students, staff and faculty before submitting an implementation plan to the Board of Regents for approval (Watkins, 2015).

Arguments

Opposition. The American Association of State Colleges and Universities, the majority of colleges and universities throughout the nation, and activist web sites such as "Armed Campuses" oppose the carrying of firearms on campus. According to the World Health Organization (2009), areas with restrictive firearms laws and lower gun ownership tend to have lower levels of gun violence. Many leaders of higher education institutions who previously supported policies that banned guns on campus are now being forced to develop and implement campus carry policies in response to state level legislation.

Support. Since the tragic gun violence on the campus of Virginia Tech in 2007, right to carry activists have been gaining support in a variety of states. State level legislation and litigation has forced many colleges and universities to allow concealed guns on campus that previously prohibited guns on campus. The National Rifle Association of America and its Institute for Legislative Action support, "the right of all law-abiding individuals in the legislative, political, and legal arenas, to purchase, possess and use firearms for the legitimate purposes as guaranteed by the Second Amendment to the U.S. Constitution."

Implications

Though there are supporters and opposition of the law, most important at this point is to discern implications of the law, as it stands, in order for universities and community colleges to proceed with implementation and compliance with the law (Mulder, 2015; Watkins, 2015). For the most part, schools have been quiet on the measures to be taken now that the law has passed (Kuffner, 2015). University of Texas system Chancellor William Mc Raven (as cited by Kuffner, 2015) vowed that in meeting the full intent of the law, the system administrators would do everything they could to keep students, faculty, and visitors safe while also protecting academic freedom. Midland College Chief of Police, Richard McKee (as cited in Mulder, 2015), voiced concerns about how first responders will handle emergencies differently with armed students, and the scenarios of diverse opinions and heated topics on university campuses. Texas Tech Chancellor, Robert Duncan (2014), responded that the law would not be as bad as the opposition thought nor as

good as the proponents hoped, but the institution would diligently consider the best scenarios for a secure campus. Some highest concerns voiced by those opposing the law are an increase in suicides and violent crimes, and threats to academic freedom (DeBrabander, 2015; Mulhere, 2015).

Issue Four: Free Community College

America's College Promise Act of 2015 is a plan that offers two years at a community college, free of tuition and fees, to students that keep a grade-point average of 2.5 or better and graduate within three years (Button, 2015). The plan would include a federal investment of $90 billion over the next ten years. States would have to fund a 25% match, and commit to certain innovative practices and institutional reforms to improve academic quality and student outcomes (Button, 2015; Morris, 2015).

Arguments

*Opposition***.** One problem noted by Button (2015) is that community colleges have high dropout rates, between 66% and 80%. The plan does not seem to address this issue. Also, noted by Kelchen (2015), the neediest students may not benefit as much as other income classes as there was no straight forward increase to the Pell Grant which many of the neediest receive. The plan is not based on financial need. Due to the funding required for the new program, less funding for higher education initiatives and financial aid at four-year colleges would be available (Button, 2015). Though not enacted yet, at this point, it is an unfunded mandate (American Association of Community Colleges [AACC], 2015).

Support. The plan could contribute to an affordable college option without exorbitant debt consequences (Kelchen, 2015; Morris, 2015). Plus, the plan extends beyond community colleges to offer incentive for students attending traditionally minority serving institutions (Morris, 2015). The plan would require that all credits earned at the community college level be transferable to four-year institutions (Morris, 2015). A free two years at a community college could encourage states to invest more on higher education and evidence based reforms could improve student outcomes (Button, 2015).

Implications

One possible implication is that because of affordability, more students will attend community colleges and at least complete an associate's degree (Kelchen, 2015). Button (2015) added that free community college could help reduce the gap of income inequality in the United States. Switching notes, there is the possible implication that if enough students forego the four year public or private universities for the first two years, then community college campuses could be forced to into expensive capital building projects and additional financial aid program strains (Kelchen, 2015). On this same note, if enough four year institutions are bypassed for a free first two years, the future of those institutions could be bleak (Button, 2015).

Issue Five: Performance-Based Funding

State funding for universities in Texas are based on student enrollment (Hamilton, 2014). Performance-based funding is a measure of accountability that has the potential to reward institutions of higher education based on specific outcomes that indicate student progress (McKinney & Hagedorn, 2015). Currently, Texas uses performance-based funding in community colleges. Funding is based on performance measures and key milestones. Colleges get $185 for each "success point" achieved by a student (McKinney & Hagedorn, 2015). With performance-based funding, planners must to take into account different missions with different institutions. For example, University of Texas-Austin doesn't want to grow much; conversely, Sam Houston State is growing quickly. The two have quite different issues that require different outcomes to be measured (Hamilton, 2014).

Arguments

Opposition. The unintended consequences of performance-based funding have led to some disadvantages in the program. Institutions are more likely to "cream" admissions by enrolling students who are more likely to graduate, and curtailing admission of disadvantaged groups who are less likely to complete the course of study (McKinney & Hagedorn, 2015). As a result, institutions that serve mostly students from disadvantaged backgrounds are disproportionately penalized as

these students often do not glean points for the institution (McKinney & Hagedorn, 2015). A larger portion of state funding is tied to student outcomes, and can create cash strapped schools and a vicious cycle of fewer resources and more disadvantaged students (McKinney & Hagedorn, 2015). Grade inflation and admission of fewer at risk students are also possible drawbacks to performance-based funding (Fain, 2014). Compliance with performance-funding can be costly and the decision making body can become a threat to faculty roles in governance (Fain, 2014). Hillman, Tandberg, & Fryar (2015) discerned that the method is politically convenient, but little empirical or theoretical grounding supports the outcomes.
Support. Advantages for the use of performance-based funding were few but broad. Hillman, Tandberg, and Fryar (2015) found that performance-based funding had the potential to be a highly useful tool for measuring outcomes effectively when used appropriately. Performance-based funding also can encourage productivity in the university and help align funding and state goals (Hamilton, 2014). McLendon and Hearne (2013) stated that performance-based funding was one way to ensure academic priorities and values as opposed to overtly political priorities and values.

Implications

In higher education the implications at this point are mostly negative. Budgets are tight for public institutions of higher education, and the potential unintended consequences could have dire consequences losing more capital (Hamilton, 2014). Also, schools will minimize recruiting efforts of disadvantaged students to reduce developmental education needs and adult basic education courses (McKinney & Hagedorn, 2015). Some final drawbacks to performance-based funding is that it is damaging to cooperation between institutions, it lowers morale, and narrows the institutional mission (McKinney & Hagedorn, 2015).

Conclusion

Higher education is at the center of a plethora of politically charged issues. Educational leaders are continuously faced with a variety of politically charged issues that have the potential to

divide educational stakeholders and disrupt the educational process. With a constantly evolving educational environment, new issues will always arise and retreat. Understanding political bias in important issues can serve in understanding the perspectives of various stakeholders. The meaning of tenure, the funding of America's undocumented students' education, open carry and campus carry legislation and litigation, free tuition in community colleges, and performance-based funding all have the potential to impact the policy and practice of educational leaders and the institutions they serve (2008).

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Content Literacy

Lori Dassa
Florida Atlantic University

Abstract
This article offers a way to work with pre-service teachers before they enter the classroom, helping to prepare them to successfully implement a new innovative merge of disciplines presently being called content literacy.

Introduction

Becoming a 21st century educator is not merely accomplished by earning a degree in education and accepting a teaching position. Twenty-first century teaching means an educator is adept at facilitating the learning process through the infusion of Common Core Standards, developing critical thinkers and preparing young minds for College and Career Readiness (CCR). Common Core Standards have created a significant shift from the mastery of skills toward critical thinking in all discipline areas. "Just as students must learn to read, write, speak, listen, and use language effectively in a variety of content areas, so too must the standards specify the literacy skills required for college and career readiness in multiple disciplines" (NGAC and CCSSO, 2010, p3.).

The paradigm change isn't simply teaching the material in these disciplines. It is creating connections, and using higher cognitive complexity to help students become better prepared for the advanced world around them. "The CCR standards…define, cross-disciplinary literacy expectations that must be met for students to be prepared to enter college and workforce training programs ready to succeed" (NGA & CCSSO, 2010 p.4).

The unnatural division of disciplines throughout the school day is being eliminated and curriculum is now mirroring real world activities that incorporate all disciplines for success. In the workforce, employees are asked to frequently read, analyze,

socially engage, and draw conclusions to complete various levels of complex tasks. If these expectations are being required of our students isn't it the responsibility of the teachers to master these skills and implement the merging of the standards in their classrooms? Perhaps the mastery of these skills belongs in the teacher preparation program before they actually become teachers. The purpose of this article is to offer a way to work with pre-service teachers before they enter these classrooms, and help prepare them to successfully implement this merge being called content literacy.

Background

For years the disciplines of social studies and literacy have been separated in the curriculum of the elementary classroom. Students have separate blocks of time in which they learn each of the concepts for the specific disciplines. With the introduction of the Common Core the term content literacy has emerged. McKenna & Robinson (1990) defined content literacy "as the ability to use reading and writing for the acquisition of new content in a given discipline" (p. 184). These abilities include "cognitive components, general literacy skills, and prior knowledge of content" (McKenna & Robinson, 1990, p. 184). The key to teaching content literacy in the elementary classroom is integrating literacy and subjects like social studies, by combining the instruction of both standards addressed.

In reality haven't these two disciplines interacted synonymously in the past? Social Studies experts are required to "construct meaning from virtually any information source" (Alexander-Shea, 2015, p. 126). Students are required to "analyze texts and other documents, to compare and contrast perspectives and participate in the historical process" (Leinhardt, Stainton, Virji, & Odoroff, 1994, p. 132). Constructing meaning and analyzing texts are both components of Common Core literacy standards.

Begin with Text

One of the Reading Common Core Standards states students will be able to [develop] "…close, attentive reading of challenging text" (CCSS). This literacy standard, for example, goes beyond teaching story elements, which was a key focus in

previous standards. The standard now addresses challenging texts, an example is informational text. Informational text is categorized within the genre of non- fiction. It includes "…structures such as cause and effect, compare, and contrast, and problem and solution. It also contains text features like headlines and boldface vocabulary words" (Greene, 2012, p.24). Informational texts also provide students with a knowledge base "…about the natural, physical and social world around them" (Greene, 2012, p. 23). A perfect example of these texts that contains all of these components is the social studies text.

With these new standards, teachers can now help students use inquiry based learning and think critically about new topics rather than simply answering plot based questions. Social studies texts are perfect because "…they use terminology that is unfamiliar to many students; and they present explanations using language in ways that students do not encounter in their everyday uses of language" (Palincsar, 2013, p. 10). Similarly, students can be taught how to manipulate the social world around them, develop critical thinking skills and learn concepts that are beyond their spectrum through the use of these social studies texts. These skills link directly to the strategy of "attentive reading" and several other Common Core Standards in literacy. The CCSS require matching critical concepts to practical skills. "They go past the traditional pedagogy that has promoted almost exclusive rote memorization of textbook-based learning to an applied, exploratory, and student-engaged educational mindset" (Coffey & Taffee, 2013. P.6).

Looking toward the Pre-Service Teachers

It is the responsibility of the teacher to help the students work through this process successfully. This is an excellent opportunity for teacher preparation programs to get involved. They can work with pre-service teachers and train them to accomplish these tasks and bring them into the new classrooms. Teacher preparation program need to create an avenue or opportunity for this training to occur.

The pre-service students at my university take 2 practicum courses that requires coursework and over 180 hours in the field learning and practicing before they enter student teaching. This is the perfect time to train. Hawkman, Castro, Bennett, & Barrow

(2015) summed it up best when they said, “Field experiences [then] serve as a way in which beginning teachers can both observe teaching practice, and practice teaching within a supportive environment” (p. 197). In practicum, the coursework and field work give the pre-service teachers the opportunity to experience the process. This process must include the elimination of misconceptions, exposure to content literacy and practice within a supervised environment.

The first step occurs within the coursework, where they learn to eliminate the misconceptions that exist. Many educators believe that there is not enough time for the implementation of content literacy because they are accustomed to teaching social studies and literacy as different class periods throughout the day (Alexander-Shea, 2015). The same is true in the college classroom. “Current teacher preparation structures tend to silo the content areas into single area methods courses, reinforcing the misconception that literacy is separate from content areas" (Asato & Swanson, 2014, p. 78). Students put in extensive time to take their social studies method courses and then additional course time for reading method courses. During their practicum course the students need to be given the opportunity to take the separate methods coursework and learn how to implement the disciplines together in the development of lessons.

Pre-service teachers need to be retrained in their thought of integration, that content literacy is a merge rather than individual subjects in separate class time. The field component of the practicum course is the opportunity to see the shift and different models in the current classroom. This leads to the next step of exposure. Pre-service teachers need to be immersed in the field to see what this content literacy integration looks like so they can “conceptualize how effective integration of content literacy can occur” (Alexander-Shea, 2015, p. 131). They have to be able to see that although social studies may no longer be a separate period on the schedule it is still being taught through content literacy. It “goes beyond simply reading about historical figures in language arts class, integration requires the inclusion of content and skill-building opportunities” (Hawkman et, al., 2015, p. 204). The social studies standards are still being addressed and assessed simultaneously with the literacy standards.

This is hard to comprehend unless you can see it occurring in action, field work is the perfect arena. It allows them to observe and then to complete the final step, practice this new craft. In my practicum course I require the students to create and teach a mini thematic content literacy unit. Within this unit they are required to develop a three lesson mini thematic unit that simultaneously teaches at least one literacy and one social studies standard. They are expected to take all the skills they mastered in their reading and social studies methods and incorporate them together into the unit. The pre-service teachers are also required to develop and administer a pre-assessment to analyze student baseline data and use it to drive instruction within the unit. After the completion of the unit they posttest the students to determine academic success of the standards in both disciplines.

An example of such a unit occurred in a 5th grade class that simultaneous taught the ELA standard to explain the relationships between two or more people in a historical text based on specific information in the text (NGA & CCSSO, 2010 p.4) and the Social Studies standard to Identify roles and contributions of significant people during the period of westward expansion (NCSS, 2010). The student created mini unit that required the students to identify the important people from the westward expansion as indicated in a text, explain how these people and the relationships they had made a historical impact, and how their contributions were significant. The activities included making posters using the information they found in the texts and advertising their people as important members of the westward expansion, and sharing their findings with the rest of the class. Both standards were addressed, and the posttest assessment about the important people involved in the westward expansion and the text connections showed significant gains.

Conclusion

As the world continues to advance and develop, education will continue to enhance with new standards and mandates to help students become career and college ready (CCR). Teacher preparation programs have a responsibility in this process by training pre-service teachers to know how to teach these students successfully. Content literacy is an excellent example

of this change. By exposing pre-service teachers to the material in coursework and requiring them to practice in fieldwork, my students will be ready to enter the workforce with the current training needed.

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Multicultural Children's Literature: Review of its History and Role in Education

Tiffany A. Flowers
Georgia Perimeter College

Abstract
The aim of this work is to provide a historical rationale for the way that multicultural children's literature emerged within the genre of children's literature. This article is organized according to time periods in order to provide a context of the political environment that prompted or that may have influenced the formation of multicultural children's literature from 1920's-Present. By examining the research literature within each time period, the political emergence, rationale, and viewpoints of this literature are discussed. The implications for educators are discussed and delineated.

Introduction

The foundational underpinnings of multicultural children's literature have been controversial and political to date. Larrick (1965) identified the need to expand the genre and offer more books where children of color were represented. Historically, many advocates of multicultural children's literature were met with resistance from publishers, teachers, librarians, and parents. However, many writers continued to publish works and advocate for the expansion of the genre. Due to political constraints, the genre has been impacted by focusing mainly on historical and biographical stories. The lack of representation across various genres is what prompted the need to focus on historically what has happened within the genre of multicultural children's literature.

Over the years, researchers and scholars have defined multicultural children's literature (MCL) in many different ways (Cai, 1998, 2002; Harris, 1996; Kruse, 2001). Some scholars define MCL as a tool for global citizenship (Harris, 1997;

Kuzminski, 2002; Lowery, 2000). For example, Harris (1997) stated “multicultural literature should be defined in a comprehensive and inclusive manner; that is, it should include books that reflect the racial, ethnic, and social diversity that is characteristic of our pluralistic society and of the world” (p. 3). Other researchers define MCL as literature that is culturally diverse (Galda & Cullinan, 2000). Galda and Cullinan noted MCL is “much more than race, ethnicity, gender, sexual preference, or special needs, culture involves values, attitudes, customs, beliefs, and ethics” (p. 275). Scholars also define MCL as a literature base that was specifically created to highlight the experiences of historically underrepresented groups and women (Willis & Harris, 2005).

Despite the many definitions of MCL, there is a dearth of information that describes the history of MCL and discusses the role of MCL in educational settings. To provide introductory information on these topics, this literature-based article discusses: (a) the historical foundations of MCL; and (b) how MCL has been used and could be utilized in PreK-5 classrooms. Given the lack of scholarship that documents the historical foundations of MCL and its impact in educational settings, in this article, we describe several time periods to situate MCL in a historical context. Accordingly, in the next section of this article, we discuss the state of MCL between the 1920s and the 1960s. Table 1 describes the major historical periods of MCL and the contributions that were made to MCL over the years.

Table 1
Historical Overview of Multicultural Children's Literature

Time Period	Historical Context	Contribution to Multicultural Children's Literature
1920-1965	The Civil Rights Movement	Examination of the equality of racial representation in picture books.
1965-1975	The Ethnic Studies Movement	Inclusion of ethnic groups within children's books.
1975-1985	The Women's Movement	Analysis of female images in multicultural children's literature.
1985-1998	The Culture Wars	Discussion of viewpoints regarding the inclusion of multicultural children's literature.
1998-Present	Postcolonialism	Increase in the number of multicultural children's books and use of these books in classrooms.

1920-1965

During the 1920's and 1960's the civil rights movement reached its apex. It is well-known that during this tumultuous period in American history, political activists, college students, and scholars began to question much of the inequality that existed all over the world. In the United States, educational researchers also began to examine educational inequalities. Some academicians even began to question the inequality of images within children's books (Larrick, 1965; Miklos, 1996). Due to the lack of MCL during this period, Larrick (1965) wrote her classic article, "The All-White World of Children's Books," where she discussed the lack of images of children of color in picture books and described the effect this had on children. Larrick stated:

There is no need to elaborate upon the damage-much of it irreparable to the Negro child's personality. But the impact of all-White books upon 39,600,000 White children is probably even worse. Although his light skin makes him one of the world's

minorities, the White child learns from his books that he is the kingfish. There seems little chance of developing the humility so urgently needed for world cooperation, instead of world conflict, as long as our children are brought up on gentle doses of racism through their books. (p. 63)

Larrick identified the key issues in children's books that were prevalent during this period. Those issues included inequality, injustice, and ethnocentrism. Larrick also identified one of the tasks of the multiculturalist–to equalize representation of all children through children's books. Larrick alluded to the idea that this change will send minority students and White students a better message and even promote a sense of community among diverse populations.

While some of the images of minorities in picture books during this period were positive, such as the *Brownies' Books* in the 1920's (Harris, 1990), the majority of the picture books used in classrooms to represent minorities were negative. For instance, a popular children's text during this time was *Little Black Sambo* (Bannerman, 1948). The images as well as the storyline in the text include images of African Americans as unintelligent, lacking common sense, inferior, and unworthy of respect (Riggs, 1986). However, African Americans were not the only ethnic group that experienced the lack of diverse images previously mentioned. Asian Americans were also depicted in a less than desirable way in children's texts such as *The Five Chinese Brothers* (Bishop, 1938) and *Tikki Tikki Tembo* (Mosel, 1968). The previously mentioned texts included images and language that depicts people of Chinese descent in a stereotypical manner. These images within children's books are problematic, because they create a historical document that appears to be innocent in its depiction, but are potentially harmful and misleading (Larrick, 1965). In the next section of this article, we discuss the ethnic studies movement that occurred between 1965 and 1975.

1965-1975

During the post-civil rights movement, African American independence and self-reliance became salient themes in scholarly and popular media. Widespread school integration also created a significant change in the structure of schools. For the

first time in American history, students of color were bused to schools in large numbers outside of their neighborhoods to attend school with White children. Additionally, minority parents had to deal with issues that were unlike the previous issues the students experienced in their own neighborhoods, such as the prevalence of racial tensions in schools. The social and political status of African Americans during this time motivated many African Americans to reexamine and question their social and political status within the United States (Wallace, 1980). Further, African Americans began to protest and voice indifference toward issues of inequality.

The overall theme that resonated during this time was that African Americans viewed themselves as oppressed people who needed to be responsible for social change in America. A major theoretical work that was influential during this time was the teachings and philosophies of Paulo Freire. His book, *Pedagogy of the Oppressed* symbolizes the political and social climate during the 1970's. African Americans during this period were advocating what Freire (2002) called antidialogical theory. Antidialogical theory refers to opposing theories of cultural action–as an instrument of oppression and as an instrument of liberation (Freire, 2002). Antidialogical action during the 1970's was defined as self-reliance, unity, and organizing against injustices. Thus, during this period of time, researchers continued to challenge the underrepresentation of culturally diverse children in literature (Ellis, 1965). In addition, scholars examined the content of picture books to determine if picture books included information related to the contributions made by African Americans and other racial and ethnic groups. Also, scholars, political activists, and community organizers began to question the type of education children received throughout the curriculum (Wallace, 1980).

Some scholars during this time began demanding a Black studies curriculum that included the accomplishments of African Americans (Annelli, 1978). Additionally, a major shift in children's book publishing included the emergence of Black publishing houses such as the Third World Press (Harris, 1990), and Black publications such as *Ebony Jr.* magazine (Harris, 1997). Also, during this decade, writers continued to publish books pertaining to the Black experience. One such writer was Ezra Jack Keats.

Keats received a Caldecott honor award for his children's books. However, scholars and Black authors saw his depictions of Black life as inauthentic and lacking substance. By the end of the decade, African American writers began to question whether White writers could accurately depict African American history, life, and everyday experiences (Banfield, 1985; Woodson, 1998). Further, during this decade, Latino activists and teachers began to make similar demands for equality within the curriculum (Darder, Torres, & Guitierrez, 1997) because Latino students wanted to learn more about the contributions of Latinos in the United States. In the next section of this paper, we will discuss the intersection of MCL and the Women's Movement.

1975-1985

In the early 1980's scholars continued to discuss race, representation, and the importance of including the historical contributions of minority groups. Also, during this period the Women's Movement brought about changes in the roles of women in picture books (Trites, 1997). Moreover, during this time, feminist critical theory began to emerge as a way to conduct research related to gender images and roles in picture books and as a way to identify issues related to empowering girls (Trites, 1997). For example, scholars analyzed picture books that portrayed girls as nurses and questioned why the books did not portray girls as doctors (Gibbs & Ames, 1989). Children's literature scholars persisted in introducing children to diverse experiences during this period (Sims, 1982, 1983). Furthermore, scholars of children's literature began studying earlier claims about the effects of diverse literature on children. Toward this end, Sims studied what Rosenblatt (1982) referred to as the "transactional experience" with a text. The "transactional experience" refers to the manner in which, "The reader, bringing past experiences of language and of the world to the task, sets up tentative notions of a subject, of some framework into which to fit the ideas as the words unfurl" (p. 268). According to Sims, by 1980 approximately 150 books highlighted the African American experience. Sims' article was a major work that was instrumental in documenting the portrayal of minority children in picture books. The article may have also helped inservice and preservice teachers analyze African American children's books

to better understand a book's primary audience, its theme, and overall message. In the next section of this paper, we address the impact of the "culture wars" on the development and proliferation of MCL.

Table 2
Sims' Categories for Analyzing African American (Multicultural) Children's Books

Category 1 – Social Conscience Books **Primary audience –** White children **Definition** – These texts in this category always involve a black (minority – white conflict, often over desegregation of schools or neighborhoods. **Theme** – Experiences in the texts are exotic, humorous, and different. **Text example** – Polacco, P. (1994). *Pink and say*. New York: Philomel.
Category 2 – Melting Pot Books **Primary audience –** Integrated Black (Minority) and White **Definition** – The texts in this category ignore the existence of any uniqueness in the Afro-American (minority) experience, and present all the characters as culturally homogenous. **Theme** – Initiation or development of an interracial relationship. **Text example** – Woodson, J. (2001). *The other side.* New York: Putnam books.
Category 3 – Culturally Concious Books **Primary audience –** Black (Minority) children **Definition** – Books that recreate a uniquely Afro-American (minority) experience, primarily for a black (minority) audience. **Theme** – Celebrating African American (minority) heritage, common everyday experiences, urban living, typical stories about growing up. **Text example** – Pinkney, S. (2000). *Shades of Black: A celebration of our children*. New York: Scholastic.

1985-1998

During this time, challenges to the earlier claims of the importance of Afrocentricity or teaching students about Africans across the diaspora surfaced (Asante, 1989). Thus, some scholars purported that multiculturalist views, Afrocentricity, and equality in the curriculum had the potential to disunite Americans (Hirsch, 1987; Schlesinger, 1998). During this time, many of the claims made in the 1970's pertaining to creating more inclusive curriculums for minority students, were challenged by other scholars (Hirsch, 1987; Schlesinger, 1998). However, during this decade scholars continued to explore the content of children's books for authentic experiences and more relevant images related to women and ethnic groups. Additionally, scholars challenged the idea that multicultural literature was not academic writing (Godina, 1996). In the next section of this paper, we discuss the concept and purpose of post colonialism on MCL.

1998-Present

During this period, researchers challenged the selection criteria used by teachers to choose texts for children (Wollman-Bonilla, 1998). Also, during this time researchers studied earlier claims made by Larrick (1965) about how racist ideologies can be transferred through picture books. In a groundbreaking study, Wollman-Bonilla (1998) found that teachers resist or avoid addressing socio-cultural differences and issues of discrimination in picture books. Thus, to help preservice teachers understand the importance of multicultural experiences (Donovan, Rovegno, & Dolly, 2000; Peterson, Cross, & Johnson, 2000), during this period, some scholars began to move toward postcolonial views of children's literature in order to engage in meaningful conversations with teachers about the books that they selected for their classrooms.

According to JanMohamed and Lloyd (1997) the postcolonialism perspective "challenges the assumptions of people to go beyond utilizing literature as a way to socialize students into certain positions in society. Through postcolonial discourse, one positions themselves to assert that ethnic groups are not minor, but rather their discourse has been shaped within certain social positions based upon the effects of economic and cultural exploitation, political disenfranchisement, social and

historical manipulation, and ideological domination" (p. 23). This particular ideological form of cultural domination through children's literature is what teachers must explore, confront, and resolve in order to change the way they select and utilize literature in the classroom. This means that teachers must learn how to choose books that represent varied experiences, both positive and sometimes negative. It is also important for teachers to explore these types of issues in the classroom as well as discuss the relationships between culture and economics in a capitalist society. An example of a book that addresses these issues is *Esperanza Rising* (Ryan, 2000), which depicts an alternative view of migrant Mexican families. The book is based on a true story about a wealthy, Mexican family that lives in Mexico, who lost their land during the Great Depression and had to relocate to California to become migrant workers.

During this period Banks and Banks (1995) contribution to multicultural education changed the way that teachers choose and select multicultural materials. The Banks' model of multiculturalism includes four approaches to approaching multicultural education. Those four approaches include: (a) the contributions approach, (b) the additive approach, (c) the transformation approach, and (d) the social action approach. Banks (1994) and other scholars believe that the social action approach is what teachers should aspire to achieve in the classroom (Lee, Menkart, & Okazawa-Rey, 2002).

Table 3
Banks Model of Multiculturalism

Level 4 – The Social Action Approach
At this level, teachers focus upon guiding students to make decisions, and take action to solve problems. Students are empowered to make meaningful contributions to the resolution of social issues and problems.
Level 3 – The Transformation Approach
At this level, teachers focus upon structuring the curriculum to enable students to view concepts, issues, events, and themes. At this level students learn empathy and acquire multiple perspectives on issues.

Level 2 – The Additive Approach
At this level, teachers focus upon content, concepts, and themes added to curriculum without changing the structure of the curriculum.
(Example: Black History Month)

Level 1 – The Contributions Approach
At this level, teachers focus on understanding culturally and racially diverse groups through reading heroes and holidays

Note. Adapted from Banks, J. A., & Banks, C. A. M. (1995). *Handbook of research on multicultural education*. New York: Simon & Schuster Macmillan.

Scholars have also discovered that some educators may be using the literary canon to perpetuate the status quo in their classroom (Hagan, 1992; Hart & Rowley, 1996), by employing literature that incorporates little or no diversity. This practice, some have argued, may negatively impact minority children because western tradition has typically excluded people of color or represented people of color in unequal power relationships (West, 1993). Moreover, these unequal power relationships have resulted in representing people of color in negative, demeaning, and undesirable ways (Morrison, 1993; West, 1993). These points are important to consider, as teachers do not want to create literature collections that represent people of color in a stereotypical and negative manner. Otherwise, teachers may perpetuate the status quo under the guise of multiculturalism. We contend that it is important to examine the purpose behind choosing texts and examine which texts are used to accomplish particular goals.

It should also be noted that some researchers view MCL as a challenge to the literature that comprises the literary canon (Hirsch, 1987). However, we believe MCL challenges readers who engage the canon and encourages them to critically engage the texts they read. In this view, incorporating MCL into the cannon will enable the readers of the canon to have an opportunity to engage in the western tradition of thought while also learning about diverse ideas and cultures (Collins, 1991; Hogan, 1992). Thus, scholars who oppose the idea of critically

analyzing the canon, presenting multiple perspectives, and utilizing dissonance as a teaching tool (Schlesinger, 1998), should consider the anti-intellectualism that is promoted with this view and whether teachers understand the political underpinnings as well as the colonialist notions of this viewpoint. As more MCL writers emerge, the challenges of essentialism, authentic representation, and equity within the curriculum will become issues for all educators who want to expand the curriculum. These are important points to consider because many teachers will continue to teach students from diverse backgrounds (Gay & Howard, 2000; Joshua, 2002; Melnick & Zeichner, 1998; Morey, Bezuk, & Chiero, 1997; Potthoff, Dinsmore, & Stirtz, 2000; Spring, 2000), and because some researchers suggest that reading MCL is an empowering experience for all students (Hade, 1997; Harris, 1997).

Implications for Teachers and Researchers

For teachers to successfully incorporate MCL in the classroom, teachers may benefit from learning about the different types and uses of MCL. This particular strategy may involve teachers reading various articles and books that describe the many genres of MCL. By knowing the various types of MCL that are available, teachers may be more prepared to teach students to comprehend and appreciate MCL and encourage independent reading of MCL. Additionally, being knowledgeable about the different types of MCL will help teachers expand existing definitions of literacy development beyond narrow definitions that only include skill development such as sight vocabulary, decoding, and word recognition to other conceptions of literacy that include research, critical thinking, democracy, and respect. To accomplish this recommendation, teachers should consider taking courses or participating in professional development experiences that introduce them to the various categories of MCL as well as courses that examine the racial and cultural backgrounds of diverse populations in America.

Second, once teachers know about the different types, categories, and examples of MCL, they have to learn how to evaluate which MCL may be most appropriate to use given their learning objectives. This step may help to ensure that teachers are not creating canons or perpetuating the status quo in their classroom without regard to how they select and integrate MCL

in their instruction to support particular federal, state, and school-level learning goals. Thus, to better evaluate the appropriateness of MCL in the classroom, teachers may consider reviewing the scholarly literature on this subject (Harris, 1997; Wollman-Bonilla, 1998).

Third, it is also recommended that teachers form workgroups that enable them to share ideas for using MCL in the classroom. This will enable teachers to collaborate with one another on various topics, such as how to infuse MCL across the curriculum as well as how to locate MCL from a variety of sources such as the internet, magazines, and the newspaper. As a result of this type of collaboration, practicing teachers will have the opportunity to experiment with MCL, learn about pedagogical theory from more experienced MCL users, and learn best practices for using MCL in the classroom.

While the preceding recommendations for educational practice are salient to the discussion of MCL, it is very critical that researchers seek to examine the impact of MCL for instructional purposes and bridge the gap between theory and practice (Miner, 1994; Sleeter & Grant, 1987). The outcome of this effort may enable teachers and educational researchers to collaborate and investigate the effects of MCL on student achievement. One such approach for these types of meaningful collaborations to occur is to examine critical issues related to the purpose of and potential social and academic effects of MCL. For example, researchers should continue to examine which teaching strategies involving MCL produce the greatest learning gains for students. Further, researchers need to study the selection criteria of texts used by teachers to ensure that teachers are acting as equitable decision makers in the classroom in terms of choosing MCL. Moreover, researchers should continue to engage teachers in interdisciplinary discussions pertaining to MCL to foster intercultural understandings and to learn about other issues and conditions in classrooms and communities that promote the use and effectiveness of MCL for student achievement. Consistent with this view, JanMohamed and Lloyd (1997) noted that “The study of minority cultures cannot be conducted without at least a relevant knowledge of sociology, political theory, economics, and history; otherwise, the specifics of the struggles embodied in

cultural forms remain invisible" (p. 25). Therefore, teachers should also consider taking classes in cultural studies, history, sociology, political science, and psychology. This program of study may help teachers to build background knowledge and inform their practice in the classroom.

Conclusion

As previously stated, Larrick (1965) illuminated the unwritten messages that White children receive through picture books. Additionally, she alluded to the effect these images have on children of color. Since 1965 there have been considerable changes in the population of school children within the United States. Hence, the population of school children has become increasingly diverse. Therefore, the importance of including culturally diverse books is perhaps even more relevant today. However, implementing diverse literature into the curriculum may be an arduous task because the nature of multicultural literature is reflective of the diverse experiences of minorities and research has shown that some teachers tend to resist selecting literature that is diverse (McNair, 2003; Wollman-Bonilla, 1998). As a result, it is important for teachers to understand how their social, political, economic, and historical knowledge informs their perspectives and behaviors with regard to selecting children's literature in their classrooms. Otherwise, we may be depriving all children of learning about the experiences of minority populations which may negatively impact their academic orientations and social perspectives throughout their lives (Joshua, 2002; Larrick, 1965).

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Changes in Elementary Education Majors' Chronological Knowledge of American History

Penelope Joan Fritzer
Ernest Andrew Brewer
Florida Atlantic University

Abstract
This study is a follow-up investigation of earlier research by Fritzer & Kumar (2002). The initial study examined the expertise of elementary education majors regarding American history chronological knowledge. The question for this new research concerned whether or not a new generation of pre-service elementary teachers, schooled under required state standards largely derived from the NCSS national standards, have any more knowledge of American history chronology than the original students surveyed in 1994-1996.

Mentoring Issue One: Tenure

In 2002, two professors published the results of an American History Chronological Knowledge survey given to their elementary education majors (Fritzer & Kumar, 2002), based on the results achieved by students who were surveyed between Spring 1994 and Fall 1996. The results essentially showed a woeful lack of American History basic chronological knowledge. In 1994, The National Council for the Social Studies produced *Curriculum Standards for Social Studies: Expectations of Excellence* (NCSS, 1994), which was updated in 2010 as *National Curriculum Standards for Social Studies: A Framework for Teaching, Learning, and Assessment* (NCSS, 2010). While the details and examples vary, both sets of standards cover the same ten important themes, including Standard 2, Time, Continuity, and Change, the standard that focuses most on history. In the years between 1994 and 2011, then 2016, when

this latest research was done, No Child Left Behind (2001) meant that what were voluntary national standards became incorporated into most state mandatory standards in the various subject areas, and the National Standards movement continued to gain support.

The question then for this new research became, "Would a new generation of pre-service elementary teachers, schooled under required state standards largely derived from the NCSS national standards, have any more knowledge of American history chronology than would the original students surveyed in 1994-1996?" This study, then, is the follow-up, in two different years, to that earlier study (Fritzer & Kumar, 2002).

Even as the Council for the Accreditation of Educator Preparation (formerly National Council for Accreditation of Teacher Education and Teacher Education Accreditation Council) and the states' requirements for professional certification become increasingly more stringent, they still nearly all relate to theory, how-to courses, and clinical practice, and many elementary education students take virtually all of their upper-division courses in the College of Education. In addition, Arthur Ellis in 1995 referred to widespread historical and geographic illiteracy among students (1995), Mattioli in 2004 (p.7) notes the "second-class status" of social studies, and the situation has not improved (Jennings, 2015; Halvorsen, 2012). Reading and math are still the two subjects most often the focus of elementary school curricula; attention and energy on reading and math in the short term may help raise standardized test scores, but in the long run such a focus produces a generation of students (including those who become elementary teachers) who have often never heard of significant elements of American or World history or geography, putting them at an embarrassing disadvantage in or out of the classroom.

School districts often suggest or require a rotation of 3 weeks of social studies, 3 weeks of science, and 3 weeks of health in elementary grades. In addition, elementary social studies also places an emphasis on self, family, neighborhood, and community, despite periodic efforts to upgrade the curriculum. Florida, for example, like many states, still does not test social studies, so the intensive NCLB test preparation in the elementary grades largely ignores social studies. Some other

states, such as Connecticut, New York, and California do test elementary social studies, but if elementary teachers teach social studies at all, it is usually not a major focus in the lower elementary grades, and is often light on content (Howard, 2003; Halvorsen, 2012). In 1999, before the high stakes testing required by NCLB, Thomas Turner expressed growing concern that the social studies might be disappearing, at least from primary classrooms, and the situation since then would seem to have gotten worse (Taylor, et al., 2012; Halvorsen, 2012; Jennings, 2015).

In this context, it is important that teacher educators have an understanding of the limited knowledge in American history of many elementary majors, which content has been chosen as the focus of this study. Therefore, the objective of this paper is to present the results of a basic test on American history chronology given in January 2011 and again in January 2016, and to compare those results with the results of the same test given 1993-96, and reported in 2002, to see whether the publication of NCSS national standards had any effect on pre-service elementary teacher American history chronological knowledge. While under the guidelines of this study, specific early education of participants cannot be controlled for, the participants in this current study would have generally been in their k-12 years after required state standards and NCLB.

The respondents did not need to know the exact dates of important events but had to pick out events from suggested dates within a decade, a fifty year span, or a century (the choices became broader as they receded in time, with the more recent events having the narrower frames). Although these questions make no claim to cover all of the important elements of American history, the researchers do claim that the questions are important elements of that history, based on the coverage in textbooks, respected historians, and the writers of the National Standards. The reliability coefficient of the test was found to be 0.79 (Fritzer & Kumar, 2002, p. 53).

In the 2011 and 2016 replications, the same test as in the original study was given to examine whether education majors had improved their knowledge, weakened in their knowledge, or stayed the same in their knowledge. The test consists of the same twenty items that were and still are major events in

American history, based on textbooks published in the ten years prior to the first administration of the test in 1994-96 (See Appendix A and Texts Used for Content Analysis). Each item on the test appeared with emphasis in each of the textbooks, which all contain major sections dealing with significant elements of American history, including the items on this test: Spanish exploration, the Pilgrims, the Salem witch trials, the Revolutionary War, the Louisiana Purchase, the Monroe Doctrine, the Mexican War, the Civil War, the Emancipation Proclamation, the movement West, the Gilded Age, World War I, the Great Depression, World War II, Pearl Harbor, the Korean War, McCarthyism, the Vietnam War, Lyndon Johnson's Great Society, and Civil Rights. Each test item is in multiple-choice format, and the questions will be examined here in chronological order for clarity, although this is not the way they were presented to the students.

Current Sample and Data Collection

At the beginning of the Spring 2011 and the Spring 2016 semesters, students in elementary social studies methods courses were invited to take the chronological history test the first day of class, individually on a voluntary basis. A total of 150 students participated in 2011 and 68 students in 2016.

Analysis and Results

A summary of percent correct responses is presented in **Table 1**, as is the same information for the 2002 report. The overall percentage correct for the 2011 survey is 46%. For the 2016 survey, the percentage correct is 40%. These numbers show a noticeable drop from the 2002 reported percent correct of 54%. The results of this current study must be interpreted with caution. One important factor to keep in mind while examining these results is that the 2011 study had only 150 participants and this year's study only 68. By contrast, in the 2002 report, there were 265 participants. Clearly then, the comparison of results should be done with caution. Results of the 2011 and 2016 surveys are presented below, first for each item, and then these results are followed by a comparison of overall percent correct for each item from the 2011 and 2016 surveys and the 2002 report.

The Early American Period

In the early American period (items 4, 11, 15, 18), for item 4, 46% of the 2011 respondents selected the correct century that the American Revolutionary War occurred. In 2016, 43% selected the correct century. By comparison, 52% of respondents in the 2002 report got item 4 correct.
Fifty-nine percent of all 2011 respondents to item 15 knew that Spain was the first acknowledged European country to have contact with the New World, as did 44% of 2016 respondents. By comparison, 45% of respondents in the 2002 report got item 15 correct.

Twenty-seven percent of 2011 respondents knew the correct century for the Salem witch trials (item 11), while 43% knew when the Pilgrims arrived in New England (item 18). The comparable 2016 scores were 34% for the witch trials and 35% for the pilgrims. In the 2002 report, 29% of respondents knew the correct century for the Salem witch trials, and 57% knew when the Pilgrims arrived in New England.

For these four questions on the early American period (items 4, 11, 15, 18), the 2011 respondents did worse on three of the four items (4, 11, 18), than did their predecessors, while the 2016 respondents also did worse on three of the four items, but their strong item was different: the 2011 respondents were stronger on item 15, the Spanish in the New World, while the 2016 respondents were stronger on item 11, the Salem witch trials.

Early 1800s

On the first portion of the 1800s (items 5, 10, 17 and 19), students were not expected to have precision about the dates of the Mexican War (item 5), but just identifying the correct decade of the 1800s earned a correct score for only 26% of 2011 respondents and 34% of 2016 respondents; by comparison, 34% of respondents in the 2002 report got item 5 correct.
Item 10, the Monroe Doctrine, was one of the seminal events in American history and was correctly identified within a century by 37% of 2011 respondents and 29% of 2016 respondents. By comparison, 45% of respondents in the 2002 report got item 10 correct.

Forty-five percent of 2011 respondents correctly answered item 17, that the greater part of the movement West took place in the 1800s, and 43% of 2016 respondents knew this. By comparison, 59% of respondents in the 2002 report got item 17 correct (this question was also relevant to the second half of that century, but students were not asked to identify which part of the century).

The Louisiana Purchase (item 19), which almost doubled the size of the country, was identified within the correct century by 46% of 2011 respondents and by 44% of 2016 respondents. By comparison, 49% of respondents in the 2002 report got item 19 correct. For these four questions on the first portion of the 1800s (items 5, 10, 17, 19), the 2011 respondents did worse on all four items, while the 2016 respondents did worse on three and the same 34% on item 5, the Mexican War.

Late 1800s

The group of questions dealing with the latter half of the 1800s (items 1, 13, 20) showed that on item 1 (the Civil War), 37% of overall 2011 respondents correctly chose the years of the Civil War, as did 35% of 2016 respondents. By comparison, 51% of respondents in the 2002 report got item 1 correct.
Oddly enough, on item 20 (intimately related to item 1) a much higher percentage of 2011 respondents (63%) overall knew the correct year for the Emancipation Proclamation, and 62% of 2016 respondents knew that; by comparison, only 54% of respondents in the 2002 report got item 20 correct.
On item 13 (the Gilded Age), only 19% of 2011 respondents correctly chose the time period, as did 28% of 2016 respondents. By comparison, 31% of respondents in the 2002 report got item 13 correct.

For these three questions on the latter half of the 1800s (items 1, 13, 20), the 2011 respondents did worse on two of the three items (1, 13), and the 2016 respondents did the same. The 2011 respondents and the 2016 respondents both did better than the 2002 respondents on item 20 about the Emancipation Proclamation.

Early 20th Century

For the first portion of the twentieth century (items 2, 3, 8, and 12), on item 2 (World War II), 59% of 2011 respondents chose the correct years, while only 47% of 2016 respondents did. By comparison, 68% of respondents in the 2002 report got item 2 correct.

On item number 12 (Pearl Harbor) differences also existed: 51% of 2011 respondents could match Pearl Harbor with World War II, while 28% of 2016 could do so. By comparison, 61% of respondents in the 2002 report got item 12 correct.

On item 3 (World War I), 58% of 2011 respondents correctly identified the years of World War I, and 54% correctly identified the time period of the Great Depression (item 8). For the 2016 groups, 51% knew World War I and 49% knew the Great Depression. By comparison, 74% of respondents in the 2002 report correctly identified the years of World War I (item 13), and 68% of respondents from the 2002 report correctly identified the time period of the Great Depression (item 8).

For these four questions on the first portion of the 20th Century (items 2, 3, 8, 12), the 2011 respondents did worse on all four items, and the 2016 respondents did significantly worse than both the 2002 and 2011 respondents.

Late 20th Century

For the last portion of the twentieth century (items 6, 7, 9, 14, 16), 19% overall in 2011 could place the Great Society (item 9) in the correct decade, while 22% could identify McCarthyism (item 14) with the 1950s. The Civil Rights Movement (item 16) was correctly chosen by 67% of respondents. For the same questions, 15% of 2016 respondents correctly identified the time period of the Great Society, 16% correctly identified McCarthyism, and 68% the Civil Rights Movement. By comparison, 38% of respondents in the 2002 report could place the Great Society in the correct decade (item 9), 34% of respondents in the 2002 report could identify McCarthyism (item 14), and 77% of respondents in the 2002 report could correctly place the Civil Rights Movement (item 16).

Thirty-three percent of 2011 students overall correctly identified the approximate time of the Korean War (item 7), as did 32% of the 2016 students. By comparison, 60% of respondents in the 2002 report got item 7 correct.

The Vietnam question (item 6) was carefully phrased with choices of twenty-year blocks (because of its long duration and undeclared status), and 53% of 2011 respondents were able to answer correctly, as were 41% of 2016 respondents. By comparison, 81% of respondents in the 2002 report got item 6 correct.

For these five questions on the last portion of the 20th Century (items 6, 7, 9, 14, 16), the 2011 respondents did worse on all five items as did the 2016 respondents.

Overall Results

Overall, the 2011 respondents outscored the earlier respondents on only two items of the twenty: item 15 (Spain in the New World) and item 20 (The Emancipation Proclamation). The 2016 respondents did better than the others on only two questions, item 11 (the Salem Witch Trials) and item 20 (The Emancipation Proclamation). This result may reflect the continued emphasis on social history over political and/or diplomatic history, but if so, it is odd that success for 2011 and 2016 respondents does not appear on other social history questions such as the Gilded Age or Civil Rights.
In addition, the respondents discussed in the 2002 report may have scored better on the later events because they were closer to those events than were the respondents on the 2011 and 2016 surveys.

More worrisome, the 2011 respondents did worse than the 2002 respondents on 18 of the 20 questions, and the 2016 respondents did worse than both the 2002 and the 2011 respondents 18 of 20 questions, years after the adoption of national and state standards, which should have improved the knowledge of the 2011 and 2016 respondents. In fact, the gap between the knowledge of the 2011 group and the 2002 group on some questions was immense, with the 2011 participants scoring respectfully 27 percentage points and 28 percentage points lower on knowledge of Korea (item 7) and Vietnam (item 6). For the 2016 group, the gap between them and the 2002 respondents was the same 28 percentage points lower on Korea (item 7) and a full 40 points lower on Vietnam (item 6).

Limitations of the Study

This second study, like the first, was done on a limited, although heterogeneous, population of students in the southeastern United States. Subsequent studies of this nature should be done on larger and more geographically diverse populations. The test items were developed as low-level Bloom (1956) memory questions, which may have biased some items in favor of older students and/or more educated students. The study did not look into the number of history courses taken by the respondents, a potentially important factor.

Summary and Implications

Back in 1997, Parker and Jarolimek emphasized that the evidence suggests that citizens' knowledge of events that have been significant to this nation's history is so meager that it is a national embarrassment, and more recently Halvorsen (2012) makes the same point. Overall, the 2011 respondents, future teachers, scored 46% correct on this basic test of chronological events in American history, drop of 8 percentage points from the overall score of 54% reported in the earlier study. The 2016 respondents scored 40% correct, a drop of 6 percentage points from the score of 46% in 2011, and a drop of 14 percentage points from the score of 54% reported in 2002.

The answer, then, to the question "Would a new generation of pre-service elementary teachers, schooled under required state standards largely derived from the NCSS national standards, have any more knowledge of American history chronology than would the original students surveyed in 1994-1996 (and reported in 2002)?" is "No." Not only did they not have more knowledge, they actually had less knowledge, as shown in the overall reported scores above. This finding has serious implications for much educational reform. While it is true that there are national history standards, they are voluntary although most states, including Florida, have adopted them, and it appears that, depending on how much attention is given to the subject, they may be more or less useful. The mere existence of standards themselves does not seem to lead to automatic improvement in content knowledge, as evidenced by these test results.

As all teachers know, they learn a subject well when they have to teach it. Therefore, one might hope that the problem of pre-service elementary teachers' chronological knowledge of American history would solve itself. However, in states that do not test social studies knowledge in elementary students, there may be no external incentive for teachers to concentrate on social studies, so the lack of comfort with unfamiliar material often leads to a dearth of meaningful instruction. Additionally, as noted earlier, more stringent academic accountability has often led to increased emphasis on reading and math, and a concomitant decrease in emphasis on social studies, including American history. Given that one must bring a certain amount of intellectual capital to any subject in order to teach it, the fact that fewer than half of pre-service elementary teachers in this study can even identify the approximate time frames of seminal events in American history does not bode well for their passing of information to their future students, thus perpetuating the cycle.

Social studies elementary methods professors cannot cover all the content knowledge needed in their methods courses, and specific content methods books, which from subject to subject present similar ideas such as learning theory, co-operative learning, inquiry, evaluation, etc., rarely concentrate on content, instead focusing on methods and assuming adequate content knowledge on the pre-service teachers' part. Additionally, teacher education programs are already packed with requirements such that there are virtually no electives in most of them, so dearth of content courses moves elementary education programs even further from content knowledge in favor of pedagogy.

Given that the lack of content knowledge is a problem for many elementary teachers, how can it be remedied? Districts should consider including more content-oriented workshops and having designated social studies content teachers (as in art and music), methods professors in the social studies content area should stress subject matter to the degree they are able (*Social Studies Content for Elementary and Middle School Teachers 2nd Edition, 2010* is a user-friendly, helpful text for pre-service teachers), departments need to reconsider what courses they will accept as meeting social science university requirements, opting for history and geography over psychology and sociology.

Finally, education schools and colleges, which are often constrained by state and national association accrediting requirements as mentioned previously, still need to think long and hard about their proliferation of similar and often repetitive pedagogical courses and to consider the respect they would gain by replacing some of those courses with content courses in order to improve their elementary education majors' subject knowledge. At my university, for example, we are in process of instituting not just a new content course in social studies for elementary majors, but ones in math and science as well.
Many thanks to Dr. David Kumar of Florida Atlantic University for generously sharing his earlier work on the 2002 version of this study.

Study Being Replicated:
Fritzer, Penelope J. and David D. Kumar. "What Do Prospective Elementary Teachers Know About American History?" *The Journal Of Social Studies Research (JSSR)*. Vol 26, No. 1 Spring 2002. 51-61.

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Appendix A:

American History Chronological Knowledge Survey

Choose the correct dates: Do you already hold a B.A.?_____ Age (optional)_____

____1. The Civil War a)1776-83 b) 1816-21 c) 1861-65 d)1914-18
____2. The Second World War a) 1898-1901 b) 1914-18 c) 1920-33 d)1939-45
____3. The first World War a) 1840-43 b) 1872-77 c) 1914-18 d)1939-45
____4. The Revolutionary War a) 1620-24 b) 1690-94 c)1775-83 d)1812-17
____5. The Mexican War a) 1780s b) 1812 c)1840s d)1860s
____6. The Vietnam War a) 1920s-30s b)1940s-50s c)1960s-70s d)1980s-90s
____7. The Korean War a) 1920s b)1930s c)1950s d)1960s
____8. The Great Depression a) 1930s b) 1940s c) 1950s d) 1960s
____9. Lyndon Johnson's Great Society a) 1930s b) 1940s c) 1950s d) 1960s
___10. The Monroe Doctrine, barring further European interference in the affairs of the Western hemisphere a) 1600s b) 1700s c) 1800s d) 1900s
___11. The Salem Witch Trials a) 1690s b) 1750s c) 1840s d) 1870s
___12. Pearl Harbor was an important par of which war?
a) Vietnam War b) First World War c) Korean War d) Second World War
___13. The Gilded Age, also known as the Age of the Robber Barons, took place during the American Industrial Revolution in the a) 1820s b) 1870s c)1920s d) 1950s
___14. McCarthyism and the Cold War a)1930s b)1940s c)1950s d) 1960s
___15. The first recognized European contact with and influence on the New World a) Spain b) Germany c) England d) France
___16. The major part of the Civil Rights movement a) 1920s b) 1930s c) 1960s d) 1980s
___17. The movement to the American West a)1600s b)1700s c)1800s d)1900s
___18. The Pilgrims arrived in New England in a)1520 b)1620 c) 1720 d) 1820
___19. The Louisiana Purchase, land bought from Napoleon, roughly doubled the size of the United States in the a) 1600s b) 1700s c) 1800s d) 1900s
___20. Emancipation Proclamation a)1663 b)1763 c)1863 d)1963

Table 1: **2011. Item Analysis. Percent Correct. N=150**

Question 1 (Civil War)	37%
Question 2 (World War II)	59%
Question 3 (World War I)	58%
Question 4 (Revolutionary War)	46%
Question 5 (Mexican War)	26%
Question 6 (Vietnam War)	53%
Question 7 (Korean War)	33%
Question 8 (Great Depression)	54%
Question 9 (Great Society)	19%

Question 10 (Monroe Doctrine)	37%
Question 11 (Salem Witch Trials)	27%
Question 12 (Pearl Harbor)	51%
Question 13 (Gilded Age)	19%
Question 14 (McCarthyism)	22%
Question 15 (Spain and the New World)	59%
Question 16 (Civil Rights)	67%
Question 17 (Movement West)	45%
Question 18 (Pilgrims in New England)	43%
Question 19 (Louisiana Purchase)	46%
Question 20 (Emancipation Proclam.)	63%

Table 1: 2016. Item Analysis. Percent Correct.
N= 68

Question 1 (Civil War)	35%
Question 2 (World War II)	47%
Question 3 (World War I)	51%
Question 4 (Revolutionary War)	43%
Question 5 (Mexican War)	34%
Question 6 (Vietnam War)	41%
Question 7 (Korean War)	32%
Question 8 (Great Depression)	49%
Question 9 (Great Society)	15%
Question 10 (Monroe Doctrine)	29%
Question 11 (Salem Witch Trials)	34%
Question 12 (Pearl Harbor)	28%
Question 13 (Gilded Age)	28%
Question 14 (McCarthyism)	16%
Question 15 (Spain and the New World)	44%
Question 16 (Civil Rights)	68%
Question 17 (Movement West)	43%
Question 18 (Pilgrims in New England)	35%
Question 19 (Louisiana Purchase)	44%
Question 20 (Emancipation Proclam.)	62%

Table 1: 2002. Item Analysis. Percent Correct.
N=265

Question 1 (Civil War)	51%
Question 2 (World War II)	68%
Question 3 (World War I)	74%
Question 4 (Revolutionary War)	52%
Question 5 (Mexican War)	34%
Question 6 (Vietnam War)	81%
Question 7 (Korean War)	60%
Question 8 (Great Depression)	68%
Question 9 (Great Society)	38%
Question 10 (Monroe Doctrine)	45%
Question 11 (Salem Witch Trials)	29%

Question 12 (Pearl Harbor)	61%
Question 13 (Gilded Age)	31%
Question 14 (McCarthyism)	34%
Question 15 (Spain and the New World)	45%
Question 16 (Civil Rights)	77%
Question 17 (Movement West)	59%
Question 18 (Pilgrims in New England)	57%
Question 19 (Louisiana Purchase)	49%
Question 20 (Emancipation Proclam.)	54%

Rediscovering Ryan White in the Classroom: A Twenty-Six Year Anniversary Review

Todd Cummings
Fort Wayne (Indiana) Community Schools

This year marks the 26th anniversary of the passing of Ryan White. For those old enough to remember the grim days of scary news reports about AIDS, the silence of the Reagan White House, and the lack of clear information surrounding HIV transmission, Ryan White and his fight to stay enrolled in school feels like an unearthed time capsule (Cummings 2009, 2010, 2011). Ryan's status disclosure led to his being barred from Western Middle School, as well as his eventual enrollment in the Hamilton Heights school district. The furor over his attendance in school led to a nationally publicized fight over whether young people with AIDS should be in public school classrooms. Curran & Jaffee (2011) observed that Ryan Whites story, more than any other, exemplified how the stigma of HIV closed access to education for those who struggled with the virus. It seems only fitting that on the anniversary year of Ryan White's death, a brief review of what is available for educators to enlighten their students about this courageous young person be offered.

After Ryan White died from AIDS in 1990, Jeanne White-Ginder donated all of the contents of Ryan's bedroom and various accoutrements to The Children's Museum of Indianapolis. This donation was in preparation for an exhibit highlighting Ryan's life and struggle to attend school (Cummings 2009).On November 10, 2007, Ryan White's bedroom and assorted artifacts went on display at The Children's Museum of Indianapolis as part of an exhibit honoring brave children in the exhibit: The Power of Children. In the basement of the museum, hidden in the American Gallery offices were cartons of letters.

Ryan's mother-Jeanne White-Ginder- and The Children's Museum of Indianapolis were the subject of a doctoral dissertation which read and cataloged all of Ryan's fan mail-and his mother's sympathy notes. Academically, several things were learned about disability, celebrity and fan mail. The research underscored Dr. Thomas Pettigrew's (1998) work concerning interaction with others different than oneself: interaction with Ryan and his story makes us all more open to those with HIV and other disabilities (Cummings 2011).

Out of the nearly 4,500 letters held by The Children's Museum of Indianapolis, most of them highlight Ryan as a conduit of STD information, commitment to social action, and most importantly, clarity around a disease that few understood (Cummings 2009, 2010, 2011).

Ryan received letters written after frequent television appearances, interviews in popular magazines, and the film, The Ryan White Story which was released as a made-for-television movie in 1989. Ryan's fan letters highlighted the implications that his film had for his letter writers.

Letter writers saw Ryan not as a student denied his right to an education, but as an idol who influenced and motivated them. Many of Ryan's letter writers discussed being inspired by him through his media appearances to think or rethink their social action. The Ryan White Story was a defining moment for many letter writers as a change agent for themselves. A female from New York, for example, wrote about the change The Ryan White Story had inspired in her:

> I am 15 years old almost 16. And a month ago I saw the movie about you on tv and I wanted to let you know you changed at least one person's mind about AIDS. My mother used to say that if she found out someone in my school has AIDS that she would pull me out. I always said it was stupid and that I'd go any way and after we saw the movie my mom said she would leave me in school.

A female from Tennessee wrote, "I just watched the movie they made about you and I wanted to see how you were doing so did my friends….We noticed that ignorance is even worse than having AIDS. In a way you're better off than those how don't even bother to try to understand."

In 26 years after his death, qualitatively, the facts are indisputable that Ryan made an impact on how young people understand HIV and those who manage the disease. With the film-The Ryan White Story-freely accessible on YouTube, teachers can educate a new cadre of students to be more accepting and accommodating of everyone different than themselves.

Each month, Jeanne White-Ginder stands in Ryan's room answering questions about her son. She has collaborated on several books and even a play: "The Kid from Kokomo" which is taking Ryan's story to a new generation. Undoubtedly, interaction with Ryan and his story in the curriculum will continue to breakdown stereotypes and discrimination toward those with disabilities.

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The editor of *Journal for the Liberal Arts and Sciences* welcomes manuscripts related to a broad spectrum of academic disciplines and interests. Submissions should range from between 2000 and 5000 words in length, written in Times New Roman font (12 point) and must be accompanied by an abstract of up to 100 words. Manuscripts submitted for a special issue should include a reference to the theme of the issue. Authors can choose to submit their manuscripts as an email attachment to jlas@oak.edu or to the mailing address below. Email submissions are to include a message indicating that the manuscript is not under consideration with any other publisher but *JLAS*. Submissions by mail are to include a cover letter indicating that the manuscript is not under consideration with any other publisher as well as an electronic copy of the manuscript on either CD-ROM or diskette. All manuscripts must be submitted in MS Word format.

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Originals of tables and figures, such as graphs and charts should be supplied. Graphics should be prepared and captioned as exactly as they are intended to appear in the journal. All explanatory notes should be avoided whenever possible and the intonation incorporated in the text. Essential notes should be gathered in a section following the text and listed under the heading “End Notes.” End notes should be identified with consecutive numbers assigned in keeping with the superscript numeral used at the point requiring the note.

Randy Mills, Editor
Journal for the Liberal Arts and Sciences
138 N. Lucretia
Oakland City University
Oakland City, Indiana 47660
rkmills@oak.edu