

The Eighth Annual William E. Drake Lecture

Some Reflections on Society and Education

Jim Van Patten
University of Arkansas, Fayetteville

**INTRODUCTION: A FEW
INFORMAL REMARKS**

Bill Drake made philosophy of education come alive. Many students felt a real inspiration with his lectures on Dewey. For Bill Drake philosophy of education was about engaging in dialogue, social criticism and rigorous inquiry into leadership hubris in our democratic institutions. A liberal at heart, he always took the side of social and economic justice and social engineering; he was a social philosopher engaging in critical analysis of educational, social and political issues which he saw as interrelated and interdependent.

At the interview for my first job after graduation, Marion Schott, chair of the teacher education department, talked at length and glowingly about his philosophy of education professor at the University of Missouri, Bill Drake. He had received a call from Bill on my behalf and said anyone Bill recommended for a philosophy of education position was tops with him. Marion asked very few questions of me but reminisced about Bill Drake's dynamic lectures which had awakened hundreds of students to philosophical inquiry at the University of Missouri, Columbia. Through the years I communicated with a Philosopher of Education at the University of Arkansas, Don Miller. Occasionally, he encouraged me to apply at Arkansas where there was, at that time, little pressure for publication and much emphasis on heavy teaching loads including off campus classes in Pine Bluff and Little Rock. I applied for my second job at the U of Arkansas after Don Miller's death. I later found he had been Bill Drake's doctoral student at the University of Missouri, Columbia. Don Miller helped pull together for publication Drake's book *The American School in Transition*.

Years later, Bill Drake and I took a Phi Delta Kappa International Education bus trip of over 4,000

miles from Portugal through Spain, Morocco, Gibraltar and return. During this time, Bill discussed economic, political and global issues. I was deeply impressed with his knowledge of current issues and lively interest in social philosophy. At 87 he knew the names of medieval philosophers and discussed Moses Maimonides at some length after having seen a statute dedicated to him at one of the ancient, well-preserved Jewish Ghettos in Spain. He noted that there was a saying "From Moses to Moses, there has never been another Moses," meaning that from the Biblical Moses to Moses Maimonides, no other person of such intellectual stature has existed in Judaism.

Drake, at heart a liberal, an exponent of Dewey, always explored social problems in his classes from the perspective of individual and collective social reconstruction.

This year approaching the midpoint of the decade prior to the 21st century, I would like to reflect on social action and professionalism; reform reports and a growing bureaucracy within society and education; historical foundations of reductionism and mechanistic educational theories; and on how professionals may meet new and old challenges through enhancing the quality of their communication.

**REFLECTIONS ON SOCIAL ACTION
AND PROFESSIONALISM**

Dewey once wrote:

The thing which now dampens liberal ardor and paralyzes its efforts is the conception that liberty and development of individuality as ends exclude the use of organized social effort as means. Earlier liberalism regarded the separate and competing economic action of individuals

as the means to social well-being as the end. We must reverse the perspective and see that socialized economy is the means of free individual development as the end.¹

REFLECTIONS ON SOCIETY'S SAFETY NETS

Always a social activist, Drake, an experimentalist, was supportive of routes that enhanced participation of ever more of the populace in the democratic process. Laissez-faire, rugged individualism failed to serve the needs of a society comprised of individuals at risk. Social legislation provided needed safety nets. These nets represented an expanded social consciousness that included encompassing ever larger numbers of the population in its caring web. The Civil Rights Act of 1964 and the Civil Rights Act of 1991 represent this expansion of care for the disadvantaged, the geriatrically challenged, the physically and emotionally challenged, and provided job opportunities and protections for gender and ethically diverse population. These governmental interventions, essential to balance a highly competitive, market place environment, serve to assist individuals to function within the system. Education plays a key role in intervention programs, as noted by Cremin in his 1990 book, *Popular Education and Its Discontents*. There is a needed and continuing effort to deal with certain social problems indirectly through education. Meals at school, health care, drug use and abuse, teen age pregnancy, crime, violence and harassment are but a few of the social problems dealt with in our schools. Post modernists celebrate diversity and discuss the challenges of unequal education for marginalized minority groups, a continuing challenge for a pluralistic society. They as Dewey and Drake, identified contradictions within society. They saw a divergence between theory and practice in political, economic and educational institutions.

PROFESSIONALISM: OLD AND NEW

Drake, in my recollection, exhibited the ideal characteristics of professional identified by John Kultgen in *Ethics and Professionalism*.² Kultgen viewed a professional as one who presents ethical dilemmas of professional practice regarding the socioeconomic system and the place of the professions

in it. A professional, he continued, includes an individual with an informed, practiced, and critical grasp of alternative moral and social perspectives. In addition, professional educator must have a breadth of vision, cultivate judgment and impart theoretic knowledge, bring to life a vision of a better society and arouse a deep and abiding resolution to become fit for membership in the ideal moral community. Drake's life long commitment to open inquiry illustrated a professional in theory and practice. In this commitment, Drake espoused in theory and practice the still current 1975 National Education Association *Code of Ethics* which noted that each educator ought to stimulate the spirit of inquiry, the acquisition of knowledge and understanding, and shall not unreasonably deny the student access to varying points of view. Thus a recurring theme in Dewey's writings, and in Drake's teaching, was the essential components of economic and social justice within a pluralistic society.

Dewey once noted that history, being a process of change, generates change not only in details but also in the method of social direction. He further noted that mankind now has in its possession a new method, that of cooperative and experimental science, which expresses the method of intelligence.³ For Dewey this meant that the individual has not only the right but also a responsibility to criticize ideas and theories contradictory to informed intelligence. For a viable democratic society, education should be oriented to expanding visions, horizons and imagination, to promulgate creative intelligence free from anchors of outdated, outmoded political and social systems. Thus the school has a role in continuing social reconstruction to meet the needs, demands and challenges of an ever changing society.

REFLECTIONS ON MECHANISTIC THEORIES*

Drake's work and Dewey's writings were based on a continuing critique of individuals and institutions whenever they reflected forms of anti-intellectualism in theory and practice. As Aristotle noted over 2,000 years ago, individuals and society need a sense of balance or *Golden Mean* between excesses and deficiencies. This kind of critique is essential today when educators at all levels of the educational spectrum are confronted with a variety of new forms of social control from legislative bodies, from those who would serve as conduits of rules, regulations, models and theories contradictory to informed practice. Prior to

the educational reform movement of the 1980s, starting with *The Nation At Risk*, educational administrators usually were able to represent their institutions on behalf their faculty and staff. They were concerned about a positive organizational climate and maximizing intellectual freedom and autonomy. Over time increased complexity in educational issues made organizational unity more difficult.

STATES' LANGUAGE OF REFORM

In 1994, public education is faced with an increasing number of ambiguous and obscure legislative guidelines. Outcomes based education is currently in vogue. Missouri for example, in the past required high school students to solve problems requiring the application of the Pythagorean theorem, or to predict the consequences in given situations where monopolies or oligopolies change supply to affect prices. Currently Missouri requires students to make decisions that are informed, reasonable and responsible and to work individually and with others to solve problems and plan effective verbal and non-verbal communications for a variety of purposes and audiences anticipating the impact of the message. Missouri has 41 proposed outcomes, Ohio has adopted 21, Kansas has 10 outcomes and 21 standards, plus 53 indicators. (Paul Greenberg, "Another Education Reform That Won't Reform," *Tulsa World*, Sept. 10, 1994:14.)

REFLECTIONS ON REFORM LANGUAGE FOR HIGHER EDUCATION

Whatever emerges from public opinion trends, legislative concerns, or imitating the latest fashion in college and university management circles, is too often passed through to the faculty and staff without much analysis of unintended multiplier effects. This is due in part to the fact that higher education is currently the target of an increasing number of reform reports. Calls for higher education reform have come from *The Association for the Study of Higher Education*, *The Carnegie Commission*, from parents, state legislatures, students, community and business groups. Response to these groups has too often reflected a mechanistic theory so prevalent in the business community. Buzzwords from the business/industrial/military complex become part of the policy work of universities. As Thorstein Veblen once noted:

Business principles take effect in academic affairs most simply, obviously and avowedly in the way of a businesslike administration of the scholastic routine; where they lead immediately to a bureaucratic organization and a system of scholastic accountancy ... The immediate and visible effect of such a large and centralized administrative machinery is, on the whole, detrimental to scholarship ... The underlying business-like presumption appears to be that learning is a merchantable commodity, to be produced on a piece-rate plan, rated, bought and sold by standard units, measured, counted and reduced to staple equivalence by impersonal mechanical tests. (Thorstein Veblen, *The Higher Learning In America*. New York: Hill and Wang, 1957: 162-163).

Drake stood firm against pressures to conform to the latest fad in educational policy making. He discouraged horizontal thinking in a vertical world always seeking informed educational practice. Drake made the well-being of students the fundamental value of all decision making and action. Placing such key emphasis on the well-being of students was identified as a basic value in the *Ethics for School Administrators*, embraced by the NCAR in 1976 and approved by the American Association of School Administrators executive committee May 1, 1981.

REFLECTIONS ON ORIGINS OF REDUCTIONISM IN THEORY AND PRACTICE

Dewey once wrote that:

Our emotional life is quick, excitable, indiscriminating, lacking individuality and in direction by intellectual life. Hence the externality and superficiality of the American soul ... The marks and signs of this impersonalization of the human soul are quantification of life, with its attendant disregard of quality; its mechanization and the almost universal habit of esteeming technique as end, not as means, so that organic and intellectual life is also rationalized and finally, standardization ... Our pronounced trait is mass suggestibility ... Quantification, mechanization, and standardization: these are the marks of Americanization that is conquering the world. (Dewey, "America— by Formula," in *Individualism: Old and New*, 1931).

Dewey noted that mechanization and standardization help to improve the standard of living but at the same time one needs to be aware of the downside of such a philosophy in theory and practice which can lead to the production of what he referred to as "intellectual and moral mediocrity."

As with our nation's presidents so with our institutional leaders, every new administration envisions new organizational patterns. Changing every element that is conceivably changeable within an organization, suggesting that the former system was ineffective, status quo, and outdated, new leaders clean house. As our current national President has found, however, such tactics often require rethinking, recreating, and reinstitutionalizing the best of the past by locating those whose experience and knowledge are found essential for effective organizations. Language games, policy work, may be utilized for disinformation purposes allowing new leaders to carry their clean house image, while restoring the best of the past. Educational systems are not immune from continuous cycles of the latest fashion.

THE LANGUAGE OF RESTRUCTURING

Although change is basic and everywhere present in society, there are also strains of continuity as noted by Petronius Arbiter, writing in 210 B.C.

We trained hard, we performed well ... but it seemed that every time we were beginning to form up into teams and become reasonably proficient we would be reorganized. I was to learn later in life that we tend to meet any new situation by reorganizing.. and a wonderful method it can be for creating the illusion of progress while producing confusion, inefficiency, and demoralization."

REFLECTIONS ON REFORM REPORTS AND BUREAUCRACY:

Our public and higher education schools, teachers, administrators have been the subject of many reform reports decrying the state of the profession. The result has been a continuation of cyclical change often for its own sake. Educators, at the policy-making level, have often been pressured to buy into every new fad, whether total quality management or back-to-rote drill methods of learning, inclusion, performance assessment, outcomes, portfolios and frameworks influenced by

changing whims and pressures of media's public opinion power elites. An example of the power of opinion polls is seen in our President's first year in office. The Democratic National Committee paid public-opinion researcher Stanley Greenberg, who runs the most comprehensive White House polling operation in history, some \$1.9 million for national surveys, tracking polls, focus groups and consulting services. Most of the money was spent on the President's behalf. An interesting issue is how closely the President bases his decisions on polling results.⁴ Examples perhaps are the current focus talks on family values and crime control. Higher educational administrators have also have a tendency to imitate the latest movement as illustrated by the number of states following Florida's lead in exploring the elimination or modification of faculty tenure; in continuous modifications of evaluation systems from teaching to research and back again and from using client evaluation for the improvement of instruction to utilizing it to determine resource allocation.

Notwithstanding, the Sandia and Bracey reports suggesting that educational reform reports on which many of our change initiatives are biased, are flawed, biased, based on faulty data, our popular and professional literature continues to suggest ineffectiveness in teaching/learning at all educational levels. It is increasingly clear that many of our educational policies are based on inaccurate and flawed data. Among many illustrations of this phenomena is Christina Hoff Sommers author of *Who Stole Feminism: How Women Have Betrayed Women*. She systematically debunks several well-publicized "facts" about women's health and educational issues so prevalent among postmodern feminists.⁵

REFLECTIONS ON REFORM AND BUREAUCRACY: THEORY AND PRACTICE

After over a decade of significant educational reform reports, David L. Clark, the Kenan Professor of Education at the University of North Carolina and Terry A. Astuto of New York University find that the language of the reports is still dominated by the harshness of bureaucracy, control, competition and intervention. They noted that it is a discouraging language of distrust and inspection.⁶ The end result is confusion, alienation, withdrawal, and efforts to find escape mechanisms from the increasingly negative organizational climates and dysfunctional

organizations. Adversarial relationships increasingly affect the quality of interaction in society and education as we approach the 21st century. Corporate downsizing, efficiency movements, cutting human needs programs, are the wave of the future. Higher educational institutions are deeply affected by the corporate move to effectively serve customers. Rather than placing emphasis and focus on student needs, educational institutions are creating new dimensions of reductionism under various guises and banners. Wittrock and Lumsdaine note:⁷

Most research on student ratings of teachers does not indicate that the ratings measure the effectiveness of teaching, good teaching, intellectual achievement, nor understanding basic concepts. The ratings appear to be measuring student satisfaction, the attitudes of students toward their teachers and classes, the psychosocial needs of the student, and the personality characteristics, popularity, and speaking quality of the teacher.

Quantifying, objectifying subjective information is a tenuous situation at best. As Cahn points out in his *Ethics in Academia: Saints and Scholars*, student ratings yield quantifiable results that can give the appearance of exactitude. He notes that computer generated sheets, almost a universal practice, rating instructors on a scale of 1 to 5 result in sending inane data to faculty members with the understanding that their scores will play a significant role in the consideration of their reappointment, promotion, tenure or salary appraisal. He finds such a situation demeaning to all involved.⁸ Often data on which promotion, tenure and salary are based are flawed leading to morale problems and increased bureaucracy to deal with added cost of continual performance measurement in our schools and colleges.

In a larger sense, such decision making reflects an anti-intellectual movement identified earlier in history by Thorstein Veblen who often referred to university administrators as captains of industry aping business in their management styles. Robert and Jon Solomon in *Up The University: Re-creating Higher Education in America* note that in our universities "we have replaced educational thinking with corporate thinking." The Solomons noted:⁹

Accordingly we now find an emphasis on growth without limits, innovation without purpose, national attention rather than a well-earned reputation for doing good for the students ...

Administrators have become or have been forced to become money hungry in a never-ending cycle of higher finances and more complexities and more administrators to take care of them. But they are just as much the products as the inventors of this disastrous frame of mind, and they alone are not to blame (288).

The Solomons found that in their experience as university professors every effort made by the governor or the state legislature to "shape up" the university, to make it more efficient or the students better educated or to ensure "accountability" among the professoriate had the primary effect of interfering with the students' education; adding miles of red tape and hours of meetings, taking the place of both research and teaching time, confusing the students and the administration and infuriating the professorial. (293) In order to deal with the mountains of data producing conflicting messages and signals to faculty and students alike, new bureaucracies are continually being formed.

Linda Darling-Hammond¹⁰ noted that the bureaucratization of teaching rooted in the "scientific management principles," outlined by Franklin Bobbitt in 1913, focused on conformity and uniformity to facilitate hierarchical decision making and efficiency. Since the early 1970s, state governments, she found, have exerted more and more control over the form, substance and conduct of schooling. This is not to imply bureaucracy is unnecessary. Institutions need order and discipline. The challenge lies in excesses in bureaucracy which interfere with the main mission of professionalism and needed autonomy in educational institutions. Many educators complaint about not being able to teach so inundated are they in meeting deadlines for reports at the school, state, and regional levels. Drake's later books indicate he faced the same bureaucracy three decades ago, although along much simpler lines.

REFLECTIONS ON THE HISTORICAL FOUNDATIONS OF REDUCTIONISM

Peterson notes that educational theory in the twenties had become stale, especially in that goal setting was attached to the prevailing political philosophy—that everything including learning has some cash equivalent. He found that in no brand of science would extensive research be conducted on specious judgments or unsupported assumptions.

However, public education involves innumerable intangibles for which no quantitative expressions are possible, and because of this the field is wide open for views that, although entirely conjectural, are often dogmatically asserted.¹¹ Dewey addressed the issue by noting that we need faith in ourselves—in our native intelligence. He saw the open opportunity and open task was to use our vast scientific and technical resources for discovery and invention of the ever growing new in the things that are human. Dewey noted that imposition of fixed principles may have temporary appeal and give temporary relief but in the long run it marks the road to collision and explosion.¹² During the Dewey era, other approaches to leadership, using scientific methods, led to a different path. William Bagley, an educational administration professor from Columbia University supported essentialism with its focus on back to basics, and claimed experimentalists were not giving enough attention to intellectual discipline. Frederick Taylor's theories of management were based on another approach using scientific methods of the time.

REFLECTIONS ON SCIENTIFIC MANAGEMENT IN NEW CLOTHING

In some ways our current educational pressures and ferment reflect the 1900s focus on critiquing social institutions. If one were to compare *Total Quality Management, Accountability, Outcomes, Performance Assessment, Frameworks* or other current management philosophies with Frederick Taylor's *Scientific Management* many commonalties would be found. These theories were designed to enhance America's competitive position in the world market. Both stressed methods for maximizing individual productivity through models of efficiency. Taylor, as Dewey, lived in a time of an ever increasing business and industry focus on efficiency to maintain competitiveness in world markets. Dewey focused on humanism, honoring people, expanding economic and social justice, while Taylor stressed quantification of processes of production. Taylor stressed identifying those certain men in all establishments who are incorrigibly lazy. His management system was designed to change them through persistent, firm but kindly treatment to become energetic men with interest in their work. Those who didn't respond were eliminated from the organization.¹³ During the early 1900s as in the late 1990s there was and is much stress on efficiency to increase

production in competitive world markets. President Theodore Roosevelt in his address to the Governors at the White House remarked that the conservation of our national resources is only a preliminary to the larger question of national efficiency. Taylor noted that the larger wastes of human effort, which go on every day through such of our acts as are blundering, ill-directed or inefficient, and which Mr. Roosevelt referred to as a lack of national efficiency, are less visible, less tangible, and are but vaguely appreciated.¹⁴ As is often the case there is a diversity in theory and practice. Taylor saw Scientific Management as a whole interrelated system with three main components: first, management was to be based on science, careful research, analysis and rigorous calculation not on a rule of thumb, or guesswork. Secondly, management was to be based on cooperation, not individualism, and third, the focus was on the development of each man to his greatest efficiency and prosperity. Under these three major components specifics were noted. The basic theory involved: (1) What is demanded of the men is entirely just and can be accomplished? (2) Exact and detailed directions should be given to the workingmen. (3) Energies of management, should be centered on a single workman, and (4) If a workman fails to carry out an order, management should demonstrate it can be done. Specifics dealt with task management that included dealing with each workman individually. A system of studying movements to eliminate useless ones through time and motion studies performed systematically by use of stop watch measurements was to be implemented.

VARYING PERCEPTIONS OF SCIENTIFIC MANAGEMENT

Taylor was rigorously questioned by a Congressional Special House Committee, in the early 1900s, to investigate the Taylor and other systems of shop management. Committee Chairman William B. Wilson probed continually about the effect of the system on workers' self esteem and self worth. Taylor responded by noting that his system was originally called the piece rate or task system but the word task sounded harsh as in treatment of men severely, whereas the whole idea underlying the system was justice and not severity. He continued by stating that scientific management was merely the equivalent of a labor saving device, not a piecework system, not holding a stopwatch on a man and writing about him, not a time study, not a motion study, not an analysis of

movements, although they were useful adjuncts to scientific management. Taylor's scientific studies of labor, suggested that the vast majority of men are naturally lazy and do a minimum of work, thus they need to be helped to develop new attitudes toward increasing production for the good of society and the individual. Grilled repeatedly by the Congressional Committee members about perceived lack of humanism in his scientific management, he responded by noting that his system would promote and seek cooperation and mutual helpfulness not antagonism and strife. Wilson pressed Taylor very hard on his theory of first class men. Asked about the challenges of other than first class men trying to feed their families, Taylor replied that each type of man is first class at some kind of work but if a person refuses to work at a high level of productivity, he should be dismissed.¹⁵ It is clear Taylor was selling his management theory to the Congressmen. Perusal of his *Shop Management and Principles of Scientific Management* often reveal a much harsher side to his procedures. For the working person, the system was often a difficult challenge. I can remember my mother coming home from working on the piece rate line at Hickock Belt Factory in Lyons, New York with red blotches all down her neck and chest. Often very nervous from having individuals with stop watches standing behind her on the assembly line engaging in time and motion studies, she became very tense even in her off work hours. Limited to a few minutes for lunch, for bathroom time, and paid a rate based on the woman who was the most productive on the line, and who produced the most in the least amount of time, it was a difficult working experience. Thus workers and managers saw the scientific management system through different lenses.

The situation in the educational enterprise is little different from that of Taylor's *Scientific Management* in the current period of quantification. The concept that everything that exists can be measured reflects a reinventing of the management theories of the early 1900s. One cannot pinpoint any one institution as a linchpin for such practice.

Raymond E. Callahan noted in *Education and the Cult of Efficiency*, the future of our free society requires that our schools be centers of learning and not factories or playgrounds. To make them so will require educators who are students and scholars, not accountants or public relations men.¹⁶ Yet anti-intellectualism is alive and well in 1994 in all educational systems at all levels.

These were the challenges Dewey wrote about in *The Social Frontier* when teachers could be dismissed

at will. He, as others in the progressive era, continually fought against the bureaucratization of our schools and the drive to make them into factory style bureaucracies.¹⁷ Several states currently have bills to ban tenure from all higher education institutions, typical of the period before academic freedom became a cornerstone of intellectual freedom and university autonomy in the United States. Dewey found that a colossal increase in productivity, the bringing of men together in cities and large factories, the elimination of distance and the accumulation of capital would have come about due to advances in technology no matter what the institutional system. But, he noted that the release of productivity is the product of cooperatively organized intelligence, and that the institutional framework is precisely that which is not subjected as yet, in any considerable measure, to the impact of inventive and constructive intelligence. Dewey noted:

That coercion and oppression on a large scale exist, no honest person can deny. But these things are not the product of science and technology but of the perpetuation of old institutional patterns untouched by the scientific method.¹⁸

REFLECTIONS ON CONTRADICTIONS IN SOCIETY

Dewey continued by noting that, according to Marxists, the economic foundations of society consist of two things, the forces of production on one side and, on the other side, the social relations of production, that is, the legal property system under which the former operates.¹⁹ In *A House Divided*, Dewey discussed contradictions in our society. There are contradictions between our institutions and practice on the one hand, and our creeds and theories on the other. In the United States anthropologically speaking, we live in a money culture. Money's cult and rites dominate. Yet our whole theory is man plans and uses machines for his own humane and moral purposes instead of being borne wherever the machine carries him. We need to achieve an equitable and stable society. Dewey continued by noting that the spiritual factors of our tradition, equal opportunity, free association and intercommunication are often obscured and crowded out. Instead of the development of individualities, there is a perversion of the whole ideal of individualism to conform to the practices of a

pecuniary culture. It has become at once the source and justification of inequalities and oppressions. Hence our compromises and the conflicts in which aims and standards are confused beyond recognition.²⁰ In my recollection, Drake despite the difficulties of taking a stand, always filled his professional responsibilities with honesty and integrity fulfilling another one of the Statements of Ethics for School Administrators. As a department head, he was willing, ready and very able to take a stand on behalf of the role and function of educational foundations within the curriculum of colleges of education. As an officer of the Philosophy of Education Society he stood for integrity in the conduct of the society's business.

PROFESSIONALS DON'T BECOME DISILLUSIONED; THEY COMMUNICATE

In "What Sort of Despotism Democratic Nations Have to Fear" Alexis De Tocqueville wrote:

Our society (will stand) an immense, tutelary power providing for security, providing men's necessities, facilitating their pleasures, directing their industry. It will cover the whole society with a network of petty, complicated rules from which men of the greatest ingenuity and enterprise could barely escape. It would not destroy anything, but prohibit much from being born. It would not be at all tyrannical, but would burden, restrain, enervate, stifle, and stultify.²¹

Each of us needs to be proactive, responding through Socratic inquiry to the current dehumanization of the individual and society. Philosophers of education, small in number though we may be, need to raise questions and question answers. Dewey's writings were devoted to the development of a sense of community during a period in the early s when through divisiveness, demands for increased productivity and measurement of the same, fragmentation threatened social unity. We must ask if a society with increasing numbers of its top flight intellectuals underemployed in part time jobs, with higher educational institutions following the business/industrial complex terminology of downsizing, policy work and defiling the human spirit, reflects the philosophy of a democratic society that seeks to be a model for western liberalism. We can do no less. As Andrew Bard Schmookler notes

in *The Illusion of Choice: How the Market Economy Shapes our Destiny*.²²

We are not trapped, for there is a place to start the process of liberation. The beginning place is to understand the structural forces that bind us and drive us to a destiny of their choosing and not of ours Simply work to restructure our systems to neutralize their power over us, and, with the passage of time, the true nature of our options will naturally unfold before our eyes (304-305).

These transformations—the reform of our systems and the expansion of our awareness will not happen overnight. But in small steps we can bring our systems under genuine human control that will help us create a world "where people can realize more of their humanity. And the more of ourselves we can reclaim from the magnet of our power systems, the more clearly we will see how vital a task it is—for the sake of all we value—that we restructure our world to protect our capacity for genuine choice." (305)

As Drake noted in his *The American School in Transition*, 1955, the influence of big business, if not properly understood, would lead to thinking about the school in manufacturing of products terms, rather than in terms of educating individuals. Administration of schools needs to reflect the dreams and aspirations of a free people in a democratic society.²³

In *American By Formula* Dewey finds that the question is how can we pass through the evils of superficialism and externalism and transcend them. How can we achieve shared culture when loyalties which once held individuals, which gave them direction and unity of outlook on life, have disappeared leading to individuals who are confused and bewildered?²⁴ With current emerging chaos theories in history, in management and in education, the challenge for professionals to communicate by clarifying underlying hidden agendas of past and current conjecture is vital.

BUILDING A SOCIETY OF CIVILITY AND RESPECT

For Dewey the answer was to be found in social intelligence to more effectively deal with the almost universal trait in present life, that of insecurity.²⁵ He suggested that liberalism, experimentalism, has to assume the responsibility for making it clear that intelligence is a social asset—an asset that is clothed

with a function as public as its origin, in the concrete, in social organization. Individuals have not only a right but a duty to criticize ideas, theories and laws that are current in science. But this inquiry must be through a socially generated body of knowledge by means that are not of private origin or possession. Dewey sought a society in which educational power could be fully released—a society in which a basis of material security would release the power of individuals.²⁶ In *Human Nature and Conduct*, Dewey identified three routes to viewing morality as social and to transcend the challenge of excesses in movements like efficiency and productivity at the cost of self esteem, self worth, and the dignity of full employment. First, individuals required efficiency in action, ability to carry out plans, the absence of cramping and thwarting obstacles. Second, they required an environment in which there was freedom and capacity to vary plans, to change the course of action, to experience novelties. Third, individuals with this freedom would have the power of desire and choice as factors in events.²⁷

Excesses of quantification, formidable systems of evaluation, added costs and burdens of bureaucracies, use of double think language or policy work, will be replaced by the vision humans all seek—an opportunity for individual and social growth together with a society that encourage social intelligence to override anti-intellectual movements, no matter how popular they may be. By appreciating the qualities of potential and possibility in each individual regardless of age, gender, ethnic or cultural background, we can find the tremendous release of human energy exhibited in human resource development. This is the social intelligence that Dewey sought and that is a present possibility. As he noted, there is a cultural lag between our social institutions and the exciting advances in technology. We must provide for human needs or our advanced technology will be of naught in a society wrenched apart by indifference to the value of human life. Charles J. Sykes notes in *A Nation of Victims: The Decay of the American Character*, "It is always a mistake to underestimate the reservoirs of good sense that have survived the various attacks of political, cultural, and therapeutic elites."²⁸ A message for the future is identified by the theme of the American Council on Education, 1995 meeting in San Francisco—*Building Communities of Civility and Respect*. Acknowledging expertise of trained and qualified educators, supporting their growth and development without excessive bureaucracy is encouraging ordinary people to do extraordinary things. Such a message typifies the

spirit of William E. Drake to all of us who were inspired by his world view which included thinking globally and acting locally; acting from the highest ideals of professionalism in theory and practice; and dedicating his teachings and writings to positive, constructive individual and social reform.

NOTES

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