

Chapter 1 : What is Democratic Education? | IDEA: Institute for Democratic Education in America

Realizing the Democratic Ideal. Illinois State University has a historic and enduring commitment to prepare teachers and other school personnel who will be responsive to the ethical and intellectual demands of a democratic society.

He said that it was a patriotic good for young American poets to become college teachers, if they had a gift for it. Democracy, he told us, needed a population that had learned to use and understand language as well as possible. In other words, Winters proposed the old unrealized ideal of a democratic culture: A democratic culture, whatever it might be – that is what I wish for those young Americans torn between Trump or Sanders, and those others declining to vote. The fate of that unrealized ideal is a great, unidentified crisis of my lifetime. Social media; reality TV; the tweeting, authoritarian demagogue; xenophobia; fascist rallies; race as the most egregious of many divisions – all may be mere episodes or alarm signals in our larger national story: Advertisement By a culture I mean not a list but a form of desire. When I was 17, I entered my state university. Many of my teachers were war veterans educated by a revolutionary law, the GI Bill. The state or land-grant universities were established by another law, the Morrill Act. Senator Justin Smith Morrill of Vermont proposed this legislation, only to have it defeated many times, beginning in 1862. In 1862, thanks to the secession of states whose senators had opposed it, the bill creating state universities – a landmark in American culture – passed and was signed by President Abraham Lincoln. I knew almost nothing. I had never seen a feature-length movie by Charlie Chaplin or Buster Keaton. But now I was surrounded by talk about such things. My intelligent, articulate parents had not tasted the heady collegiate discovery of intellectual and also important pseudo-intellectual conversation. Tuition cost next to nothing, a few hundred dollars per semester. Freshman composition opened glorious, high-class portals to what felt like everything. His war book is dedicated: He grew up rich, in Southern California. He has written that he was grateful for basic training as the first time he met people who worked for a living. Sergeant Hudson was an older working-class man who was a kind instructor to his well-off, inexperienced officer – a personal history I learned decades later. Fussell, I understand now, believed in the effort for a democratic culture. Maybe we, his students, were indebted to Sergeant Hudson. Certainly we resembled the ethnically mixed infantry squad in the war movies of that era. The black member of our working-class group, Henry Dumas, became a poet praised by Toni Morrison and published by Random House. Fussell encouraged us to compete with one another as writers. Like Winters, he believed good writing was good thinking, and he convinced us. Thousands of teachers continue that work. But state universities, rising and expanding then, are somewhat strangled today, much more expensive, and less well supported. Also neglected are the most important institutions of all, community colleges. In 1962, the idealistic project I benefited from was thriving inside the academy. In 2012, Mark Zuckerberg and his age group may have been less fortunate. Generations of tenured professors have turned in other directions, with different underlying convictions, than my teachers Fussell and Winters. Skepticism, seeing through texts, may have displaced seeing into them. Composition, which seemed a democratic portal, has become another academic specialty. These changes may be good. But I grieve for that birthright.

Chapter 2 : education for democracy @ the encyclopedia of informal education

Education and Democratic Ideals Formal, public education is deeply rooted in the democratic ideals of a newly formed nation. This new nation of the 's was a nation of immigrants having little in common culturally, and no particular allegiance to the nation that had become their home.

What is Democratic Education? The United States of America is founded on democracy and the democratic values of meaningful participation, personal initiative, and equality and justice for all. Democratic education infuses the learning process with these fundamental values of our society. Democratic education sees young people not as passive recipients of knowledge, but rather as active co-creators of their own learning. They are not the products of an education system, but rather valued participants in a vibrant learning community. Democratic education begins with the premise that everyone is unique, so each of us learns in a different way. By supporting the individual development of each young person within a caring community, democratic education helps young people learn about themselves, engage with the world around them, and become positive and contributing members of society. Uniting democratic values with the educational process is not a new idea. If living in democratic societies committed to human rights creates well-being, AND If people learn primarily based on the people and environment that surrounds them, AND If culture is transmitted from one generation to another, THEN We need to create environments where people of all ages, especially youth, are immersed in the values, practices, and beliefs of democratic societies and human rights. Guided by this vision, democratic education can take countless forms, each shaped by the adults and young people in a community or educational setting. Here are a few ways in which democratic education is practiced by teachers, young people, schools, programs, and communities follow the links for specific examples: Teachers creatively engaging students. They may work within more conventional school settings, but still provide students with a chance to have choice in their learning. These teachers go beyond the conventional curriculum to build a more relevant and engaging experience that connects to the lives of young people. Schools implementing democratic education on a day-to-day basis. They may employ practices like self-directing learning, shared decision-making, individualized project-based work, and student-chosen internships in the community. This includes schools that use the label "democratic schools" and others that practice these values and use other terminology. Meaningful youth voice forums providing students with the opportunity to be part of educational planning and decision-making such as through student councils and student-teacher-administrator committees. Young people leading reform efforts in their schools and communities. Cities and school districts undertaking broad educational reform efforts to personalize learning, break out of the conventional structures and curriculum, and build an "education city". Non-profit and after-school programs empowering young people to explore their personal interests and connect to the outside community. College and university programs engaging young adults in the development of their own learning plans and in community decision-making. Also, teacher education programs focusing on preparing teachers for democratic and progressive education. Parents and youth learning out of school through empowering learning centers and youth centers. Policy groups such as youth advisory councils that are involving young people in policy discussions with legislators, governors, and mayors. The commitment to go outside the box of standardized one-size-fits-all education, so that young people are enthusiastic, active learners. Democratic education is both a means and an end in itself. In the long-term, it helps develop well-informed citizens who work toward creating a democratic, vibrant, and just society. In the immediate term, it nurtures self-determined and caring individuals who enjoy learning for the sake of it. Learning in an engaging and participatory environment is not just for the privileged few. Because equality and justice are at its core, democratic education must be available to all young people and their families. In addition, the educational process itself ought to instill young people with the skills and critical thinking they need to build a more equitable and socially just society. While it sounds like common sense for a democratic society to base its educational approach on democratic values, a great deal of research lends further support to democratic education. Studies show that educational environments engaging young people as active participants in their own learning are linked with higher student attendance and student

achievement, greater creativity and conceptual learning, and increased intrinsic motivation and determination in learning. Moreover, recent brain and cognitive research points to the value of the democratic education learning environment, including key elements such as collaborative projects, age mixing, learning through active experiences, and the importance of a caring community. Democratic education also carries the potential for a broader societal impact, as the self-determined and caring individuals who experience democratic education will be the leaders in building a more democratic, vibrant, and just society. Read more about democratic education. Developing executive functions of the human brain. Playing in the Zone of Proximal Development: Qualities of self-directed age mixing between adolescents and young children at a democratic school. American Journal of Education, Classic definitions and new directions. Contemporary Educational Psychology, Why and how to let students decide.

Chapter 3 : Israel Scheffler, Moral Education and the Democratic Ideal - PhilPapers

A philosophical and pragmatic critique is offered of the pedagogical dilemmas confronting the educational establishment. It is argued that higher education institutions at present have no clear idea of what a liberal arts education ought to accomplish, what its scope ought to be, and how its goals ought to be reached.

Education for Democracy The concept of providing an educational system that promotes the character of a democratic society, in a nation that claims to be democratic, is commonsensical. However, the nature of this task is more complex than many may imagine. This becomes evident when the historical pursuit of this goal is studied and the realization that continuing discourse is clearly not resolved. It is a discourse that intentionally will never be resolved as the democratic agenda is designed to be an ongoing process. It is thought that this discourse is not thoroughly engaged at this point in time. Dewey, Dewey identified characteristics of a citizenry that would be best able to investigate the just and unjust laws of their nation. He claimed that in order to promote a nation that truly valued democratic principles, all of its citizens must be empowered to engage in a democratic discourse in order to be advocates for themselves as well as to be able to advocate for others. There must be a large variety of shared undertakings and experiences. Otherwise, the influences which educate some into masters, educate other into slaves. Failure to provide this possibility would lead to class barriers that would erode the effectiveness of democracy by isolating citizens into binaries that would create strife and deterioration of democratic values. The evils thereby affecting the superior class are less material and less perceptible, but equally real. The concept of injustices applied to one class by another damages the quality of the democratic system for all, is powerful. Dewey identifies two characteristics of an actively democratic society: Freer interaction between social groups once isolated so far as intention could keep up a separation but change in social habit " its continuous readjustment through meeting the new situations produced by varied intercourse. Giroux, These common interests could be identified as a willingness to learn from each others differences in order to promote democratic practice. The citizens of a democracy must understand the intricacies of serving both, of their responsibility for ensuring liberty and justice for all. Educating the young for this responsibility and for their appreciation of the benefits of democracy becomes the common mission of educators and of their educators. Cornel West specifically targets the absence of interclass discourse in our nation. The professional and business class avoids this failure either by living in upscale neighborhoods, with better than average public schools, or by sending their children to private schools. The majority of public schools become both a source and a mirror of social apartheid in America. Their social and psychological positions are such that they are unable to benefit from the educational program no matter how limited or exemplary it may be. When discussing the curricula of the democratic public school, West identifies a second principle that carries democratic education beyond the traditional K programs. These skills are essential for generating a sense of agency to access science and use it for democratic projects. The implication is that the democratic educational process does have a common set of goals but that these should not be limited to the K program. Democratic education should be a continuing process that fuels the fires of self and social improvement throughout a lifetime of educational opportunities. Schools should be able to rely upon state and national as well as local finance so that they do not reproduce the economic advantages and disadvantages of their communities. Nor should the curricula passively reflect community attitudes. If parent participation is important, so is the role of the school as a counterweight to the limitations of local opinion and family circumstance. Roth and Barton support the concept of science and science education being located in arenas of personal and cultural relevance. This critical ability, which is a goal of a democratic education, is not what is currently being fostered in the educational system as it is enacted today. Giroux, Schools predisposed to NCLB success upper class and white are able to generate students compliant with NCLB designed goals and they are therefore label successful schools. Schools that are situated outside of the NCLB framework are faced with irrelevant objectives in the lives of their children. They fulfill the prophetic, racist voice of NCLB designers that see compliance as the only viable form of American citizenry. A society which makes provision for participation in its good of all its members on equal terms and which secures flexible readjustment of its

institutions through interaction of the different forms of associated life is in so far democratic. Such a society must have a type of education which gives individuals a personal interest in social relationships and control, and the habits of mind which secure social changes without introducing disorder. While barriers such as this present one form of anti-democratic practice, there are also other overt barriers inherent in NCLB policies. An example of anti-democratic practice is the imposition of White middle-class science standards that are irrelevant in the lives of the non-members of this dominant group. Gatens discusses the historical, and now traditional, separation of men and women in the formation of western governments. This binary continues at the expense of young girls and women today, as they are not being educated to critically analyze the images of who they are politically in relation to their political potentiality. A democratic educational agenda would not encourage this paradigm of separation; it would work to engage as many stakeholders towards a more democratic understanding and outcome as is possible. It appears as though NCLB is written as if there is a common starting position for the children of our nation. Race, class, gender, and religious issues are a few of the elements that problematize this false beginning. Following this theme is the idea that all citizens have a common need for science in their lives. The real need I perceive is the application of science in individual and cultural settings that people locate themselves in. The need to resurrect a progressive democratic educational agenda is important for nation in transition. A progressive democratic agenda that recognizes the democratic process is not one that provides an end point. Design by Andreas Viklund.

Chapter 4 : Institute for Democratic Education in America | IDEA

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For this line of criticism, classical liberalism envisages the individual as an independent entity in competition with other individuals, and takes social and political life as a sphere in which this competitive pursuit of self-interest is coordinated. By contrast, the Idealists rejected this view of social and political life as the aggregation of inherently conflicting private interests. Instead, they sought to view individuals relationally: Freedom in a positive sense consisted not merely in the absence of external constraints but the positive fact of participation in such an ethically desirable social order. While it is important that voters can reject their rulers and so control them to some extent, democracy is not simply a form of government defined by the distribution of the franchise or majority rule. Rather what matters, as Dewey puts it, is the way that the majority is formed. Democracy is a form of moral and spiritual association that recognizes the contribution that each member can make in his or her particular way to this ethical community. And each of us can contribute to this community since we each only become the individuals we are through our engagement in the institutions and practices of our society. Other important themes also appear in these early statements. Through democracy in this expansive and ideal sense, the incarnation of God in man "becomes a living, present thing" The truth is brought down to life, its segregation removed; it is made a common trust enacted in all departments of action, not in one isolated sphere called religious. The goal of an inquiry is not to arrive at a certain picture of the nature of things, but to come up with an inevitably provisional solution to the practical and intellectual problem that sparked it "to resolve problematic situations. Inquiry should be understood as part of our struggle with an objectively precarious but improvable environment. These challenges prompt us to step back, identify the problem we are confronted with, and reflect on what to do next. Modern societies have an awesome exemplar of successful inquiry, in the natural sciences which, Dewey argues, have been progressive and cumulative, giving us greater and greater understanding and control of the natural world. This has above all been the result of their experimental character, in which no intellectual element is taken to be beyond rational scrutiny. Theories and hypotheses are invented, used, tested, revised, and so on. At the same time, new methods for the invention, use, testing and revision of theories and hypotheses are developed and refined, and so are new standards for evaluating theories and hypotheses. In this way, the methods used by science are not fixed but themselves have a history and develop progressively and sometimes in unexpected ways. A crucial dimension of the experience that has established these standards and practices is social or communal, as we must look to the community of our fellow inquirers for testing and confirmation of our findings. Accordingly he rejects non-cognitivism about values and holds that values can be true or false in his pragmatic sense, responsive to reasons and corrigible in the light of experience. Practical inquiry encompasses instrumental reasoning about means: But it also includes reflective criticism of ends: Inquiry as practical judgment involves reflecting on, and revising our ends, in the light of what is involved for us in achieving them, and this often leads us creatively to transform our values and to develop new ends. Moral theories are generated in contingent historical circumstances, are responsive to the particular needs and conflicts of those circumstances, and reflect their prejudices and assumption. Ideas that were functional for a particular social order can cease to make sense or become dysfunctional as that order changes. Mistaking contingent social products for unchangeable features of human nature or psychology is one of the core occupational hazards of moral philosophers. Rather, he sees it as as a repertoire of conceptual resources and tools that we have for dealing with the problems of value judgement in a world of plural and changing values. In Ethics, Dewey and James H. Tufts offer an interpretation of different canonical value theories, teleology, deontology and virtue ethics as providing contrasting methodological orientations for identifying, describing and solving problems. Instead, these provide standpoints from which agents can identify and analyze problems, sift important from unimportant considerations, and appraise our raw preferences and alternative plans of action. Reconstructing Liberalism Values, Dewey suggests, can be viewed as constructs to solve practical problems. Like an

outmoded piece of technology, a past value which was once constructed to address a problem in one set of circumstances can outlive its usefulness, and become a hindrance to the capacity of those in the present to deal with their practical needs and worries. This, Dewey believes, is the case with values of classical liberalism. He develops this thought in discussing the relation of individual and society, the character and value of freedom, and the scope of legitimate social and political action. This is the tendency to divide up experienced phenomena, and to take the distinct analysed elements to be separate existences, independent both of the analysis and of each other. Instead, he argues, a genuine: It is something achieved, and achieved not in isolation but with the aid and support of conditions, cultural and physical: If the individual is thought of as existing prior to social institutions, then it is easier to envisage securing freedom for the individual in purely negative terms as solely consisting in the removal of external impediments on individual action, such as legal restrictions on freedom of speech. By contrast, Dewey argues that, while removal of external constraints may often be important for supplying the conditions of liberty, liberty in the sense in which it is a value for liberals does not consist in the mere absence of external constraint. The first point is that freedom is held to consist in the capacity and willingness on the part of a person to reflect on her or his own goals, aims and projects, and to revise them as a result of this reflection. This is not a matter of arbitrarily or whimsically plumping for one option rather than another, for Dewey. Rather, choice that is expressive of individuality in the strong sense involves intelligent criticism of options. Second, freedom as individuality is social: Freedom in its fullest sense, then, is only possible in a canonical form of social order, in which all take part in shaping the conditions of common life. Third, this is what has been called an exercise rather than an opportunity concept of freedom. I am in possession of my liberty in this valuable sense for Dewey only if I actually act in these ways. This account of the character and value of freedom was for Dewey, as for the Idealists and New Liberals that he drew on and for later writers on negative and positive liberty such as Isaiah Berlin, flowed into a debate about the proper scope of social and political action. The classical identification of liberty with negative liberty bolsters the identification of freedom with the sphere of life outside the scope of political action. By contrast, for Dewey the scope of legitimate social and political action had to be determined experimentally: Unsurprisingly, this drew a hostile reception from advocates of a negative concept of liberty such as F. So, for example, throughout his life he argued that education to produce undocile, unservile citizens was essential, in the name of individuality. More pointedly, Dewey argued, particularly in the s, that a socialized economy was necessary for individuality. Dewey drew on a wide range of sources to flesh out his conception of social action or social control, including the utopian Edward Bellamy and British guild socialist G. Individuality as an ethical ideal requires that individuals find their own way, and not have particular doctrines or social roles imposed on them. Furthermore, viewing liberty through the prism of individuality only opens up the possibility of political action in the name of liberty, but it does not itself require it. Finally, and in contrast to technocratic critics of laissez-faire such as Walter Lippmann, Dewey argues that an extensive form of democracy is essential for social action, and he vests little faith in experts. What does Dewey mean by this kind of claim? Lippmann who like Dewey was influenced by William James and who shared many philosophical and political commitments with Dewey at an earlier stage of his career agrees that contemporary moral and political thinking has not caught up with the modern world. The force of this critique of democracy for Dewey in part derives from its deployment of his own intellectual strategy for ends with which he vehemently disagrees. At the minimum, for Dewey, this machinery helps to protect individuals from putative experts about where the interests of people lie. A class of experts will inevitably slide into a class whose interests diverge from those of the rest and becomes a committee of oligarchs. Taken in isolation, this way of viewing the desirability of democratic political machinery seems instrumental and minimal; instrumental, in that the desirability of democracy derives from its protecting the interests of each individual against the depredations of an elite class, and minimal, in that the rationale for popular participation is limited to the need to keep the elite informed about where the shoe pinches, if its policies are not to be misguided. The real target of his ire is the exclusive identification of democracy with a particular current set of political institutions, particularly only with elections and majority rule. As in the case of the defunct idea of liberalism, Dewey thinks of this as a once liberating conception that now contains an inbuilt conservative bias that prevents more

imaginative institutional thinking. Democracy is more than merely a means to check on political leaders and administrators or call them to account. Dewey thinks that this misses out the importance of democracy for a much wider range of social institutions than this narrow view captures, including the workplace. The scope of democracy, in the sense of the range of institutions to which it applies, should not be construed narrowly. If our individuality is shaped by the wide range of institutions that make up our social habitat, as Dewey thinks, then the rules and norms governing these institutions are too important to us to be left to chance, dogma, tradition or inherited hierarchy. So restricting democratic scrutiny and control to a single sphere of social life would be a mistake. Democracy is a method for identifying and solving the common problems confronted by communities. Robust inquiry requires that we must have access to all the available evidence and arguments. If we want our inquiry to be successful, we should not prejudge its outcomes, by excluding sources of experience that allow us to explore and correct our hypotheses. By contrast, [e]very authoritarian scheme, The democratic faith in equality is the faith that each individual shall have the chance and opportunity to contribute whatever he is capable of contributing, and that the value of his contribution be decided by its place and function in the organized total of similar contributions: Democratic societies are thought of as both seeking to attain desirable goals, and arguing over how to do so, and also as arguing over what a desirable goal is. In other words, democratic politics is not simply a channel through which we can assert our interests as it is for the first argument , but a forum or mode of activity in which we can arrive at a conception of what our interests are. Accordingly, like recent deliberative democrats, Dewey ascribes a central importance to discussion, consultation, persuasion and debate in democratic decision-making. As the experimentalist conception of inquiry insists, this does not imply that we need a priori criteria in order to establish if this process has been successful. Rather, criteria for what counts as a satisfactory solution may be hammered out in the process of searching for one. Dewey views democracy as an ideal of associated life in the sense that as an ideal it reconciles individual and collective interests. As he describes this ideal, From the standpoint of the individual, it consists in having a responsible share according to capacity in forming and directing the activities of the groups in which one belongs and in participating according to need in the values which the groups sustain. From the standpoint of the groups, it demands liberation of the potentialities of members of a group in harmony with the interests and goods which are common. In working out what to do, individuals and groups are confronted by dilemmas about what to do. It is only a democratic community, Dewey believes, which allows each member fully to realize her potentialities without conflict and coercion. For the individual, democracy means having a share in directing the activities of the group, while for the group it demands liberation of the potentialities of the individual members in harmony with their common interests. Democracy as public discussion is viewed as the best way of dealing with the conflict of interests in a society: The method of democracy " inasfar as it is that of organized intelligence " is to bring these conflicts out into the open where their special claims can be discussed and judged in the light of more inclusive interests than are represented by either of them separately. Liberalism and Social Action, LW11, 56 4. Both during his life and subsequently, he has been a more controversial figure than this reputation would suggest. In part, this reflects his profile and fecundity. Precisely because he ranged so prominently across such a wide intellectual terrain, Dewey has been a point of reference and target for commentators in all the fields he explored: Further, across a long and active career as a public intellectual, Dewey adopted bold and controversial political positions on deeply divisive issues, including for example robustly supporting US entry into the First World War and later opposing intervention in the Second World War, which also attracted fierce opprobrium as well as support. Works by Dewey The Early Works, , 5 volumes, ed. The Middle Works, , 15 volumes, ed. The Later Works, 17 volumes, ed. Debra Morris and Ian Shapiro eds. The Political Writings, Indianapolis: Larry Hickman and Thomas Alexander eds. Indiana University Press,

Chapter 5 : Democracy and the cultural ideal - The Boston Globe

"Education and the Democratic Ideal is a closely reasoned study of grading, assignments, examinations, and other tactical issues. Because of this it is a real departure from most discussion of university education, and the more to be valued."

In other words, what is to be learned is a matter that we must settle in the process of learning itself. Thus civic education, if taught in a compulsory setting, undermines its own lessons in democracy. Another common belief, which supports the practice of compulsory classes in civic education, is that passing on democratic values requires an imposed structure. If learners are to "develop a democracy," some scholars have argued, they must be provided the tools for transforming the non-democratic aspects of a society. Democracy in this sense involves not just "participation in decision making," a vision ascribed especially to Dewey, but the ability to confront power with solidarity. Such features include increased collaboration, decentralized organization, and radical creativity. Although there was a resurgence of inquiry education in the 1960s and 1970s [80] the standards movement of the 21st century and the attendant school reform movement have squashed most attempts at authentic inquiry-oriented democratic education practices. The standards movement has reified standardized tests in literacy and writing, neglecting science inquiry, the arts, and critical literacy. Democratic schools may not consider only reading, writing and arithmetic to be the real basics for being a successful adult. Neill said "To hell with arithmetic. This is easier to accomplish in elementary school settings than in secondary school settings, as elementary teachers typically teach all subjects and have large blocks of time that allow for in-depth projects that integrate curriculum from different knowledge domains. Allen Koshewa [85] conducted research that highlighted the tensions between democratic education and the role of teacher control, showing that children in a fifth grade classroom tried to usurp democratic practices by using undue influence to sway others, much as representative democracies often fail to focus on the common good or protect minority interests. He found that class meetings, service education, saturation in the arts, and an emphasis on interpersonal caring helped overcome some of these challenges. Despite the challenges of inquiry education, classrooms that allow students to make choices about curriculum propel students to not only learn about democracy but also to experience it. Democratic education in practice[edit] Play[edit] A striking feature of democratic schools is the ubiquity of play. Students of all ages – but especially the younger ones – often spend most of their time either in free play, or playing games electronic or otherwise. All attempts to limit, control or direct play must be democratically approved before being implemented. Play is considered essential for learning, particularly in fostering creativity. Interest in learning to read happens at a wide variety of ages. In addition, Stephen Krashen [88] and other proponents of democratic education emphasise the role of libraries in promoting democratic education. Education in a democratic society[edit] Democracy must be experienced to be learned. In *Democracy and Education* he develops a philosophy of education based on democracy. He argues that while children should be active participants in the creation of their education, and while children must experience democracy to learn democracy, they need adult guidance to develop into responsible adults. These roles are best agreed upon through deliberative democracy. Student teaching placements are in both regular schools and democratic schools. Article 26 3 of the United Nations Universal Declaration of Human Rights states that "Parents have a prior right to choose the kind of education that shall be given to their children. Primary education is compulsory, all aspects of each student must be developed to their full potential, and education must include the development of respect for things such as national values and the natural environment, in a spirit of friendship among all peoples. Summerhill was represented by a noted human rights lawyer, Geoffrey Robertson QC. This offer was discussed and agreed at a formal school meeting which had been hastily convened in the courtroom from a quorum of pupils and teachers who were present in court. John Holt - Critic of conventional education and proponent of un-schooling, which can be also done at home Ivan Illich - Philosopher, priest, author of "Deschooling Society" Lawrence Kohlberg - Professor, pioneer in moral and democratic education Homer Lane - Democratic education pioneer, founder of the Ford Republic – 12 and the Little Commonwealth – 17 Deborah Meier - Founder of democratic schools

in New York and Boston, writer A.

Chapter 6 : Realizing the Democratic Ideal | College of Education - Illinois State

HISTORY HAPPY HOUR // A Pictorial History of Frankfort's African-American Life and Culture "a partnership between Buffalo Trace Distillery, Kentucky Historical Society and Kentucky State University's Blazer Library + The Atwood" was a hit!

The proliferation and use of information technologies presents both challenges and opportunities for professional educators, learners, and community members. This blog space is for students to share their perspectives on these issues. Sunday, May 07, Education and Democratic Ideals Formal, public education is deeply rooted in the democratic ideals of a newly formed nation. There was a need to unite these people as Americans. In addition to these factors, another major influence would arise with a great transition. American society was rapidly becoming more urban and more industrial as the 19th century progressed. The democratic ideal, nationalism, and transitions in society continue to be major influences on education today. Equal opportunity and access are at the heart of the educational system. This tradition runs through the system as strongly as it did a century ago. The concept of each person bearing his or her own fair share for the cost of education as well as having a vote on the amount that fair share represents are examples of this democratic ideal. The law, Act 60, was designed to create an equal education experience for students in communities around the state through a complex funding formula. Although the aim of equity of opportunity is democratic in nature, many have criticized the resulting property tax increases that have come to many communities. Throughout history schools have served as centers of communities hosting civic events and promoting the sharing of ideas. This sharing of ideas is a centerpiece shared by both education and democracy. Ideally the classroom is a place where the ideas of all individuals are shared and discussed so that students learn to form opinions and make well-reasoned decisions. Yet another major influence on American public education comes from factors associated with nationalism. It is said we are a nation of immigrants and as Noah Webster observed in , that people were not born with a loyalty to their new country, there would need to be a uniting force to accomplish national identity in the minds of citizens The District School, p. The tool that would be used to inspire nationalism was language. The influence of nationalism is still alive and well in American schools today. On a very basic level, saying the Pledge of Allegiance is done in most every school each day. In my situation as a classroom teacher, I am required to lead this activity. Because I teach social studies, I have made a point of teaching students what it means. I do feel nationalism is positive in many ways, but believe it is important for all students to have free and open access to information representing all points of view. The transformation was from a nation of rural, agricultural areas to urban, industrial areas. This rise of industry required workers and citizens to have new and different skills than before. In the push to create common schools a century ago Mann encountered resistance from people who favored local control of schools. Today similar arguments are made regarding a technology revolution in our society. Even as I write this reflective essay, President Bush as well as his Democratic rivals speak of education reform, which will lead to students of today being ready to fill the high tech jobs of tomorrow Bush , January My experience teaching in public schools leads me to believe that mathematics and language arts are given the highest priority. Government mandated testing in these subjects has led schools to limit funding, classroom time and human resources in other areas. In my school first through sixth grade students only have half a year of social studies and only 8 weeks of computer. At the same time teachers of all grade levels are required to teach math for an hour each day. President Bush and others have suggested that technology is the key to the skilled labor of the future. Perhaps the strong push of mathematics in the last several years is a result of the technology revolution. I have not yet seen the same emphasis placed on technology or integration programs in K schools. Although more than years have passed since the formative years of public education many of the same influences remain today. The democratic ideal, forces of nationalism, and changes in society continue to drive the education system. Many of these influences have manifested themselves throughout the years through the actions of our government. Posted by Eric at 9:

Chapter 7 : Education for Democracy

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But what does this mean? How might schools look? What is the place of informal education? Others put the case that this is the aim of education: Political education prepares citizens to participate in consciously reproducing their society, and conscious social reproduction is the ideal not only of democratic education but also of democratic politics. Their term for the private individual was *idiotes* idiot. Such a person was literally a fool as she or he was not interested in public affairs. This grew out in part out of a recognition that humans are social beings. We are what we are because of our interactions with others. We achieve what we do because we benefit from their work. Thus, if we are all to flourish then we must: Recognize that we share many common interests. Commit ourselves to consider those interests and hence the needs of others when looking to our own. Actively engage with, and seek to strengthen, those situations and movements that embody democratic values and draw people together. Jeffs and Smith Beyond being a good in itself, we can also make a case for democracy on instrumental grounds – on the goods that flow from it. These come in significant part through the educative and welfare impact of the associational life, relationships and networks linked to it. Political education is something that is necessary throughout life. In this respect the rather narrow concern with skilling that runs through a lot of recent talk of lifelong learning and the learning society is rather sad. The meaning of democracy and the meaning of education Just how we are to approach democracy is a matter of considerable debate. Different understandings imply contrasting educational practices. Carr and Hartnett Classical and contemporary models compared after Carr and Hartnett Contemporary representative democracy View of democracy Grounded in a way of life in which all can develop their qualities and capacities. It envisages a society that itself is intrinsically educative and in which political socialization is a distinctively educative process. Democracy is a moral ideal requiring expanding opportunities for direct participation. Results from, and reflects, the political requirements of a modern market economy. Democracy is a way of choosing political leaders involving, for example, regular elections, representative government and an independent judiciary. The primary aim of education To initiate individuals into the values, attitudes and modes of behaviour appropriate to active participation in democratic institutions. To offer a minority an education appropriate to future political leaders; the majority an education fitted to their primary social role as producers, workers and consumers. Curriculum content There is a focus on liberal education, a curriculum which fosters forms of critical and explanatory knowledge that allow people to interrogate social norms and to reflect critically on dominant institutions and practices. Mass education will focus on the world of work and upon those attitudes and skills, and that knowledge that have some market value. Typical educational processes Participatory practices that cultivate the skills and attitudes that democratic deliberation require. Pedagogical relationships will tend to be authoritarian and competition will, as in society generally, play an essential role. School organization Schools are viewed as communities in which the problems of communal life are resolved through collective deliberation and a shared concern for the common good. Schools are organized around a pyramidal structure with the head at its apex. A model such as this involve caricatures but the contrasts drawn can help us to approach questions around the direction and purposes of education – and its relation to democratic practices. To some extent the distinctions mirror other familiar dichotomies e. Indeed, there is some cross-over not unexpected as someone like Rousseau has been associated to the so-called romantic position and can be linked to many of the concerns associated with direct democracy. However, the starting point and aim of education in these forms does take us along a somewhat different path. As well as curriculum content, these contrasting models also involve some very different ideas as to how the curriculum is made. The focus on deliberation and practical wisdom in the classical model will tend to link to process and praxis approaches to curriculum. The concern with skilling in the contemporary model will lead people toward more outcome-focused models. We can also link these models to debates around the meaning of community. The classical model may well link to appreciations that emphasize personal networks and relationships, association

and communion; the contemporary model to a view of community as place territory and as marketized networks. John Dewey and education for democracy In terms of the development of thinking about education for democracy in the twentieth century, it is the figure of John Dewey that towers above all. His is the most significant certainly the best read contribution to thinking about education and democracy. He approached education as part of a broader project that encompassed an exploration of the nature of experience, of knowledge, of society, and of ethics. However, consideration of his educational thinking has tended to be isolated from his social and political philosophy Carr and Hartnett Dewey argued for the revitalization of public democratic life. Like Habermas in later times, he placed a great emphasis upon the role of communication in this. Through conversation about individual and group wishes, needs and prospective actions, it is possible to discover common interests and to explore the consequences of possible actions. The process of deliberation and communication over collective goals is what Dewey viewed as a democratic public. The development of democracy was an expansion of sociability. The democratic community was in effect the community that best realized the very nature of sociability. Moral growth this involved the acquisition of a capacity for communal life as well as personal fulfillment; we become more fully who we are as we become more able to offer ourselves to others. Education is the fundamental method of social progress. Education is a regulation of the process of coming to share in the social consciousness; and that the adjustment of individual activity on the basis of this social consciousness is the only sure method of social reconstruction. Education must be conceived as a continuing reconstruction of experience; that the process and the goal of education are one and the same thing. This conception has due regard for both the individualistic and socialistic ideals. It is duly individual because it recognizes the formation of a certain character as the only genuine basis of right living. It is socialistic because it recognizes that this right character is not to be formed by merely individual precept, example or exhortation, but rather by the influence of a certain form of institutional or community life upon the individual and that the social organism through the school, may determine ethical results. If we follow this line of thinking through we can see that people learn democracy by being members of a group or community that acts democratically. In other words, it is through communication and participating in the process of deliberation that we learn to view ourselves as social beings with a concern for the common good, and responsibilities to others. The two points selected by which to measure the worth of a form of social life are the extent in which the interests of a group are shared by its members, and the fullness and freedom with which it interacts with other groups. An undesirable society, in other words, is one which internally and externally sets up barriers to free intercourse and communication of experience. A society which makes provision for participation in its good of all its members on equal terms and which secures flexible readjustment of its institutions through the interaction of the different forms of associated life is in so far democratic. Such a society must have a type of education which gives individuals a personal interest in social relationships and control, and the habits of the mind which secure social changes without introducing disorder. Dewey argued that much of education failed because it neglected the fundamental principle of the school as a form of community life. It conceives that school as a place where certain information is to be given, where certain lessons are to be learned, or where certain habits are to be formed. The value of these is conceived as lying largely in the remote future, the child must do these things for the sake of something else he is to do; they are mere preparations. As a result they do not become part of the life experience of the child and so are not truly educative. Dewey , reproduced in Dewey As Winch and Gingell note, if schools exist to promote democratic values it would appear that they need to remove authoritarian relationships. Neill and participative education Dewey was writing as a philosopher rather than drawing upon sustained experience as a practicing educator. It is helpful to turn to another significant twentieth century educator A. Neill â€” One of his most significant contributions to educational thinking was to bring insights from psychoanalytical traditions into education. He initially looked to Freud, but was later associated with Wilhelm Reich. However, educationally it was the work of Homer Lane that provided him a model of practice. Homer Lane was Superintendent of the Little Commonwealth, a co-educational community in Dorset run for children and young people ranging from a few months to 19 years. Those over 13 years old were there because they were categorized as delinquent. An American by birth, he had early experience as an educator at the George Junior

Republic. As well as having an interest in offenders and expressive forms of education, Lane also worked as a psychotherapist this also brought him into legal trouble. Neill on Summerhill What is Summerhill like? Well, for one thing, lessons are optional. Children can go to them or stay away from them " for years if they want to. There is a timetable " but only for the teachers. The children have classes usually according to their age, but sometimes according to their interests. We have no new methods of teaching, because we do not consider that teaching in itself matters very much. Whether a school has or has not a special method for teaching long division is of no significance, for long division is of no importance except to those who want to learn it. And the child who wants to learn long division will learn it no matter how it is taught. Strangers to this idea of freedom will be wondering what sort of madhouse it is where children play all day if they want to. My staff and I have a hearty hatred of all examinations. To us, the university exams are an anathema. But we cannot refuse to teach children the required subjects. Obviously as long as the exams are in existence, they are our master. Summerhill is possibly the happiest school in the world. We have no truants and seldom a case of homesickness. We very rarely have fights. I seldom hear a child cry, because children who are free have much less hate to express than children who are downtrodden.

Chapter 8 : Dewey's Political Philosophy (Stanford Encyclopedia of Philosophy)

Democratic education also carries the potential for a broader societal impact, as the self-determined and caring individuals who experience democratic education will be the leaders in building a more democratic, vibrant, and just society.

Gutmann begins by addressing herself to a few ancillary issues. First, Why pursue a theoretical answer to the problem of the book? Because without some commitments concerning the legitimate aims of education, we cannot say what policy changes constitute improvements rather than mere changes. A return to basics at the expense of sex ed is an improvement only if inculcating market competitiveness is a higher priority aim relative to inculcating flourishing behaviors. Second, Why a democratic theory? Because since the ideal of a democratic theory of education is one of conscious social reproduction, i. Are any existing normative theories of the appropriate educational purposes of our society acceptable? The State of Families is unacceptable because in granting liberty to parents it fails to secure liberty for children. Particularly, it fails to secure mutual respect among persons and capacities for rational deliberation for future generations. Point c should be contrasted to a democratic ideal according to which the fundamental aim of education is conscious social reproduction. A Democratic State of Education is better because in distributing educational authority between the state, parents, and educators it has the possibility of integrating the good insights of all of the Family State, the State of Families, and the State of Individuals this seems to be the implicit argument , at least when the educational choices of democratic authorities observe restraints of nonrepression and nondiscrimination. A democratic system that accepts these restraints on the one hand permits non-neutral education choices that would teach virtue and predispose children toward good ways of life and away from bad ones pp. The inculcation of deliberative character should be the primary purpose of primary education because: How schools help children develop deliberative character. Not by amorality, liberal neutrality, conservative moralism, nor even liberal moralism, nor through vouchers. This includes the authority to influence the shape of the curriculum, disciplinary code, graduation requirements, teacher compensation and workplace issues, control over the classroom or lesson plans, selection of texts. Local authorities can fill in the blanks left by 1 and 2. Federal governments should have authority over b since only a centralized authority can achieve this aim. They should have authority to structure a since local authorities cannot alone be trusted here p. Education professionals should have this authority because: How much authority should teachers unions be granted over issues such as setting the curriculum, lesson plans, disciplinary code, graduation requirements, and so on? Some, but not a ton. Applied to various practical problems, the two principles recommend courses of action that neither deprive citizens of democratic power nor institute a majority tyranny: The principle of nonrepression generally demands opposition to this and this is correct even though democratically controlled censorship in the school context is in-principle legitimateâ€”censorship is difficult to do consistently and therefore has a dangerous chilling effect and should therefore be avoided p. Nonrepression favors procedures of text selection that are open to citizen participation and by their potential to open citizens to unpopular views. Nonrepression maintains that both conservative and liberal programs are legitimate, though neither is wise. A wise and legitimate program would require sex ed, but exempt those who object to it. If gender is admitted as a qualification, democratic education recommends hiring more women in admin and more men in teaching to combat repression without thereby being undemocratically discriminatory. The principles permit certain forms of dissent from students. Discussion points Sex ed: The adequacy of nonrepression as normative standards: Are nonrepression and nondiscrimination sufficient guides to educational policy in all cases where democratic authority should be limited?: Consider again sex ed case. Omitting some sex ed is repressive, but homosexuals are not thereby in the long run prevented from pressing their interests or preferences in future democratic activity. What is repressive about omitting homosexuality from sex ed is not that it undermines democracy, but that condemning homosexuality is cruel to homosexuals who cannot live well as heterosexuals. Educational opportunity, like everything else, is not worth maximizing and must be subject to trade offs. This would deny adequate educational opportunity to the untalented to capture the democratic truth

in equalization or else requires a distribution above the threshold needed for democratic education too costly to other goods, e. Is the democratic standard desirable? It gives plausible answers on how to resolve controversy surrounding school finance, disabilities education, and desegregation. Does it perhaps take too seriously the notion that educational equality is satisfied if and only if all children achieve equally or put differently, overlook that relative to instrumental benefits of education what matters is something like equal pedigree, not necessarily equal educational accomplishment? It requires restructuring work so that people have the wherewithal to participate; it requires involvement in local politics so that people have the practice and skill to participate. The importance or priority of democratic education is not contravened by the sentiment that a desire for democratic knowledge is consequent upon being given power and opportunity rather than the other way around. Democratic education is a key part of the democratic politics needed to justly reallocate power. Political education should also take primacy over other forms of public education. This has various implications: An education for adequate participation in conscious social reproduction is precisely the same commitment, at least insofar as we do not mistake collective self-determination to be the same as advancing the best self-interest of individuals. Still the dependence is reciprocal and presupposes a widespread commitment to democracy, the maintenance of which may require supporting social policy, such as policy ensuring that families morally educate children in ways consistent with democratic citizenship.

Chapter 9 : Technology, Schooling & Society: Education and Democratic Ideals

Democratic education is an educational ideal in which democracy is both a goal and a method of instruction. It brings democratic values to education and can include self-determination within a community of equals, as well as such values as justice, respect and trust. Democratic education is often specifically emancipatory, with the students' voices being equal to the teacher's.