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DISSERTATION
THE NNER AND PRE-SERVICE TEACHERS' PHILOSOPHIC ORIENTATIONS

Submitted by
Rebecca Gajda
School of Education

In partial fulfillment of the requirements
for the degree Doctor of Philosophy
Colorado State University
Fort Collins, Colorado
Summer 2001

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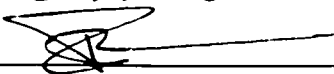
COLORADO STATE UNIVERSITY

June 26, 2001

WE HEREBY RECOMMEND THAT THE DISSERTATION PREPARED UNDER OUR SUPERVISION BY REBECCA GAJDA ENTITLED THE NNER AND PRE-SERVICE TEACHERS PHILOSOPHIC ORIENTATIONS BE ACCEPTED AS FULFILLING IN PART REQUIREMENTS FOR THE DEGREE OF DOCTOR OF PHILOSOPHY IN EDUCATION.

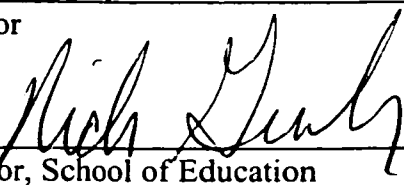
Committee on Graduate Work





David C. Whaley
R. Ben Cobb

Advisor



Director, School of Education

ABSTRACT OF DISSERTATION

The NNER and Pre-Service Teachers' Philosophic Orientations

The *Philosophic Inventory*, designed by Robert Leahy, was used to assess the philosophic orientation of pre-service teachers at one National Network for Educational Renewal (NNER) member institution to determine the impact of the teacher licensure program on pre-service teacher beliefs. Results indicate significant philosophical shifts in pre-service teacher beliefs over the course of the teacher licensure program toward the democratic domains of progressivism and existentialism. However, multiple ANOVAs revealed significant interaction effects between gender and philosophic orientation that suggest gender has a profound impact on the formation of one's philosophic orientation. In addition to quantitative survey analysis, six pre-service teachers were interviewed. Focus group examination suggests that many pre-service teacher beliefs about schooling mirror the public at large and do not fully reflect the mission of the NNER.

Rebecca Gajda
School of Education
Colorado State University
Fort Collin, CO 80523
Summer 2001

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TABLE OF CONTENTS

Chapter 1: The Problem	1
Introduction	1
Research Questions	7
Limitations and Delimitations	8
Chapter 2: Literature Review	10
Democracy	10
Democracy and Schooling	12
The National Network for Educational Renewal	15
Educational Philosophy	19
The Philosophical Continuum	22
Perennialism	24
Essentialism	25
Progressivism	26
Existentialism	27
Reconstructionism	28
Educational Philosophy and the NNER	29
Summary	31
Chapter 3: Methodology	32
Purpose of the Research	32
Quantitative Methodology	32
Variables	32
Participants/Sampling	33
Procedures	38
Data Analysis	38
Focus Group Interviews	39
Procedures	39
Data Analysis	40
Chapter 4: Results	42
Sample Demographics	41
Analysis of Research Questions	43
Summary	55
Focus Group Analysis	55
Chapter Five: Discussion	60
Summary of Results	60
Interpretation of Findings	63
Conclusions	74
References	77
Appendix – Philosophic Inventory	86

FIGURES AND TABLES

Figure 1: How an Educational Philosophy is Formed	22
Figure 2: The Philosophical Continuum	23
Figure 3: The Relationship Between the Five Philosophical Orientations and the Democratic Screen of the NNER	30
Figure 4: Questions from the Philosophic Inventory that Form Composite Mean Scores	36
Figure 5: Course 1 – Beginning Philosophic Orientation Composite Means	44
Figure 6: Course 1 Change in Composite Means Over Time	46
Figure 7: Change in Composite Means: Beginning to End of the TLP	47
Figure 8: Perennialism Estimated Marginal Means: Point in Program by Gender	50
Figure 9: Essentialism Estimated Marginal Means: Point in Program by Gender	51
Figure 10: Progressivism Estimated Marginal Means: Point in Program by Gender	53
Figure 11: Existentialism Estimated Marginal Means: Point in Program by Gender	54
Figure 12: The Relationship Between the Five Philosophic Orientations, the Democratic Screen of the NNER, and the Philosophical Screen of Pre-Service Teachers	64
Table 1: Gender, Status, and Ethnicity for Course 1 and Course 4 Participants	41
Table 2: Type and Size of High Schools for Course 1 and Course 4 Participants	42
Table 3: Intended Teaching Areas for Course 1 and Course 4 Participants	43
Table 4: Initial Philosophic Orientation Composite Means	44
Table 5: Course 1 Paired Sample T-test Results	45
Table 6: T-test Beginning of TLP – End of TLP	46
Table 7: Significance Table – Independent Samples T-tests	47
Table 8: ANOVA: Perennialism – Point in Program by Gender	49
Table 9: Perennialism Composite Means	49
Table 10: ANOVA: Essentialism – Point in Program by Gender	50
Table 11: Essentialism Composite Means	51
Table 12: ANOVA: Progressivism – Point in Program by Gender	52
Table 13: Progressivism Composite Means	52
Table 14: ANOVA: Existentialism – Point in Program by Gender	53
Table 15: Existentialism Composite Means	54
Table 16: Summary of Significant Interaction Effects	55

CHAPTER ONE: THE PROBLEM

Introduction

In the nation's history, multiple and competing educational philosophies have been emphasized to varying degrees over time. Demiashkevich (1935), states that there are two primary philosophical orientations to education that stand in opposition to one another: essentialism, intended to transmit classical knowledge and to prepare individuals to survive in an uncertain world and individualist-pragmatist, aimed to help individuals develop their personal interests and skills in order to live a fulfilled life. Walker and Soltis (1997) identify the aims of education falling into either the traditionalist or progressivist paradigms. Ravitch (2000) explores in historical detail the multiple interpretations and competing purposes of two competing conceptions or philosophies of education: classicism/traditionalism and progressivism. In the book Approaches to Teaching, a teacher preparation text, Soltis and Fenstermacher (1997) highlight three approaches to teaching: the executive approach, the therapist approach, and the liberationist approach. According to the authors, the executive approach is a reflection of the traditionalist paradigm whereby the teacher acts as a skillful manager of student learning who brings about high levels of academic achievement. The therapist approach, which views the teacher as a caring individual who helps students reach their own personal potential and the liberationist approach, which holds the teacher as an emancipator of student's minds are both considered by the authors as falling into the progressivist philosophical tradition.

To view a teacher's philosophy as falling either into the traditional or progressive camp can be limiting and misleading as one's philosophy of education is multi-dimensional and will likely embrace characteristics of both traditions. As a way to unpack the nuances of an educational philosophy while keeping it simple enough for emerging teachers to grasp, some

scholars describe multiple philosophical orientations to teaching. Parkay and Hardcastle-Stanford (1998) define the most predominant philosophical orientations to teaching as (a) perennialism, (b) essentialism, (c) progressivism, (d) existentialism, and (e) reconstructionism. These five philosophical orientations encompass those identified by Demiashkevich, Ravitch, Soltis, Walker, Fenstermacher and others.

Except for the most poorly conceptualized programs, all teacher preparation settings emphasize a philosophical orientation to teaching and learning that they consider to be more desirable and appropriate than others. Teacher preparation programs by nature have a philosophical emphasis and a philosophical stream; they don't randomly teach whomever and whatever they want in whatever manner they wish. More specifically, teacher licensure settings that are part of the *National Network for Educational Renewal* (NNER) have an *Agenda For Education in a Democracy* (AED) and seek to instill an educational philosophy that embraces the most "moral" and "democratic" parts of all philosophical traditions.

Political scrutiny of teacher education and licensure has dramatically intensified (Early, 2001). Institutions of higher education, given authority by the state to provide comprehensive educator licensure programs, are under intensifying pressure to demonstrate the impact and effectiveness of the programs that they offer. As part of the larger educational accountability movement that has gained momentum throughout the 1980's and 1990's, teacher preparation programs are increasingly held responsible for teaching to specific standards that result in measurable outcomes. In addition, prospective teachers are routinely required to take a battery of exams before they are given institutional and state approval to enter the profession of teaching. These tests generally focus on basic skills, content knowledge, and liberal arts and sciences.

Despite the fact that attitudes and beliefs about teaching and learning may be a better indicator of one's ability to teach than how one scores on a certification test (Hollingsworth, 1989), an assessment of a prospective teacher's philosophical orientation toward teaching and learning is not typically part of the testing process. To some, the issue of teacher beliefs is important enough to argue that those who do not aspire to uphold "democratic" educational principles should not be granted institutional certification to teach. As John Goodlad (1994), the central figure in the AED, implores, "Centers of pedagogy should withhold certificates of program completion from individuals considered ill-prepared in [democratic] domains, and states should bar from licensing candidates unable to present such certificates" (p. 37).

The National Network for Educational Renewal, assembled in 1986 and grew throughout the last decade of the 20th Century. Reconfigured in the early 1990's, NNER membership has been extended and its mission refined under the leadership of John Goodlad and his colleagues. The Network is comprised of seventeen settings in fifteen states. Its function is to cultivate the implementation of the mission of the AED. In order to facilitate the simultaneous renewal of schools and teacher education programs, each NNER setting is comprised of at least one institution of higher education and one school district. Nationwide, 34 colleges and universities, over 100 school districts, and over 500 partner schools are members of the National Network for Educational Renewal (Clark, 1999).

NNER teacher preparation settings want teachers for public schools who are committed to the democratic purposes of schooling. To that end, they seek to identify and develop teachers with a "democratic philosophical screen" that emphasizes "access to knowledge" which is most readily identified in the progressivist and existentialist philosophical traditions. Many of the

reconstructionist principles align with the AED, while most of the perennialist and essentialist principles do not. (See Chapter 2 for an in depth discussion)

There are many goals suggested for a system of public schools that are reflected by an individual's educational philosophy. A distinct and unifying mission accepted and promoted by the majority of the population is elusive; there are multiple competing purposes attributed to schooling in the United States. The latest Phi Delta Kappa (PDK)/Gallup Poll of the Public's Attitudes Toward the Public Schools (Rose & Gallup, 2000) offers seven possible purposes of schooling. The suggested goals include: (1) preparing responsible citizens, (2) ensuring economic self-sufficiency, (3) securing a basic level of quality among schools, (4) promoting cultural unity, (5) improving social conditions, (6) enriching the lives of people, and (7) dispelling inequities between schools and between groups (p. 47). The public seems to believe that all of these goals have roughly equal merit and deserve attention as indicated by the relatively high "level of importance" assigned to each of the seven described above. Evidence suggests that each possible purpose for schooling has support from a substantial segment of society, which has led both John Goodlad (1994) and Ernest Boyer (1983) to claim, "we want it all."

Although the public believes that there are at least seven highly important purposes of a system of schooling, two purposes take precedence in the Gallup Poll: preparing responsible citizens (ranked number one) and economic self-sufficiency (ranked number two). Neil Postman (1995) and others assert that these two preferred purposes or "prevailing narratives" for schooling do not have equal merit. Specifically, he argues that the "god of Economic Utility", whereby children are prepared to find and take their place in the workforce, has no power to motivate students, is limiting, and is a waste of time (pp. 27-28). Others also convey a deep

concern for the popular perspective that economic advancement should be *the* imperative for the nation's schools (Barber, 1998; Glickman, 1998; Goodlad, 2000; Goodlad, Soder, & Sirotnik 1990; Greene, 1989; Noddings, 1995; and Westbrook, 1996). How do pre-service teachers learn about the relative value of the competing purposes for schools?

Given the multiple and sometimes competing expectations for a system of schooling – how do up and coming teachers determine which path to embrace and support? Teacher licensure programs help pre-service teachers to define their educational philosophy and help teachers formulate their beliefs about the purposes of schooling.

All effective change and “learning” organizations have an articulated vision, mission, and purpose (Senge, 1999). Teacher preparation settings are change organizations that seek to develop teachers who will provide stewardship to public schools, the need for direction and purpose is perhaps even more imperative. Teacher preparation programs that are part of the National Network for Educational Renewal seek to refine and expand the principles of the “prevailing narratives” into a greater all encompassing mission. As Goodlad (2000) articulates, the mission of the AED “is *not* an alternative in the sense of replacing or rejecting the prevailing economic agenda. Rather, it encompasses much more and rearranges educational priorities” (p. 87). The mission embraced by members of the NNER integrates the goals of developing responsible citizens and economic self-sufficiency through the simultaneous broadening and refocusing of the discussion regarding the purpose of schooling.

Many believe the historical interdependence between democracy and schooling has been neglected and support the AED in its mission to “[develop] the essence of each individual self in the context of justice, fairness, responsibility, and mutual caring to which the Declaration of Independence and the Constitution speak so eloquently” (p. 4). The members of the NNER

believe that a well-educated person will readily obtain the specific skills of a given work setting once there is a need to do so; therefore the schools should be about the business of educating all children well. Moreover, to create a system of schooling that narrowly serves the goal of economic-self sufficiency, according to Goodlad (2000), is “immoral and dangerous” (p. 86).

NNER settings are committed to developing a democratic orientation to teaching in their students through their formal program and are expected to assess their progress toward this end. Many NNER teacher preparation settings are further obligated to demonstrate “democratic” outcomes in response to state mandates and all strive to produce teachers with a democratic philosophical screen that aligns with the mission of the AED. NNER members share a set of democratically oriented principles for the preparation of teachers and these principles are to be embedded and emphasized in the scope, sequence and content of teacher licensure programs that are members of the NNER (Goodlad, 1994). However, these democratic principles are not easily translated into practice. The Agenda for Education in a Democracy is a lofty intellectual pursuit that is difficult to define. One is hardpressed to find clearly articulated or practical guidelines for what makes a teacher or school “democratic.” There is no definitive handbook for practitioners with the “how-tos” of democratic teaching practices and democratic schools. What is known (or can be determined) is that members of the NNER embrace what they consider to be democratic philosophical principles. When scrutinized, the progressivist philosophical tradition most accurately captures most of these democratic principles, while existentialism and reconstructionism capture other principles of the AED. What is not known is how effective NNER teacher programs have been at fulfilling the obligation and commitment to identify and develop a democratic philosophic orientation in it pre-service teachers.

The cultivation of democratically oriented teachers is an essential endeavor. Hardly a soul would consider the democratic purpose of schooling to be unimportant. Indeed, advocates from the two most commonly purported philosophical orientations to teaching and learning, traditionalism and progressivism, assert that their way of pursuing democracy through schools is the most democratic. NNER settings are explicitly committed to developing a democratic orientation to teaching in their students through their formal program and are expected to assess their progress toward this end (Goodlad, 1994). However, no systematic investigation has assessed the capacity of NNER teacher preparation settings to identify and influence a pre-service teacher's educational philosophy. Nor has any investigation been undertaken to determine what pre-service teachers at NNER member settings believe about democracy as it relates to schooling in the United States. These issues are compounded by the fact that it is nearly impossible to find a measurement tool or instrument that can adequately assess the philosophical development of pre-service teachers enrolled at a NNER teacher preparation setting.

Given the importance of a pre-service teacher's educational philosophy, especially at institutions that purport to cultivate it, it is important to study the educational philosophy of pre-service teachers at NNER member institutions. One NNER teacher preparation institution and the philosophical orientations of its pre-service teachers in training are the focus of this study.

Research Questions

1. At what philosophical orientation is the NNER teacher licensure program identifying and recruiting students?
2. How does their philosophical orientation change after initial coursework designed to instill an appreciation and acceptance of a democratic educational philosophy?

3. How does their philosophical orientation change by the end of the formal pedagogical program?
4. What is the relationship between pre-service teachers' gender, ethnicity, educational level, and teaching concentration area and their philosophical orientation?
5. What are the perceptions of pre-service teachers in regard to democracy, the purpose of schooling, and their moral and professional responsibilities?

Limitations and Assumptions

Democratic principles and an educational philosophy are neither simple to define nor easy to assess. However, NNER member institutions share a set of democratically oriented principles for the preparation of teachers and these principles are to be embedded and emphasized in the scope, sequence and content of teacher licensure programs that are members of the NNER. It is assumed that these principles are not so obscure that they are in fact *impossible* to assess.

Delimitations and Assumptions

The research study takes place at only one NNER teacher preparation setting. This setting was chosen for its convenience and program accessibility, which is a limitation to the sampling design. However, this setting was also chosen for its representativeness of other NNER member institutions. The NNER has a set of democratic principles that all member institutions agree to put into practice. The road from principle to practice is not always straight, but the institution under study is considered to be one of the most committed members of the state networks for educational renewal (D. Cooner, personal communication, October, 2000). And the goals, objectives and intended outcomes of this university are considered to be representative of the

other NNER teacher preparation settings (D. Cooner, personal communication, October, 2000; and A. Foster personal communication, February, 2001).

It was not possible given the time constraints of the study and the likelihood of small sample size to survey the same participants at three separate points of the teacher licensure program and this is a limitation to the study. Teacher licensure students in the Fall 2000 and Spring 2001 semesters were asked to participate in a pre and post survey during the semester in which they are enrolled in Course 1. All students enrolled in Course 4 during the Spring of 2001 were asked to take the Philosophic Inventory. The philosophic orientations of Course 1 and Course 4 students were compared as part of a matched between-groups design. All participants in the study were students in the same teacher licensure program and were subject to the exact same program scope and sequence. In addition, demographic characteristics (gender, ethnicity, teaching concentration area, type and size of high school attended) of Course 1 and Course 4 participants were very similar. Therefore, it was assumed that comparing Course 4 students with Course 1 students satisfied the conditions of a matched between-groups design.

CHAPTER TWO: LITERATURE REVIEW

Democracy

Because the primary purpose of this research study is to assess the impact of a pre-service teacher education program geared toward instilling a democratic educational philosophy, it is important to understand democracy's historical connotations, its symbiotic link with a system of schooling, and how it appears to be interpreted by the members of the National Network for Educational Renewal. "Democracy" is a complex concept, not uncommon in daily discourse, yet its meaning can be elusive and abstract. What does democracy mean? What does democracy have to do with education? Why is a democratic educational philosophy important? When evoked, is democracy a political system, a social ideology, an ethical principle, a noun, an adjective, or all of the above?

There are many ways to frame democracy. One is to describe democracy as the means in which the American government does business. As Tarcov (1996) explains,

"The end of government is to secure the rights of all members of society. Government may deprive individuals of life, liberty, or property only as required by that end, and may protect individuals only from violation of those rights by others. . . This limited end of government is the heart of modern liberalism that makes modern Democracy, liberal Democracy." (p. 20)

Members of the NNER, supporters of the Agenda for Education in a Democracy (and likely) most Americans consider modern liberal democracy, to be the preferred means by which the nation governs itself. As Soder (1996) affirms, "of all the ways in which people can constitute themselves politically, American Democracy holds the best promise for freedom and the betterment of human beings" (p. xi).

More than a political system of governance, democracy is also considered to be social system of governance or a set of mutually accepted principles. John Locke in his *Second Treatise of Government* developed many of the fundamental principles of modern liberal democracy that help citizens to live and learn together, which are valued, proven, and accepted as truth to this day. Tarcov (1996) describes these enduring principles as “natural liberty and equality of human beings; rights to life, liberty, and property; and government by consent” (p. 19). Rolheiser and Glickman (1995) contend that “equality, liberty, and fraternity” are the three characteristics that embody the fundamental principles of democracy (p. 199). Still others such as Battistoni (1985) further explain

“that the principles of equality and justice; a belief in every person’s ability and responsibility to participate in public affairs; a concern for the dignity of each individual and her or his personal choices . . . dedication to cooperating and sharing . . . a commitment to resolve public disputes through a process of reasoned debate . . . are fundamental to democratic citizenship.” (p. 188-189)

It is believed that social democratic principles are ideals to which the nation and its citizens should strive. Although full equality, liberty, and fraternity are hypothetical states and have not been attained throughout society at any time since the founding of this nation, citizens have legitimate reasons for being disappointed or frustrated by societal outcomes that violate democratic principles. Nonetheless, the integrity of these principles is rarely called into question. *The Agenda for Education in a Democracy* seeks to bring attention to the social aspect of democracy as it relates to the nation’s system of schooling.

Democracy and Schooling

Despite the fact that democracy is complex and difficult to define, historians, educational philosophers, and the public in general believe that to create, maintain, and strengthen democracy, citizens must be educated. With its mission to educate, a system of schooling is believed to be the principal institution that will create a public and a citizenry capable of self-government (Barber, 1998; Hansen, 1999; Westbrook, 1996). Specifically, if individuals are to be able to make intelligent and rational decisions, solve complex societal problems, carry out political responsibilities, maintain the welfare of others, and lead productive lives, all citizens must be well educated. This belief places the responsibility for maintaining democracy on the nation's system of schooling. John Adams, a founding father of the new republic, considered "laws for the liberal education of youth, especially of the lower class of people, [to be] so extremely wise and useful, that to a humane and generous mind, no expense for the purpose would be thought extravagant." (Kurland & Lerner, 1987).

Horace Mann (1848), long considered the champion of universal, free, public schools, clearly articulates this fundamental relationship between education and democracy.

"The theory of our government is, not that all men, however unfit, shall be voters, but that every man, by the power of reason and the sense of duty, shall become fit to be a voter. Education must bring the practice as nearly as possible to the theory. As the children now are, so will the sovereigns soon be. . . Education must prepare our citizens to become municipal officers, intelligent jurors, honest witnesses, legislators, or competent judges of legislation – in fine, to fill all the manifold relations of life. For this end, it must be universal. The whole land must be watered with the streams of knowledge." (p. 92)

Today many scholars believe that the democratic purpose of schooling has been neglected in the drive to prepare a future workforce and to make schools more competitive (Berliner, 2001; Darling-Hammond 2001; Goodlad, 1999; Postman, 2000; Noddings, 2001; Soder; Goodlad, Soder, Sirotnik, 1990). To illustrate this point, Westbrook (1996) states that, “The twentieth century has witnessed the rapid rise to preeminence of schooling for what one report termed *occupational competence* and the relegation of civic education to, at best, an afterthought. One is far more likely to hear one’s child spoken of as “human capital” than as a citizen in waiting. American public schools have become, above all, a vast, variegated system funneling this human capital into its final destination in the hierarchies of the undemocratic world of modern work..” (p. 135)

Until the early 20th century, it was generally accepted that children attended school in order to learn the role of citizen, a role they would all come to share regardless of their social class. Encouraging civic literacy, social responsibility, and good citizenship was the major purpose of schools (Hansen, 1999). However, American public education began to be transformed in response to perceived economic and logistical needs.

Education for the workforce, in the form of vocational education, developed in the United States at the turn of the twentieth century. Educators desired a new curriculum for the burgeoning high school enrollments, legislators sought to provide a relevant agricultural curriculum for rural youth, while others thought that it was time to prepare youth for their socio-economic place in society (Gray & Herr, 1998). Ellwood P. Cubberly (1909), and other turn of the century educational reformers, believed that school personnel needed to accept the fact that America was a society made up of permanent classes and embrace the need to train students for their role in the economic life of the cities. Westbrook (1996) explains,

“the development of industrial capitalism [in the late 19th century] meant that wage labor would be the permanent condition of most Americans. ..[Reformers] moved to create a system of public schools which aimed less at common schooling for democratic citizenship than at differentiated schooling devised to accommodate the needs of an economy believed to be divided permanently along class lines.” (p. 132)

Charles Prosser, head of the National Society for the Promotion of Industrial Education, was the leading proponent of vocational education. Prosser believed that the most socially and economically responsible way to serve high school students and attend to the nation’s prosperity was to emphasize the preparation of youth for employment, as opposed to teaching a classic academic curriculum. Prosser used the “social efficiency” argument to promote industrial education. Social efficiency relies on the ideology of Darwinism, the efficiency movement from industry, the faith in psychometric or psychological testing practices, and the national importance of global economic trade (Gray & Herr, 1998). Because vocational education injected differentiation into the high school curriculum, it was considered by many to be democratic in its attempts to meet the needs of all children. However, not everyone considered the emphasis on preparation for the workforce to be democratic. John Dewey (1916) opposed the idea of education for specific occupations and the idea of a separate or parallel educational system for the non-college bound. Those who agreed with John Dewey believed that a dual system of education, focused on preparing youth for a specific future occupation, limits opportunities, is mean spirited, and undemocratic.

Democracy is a powerful concept; evoked as a political system and as a set of enduring social principles, it is not easy to define or grasp. But, it is generally believed that a modern liberal democracy is perpetuated and strengthened by a democratic system of schooling. Many

pre-eminent scholars have come to assert that the symbiotic relationship between democracy and education has been neglected and increasingly undermined by policies that promote an economic agenda for schools. In turn, many scholars and practitioners are now committed to renewal of schooling in and for democracy.

The National Network for Educational Renewal

It can be asserted that all teacher preparation settings influence a pre-service teacher's educational philosophy. Whether explicitly or implicitly, all educator preparation programs are intended to impact how a future teacher thinks about students, content, the classroom, and the profession. These "change programs" are designed to help prospective teachers develop their belief systems and instructional practices. Thirty-four colleges and universities nationwide are explicitly committed to influencing a pre-service teacher's educational philosophy. Specifically, these institutions are members of the National Network for Educational Renewal and seek to develop democratically oriented teachers for the nation's schools.

Thousands of university and school personnel combine their efforts to advance the Agenda for Education in a Democracy whose function it is to promote the democratic purpose of education. As Fenstermacher (1999) states, the purpose of the AED is to infuse "the voice of democracy in the ongoing discussion of the purpose and the future of public education in the United States" (p. 4). Along with the NNER, two other organizations advance the AED: the Center for Educational Renewal (CER), and the Institute for Educational Inquiry (IEI). The CER was founded in 1985 at the University of Washington and its major purpose is to conduct research that will advance the Agenda for Education in a Democracy. The IEI, located in Seattle, WA and created in 1992, is a non-profit institute dedicated to leadership training in principles of the Agenda.

The scope of the AED is explicitly addressed in its four-part mission. The first component of the mission is to enculturate the young into the liberties and responsibilities of a social and political democracy. By enculturation, the AED means that teachers must prepare students for a “cultural democracy” (Banks, 1994), which is characterized by consensus and community building along with the affirmation of important ethnic, gender, and other group identities. According to Goodlad (1990), “The school is the only institution in our nation specifically charged with enculturation the young into a political democracy. The education of teachers must therefore, be specifically directed toward this end” (p. 48). If teachers are to be capable of enculturating the young into the liberties and responsibilities of a social and political democracy, they must clearly understand the differences between democracy and autocracy. It is believed that teachers are not adequately prepared for their enculturating responsibilities because they do not understand the nation’s history and the democratic principles articulated by the Constitution (Goodlad, 1990; Oakes & Lipton, 1994).

The second imperative of the Agenda’s mission is to prepare all youth for intelligent and capable participation in the human conversation, through access to knowledge for all. Because democracy is “more than a system of governance,” schools have a responsibility to “ensure that [students] acquire an understanding of truth, beauty, and justice against which to judge their own and our society’s virtues and imperfections” (p. 48-49). To do so, students must have the opportunity to explore a range of subjects and engage in critical inquiry across multiple content areas in order to be able to participate in intelligent discussion and to make informed decisions. In addition, the tracking of students is considered to be morally indefensible and in direct conflict with the concept of access to knowledge (Goodlad, 1984; Oakes, 1985).

In addition to the purposes of schooling embodied by the first half of the mission, teachers of the young are charged with carrying out two additional components of the mission: (a) to employ teaching and learning strategies that cultivate compassionate student-teacher relationships and (b) to provide principled stewardship of the nation's schools (Goodlad, 1990). Teaching means more than the mechanics of instruction, prospective teachers must learn the skills, knowledge, and dispositions to form an effective teacher-student connection. Teachers also have a responsibility to see to it that schools fulfill their democratic functions and that teachers create a responsive learning environment that addresses the needs of all students. As Goodlad (1990) says, "teacher licensure programs will need to do more than simply prepare teachers for the individual classroom, as if the rest of the institution did not exist" (p. 52).

Essential conditions translated into "postulates" are intended to be used to gauge the effectiveness of NNER teacher preparation settings. Numerous essential elements or "conditions" have been articulated and are considered necessary to programs for the effective preparation of teachers. These conditions, now in excess of sixty, have been translated into twenty postulates and are used to advance the AED and to guide the members of the NNER. Goodlad (1994) defines the term postulate as a "carefully reasoned argument or set of presuppositions" and espouses that the twenty postulates can be used as "affirmations" against which to judge the health of NNER settings that prepare educators (p. 69). Those committed to the mission of the agenda, including member institutions of higher education dedicated to the preparation of teachers, are encouraged (and expected) to use the postulates for guiding renewal and evaluating progress. As Goodlad (1994) makes clear,

"One of the conditions to be met by those applying for membership in the NNER was evidence of institutional self-analysis of the degree to which the conditions built into the

postulates were or were not being met . . .the breakdown of the postulates [is] deliberately oriented toward gathering evaluative information about ongoing programs, the results of which have implications for decisions and actions to be taken.” (pp. 250-252)

The postulates have become part of the Agenda’s conventional wisdom and are based on a democratic value premise or philosophical screen (Tyler, 1949). Postulate six articulates the presuppositions under investigation in this study and is included verbatim below.

Postulate Six. The responsible group of academic and clinical faculty members must seek out and select for a predetermined number of student places in the program those candidates who reveal an initial commitment to the moral, ethical, and enculturating responsibilities to be assumed, and to make clear to them that preparing for these responsibilities is central to this program (Goodlad, 1994).

It has been established (and articulated in Postulate Six) that NNER teacher preparation settings seek to instill an appreciation and understanding of a democratic educational philosophy. But is there a need for teachers with a democratic philosophical screen? Why is a democratic end for schooling is a good thing?

Empirical evidence suggests that democratically oriented schools cultivate students who learn more and develop citizens who lead personally rewarding lives. According to Glickman (1998) when democracy is practiced as a way of learning and living in schools, “it leads to astonishing success in the intellectual achievement of all students, from preschool through adulthood, and creates citizens who can lead satisfying and valuable lives” (p.4). Aiken (1942) found that graduates of democratic schools earned a significant level of high grades and academic honors. More recently, it has been found that democratic schools produce significant

student academic achievement (Lee, Smith, & Croninger, 1995; Newmann, Marks, & Gamoran, 1995).

Research in cognitive psychology suggests that democratic instructional strategies, which acknowledge the developmental needs of students, are likely to enhance student learning (see Brooks & Brooks, 1993; Piaget, 1974; Vygotsky, 1978). Teachers who hold a democratic philosophical orientation and who employ student-centered instructional practices are more effective at motivating students than teachers whose beliefs and behaviors are not democratic (Chiu, 2000). There is also evidence to suggest that democratic schools are safer than schools that employ autocratic principles. Democratically inspired schools and teachers create positive classroom climates where students are internally motivated to respect one another (Hyman & Snook, 1999).

Educational Philosophy

Teacher beliefs drive classroom actions and an educational philosophy influences a teacher's ability to change and grow (Nespor, 1987; Pajares, 1992; Peck & Tucker, 1973; Richardson, 1996). According to Sergiovanni and Starratt (1983), an educational philosophy includes "the assumptions, theories, and beliefs one holds for key aspects of effective teaching, such as the purpose of schooling, perceptions about students, what knowledge is of most worth, and the value of certain teaching techniques and pedagogical principles" (p. 304). Research indicates that teacher beliefs correlate with observed classroom practice and that attitudes about teaching and learning shape one's educational philosophy and guide professional action (de Brabander, 1993; Pajares, 1992; Woods, 1983).

The relationship between teacher beliefs and actions is thought to be interactive. As discussed earlier, teacher attitudes and beliefs translate into classroom behavior, but personal

experiences and reflection may bring about changes in beliefs (Richardson, 1996).

Theoretically and ideally, teacher preparation programs that emphasize reflective practice (such as NNER member institutions) should impact teacher attitudes and beliefs. Beliefs are important to consider in the process of learning to teach and beliefs are impacted by many different factors including, personal experiences, pedagogical knowledge, and intended teaching area. Personal experiences such as gender, socio-economic background, religious affiliation, and cultural traits impact beliefs about teaching. For example, Bullough and Knowles (1991) conducted a case study of a beginning teacher who described teaching as nurturing. They hypothesized that such a metaphor for teaching was generated from years of parenting.

Beliefs are also influenced by an individual's experience with schooling and instruction. Individuals enter licensure programs with strongly held ideas of how teaching should be conducted; these theories reflect their years of experience as a student (Brookhart & Freeman, 1992; Lortie, 1975). Richardson (1996) reports, "most researchers . . . also agree that the experiential effects of personal life, previous schooling, and student teaching are more powerful in building conceptions of teaching than the formal pedagogical education received in teacher education programs" (p. 106). Because previously conceived beliefs are strongly held and have been formed over many years, a teacher preparation program must work hard to significantly impact pre-service teacher beliefs.

Pedagogical knowledge, a subset of all formal knowledge, is a third category of experience that impacts the formation of teacher beliefs relevant to this study. As stated above, formal pedagogical education is considered to be less potent than prior personal experience on teacher belief systems. However, this influence is not inconsequential. Featherstone (1993) found that there may be a lag time between formal pedagogical instruction and the integration of

such instruction into classroom practice. “The voices of teacher educators sometimes echo forward into these first years of teaching; the novice sometimes rehearses with a new ear, propositions which seemed to make little impact on them at the time they were offered” (p. 110).

The subject matter one intends to teach is also a factor in the formation and expression of teacher beliefs. In a study that investigated the extent to which and the ways in which teachers have different definitions of the knowledge they transmit, de Brabander (2000) found that “subject identity” explained most of the differences between educational beliefs among secondary school teachers. Research studies from the Stanford Center for Research on the Context of Secondary School Teaching project (McLaughlin & Talbert, 1993) have also contributed to the understanding of the context-dependent nature of teaching (Grossman & Stodolsky, 1994, 1995; Stodolsky, 1993; Stodolsky & Grossman, 1992, 1995; Siskin, 1991, 1994). Research further suggests that there is congruence between teacher beliefs about the purposes of teaching specific content on one-hand and classroom techniques on the other (de Brabander, 1993; Woods, 1983).

What an individual believes is worth knowing, how students learn, and how teachers should teach are the heart of an educational philosophy. A set of beliefs about the nature of instruction and learning forms one’s educational philosophy and drives classroom practice. As Powers (1996) articulates, “stating the nature, the purpose, and the means for education, and then translating these principles into policies to implement them, has been the business of educational philosophy for the greater part of its history” (p. 191). The nature of philosophy and education are so intertwined that Dewey (1916) proclaims, “If we are willing to conceive education as the process of forming fundamental dispositions, intellectual and emotional, toward nature and fellow men, philosophy may even be defined as the general theory of education” (p. 383).

One's cultural and personal background, previous experience with education and instruction, formal pedagogical knowledge, and the student teaching experience shape an educational philosophy. All of these experiences combine to impact and help form one's attitude about teaching and learning, students, knowledge, and content. Hardcastle-Stanford and Parkay (1997) offer a visual depiction of the formation of one's educational philosophy as it relates to teaching methodology that is depicted in Figure 1.

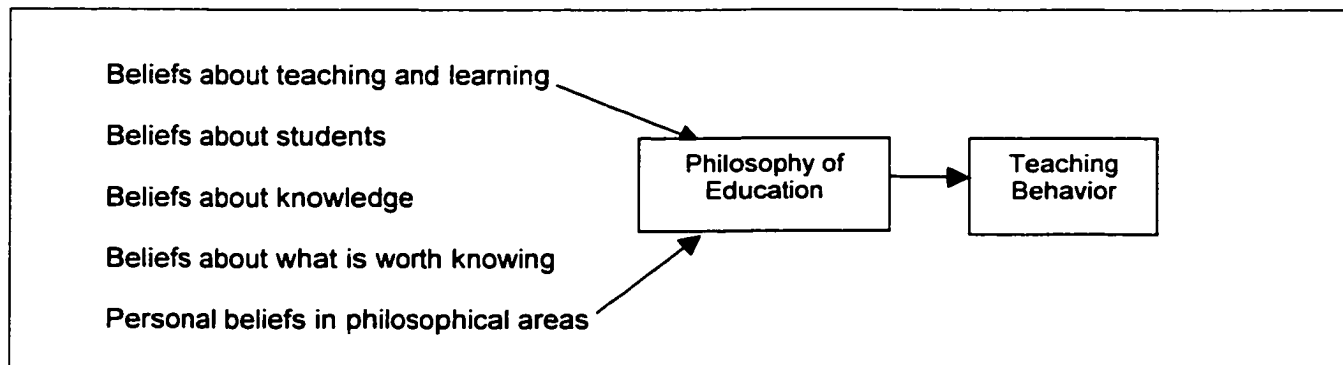


Figure 1. How an educational philosophy is formed, From Becoming a Teacher, 4 ed. p. 133

The Philosophical Continuum

As explained in Chapter One, there are significant philosophical orientations to education, or schools of thought, to which a pre-service teacher may subscribe. The five schools of thought that are referred to as part of this study are: perennialism, essentialism, progressivism, existentialism, and social reconstructionism (Hardcastle-Stanford & Parkay, 2000). The identification of five philosophical orientations to teaching (as opposed to two) allows pre-service teachers to see that a philosophy of education can be viewed across a continuum as it relates to the role of the teacher in the classroom. These five philosophical orientations to teaching and learning fall across a continuum that moves from a teacher-centered classroom that emphasizes the importance of the subject matter to a student centered classroom that emphasizes

the needs of the individual and/or society (Hardcastle-Stanford-Stanford & Parkay, 1998; Leahy, 2000). This continuum is illustrated in Figure 2.

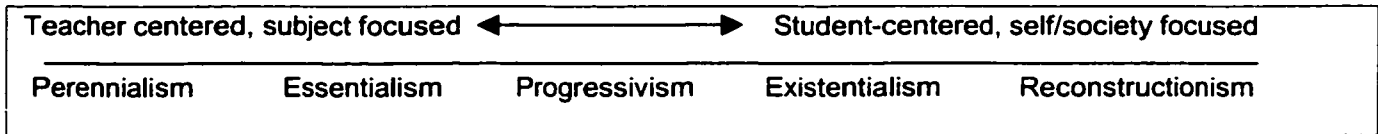


Figure 2. The philosophical continuum. From *Becoming a Teacher*, 4 ed. p. 133

However, this model may be too linear and one-dimensional. It is likely that these separate traditions overlap in meaningful ways and are not mutually exclusive. An essentialist teacher could emphasize traditional subject matter content AND teach in a way that addresses the individual needs of the students. Likewise, a reconstructionist could promote the change of the world order AND teach in a manner that holds the teacher at the center and controller of the learning environment. Certainly there are elements of perennialism, essentialism, progressivism, existentialism and reconstructionism that overlap with the other traditions; they are not mutually exclusive paradigms. Despite the fact that the representation of competing educational philosophies is much more complicated and complex than the above linear model makes it out to be, it does provide a grounding and a basis for talking about each of the above traditions and for linking theory with practice. Each philosophical orientation can be characterized in a particular way as embodying distinct attitudes, beliefs and practices in relation to teaching and learning. Principles from each of these five traditions have been called forth in response to perceived educational shortcomings at one point or another since the mid 19th Century and there are significant and important distinctions between them.

Perennialism

Perennialists are said to view human nature and the natural world as constant and unchanging. Because these perennial ideas are believed to have the greatest potential to solve the problems of any economic, social, or political context, students must learn these ideas and acquire knowledge of the greatest importance. The roots of perennialism began with Plato, Aristotle and St. Thomas Aquinas with the belief that education should be the same for everyone and that man is a rational being (Knight, 1989). Teachers, perennialists assert, must cultivate the intellectual capacity of students through encounters with significant works. Robert Maynard Hutchins, former President of the University of Chicago and the noted educational philosopher Mortimer Adler developed an undergraduate curriculum based on the study of the Great Books of the Western World. Adler's, *Paideia Proposal* (1982) renewed calls for a rigorous curriculum based on the Great Books. To perennialists, "curriculum and knowledge are universal and subject matter, not the child, should be the focus of education" (Griffis, 1998).

Because perennialism emphasizes teachers as the focal point of the classroom who have a responsibility to ensure that students learn subject matter intended to cultivate the intellect, perennialism is located at the far left of the Philosophical Orientation continuum found in Figure 2. Although the AED does not deny the theoretical importance of all students encountering and experiencing "great works," perennialism is not emphasized in the mission and postulates of the NNER. NNER member institutions are more apt to emphasize the need for teachers to develop the intellectual capacity of students through the examination of community and international issues as opposed to the study the Great Books or a pre-determined and standardized curriculum (Glickman, 2000/2001; Goodlad, 2000; Goodlad & Keating, 1994; Goodlad & McMannon, 1997; Goodlad, Soder, & Sirotnik, 1990; Greene, 1989).

Essentialism

Those who adhere to a philosophy characterized as essentialist assert that there is an essential body of academic knowledge that teachers are obligated to convey to their students in a systematic fashion. Essentialism differs from perennialism in that it stresses core knowledge and skills as opposed to a set of external truths. William C. Bagley founded the Essentialistic Education Society while he was a professor of education at Teachers College, Columbia University. He contended that progressive school practices had undermined the moral practices and intellectual abilities of young people (Bagley, 1935). According to Ravitch (2000), W. T. Harris, former U.S. Commissioner of Education (1889-1906) and an early essentialist, believed that specific academic subjects “were the indispensable foundation of a liberal education” and “argued unceasingly that the purpose of education was to give the individual the accumulated wisdom of the human race.” (p. 33). The current “back to basics movement,” where a standardized curriculum and direct instruction are emphasized, reflects the most recent call for an essentialist focus in the schools (see Hirsch, 1997).

Essentialism, with its emphasis on basic skills and teacher responsibility, falls to the left of the center on the Philosophical Orientation continuum. According to Hardcastle-Stanford and Parkay (1998), essentialists do not view children as naturally good or naturally evil, but instead insist that “unless children are actively and vigorously taught the value of discipline, hard work and respect for authority, they will not become valuable members of society” (p. 145). Some argue that essentialism is the most popular educational philosophy in most countries, including the United States (Knight, 1989).

With an emphasis on a systematic sequence of facts and knowledge, essentialism, tends to support the current high-stakes testing educational reform movement, whereby all students

experience a pre-determined curriculum and can demonstrate a mastery of content specific standards. The mission and postulates of the AED generally do not reflect essentialist teaching and learning practices and the leaders in the NNER do not endorse the widespread use and reliance on high stakes standardized testing. As Kohn (1999) states, “assessment should be focused on students’ learning over time by the person in the best possible position to judge the quality of that learning. There’s an inherent problem with any one-shot test that’s designed and then scored by somebody far away” (p. 20). These tests measure what a student can do on a test and not what they will do as individuals and as citizens; the unfortunate and undemocratic byproduct of the standardized testing movement (according to AED supporters) is that what is essential is reduced to what is measurable (Noddings, 2001).

Progressivism

At the center of the continuum is progressivism. Progressivists purport that schooling should focus on a child’s interests and needs rather than on a teacher’s agenda or a purported set of truths or knowledge. The quintessential progressivist John Dewey believed that curriculum content should be derived from the student’s personal interests and developmental needs. Progressivists do not believe human nature or the natural world to be constant; therefore the goal of schooling is to teach students to think rationally, problem solve, and construct their own knowledge in order to be able to make intelligent decisions whatever the future may hold. In addition, progressivists stress the belief that learning only takes place when students are actively engaged in the learning process by teachers who act as facilitators of student learning. The Coalition for Essential Schools (CES), founded by Ted Sizer of Brown University in 1984, is an example of a current network of organizations engaged in restructuring schools to reflect progressive principles. Sizer (1984) concluded in his five-year Study of High Schools that

schools provide students with little opportunity to think deeply about important issues or to engage in personally meaningful learning activities. The CES attempts to remedy this problem with progressivist restructuring strategies.

Progressivism falls squarely at the center of the philosophical continuum because teachers and students are equally responsible for learning; teachers construct active learning environments whereby students engage in problem solving activities that are personally relevant. NNER member institutions embrace progressivist principles and practices and the works of John Dewey furnish the Agenda for Education in a Democracy with most of its theoretical and intellectual underpinnings. John Goodlad, the founder of the Agenda, is considered to be so well versed and grounded in Deweyian philosophy that he was asked to present “What Would John Dewey Say About School Reform Today” at the 2001 American Educational Research Association’s Annual Conference.

Existentialism

Existentialism emerged from nineteenth century Europe and is rooted in the classic belief that “existence precedes essence,” therefore free will and individualism are central to learning. Existentialism emphasizes the subjectivity of human experiences and rejects the existence of a perennial, essential, or rational body of knowledge. As Maxine Greene (1995), a distinguished educational theorist whose work is largely grounded in existentialism, explains: “We have to know about our lives, clarify our situations if we are to understand the world from our shared standpoints” (p. 21). A curriculum grounded in existentialism creates a flexible and responsive classroom environment where students are encouraged to think about and explore the meaning of their lives (Hardcastle-Stanford & Parkay, 2000). The existentialist teacher is not a “traditional”

teacher, she respects and lifts up individuality and will guide her students to release their creativity (Griffis, 1998).

An existentialist philosophical orientation focuses almost exclusively on the student and the development of self; therefore, it falls to the right of progressivism on the continuum presented in Figure 2. NNER member institutions seek to promote existentialist principles and support assessment practices that honor the individuality and diversity of student learning such as portfolios, demonstrations, and input from multiple people who know the student best.

Reconstructionism

A reconstructionist philosophy of education places the needs of the polis at the center of a curriculum designed to change society and reconstruct the social order. (See Stone, [1997] for a comprehensive analysis of the *market vs. polis*.) Education, reconstructionists assert, must be about the business of making the world a better place. Brameld (1956), considered to be the architect of social reconstructionism, believed that society has the potential to instantaneously destroy itself or to create a world civilization of “abundance, health, and humane capacity” (p. 19). Therefore he and other reconstructionists assert that schools must work to re-create society for the better. Much like progressivism, reconstructionism emphasizes the importance of integrating student and community experiences. Students in a classroom grounded in social reconstructionism learn how to address urgent world and societal issues such as war, terrorism, poverty, inflation, and environmentalism. According to social reconstructionists, the mission of education is to better society to such an extent that a worldwide democracy is the most likely outcome (Brameld, 1956).

Reconstructionists fall at the far right on the philosophical spectrum. NNER member institutions embrace many reconstructionist principles. More specifically the AED espouses a

“caring pedagogy” that counters what Freire (1997) describes as the “pedagogy of the oppressed” and a “culture of silence.” Freire’s theory is that every human being, regardless of his economic worth and academic aptitude, is capable of taking a critical look at his personal and social situation through dialogical encounter with others. Through a *pedagogy of caring* (Goodlad, 1994) a teacher can equip her student with the tools necessary for a dialogical encounter that will allow her to see herself as a person with value and dignity who is capable of transforming the world.

Educational Philosophy and the NNER

According to the AED, a democratic educational philosophy holds the student as central to the learning experience and focuses on the individual and his or her relationship to society. A democratic educational philosophy that values the role of self in society tends to emphasize student interests, active hands-on learning, and the importance of inquiry and reflection (Progressivism). In addition, a philosophical orientation toward democracy stresses the importance of personal choice, living authentically, and giving students a voice (Existentialism). One who holds a democratic educational philosophy is inclined to believe that schools and those who attend them can change society their own circumstances for the better and have an obligation to do so (Reconstructionism).

The NNER teacher preparation setting under study seeks to inculcate pre-service teachers in an Agenda for Education in a Democracy, grounded in progressivist philosophy and further exemplified by existentialist and reconstructionist principles. According to the most recent syllabus, three major themes run throughout the first course in the teacher licensure sequence (Course 1): *schooling for democracy, equal access to knowledge, and preparation for the future*. The instructional style of the majority of the courses in the program are described as *guided*

instruction and construction of new knowledge rather than teacher centered, emphasis is on interactive and participatory learning experiences with much student-led discussion and peer sharing. Progressivist, existentialism and reconstructionist philosophies are also evidenced by the foundational materials list of the program and include the following scholars: Apple, M. & Beane, J.A. (1995); Banks, J. (1994); Dewey, J. (1916 & 1938); Fenstermacher, G. D. (1994); Fernandez-Balboa, J., & Marshall, J.P. (1994); Giroux, H. (1980)., Goodlad, J.I., & Keating, P. (1990), Kozol, J (1991); Nieto, S. (1994); Noddings, N. (1992); Soder, R. (1995). Scholars such as Hirsch, Ravitch, Adler, Hutchins, Bagley, Bloom, and others who typically represent perennialist and essentialist traditions are not referenced as part of the foundational grounding for the TLP. The relationship between the philosophic continuum and the democratic screen of the NNER is shown in Figure 3.

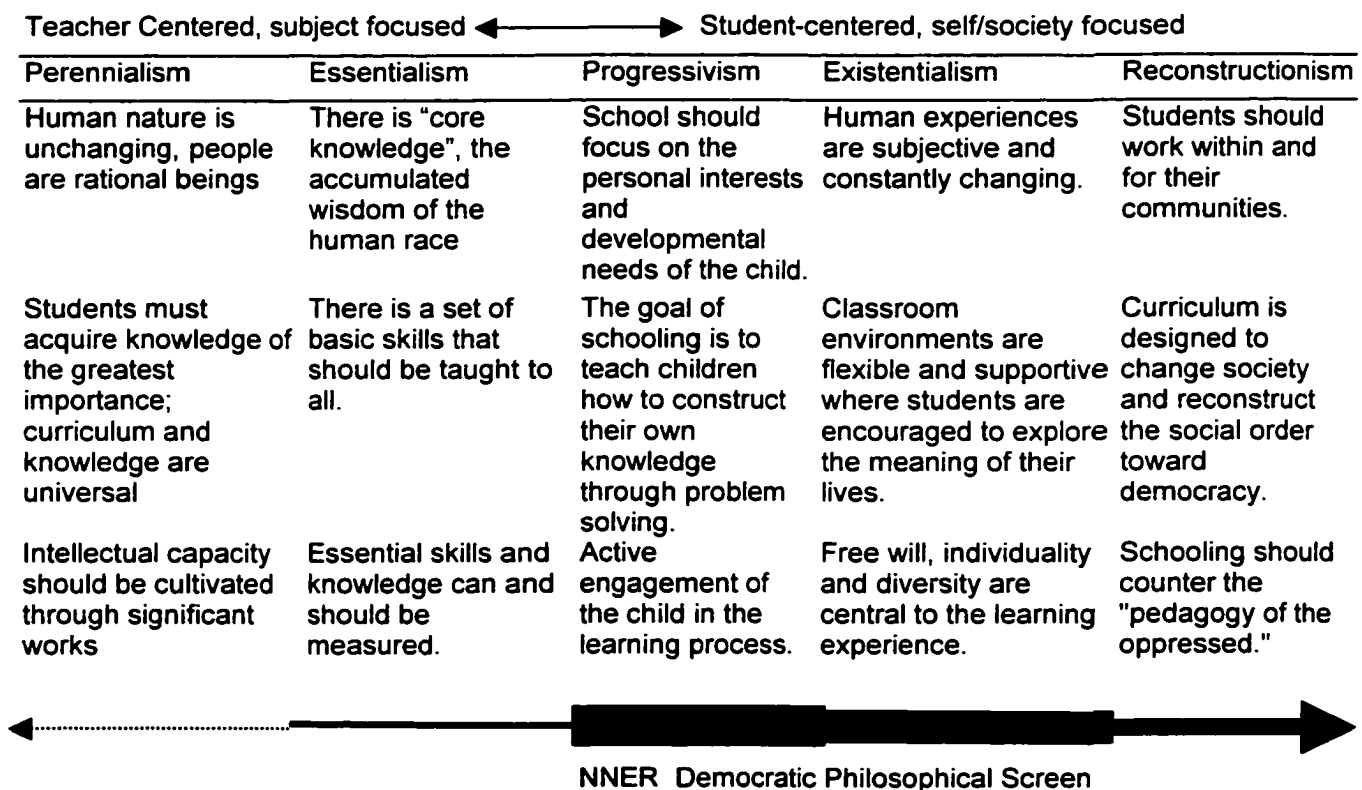


Figure 3. The relationship between the five philosophic orientations and the democratic screen of the NNER.

Five goals for one NNER affiliated PDS (COPER) resonate with progressivist, existentialist, and reconstructionist principles: “to re/discover the joy of learning; to seek meaning in life; to deal with what is; to prepare for what will be; and to create the world that ought to be” (p. 6).

Summary

Democracy is a complicated, elusive, and powerful concept. The historical link between democracy and schooling is generally accepted, but perhaps not well understood or cultivated. According to a vocal and well-respected segment of the educational establishment, the link between democracy and schooling (and democracy itself) has eroded. Evidence suggests that democratic schools with democratic teachers produce desired educational and academic benefits. In addition, research indicates that prospective teachers’ beliefs may be more important than their knowledge of basic skills or content in terms of how well they will fare in a teacher licensure program. Teacher beliefs are influenced by many factors and an educational philosophy translates into classroom practice. NNER teacher preparation settings have a strong desire to influence the belief systems of its students. Specifically, NNER member settings seek to help students develop an appreciation for the historical link between democracy and education and desire to impart a democratic philosophical orientation that is reflected by progressivist, existentialist, and reconstructionist principles.

CHAPTER THREE: METHODOLOGY

Purpose of the Research

The primary purpose of this research is to explore the philosophical levels at which one NNER member institution is identifying and recruiting pre-service teachers and to assess the ability of the teacher licensure program (TLP) to inculcate a democratic philosophical orientation in its students over the course of the formal pedagogical program. A secondary purpose is to hear and understand pre-service teacher perspectives on the topics of democracy, the purpose of schooling, and professional responsibilities. For NNER member institutions, Goodlad (1994) “urges an inquiry that . . . raise[s] significant questions. . . get[s] hard data. . . and determine[s] alternative actions” (p. 94-95). In addition, NNER members believe it is important to conduct an inquiry into the effectiveness of its teacher preparation settings using data gathered from the students enrolled in the program and as Goodlad (1990) says, that such students have been “grossly underused in formative evaluation” (p. 260).

Quantitative Methodology

Variables

The goal of this research is to determine the impact of the formal pedagogical teacher licensure program on a pre-service teacher’s philosophical orientation. Accordingly, the independent variable under study is change over time, with three levels, Pre, Post 1 and Post 2. It should be noted that Post 2 and Post 1 participants were not the same. Change over time is measured as part of a matched between-groups design and not as part of a repeated measures design. The dependent variable of interest is a pre-service teacher’s philosophical orientation as measured by the Philosophic Inventory (PI), which is intended to assess the five philosophical

levels of (a) perennialism, (b) essentialism, (c) progressivism, (d) existentialism, and (e) reconstructionism. A combined score on six likert scale questions that align with each level of philosophy determines a philosophical orientation. The composite mean for each of the five levels of the dependent variable will be determined and used in a number of different analysis of variance (ANOVA) contrasts to address the research questions.

Participants/Sampling

Theoretical Population

The theoretical population includes all teacher licensure students at all teacher preparation settings nationwide that seek to inculcate a democratic educational philosophy as defined by the AED and members of the NNER. The theoretical population includes all 34 NNER teacher preparation settings.

Intended Sample

The intended sample includes all students enrolled in the introductory course (Course 1) of the TLP in the fall of 2000 and spring of 2001, and all students enrolled in the final course of the formal pedagogical program (Course 4) in the spring of 2001. Approximately 165 students were enrolled in Course 1 during the fall 2000 semester and another 130 students were enrolled in Course 1 during the spring of 2001, which generated an actual Course 1 sample size of 286 participants. Approximately 70 students from Course 4 were enrolled during the spring of 2001, which generated an actual sample size of 64 Course 4 participants.

Location/Setting

The NNER member institution under study is a large university located in the mid-west and is one of six NNER teacher preparation settings in the state that are part of the state partnership for educational renewal. The university is a Carnegie Class I research institution

with an enrollment of more than 22,000 students. The teacher licensure program prepares students to teach at the secondary level in all subject areas including K-12 art, music, physical education, and vocational education.

Treatment

The teacher licensure program (TLP) is partitioned into four phases: Phase 1 – Exploratory, Phase 2- Provisional Status, Phase 3 – Professional Status, and Phase 4 – Professional Status: Student Teaching (Whaley & Lofquist, 1999). A primary focus of the first course in the licensure program that all students must take (Course 1) is the public purposes of schooling, including the development of civic and democratic virtues. The knowledge base for Course 1 is oriented toward a democratic philosophical stance and the curriculum is said to be “heavily influenced” by progressivist, existentialist, and reconstructionist research and theory advanced by Dewey (1916), Freire (1984), Goodlad (1994), Soder (1995), Kozol (1991; 1995), Giroux (1992), Noddings (1992), Darling-Hammond (1997), Banks (1994) and Turnbull, Turnbull, Shank, & Leal (1999).

The instructional methodology of the course is student-centered; students are facilitated in the construction new knowledge rather than lectured to in a teacher-centered format and course activities are is intended to be progressive where students are engaged in active and participatory learning experiences (Wallner & Elliott, 2000). The final course (Course 4) is the final class that all education candidates who pursue a teaching license must take before student teaching. Course 4 focuses on what are considered to be democratically oriented instructional methods, including (a) discussion, (b) questioning, (c) presentation, (d) inquiry, (e) cooperative learning, (f) concept development and (g) authentic assessment. A practicum experience is part of Course 4 and is intended to give teacher licensure students the ability to link educational

theory with classroom practice through first-hand experience in a supportive environment at a professional development school. In addition, the TLP is now mandated by state legislation to assure that teacher education students “recognize the school’s role in teaching and perpetuating our democratic system,” including the responsibility to “teach and perpetuate the principles of a democratic society” (Senate Bill 154).

Assurances for External Validity

As explained in Chapter 2, all NNER teacher preparation settings desire and are expected to advance the mission of the Agenda for Education in a Democracy. The four-part mission is the same for each of the 34 settings in the NNER. It is understood that individual teacher preparation programs will reflect institutional resources and dynamics, but the overall programmatic objective to cultivate teachers with a democratic philosophic orientation is common to all.

Instrumentation: Description of the Philosophic Inventory

Dr. Robert Leahy constructed the Philosophic Inventory (PI) for Becoming a Teacher: Accepting the Challenge of a Profession, 4th ed. The instrument includes 30 statements that require a 5 point likert-scale response where 1=strongly Agree, 2=agree, 3=neither agree nor disagree, 4=disagree, and 5= strongly disagree.¹ The statements are intended to elicit responses that reflect an educational philosophy. There are six statements per level of philosophy and the category that elicits the highest score reflects one’s predominant philosophical orientation. The six questions that are used to determine the composites for each of the five philosophical orientations are highlighted in Figure 4 and the full inventory is found in the Appendix.

¹. With the consent of Dr. Robert Leahy, the inventory to be used in this study is a modification of the original. One of the six original categories (behaviorism) and the six questions that align with behaviorism are not included as part of the analysis.. (personal communication 10/24/00)

The Philosophic Inventory was developed to determine “what one believes about teaching, learning, curriculum and the governing social order.” (Griffis, 1998) The inventory is

PHILOSOPHIC ORIENTATION	QUESTIONS FOR COMPOSITE SCORE
Perennialism	5 + 11 + 17 + 23 + 29 + 35
Essentialism	1 + 7 + 13 + 19 + 25 + 31
Progressivism	3 + 9 + 15 + 21 + 27 + 33
Existentialism	2 + 8 + 14 + 20 + 26 + 32
Reconstructionism	6 + 12 + 18 + 24 + 30 + 36

Figure 3. Questions from the Philosophic Inventory that form the philosophic orientation composite means.

designed to assess a person’s philosophical orientation (perennialism, essentialism, progressivism, existentialism, and reconstructionism), which is the dependent variable under study as part of a quasi-experimental matched between-group design.

NNER member institutions do not have at their disposal any particular instrument designed to assess the transformation of a pre-service teacher’s educational philosophy. In addition, the Philosophic Inventory (PI) was not specifically designed to assess pre-service teachers at NNER member institutions that seek to instill a democratic philosophy of education; it was designed to assess the philosophic orientation of any pre-service teacher that is part of any teacher preparation program. However, the PI is included in one of the required texts used at the NNER member institution under study and this text was specially ordered by the institution and put together by the publisher at their request. In addition, there are no known instruments designed to assess a pre-service teachers’ “democraticness.” The Leadership Ability Evaluation (Cassel & Stancik, 1981) includes scoring scales for “democratic-cooperative”, but is designed to assess “the decision making pattern or social climate created by a person when her functions as a leader” and is not designed to determines one’s educational philosophy. Only one instrument besides the PI was found to assess a pre-service teacher’s philosophy. The Instructional

Orientation Profile (Pryor, 2001) with behaviorist, humanist, classicist, and informational orientations, is used to determine the beliefs and attitudes of pre-service teachers, but this instrument has not been tested for validity and reliability and it does not come with a scoring rationale grounded in philosophy.

Process for Establishing Reliability and Validity

The title and content of the Philosophic Inventory (PI) reflect its intended purpose, and a scoring rationale that is grounded in the literature of educational philosophy is included. The Philosophic Inventory has been a concluding exercise in the philosophical orientation chapter in four editions of *Becoming a Teacher* co-authored by Forrest Hardcastle-Stanford and Beverly Parkay-Stanford. This text is used at the setting under study. Construct validity is evident in that the six questions that align with each of the five philosophical orientations elicit similar scores. Griffis (1998) conducted a study to investigate the validity and reliability of the PI. Results of test-retest indicate that the PI scales of perennialism, essentialism, progressivism, existentialism, and reconstructionism were reliable. Essentialism, existentialism, progressivism, and reconstructionism were all found to have moderate to high internal reliability. All reliability coefficients were above the 0.70 level. The scales of the PI were compared to the “Philosophical Preference Assessment” scales to determine construct validity. Results indicate relatively high convergent validity and high discriminate validity for all comparable categories.

Griffis (1998) concluded that the PI would be a more valid and reliable measure of educational philosophy with modifications to seven of the questions found on the survey. Several students who had previously taken the Philosophic Inventory as part of their TLP coursework identified these questions as problematic, which provides further evidence that these seven questions could benefit from modification. Griffis’ recommended modifications were made to

the PI for its use in the current study. The modified and updated version is found in the Appendix.

Procedures

All students enrolled in Course 1 during the fall of 2000 and spring of 2001 at the very beginning of the semester were asked to respond to the Philosophic Inventory during class time and to take the PI again at the end of the semester. In the Spring of 2001, all students enrolled in Course 4 were asked to complete the Philosophic Inventory at the end of the semester. Completion of Course 4 signifies their completion of the formal pedagogical teacher licensure program at the NNER member institutions and their readiness to begin student teaching. The philosophic orientations of Course 1 and Course 4 students were compared using T-tests and multiple ANOVAs.

Data Analysis

Research question number one looks to determine the philosophical level(s) at which the teacher licensure program is identifying and recruiting students; therefore the data analysis for the first research question was descriptive in nature. Baseline data, including composite means that illustrate the philosophical levels at which students enter the program, were assessed.

The second research question under study seeks to assess how levels of philosophy change after initial coursework specifically designed to instill an appreciation and acceptance of a democratic educational philosophy. Baseline data for the dependent variable (pre-test scores) was compared to post-test data using paired samples t-tests.

The third research question of the study assesses how the levels of philosophy change by the end of the formal pedagogical program. Course 4 survey data was compared to Course 1 data using independent samples T-tests as part of a matched between-groups design.

The fourth research question addresses the relationship between pre-service teachers' demographic data (gender and educational level) and their philosophical orientation. Multiple ANOVAs were calculated.

Focus Group Interviews

Purpose

The final research question inquires about pre-service teacher perspectives on democracy, schooling, and principled stewardship of the nation's schools. The development of one's educational philosophy is not likely to be fully captured by a quantitative inventory. For the purposes of this research study it was important to hear feedback directly from pre-service teachers.

Procedures

At the end of spring semester 2001, 42 students were told about the opportunity to participate in a focus group interview. Twenty-two students submitted their name and contact information to the researcher and eight eventually agreed to participate. When determining the composition of the focus groups, the researcher considered the issue of compatibility. As Morgan and Krueger (1998) explain, "When participants perceive each other as fundamentally similar, they can spend less time explaining themselves to each other and more time discussing the issues at hand" (p. 59). As long-term students in the TLP, individuals enrolled in Course 4 were at the end of the formal pedagogical program. Six students showed up for the interviews and they reflected differences in gender and intended teaching area. The interviews took place when convenient for students and were recorded electronically for transcription purposes. Focus group questions centered on the development of one's educational philosophy, experiences in the

teacher licensure program that impacted their philosophy, and the purpose of schooling in a democracy. Focus group questions included:

1. In general, describe some of your beliefs about teaching, learning, knowledge, and the purpose of schooling.
2. What is the purpose of a system of k-12 schooling?
3. What is a well-educated person?
4. What does democracy mean to you?
5. What is the relationship between democracy and schooling?
6. As a teacher, what are and will be your greatest professional responsibilities?
7. What moral obligations do you share with your teacher colleagues?
8. Has your education philosophy (your beliefs about teaching, learning, knowledge, and the purpose of schooling) changed since you began the TLP?
9. What is the NNER? What is the AED? Who is John Goodlad?

Data Analysis

Transcript data was coded using software (HyperResearch) intended for this purpose. The transcribed responses were analyzed through constant comparative analysis (Hutchinson, 1988). The purpose of constant comparative analysis is to compare concepts and themes in order to produce distinctions that can lead to an understanding of the data. The constant comparative analysis involves three levels of coding (open, abstract, and axial) that are designed to generate emergent themes, specific concepts and context rich responses. According to Glaser (1978), constant comparative analysis is used to “weave fractured data back together again” (p. 116).

CHAPTER FOUR: RESULTS

Sample Demographics

Analysis of the research questions to follow makes reference to Course 1 and Course 4 students. Course 1 information reflects survey data gathered from students enrolled in the fall of 2000 and those enrolled in the spring of 2001. The survey results from the spring and fall are collapsed into a singular sample group (Course 1, n=286) from which comparisons are made and displayed throughout Chapter Four. Course 4 students refer to all those students who completed the survey at the end of the formal pedagogical program in the spring of 2001 (n=64).

Group demographics for Course 1 and Course 4 participants were similar. Overall, most participants were female (66%), Caucasian (90%), undergraduate students (81%), which is reflective of the larger demographic composition of all students enrolled in the teacher licensure program. Participants were asked to identify their ethnic background on the inventory. Seven possible ethnic categories were offered from which participants could identify themselves. Only the category of Caucasian (non-Hispanic) generated enough respondents to include it as a separate category in the analysis, therefore the data was recoded into Caucasian and Non-Caucasian. A participant's status refers to their current educational level in the Teacher Licensure Program (TLP) as either an undergraduate or a post-baccalaureate student. Participant gender, status, and ethnicity for each course are represented in Table 1.

Table 1

Gender, Status, and Ethnicity for Course 1 and Course 4 Participants

	Gender		Status		Ethnicity		
	Female	Male	Undergraduate	Post-Bac	Caucasian	Other	TOTAL
Course 1	186 65%	100 35%	238 83%	48 17%	253 89%	33 12%	286 100%
Course 4	46 72%	18 28%	47 73%	17 27%	58 91%	6 9%	64 100%

Course 1 and Course 4 students also displayed a similar distribution in terms of intended teaching areas and type and size of high school attended. Table 2 shows the number of participants that identified themselves as having come from a specific type (urban, rural, suburban, private) and size (large, medium, and small) of high school. Most attended a large, suburban, public high school and only a few attended a small private high school.

Table 2

Type and Size of High School for Course 1 and Course 4 Participants

	Type of High School				Size of High School		
	Urban Public	Rural Public	Suburban Public	Private	Large (> 1200)	Medium (500-1200)	Small (<500)
Course 1	53 19%	63 23%	144 52%	18 7%	155 55%	86 30%	42 15%
Course 4	15 24%	16 25%	30 48%	2 3%	33 57%	14 24%	11 19%

In addition to type and size of high school, gender, status, and ethnicity, participants were well represented across the spectrum of different teaching concentration areas offered by the teacher licensure program. Participants identified over 50 different intended teaching areas. For simplification purposes the 50+ areas were aggregated into five common teaching concentrations and are depicted in Table 3.

Descriptive data indicate that Course 1 and Course 4 participants have similar demographic characteristics and variables that correlate with the dependent variable, including gender, ethnicity, status, type and size of high school attended, and intended teaching concentration areas. This finding is important, as it establishes the methodological foundation for a matched, between-groups design that measures change over time.

Table 3

Intended Teaching Areas for Course 1 and Course 4

	Intended Teaching Area					
	Fine Arts	Math & Science	Language Arts	Social Studies	Voc & Physical Education	Other
Course 1	42 18%	57 24%	47 20%	35 15%	33 14%	22 9%
Course 4	15 23%	13 20%	13 20%	5 8%	14 22%	4 6%

Analyses of Research Questions

Introduction

The primary purpose of this research study is to explore the capacity of a National Network for Educational Renewal (NNER) affiliated teacher preparation setting to identify and prepare students who hold an educational philosophy that reflects that of the AED. Research questions centered on how pre-service teachers philosophical orientations change over the course of a formal pedagogical program designed to impart progressivist, existentialist and reconstructionist theory and to assess how one's educational philosophy is related to one's multiple demographic characteristics. In addition, this study is concerned with assessing the perceptions of pre-service teacher beliefs about democracy, the purpose of schooling, and the professional responsibilities of teachers.

Research Questions

Research question one asks, "At what philosophical orientation is the NNER teacher licensure program identifying and recruiting students?" It was predicted that Course 1 students would display a philosophic orientation that reflects the philosophy of the NNER; it was anticipated that composite mean scores for progressivism, existentialism, and reconstructionism

would be higher than essentialism and perennialism. Course 1 students completed the Philosophic Inventory (see Appendix) at the very beginning of the TLP; composite means for each of the five philosophical orientations were calculated and are displayed in Table 4.

Table 4

Initial Philosophic Orientation Composite Means

	Perennialism Pretest Composite	Essentialism Pretest Composite	Progressivism Pretest Composite	Existentialism Pretest Composite	Reconstructionism Pretest Composite
COURSE 1 Mean	2.71	2.42	3.52	3.65	3.10
N	259	259	259	259	259
SD	.47	.52	.48	.48	.52

Students who enroll in the teacher licensure program have an initial philosophical orientation that most closely reflects existentialism (mean=3.7) and progressivism (mean=3.5), followed by reconstructionism (mean = 3.1). In addition, both perennialism (mean=2.7) and essentialism (mean=2.4) produced composite means below a three (3=Neutral) and were the least embraced of the five philosophical traditions. A visual depiction of the relative composite means of perennialism (PER), essentialism (ESS), progressivism (PRO), existentialism (EXI), and reconstructionism (REC) are displayed in Figure 5.

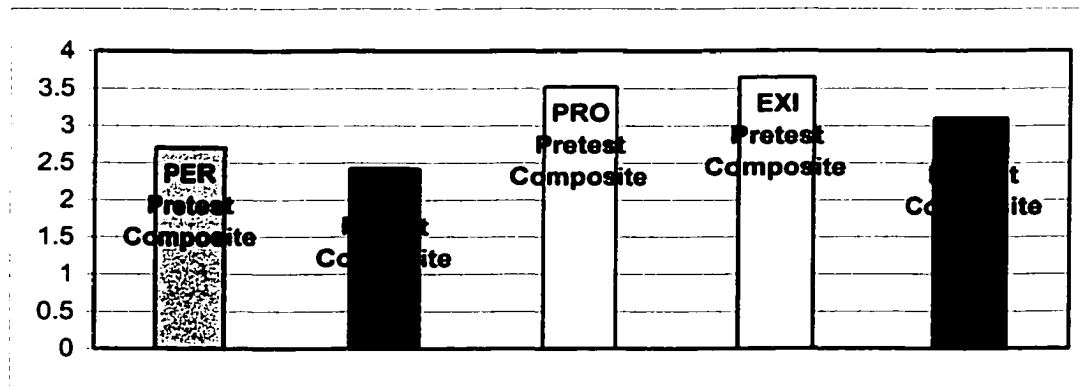


Figure 5. Course 1 - Beginning philosophical orientation composite means.

The second research question asks, “How does their philosophical orientation change after initial coursework designed to instill an appreciation and acceptance of a democratic educational philosophy?” It was predicted that the composite means scores for progressivism and existentialism would rise significantly, while the composite mean scores for essentialism and perennialism would drop significantly. Course 1 Pre-Post paired samples T-tests were calculated for each of the five philosophical orientations and are displayed in Table 5.

Table 5

Course 1 Paired Samples T-tests Results

Paired Samples		Paired Differences			95% CI		t	df	Sig.
		Mean	SD	SE Mean	Lower	Upper			
Perennialism	Pre Post	-0.07	0.44	0.03	-0.13	-0.01	-2.14	211	0.03
Essentialism	Pre Post	0.02	0.47	0.03	-0.04	0.08	0.67	211	0.50
Progressivism	Pre Post	0.08	0.45	0.03	0.02	0.14	2.50	211	0.00
Existentialism	Pre Post	0.03	0.43	0.03	-0.03	0.09	1.11	211	0.27
Reconstructionism	Pre Post	0.06	0.43	0.03	0.00	0.12	2.19	211	0.29

The decline in the composite mean of perennialism (-.07) was significant at the .03 level, while the increase in progressivism composite mean (.08) was significant at the .00 level. The composite means for essentialism, existentialism, and reconstructionism all gained by the end of Course 1, but the gains were not statistically significant. A line graph that charts the relative change in gain scores over time (Course 1) of each philosophic orientation is shown in Figure 6.

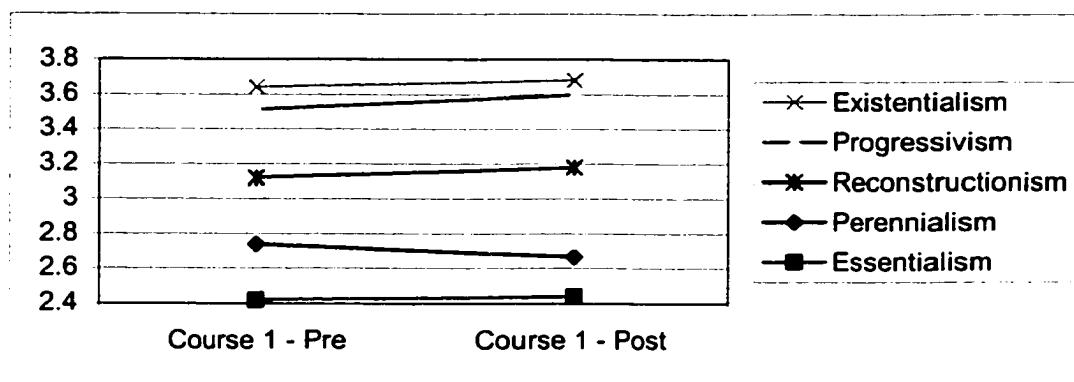


Figure 6. Course 1 change in composite means over time.

Research question three poses the question, “How does their philosophical orientation change by the end of the formal pedagogical program?” It was predicted that over time a pre-service teacher’s philosophic orientation would become more progressivist and existentialist and would become less essentialist and perennialist. An Independent Samples T-test to analyze overall change in philosophical orientation from the beginning (Course 1) to end of the TLP (Course 4) across all five philosophical orientation was calculated. Mean scores from the beginning and end of the program are displayed in Table 6.

Table 6

T-test: Beginning of Teacher Licensure Program – End of Teacher Licensure Program

	Point TLP in Program	Mean	N	Std. Deviation	Std. Error Mean
Perennialism Composite	Beginning	2.71	259	0.47	0.03
	End	2.43	64	0.51	0.06
Essentialism Composite	Beginning	2.42	259	0.52	0.03
	End	2.37	64	0.59	0.07
Progressivism Composite	Beginning	3.51	259	0.45	0.03
	End	3.68	64	0.54	0.07
Existentialism Composite	Beginning	3.65	259	0.48	0.03
	End	3.85	64	0.52	0.06
Reconstruction Composite	Beginning	3.10	259	0.52	0.03
	End	3.22	64	0.62	0.08

T-test results shown in Table 7 indicate that a pre-service teacher's educational philosophy significantly changes toward progressivism and existentialism and away from perennialism. The mean score for perennialism declines .28, which is significant at the .00 level (2-tailed). The gain scores for progressivism (.16) and existentialism (.20) are significant at the .03 and .01 levels respectively. The mean score for essentialism declines (.05), but not significantly. The mean score for reconstructionism gains (.12), but not significantly. Figure 7 depicts of the change in composite means from beginning to the end of the TLP.

Table 7

Significance Table Independent Samples t-test

	t-test for Equality of Means				95 % CI of the Difference		
	t	df	Sig (2-tailed)	Mean Diff.	St Error Diff.	Lower	Upper
Perennialism Gain Score	-4.12	321	0.00	-0.28	0.07	0.15	0.41
Essentialism Gain Score	-0.68	321	0.50	-0.05	0.07	-0.10	0.20
Progressivism Gain Score	2.50	321	0.01	0.16	0.06	-0.29	-0.03
Existentialism Gain Score	2.88	321	0.00	0.20	0.07	-0.33	-0.06
Reconstruction Gain Score	1.60	321	0.11	0.12	0.08	-0.27	0.03

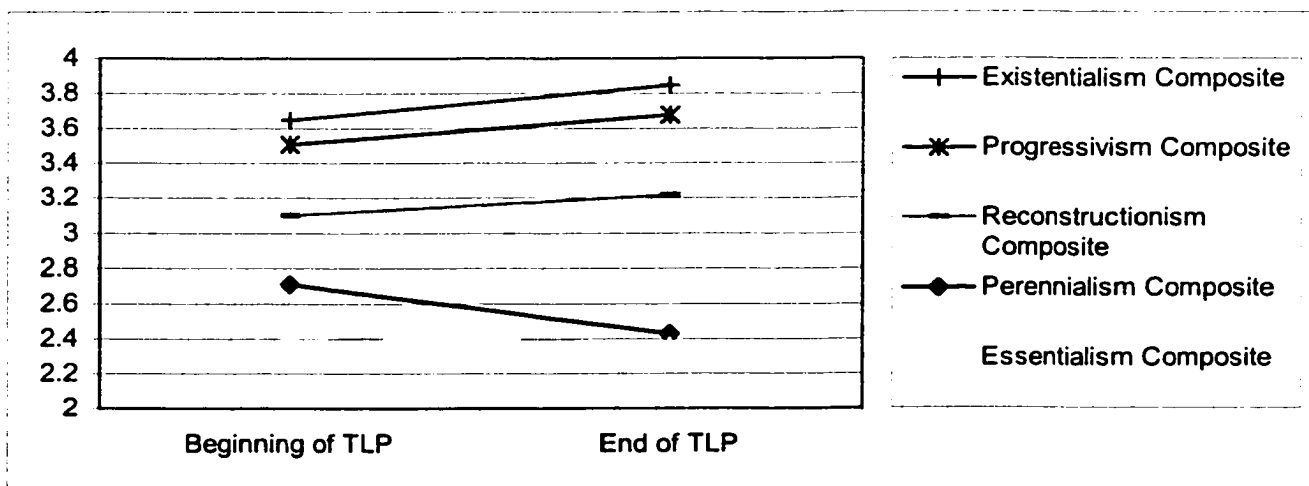


Figure 7. Change in composite means: Beginning to the end of the Teacher Licensure Program

Because personal attributes correlate with the dependent variable philosophic orientation, research question four seeks to answer the question, “What is the relationship between pre-service teachers’ gender, ethnicity, educational level, and teaching concentration area and their philosophical orientation?” However, there was not enough variability in ethnicity to warrant its use as part of the data analysis. In addition, the sample sizes for each of the six levels of the attribute independent variable *intended teaching concentration area* were not great enough for to be included in the ANOVAs. Two-way univariate ANOVAs were calculated for each philosophic orientation comparing status to point in program and no significant interactions were found. Hence, status was removed from the analyses.

Additional two-way ANOVAs were calculated for each philosophic orientation comparing the variable of gender to point in program and significant effects were found. Therefore, results for the two-way univariate ANOVAs comparing point in program to gender for each philosophic orientation are to follow.

Perennialism

ANOVA results for perennialism shown in Table 8 indicate that the main effect of point in program is significant at the .00 level. Over the course of the teacher licensure program, the overall perennialism score drops significantly for both males and females. However, the effect of gender was also significant at the .01 level. The perennialism scores for males and females differ significantly both at the beginning and end of the program. The magnitude of these two effects was assessed using Eta. Values for Eta were .18 and .15 respectively for the point in program and gender effect. Cohen (1992) indicates values in this range to be indicative of a low strength in the relationship.

Table 8

Analysis of Variance of Perennialism by Point in Program and Gender

Source	SS	DF	MS	F	Sig.	Eta
Point in Program	2.47	1	2.47	11.09	.00	.18
Gender	1.58	1	1.58	7.10	.01	.15
Point in Program by Gender	7.19	1	7.19	.32	.57	.00
Error	71.05	319	.22			

Composite means for perennialism are displayed in Table 9. The overall decrease in perennialism is .25. The decrease in perennialism is greater for females (-.28) than it is for males (-.20).

Table 9

Perennialism Composite Means

	Beginning of TLP	End of TLP	Mean Difference
Female	2.66	2.38	-.28
Male	2.81	2.61	-.20
Overall	2.74	2.49	-.25

To better visualize the significance difference between males and females at the beginning and end of the teacher licensure program, a profile plot of estimated marginal means of perennialism is found in Figure 8.

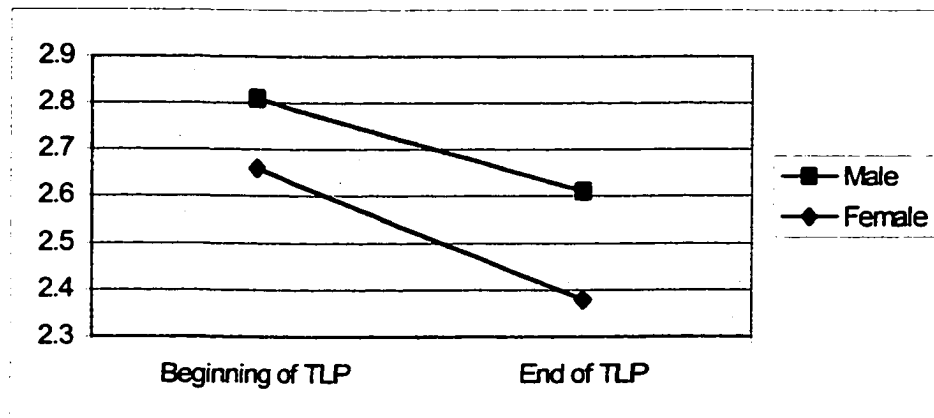


Figure 8. Perennialism estimated marginal means: Point in program by gender

Essentialism

ANOVA results for essentialism shown in Table 14 indicate that gender is a significant main effect (.00). The magnitude of this effect was assessed using Eta. The value for Eta was .17 for gender effect. Cohen (1992) indicates values in this range to be indicative of low strength in the relationship.

Table 10

ANOVA: Essentialism by Point in Program and Gender

Source	SS	DF	MS	F	Sig.	Eta
Point in Program	2.35	1	2.35	.01	.93	.00
Gender	2.66	1	2.66	9.63	.00	.17
Point in Program by Gender	.11	1	.11	.40	.53	.00
Error	87.94	319	.276			

Composite means for gender and point in program are shown in Table 11. The overall change in the composite means for essentialism from beginning to end of program is not significant.

Table 11

Essentialism Composite Means – Gender by Point in Program

	Beginning of TLP	End of TLP	Mean Difference
Female	2.34	2.30	-.04
Male	2.54	2.60	.06
Overall	2.44	2.45	.01

However, the ANOVA reveals that females start out significantly less essentialistic than males and become even less essentialistic over the course of the program. Males on the other hand begin the TLP with a philosophic orientation more favorable toward essentialism and become even more essentialistic by the end of the program. Estimated marginal means for males and females are displayed in Figure 9.

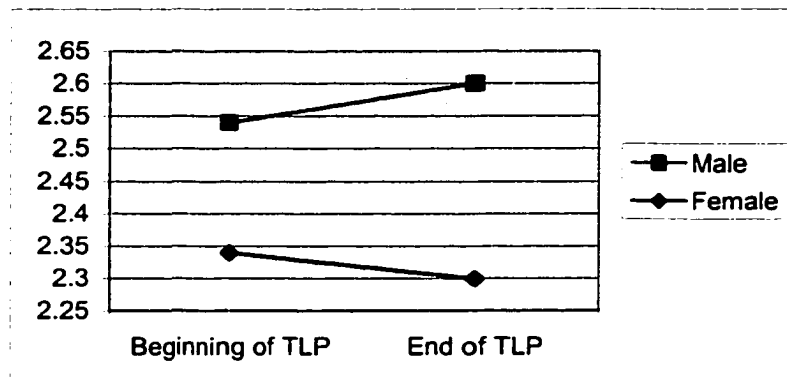


Figure 9. Essentialism estimated marginal means by gender.

Progressivism

ANOVA results for progressivism shown in Table 10 indicate that point in program, gender, and the interaction between the two all approach statistical significance at the $p=.12$, $.10$, and $.14$ levels respectively. The magnitude of these three effects was assessed using Eta. Values for Eta were $.09$, $.09$, $.08$ respectively for the point in program, gender, and point in program by

gender effects. Cohen (1992) indicates values in this range to be indicative of low strength in the relationship. Overall, progressivism scores tend to increase, but the change is influenced by gender.

Table 12

Analysis of Variance of Progressivism by Point in Program and Gender

Source	SS	DF	MS	F	Sig.	Eta
Point in Program	.53	1	.53	2.43	.12	.09
Gender	.59	1	.59	2.72	.10	.09
Point in Program by Gender	.48	1	.48	2.24	.14	.08
Error	68.87	319	.22			

The overall change in progressivism is positive (.11), but female composite progressivism scores gain more than the composite scores of males. Composite means for gender by point in program are shown in Table 13.

Table 13

Progressivism: Composite Means Gender by Point in Program

	Beginning of Program	End of Program	Mean Difference
Female	3.52	3.74	.22
Male	3.51	3.51	0
Overall	3.51	3.62	.11

Relatively speaking, both females and males display similar composite means at the beginning of the program. However, over time females tend to become more progressive while males progressivism scores tend to stay constant. Profile plots that illustrate beginning and end of teacher licensure program estimated marginal means by gender are displayed in Figure 10.

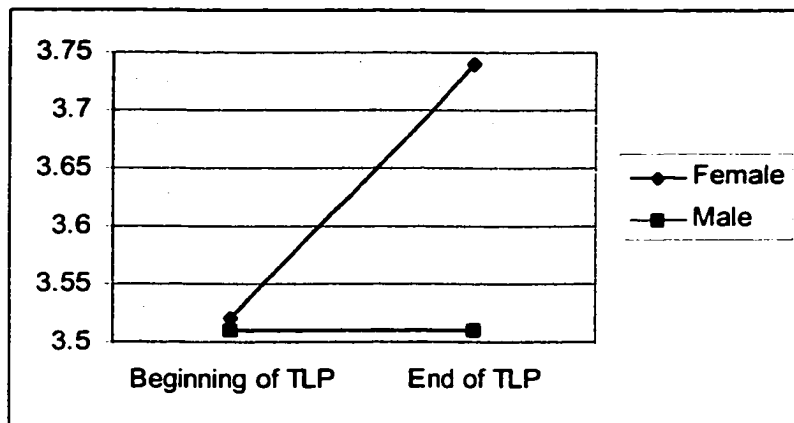


Figure 10. Progressivism estimated marginal means: Point in program by gender

Existentialism

Similar to progressivism, ANOVA results for existentialism shown in Table 14 indicate that point in program, gender, and the interaction between the two all approach statistical significance at the $p=.07$, $.08$, and $.15$ levels respectively. The magnitude of these three effects was assessed using Eta. Values for Eta were $.10$, $.10$, $.08$ respectively for the point in program, gender, and point in program by gender effects, which is indicative of low strength in the relationship.

Table 14

ANOVA: Existentialism by Point in Program and Gender

Source	SS	DF	MS	F	Sig.	Eta
Point in Program	.80	1	.80	3.36	.07	.10
Gender	.74	1	.74	3.11	.08	.10
Point in Program by Gender	.49	1	.49	2.07	.15	.08
Error	75.92	319	.238			

Existentialism composite means for gender and point in program are shown in Table 15. The overall mean difference from beginning to end of the teacher licensure program is positive (.14), but females tend to gain more than males.

Table 15

Existentialism Composite Means – Gender by Point in Program

	Beginning of TLP	End of TLP	Mean Difference
Female	3.66	3.91	.25
Male	3.64	3.66	.02
Overall	3.65	3.79	.14

Relatively speaking, both females and males display similar composite means for existentialism at the beginning of the program. However, over time females tend to become more existential while males tend to stay the same. Profile plots that illustrate beginning and end of teacher licensure program estimated existentialism marginal means by gender are displayed in Figure 11.

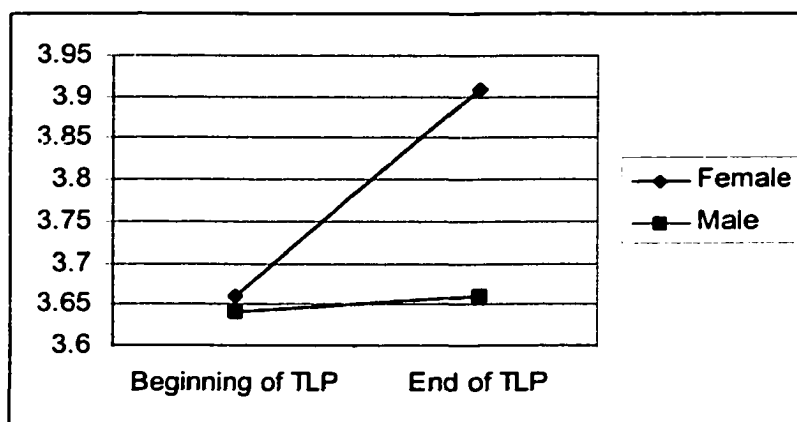


Figure 11. Existentialism estimated marginal means point in program by gender.

Reconstructionism

Results of the analysis of variance for reconstructionism indicate no significant main or interaction effects, nor any contrasts that approached significance.

Summary

Course 1 and Course 4 sample characteristics were similar across all demographic variables that correlate with the dependent variable philosophic orientation, which satisfies the primary condition for a matched between-groups quasi-experimental design. Descriptive data suggest that at the very beginning of the teacher licensure program pre-service teachers are pre-disposed toward progressivism and existentialism and away from perennialism and essentialism. Independent samples T-tests indicate that there is a significant change in the composite mean scores of progressivism and perennialism after the course in the teacher licensure program. ANOVAs reveal that point in program and gender both have significant effects on the composite mean scores of perennialism. Further, point in program, gender, and the interaction between the two had an effect on progressivism and existentialism that was either significant or approached statistical significance. No significant effects were found for reconstructionism. A summary of effects that were found to be significant at the $p=.05$ level or found to approach significance at the $p=.15$ level are found in Table 16.

Table 16

Summary of Effects that are Significant ($p<.05$) or Approached Significance ($p<.15$)

Philosophic Orientation	Effects		
	Point in Program	Gender	Point in Program by Gender
Perennialism	.00	.01	-
Essentialism	-	.00	-
Progressivism	.12	.10	.14
Existentialism	.07	.08	.15
Reconstructionism	-	-	-

Focus group analysis

The final research question asks, “What are the perceptions of pre-service teachers in regard to democracy, the purpose of schooling, and their moral and professional

responsibilities?” Two evening focus group interviews were conducted; each focus group had three participants. All six participants were in the final weeks of Course 4 and are scheduled to student teach the following semester. The participants (four females, two males) identified their intended teaching concentration areas as Art Education, Biology, English, History, Music Education, and Social Studies. The interview questions were intended to elicit the educational philosophy of the participants and specifically focused on the meaning of democracy, the purpose of schooling, and the professional obligations of teachers.

Democracy. The participants were posed with the following question, “If Jay Leno walked up to you on the street and asked, *what is democracy*, what would you say?” Each of the six focus group participants sat quietly and responded with something similar to “I don’t really have an answer” “or “I don’t think there is an answer.” Democracy did not appear to be a concept that they had given much consideration. The participants were probed with questions and eventually shared beliefs that suggest that democracy is both a political process by which the nation governs itself and a set of ideas that permeate society. To support their interpretation of democracy as a political process, the participants discussed the Bill of Rights, knowledge of the law, responsibility to uphold the laws, and the ability to vote. In addition, one participant articulated how democracy can only work (as a political process) if citizens make it work. In her words, “A democratic individual [is] someone who knows the letter of the law and knows how to use the letter of the law...and also understands where the law comes from, how it applies to daily life, and is a citizen that enjoys it, respects it, is willing to fight for it in some cases.”

The participants identified freedom, opportunity, responsibility, and empowerment as democratic ideals. One pre-service teacher said, “democracy give us all a common background, a commonality like public school does, it gives us a set of concepts and ideas so that there is

commonality within and equality within.” The belief that citizens all have a voice and need to be given the opportunity to express their voice was also identified as a democratic ideal. “As one pre-service teacher shared, “life is not just about being put down, being told no, no, no, you can’t do this or that, but that there are things that are guaranteed to you as an individual. “ All participants discussed tensions between different democratic ideals. The notions of freedom vs. responsibility, empowerment vs. accountability, and choice vs. rules were all mentioned. One participant shared his understanding of democratic ideals as “freedom to vs. freedom from.” He shared that citizens have a right to freely express themselves, but not at the expense of another citizen’s right to be free from harassment.

Purpose of schooling. In terms of the purpose of schooling, participants expressed that schools are intended to equip students with the skills, knowledge, and dispositions necessary to function in the workforce and in society. More specifically, these pre-service teachers strongly believed that the purpose of schooling is to create a citizenry capable of solving problems, communicating with others, and getting a job. The participants shared that a system of schooling is in place to assure that all students get a “common education” and leave school with “basic academic knowledge” such that they can “survive in society and work.” According to a pre-service music teacher, a system of schooling is there to ensure that students become “competent people who can provide for themselves, get a job, and have confidence in their abilities.” Another participant shared his belief that a system of schooling is the only place where students can learn to appreciate democratic ideals, since public school is the most heterogeneous place for all youth to come together in society to understand and appreciate each other. A pre-service art teacher summed up the purpose of schooling as a place where students “learn to make decisions, to trust themselves with decisions that they make and to find out who and what they believe in.”

Several of the pre-service teachers who were interviewed believe that the purpose of schooling is not constant, it will vary from region to region, from state to state, and from school to school, depending on the needs of the community.

Professional responsibilities. For the third part of the interview, participants were asked, “as a teacher what are your greatest moral and professional responsibilities?” Responses ranged from “showing students that they are much more than an ID number,” “creating an acceptance of everything,” and “showing students how to be democratic” to “making sure students reach content standards, “teaching students to read and write,“ and demonstrating personal integrity.” Despite the fact that each interviewee shared a different greatest professional responsibility, all the participants spoke about the standardized testing movement as infringing on their moral and professional responsibilities. The person who shared “making sure students reached content standards” as her primary professional responsibility explained that if she focuses

“too much on the needs of the students [I] might not get to the content...and if at the end of the year they don’t know the content and they are not able to move to the next level, and if they’re not able to pass whatever standardized tests are passed down to them, measuring God knows what, I will not have job. That’s the reality of it, and I have accepted that...my greatest professional responsibility is to the content - hands down.”

All six pre-service teachers shared strong negative perceptions of the standardized testing movement. They shared that standardized testing “brings down the morale of everyone involved” and is “undermining to the whole philosophy of education.” Those interviewed also shared their belief that having academic and learning standards could be interpreted as positive as long as “the teacher is given the responsibility to determine whether or not [the material] has been learned or not.”

National Network for Educational Renewal. A final set of questions asked student to identify John Goodlad, the National Network for Educational Renewal (NNER), the Agenda for Education in a Democracy (AED), and the mission of their teacher licensure program. None of the participants were able to identify any of the above people, groups, or concepts. One student said she thought John Goodlad was an author, but stated “I don’t know what he writes about.” None of the participants were aware that their teacher licensure program had a mission, but believed “it would be good if we had one.”

CHAPTER FIVE: DISCUSSION

Summary of Results

The National Network for Education Renewal (NNER) is a coalition of institutions of higher education and school districts that embrace a set of democratic principles for the preparation of teachers and for the nation's schools. The NNER seeks to advance the Agenda for Education in a Democracy (AED) whose function it is to promote the democratic purpose of education. As Fenstermacher (1999) states, the purpose of the AED is to infuse "the voice of democracy in the ongoing discussion of the purpose and the future of public education in the United States" (p. 4). The central message of the AED is articulated by its four part mission: 1) to enculturate the young into the liberties and responsibilities of a social and political democracy; 2) to prepare all youth for intelligent and capable participation in the human conversation; 3) for teachers to employ teaching and learning strategies that cultivate compassionate student-teacher relationships; and 4) for teachers to provide principled stewardship of the nation's schools (Goodlad, 1990). The first two components of the mission focus on the purpose of a system of public K-12 schooling, while the third and fourth components focus on a teacher's responsibility for carrying out the democratic purposes of schooling. The mission of the AED is so significant that John Goodlad implores centers of pedagogy to "withhold certificates of program completion from individuals considered ill-prepared in [democratic] domains" and challenges state education boards to deny teaching licenses from "candidates unable to present such certificates" (p. 37).

The Agenda for Education in a Democracy is a lofty intellectual pursuit that is nearly impossible to articulate in a succinct or practical manner. One is hardpressed to find written guidelines or a clear consensus for what makes a teacher or school "democratic." There is no definitive handbook for practitioners with lesson plans that spell out precise democratic

practices. What can be determined is that members of the NNER embrace what they consider to be democratic philosophical principles. This study synthesizes empirical and theoretical research in order to elucidate what the AED means by a democratic philosophical screen and to provide a theoretical framework for the assessment of a pre-service teacher's educational philosophy at an NNER member institution. When scrutinized (see Chapter Three), most of the principles advocated for by members of the NNER are captured by progressivist, existentialist, and reconstructionist philosophical traditions. These principles stress the development of the child, giving students a voice, discovering the joy in learning, seeking meaning in life, and to create a world that ought to be (COPER, 2000). Conversely, NNER members do not tend to promote perennialism or essentialism, which emphasize content, traditional subject-matter, and skill development.

This study explored the philosophical levels at which pre-service teachers enter a NNER teacher preparation setting and assessed the ability of the TLP to inculcate a democratic philosophical orientation in its pre-service teachers over the course of the formal pedagogical program. Pre-service teachers completed a Philosophic Inventory, designed to assess their philosophic orientation across five levels (perennialism, essentialism, progressivism, existentialism, and reconstructionism) at the beginning of the teacher licensure program and after the first course, specifically intended to impart an appreciation for democratic principles. Findings suggest that those who entered the TLP at this NNER institution in the fall of 2000 and spring of 2001 were more likely to embrace existentialism and progressivism and more likely to reject perennialism and essentialism.

Paired samples T-test results indicate that over the duration of the first course, the philosophic orientation of pre-service teachers becomes significantly more progressivist and

significantly less perennialist. Pre-service teachers did not become significantly less essentialist, which is somewhat surprising given that the AED does not specifically support most principles of essentialism.

To determine what appears to be happening to a pre-service teacher's educational philosophy over the course of the formal pedagogical program, Philosophic Inventory pre-test data was compared with post test data gathered participants who took the Philosophic Inventory at the very end of the formal program in the spring of 2001. T-test results indicate that the trend toward progressivism and existentialism continue: a pre-service teacher's philosophic orientation shifts significantly toward progressivism and existentialism by the end of the formal teacher licensure program. Conversely, T-tests results indicate that a pre-service teacher's philosophic orientation becomes significantly less perennialistic by the end of the formal program. In addition, essentialism was not found to change significantly, which is an unexpected finding. There is something about essentialism that pre-service teachers want to embrace, despite the fact that their teacher licensure program does not. It is unclear exactly what specific essentialistic principles are looked at most favorably by pre-service teachers and further research is recommended in this area.

In addition, multiple ANOVAs uncovered the influence of gender on the formation of one's philosophic orientation toward teaching and learning. Results indicate either a significant gender effect or a gender effect that approaches statistical significance for all philosophic orientations except reconstructionism.

The development of a pre-service teacher's educational philosophy is not likely to be fully captured by a quantitative survey. Further, there is no survey known to this researcher that specifically assesses a pre-service teacher's beliefs about the NNER and the mission of the AED.

Therefore, for the purposes of this research study it was important to solicit feedback from participants about the meaning of democracy, the purposes of schooling in a democracy, and the meaning of principled stewardship of the nation's schools. Two evening focus groups were conducted, each focus group had three participants, a mixture of males and females, and representative of multiple teaching concentration areas. All six participants were in the final weeks of Course 4, which is the final pedagogical course before student teaching.

The focus group transcripts were analyzed through constant comparative analysis, using HyperResearch software and revealed that pre-service teachers have multiple definitions for democracy and the purpose of schooling. The interviews were rich with dialogue, but not unexpectedly, there was no consensus reached regarding the meaning of democracy or the definition of a well-educated person. Data analysis further suggested that these pre-service teachers have multiple, but relatively undeveloped conceptions of a teacher's greatest moral and professional responsibilities. Most of the participants were not able to articulate a single professional responsibility that all teachers have in common. To conclude the interview, participants were asked to identify John Goodlad, the National Network for Educational Renewal, and the Agenda for Education in a Democracy and to articulate the mission of their teacher licensure program. None of the participants were able to identify any of the above people or concepts. Interestingly, one belief that all six participants shared with passion was their overall intolerance for standardized testing. Each pre-service teacher shared in one way or another his opinion that such testing practices, "undermine the whole philosophy of education."

Interpretation of Findings

Based on the synthesis of the literature presented in Chapter 2, it was postulated that the AED and NNER members seek to identify teacher licensure candidates that possess a democratic

philosophical screen that is most closely reflected by progressivism and existentialism. A visual summary depicting the relationship between the mission of the NNER and the five philosophic levels measured by the Philosophic Inventory was shown in Figure 3 on page 29 and is included again in Figure 12. Figure 12 includes an additional component intended to reflect the results of this study. Pre-service teachers show an affinity for essentialism at the end of the teacher licensure program that appears stronger than what was anticipated from the synthesis of literature presented in Chapter 2. In addition, pre-service teachers came no closer to embracing reconstructionism by the end of the TLP and this is somewhat unexpected based on the theoretical findings of Chapter 2.

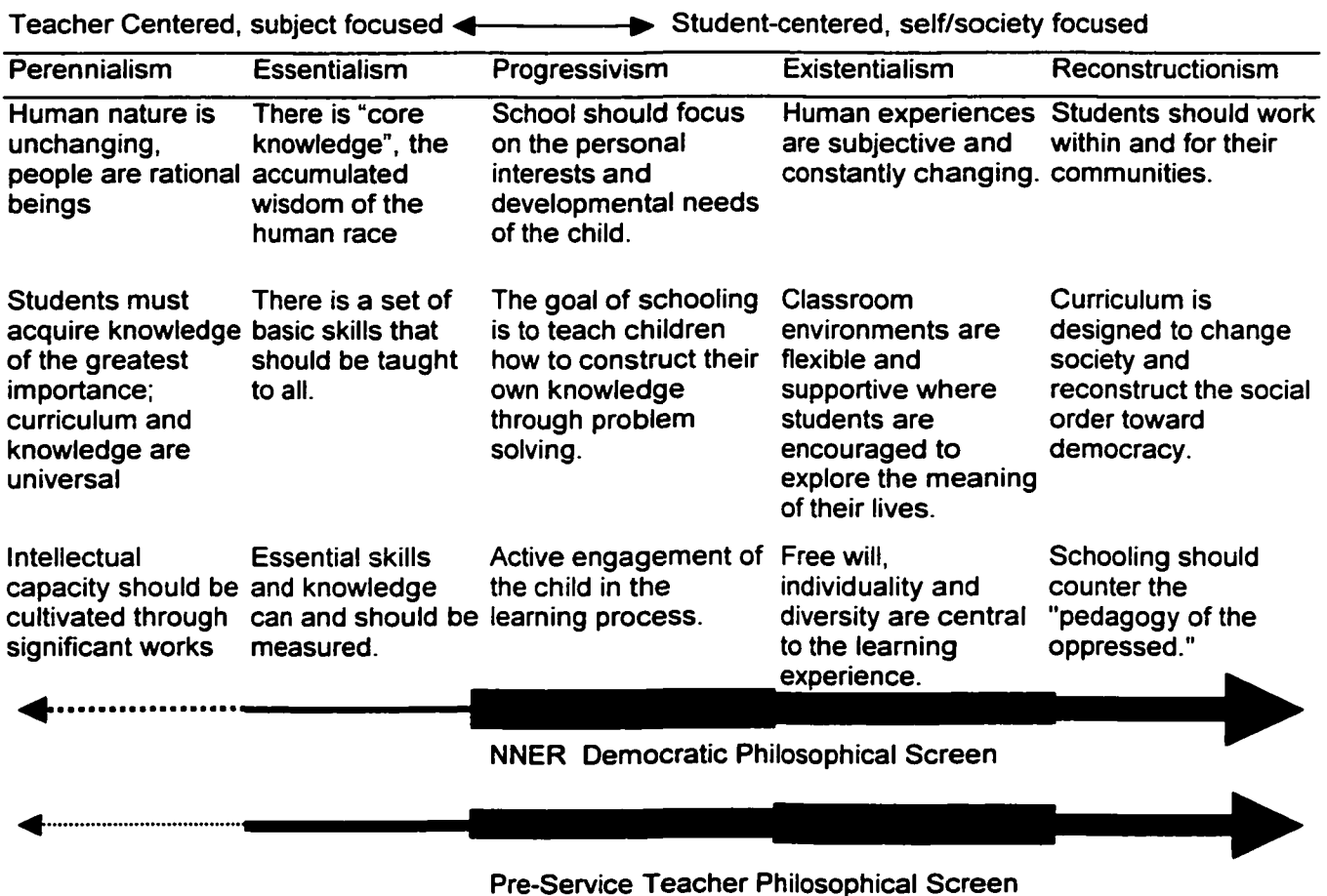


Figure 12. The relationship between the five philosophic orientations, the democratic philosophical screen of the NNER, and the philosophical screen of pre-service teachers.

Initial Philosophic Orientation of Pre-service Teachers

Given the theoretical relationship between the democratic screen of the NNER and the five philosophical orientations, it would be expected that pre-service teachers would display stronger composite means for progressivism and existentialism and weaker composite means for perennialism and essentialism upon entry into the teacher licensure program. Research findings reflect his expectation; results indicate that pre-service teachers exhibit an initial philosophic orientation that most strongly reflects progressivism and existentialism. In addition, research findings confirm the expectation that composite means for perennialism and essentialism should be the only two that pre-service teachers tend to reject at the beginning of the program. The composite mean for reconstructionism was very close to neutral, which suggests that pre-service teachers do not believe they have enough knowledge about reconstructionist philosophical principles to make a judgment at the beginning of Course 1.

Although research indicates that this group of pre-service teachers tends to hold a philosophical orientation friendly to or similar to that promoted by the AED (agree with progressivism – disagree with perennialism), it should not be assumed that the NNER member institution under study intentionally sought out these applicants. It is unclear whether the sample philosophical orientation distribution is significantly different from that of other college students who could choose to enter the TLP, but are instead pursuing other programs of study at the university. It is recommended that this study be replicated with a stratified sample of students from across the university setting and that comparisons be made between their philosophical orientations and those of pre-service teachers. In addition, since this study took place at only one NNER member setting it is recommended that this study be conducted at other

NNER settings to determine whether the initial philosophic orientation of pre-service teachers at this setting are reflective of pre-service teachers at other NNER member institutions.

Philosophic Orientation from Beginning to the End of the Formal TLP

Upon entry into the teacher licensure program, this NNER teacher preparation setting immediately immerses pre-service teachers in a course intended to explicitly cultivate an understanding of progressivism and existentialism as it relates to the purpose of schooling in and for democracy. Furthermore, over the course of the formal pedagogical program pre-service teachers are expected to acquire an even deeper appreciation for progressivism and existentialism, while at the same time they are encouraged to identify the shortcomings of perennialism and essentialism. Therefore, it would be expected that the composite mean scores for progressivism and existentialism would rise significantly by the end of Course 1 and by the end of the formal program and scores for perennialism and essentialism would fall significantly both at the end of the first course and at the end of the formal program. In general, research results support these expected changes in philosophic orientation. Progressivism and existentialism increased significantly and perennialism dropped significantly. However, essentialism did not change significantly, which suggests that certain essentialistic principles continue to appeal to pre-service teachers before, during, and after the completion of the formal pedagogical program. This finding provides further evidence that essentialism is a widely accepted educational philosophy in the United States (Knight, 1989) and that pre-service teacher beliefs are reflective of the society at large.

Formal pedagogical knowledge is considered to have the most potent impact on the formation of teacher beliefs (Richardson, 1996). However, the shift in the philosophical orientation of pre-service teachers at this NNER teacher preparation setting was statistically

significant or approached statistical significance in four domains *after the intervention of formal pedagogical education*. Research results indicate a significant increase in the composite mean of progressivism and a significant decrease in the composite mean of perennialism by the end of Course 1. This trend continued over the course of the formal pedagogical program.

Progressivism and existentialism both increase significantly by the end of Course 4 while the composite mean for perennialism declines significantly from the beginning to the end of the formal pedagogical program.

The fact that significant philosophical shifts were demonstrated after the first course in the teacher licensure program and that this trend is sustained throughout the formal pedagogical program provides evidence that formal pedagogical knowledge can mitigate the impact of previously held beliefs and personal attributes on the formation of one's educational philosophy. This finding stands in contrast to much of the research in the formation of teacher beliefs, which suggest that pedagogical education is less powerful than previously held beliefs and personal experiences for impacting teacher beliefs (Grossman & Stodolsky, 1994, 1995; Siskin, 1991, 1994; Stodolsky, 1993; Stodolsky & Grossman, 1992, 1995).

Although teacher beliefs are thought to drive classroom practice and behavior (Lortie, 1975) it should not be concluded that the pre-service teachers who participated in this study will in fact demonstrate progressivist practices or disavow perennialist practices in their future classrooms. As Richardson (1996) states,

“The beliefs [pre-service teachers] hold when they enter their programs have not been tested in the classroom, and they are not aware of the role that these beliefs will take in their actions as teachers. Perceived changes in pre-service students' beliefs and

conceptions may be transitory or artificial and turn out not to drive their actions when they become teachers.” (p. 113)

Nonetheless, when pre-service teachers have the opportunity to engage in active exploration of classroom contexts similar to the intensive practicum experiences embedded within this NNER teacher preparation program, they may be more likely to begin the process of acquiring practical knowledge. In addition, research by Featherstone (1993) and others suggest that there is lag time between formal education and future practice, it may take many years for the lessons learned in formal pedagogical programs to make their way into practice. Future research that seeks to uncover the relationship between beliefs and practice could help to determine whether there is a correlation between a pre-service teacher’s philosophic orientation and their future classroom behavior as a teacher. Because there is a latency between a pre-service teacher’s formal pedagogical education and their classroom practice (Featherstone, 1993), future research should include a longitudinal element. In addition, the philosophic orientation of currently practicing teachers could be compared with their observed practice; this type of research could shed light on the relationship between specific classroom behaviors and a teacher’s belief system.

The results of this study suggest that the philosophic orientation of pre-service teachers at this NNER member institution evolve in many respects to become more aligned with the philosophy of the AED over the course of the formal pedagogical program. However, it has not been determined which specific beliefs and attitudes that combine to form one’s educational philosophy have shifted or changed over the course of the teacher licensure program. Further qualitative interviews that ask pre-service teachers in depth questions regarding teaching,

learning, curriculum, outcomes, evaluation, and reform would help to determine specific and practical differences in the five philosophic traditions.

Gender and the Formation of Teacher Beliefs

Previous research suggests that personal experiences have a strong influence the development of one's philosophy of education (Anning, 1988; Britzman, 199; Clandinin, 1986; Clandinin & Connelly, 1991; Lortie, 1975) Ethnic and socioeconomic background, gender, and classroom experiences can all affect the formation of beliefs about teaching and learning. In this study, data suggests that gender is a significant factor in the formation of teacher beliefs. Overall T-test findings suggest that pre-service teachers tend to embrace progressivism and existentialism when they enter the TLP and their understanding and acceptance of these two orientations tends to become stronger over the course of the formal pedagogical program. However, upon closer inspection it appears that this overall trend does not accurately reflect the experience of male students.

Overall pre-service teacher perennialism scores dropped, but the ANOVA data reveals that males enter the teacher licensure program significantly more perennialistic and finish significantly more perennialistic than their female counterparts. In the same manner, males start out more essentialistic than females and the difference between males and females becomes even greater by the end of the formal pedagogical program.

T-test results indicate that by the end of the program the philosophical orientation of pre-service teachers become significantly more progressivist and existentialist. However, ANOVA revealed the influence of gender on these trends. Gender and gender by point in program effects approached statistical significance for both progressivism and existentialism. For both orientations, males and females enter the program with roughly the same philosophic level.

However, over time females tend to embrace progressivism and existentialism with more strength, while males showed relatively no more preference for these two orientations at the end of the program as they did at the beginning. These results suggest that this teacher licensure program was able to capitalize on a female's initial disposition toward progressivism and existentialism, but has little impact on the prior beliefs of males in these domains. It is unknown whether the male composite means for progressivism and existentialism would have dropped even further had these male students not been enrolled in this particular program. However, it appears that gender can have a significant effect on the formation of one's educational philosophy.

These findings suggest that the influence of formal pedagogical programming on a pre-service teacher's philosophical orientation is weaker than prior beliefs related to gender. It is unclear why males and females have such a different philosophical orientations upon entering the licensure program that continue to exist throughout the program and it is uncertain what those specific differences might be. Further research that explores the philosophical differences between males and females is recommended. Teacher licensure personnel may want to consider creating programmatic experiences that assess and address the philosophic differences between males and females.

Philosophy of Education – How Many Levels?

There are significant philosophical orientations to education, or schools of thought, to which a pre-service teacher may subscribe. As a way to unpack the nuances of an educational philosophy and as a means to measure it while keeping it simple and practical enough for beginning teachers to grasp, five schools of thought (perennialism, essentialism, progressivism, existentialism, and Reconstructionism) were highlighted and examined in this study. However,

as discussed in Chapter One, many scholars identify two primary philosophical traditions (traditionalism and progressivism) as opposed to five (see Demiashkevich, 1935; Ravitch, 2000; and Soltis & Fenstermacher, 1997; Walker & Soltis, 1997).

This study provides further rationale for classifying philosophical beliefs into two schools of thought. On the whole, results from this study indicate that the composite means for perennialism and essentialism rise and fall in a similar fashion over the course of the teacher licensure program. Likewise, composite scores for progressivism and existentialism parallel one another; both rise and fall in a similar fashion. Such trends suggest it is reasonable to refer to perennialism and essentialism as “traditional” schools of thought and to progressivism and existentialism as falling under the umbrella of “progressivism”.

Despite the theoretical support for a dichotomous interpretation of educational philosophy, this study also suggests that it is both useful and insightful to delineate at least four schools of thought (perennialism, essentialism, progressivism, and existentialism) when discussing philosophic orientations to teaching and learning. Essentialism and perennialism did not always produce similar composite means, especially when gender was considered in the analysis. In the same manner, the composite means for progressivism and existentialism were not uniformly parallel, which suggests that important distinctions can be made between the two. Further research is needed to determine with more precision the elements or principles that most strongly distinguish each tradition from the other.

Focus Group Interpretations

Similar to the public at large, pre-service teachers have multiple perceptions about the purpose of schooling. Most of the pre-service teachers emphasized the acquisition of basic literacy, mathematical, and communication skills so that students can survive in the world as a

major purpose of schooling. Several also emphasized the need to be able to communicate and participate as a citizen in the community. It is not surprising that pre-service teachers identified several purposes of schooling given that the public at large identifies with multiple and competing purposes for education (PDK, 2000).

NNER members seek to aggregate competing purposes of education into a larger all-encompassing mission that does not focus on the “god of economic utility” (Postman, 1995). Results from the focus group analysis suggest that pre-service teachers do not fully understand or do not fully agree with the AED regarding the relative level of importance of the two predominant purposes of schooling: preparing responsible citizens and economic self-sufficiency (PDK, 2000). The relationship between education and employment is an important one to pre-service teachers. This may be explained by the education-employment context in which pre-service teachers find themselves. Pre-service teachers are on the cusp of a career in teaching and therefore they may be particularly cognizant and supportive of the direct relationship between education and employment. For all practical purposes they are in a formal education program designed to license them to get a job. This particular employment/education context for pre-service teachers may make it difficult for them to suspend the popular perspective that economic advancement is the primary imperative for the nation’s schools. There may be a disconnect between beliefs of pre-service teachers (who want a job) and the instructors of pre-service teachers (who have job) about the relationship between education and employment. Members of the NNER may want to gain further understanding about the relationship between K-12 schooling and employment and articulate that relationship with more clarity to their pre-service teachers. In addition teacher licensure personnel may want to do more to help pre-service teachers distinguish between the purpose of a college education, and that of K-12 schooling.

Further focus group analysis did not reveal that pre-service teachers grasp the differences between a political and social democracy. However, the fact that these pre-service teachers shared multiple conceptions of democracy was not unexpected. As was discussed in Chapter Two, democracy is an elusive concept and difficult to define. According to Goodlad (1990), teachers are not adequately prepared for their enculturating responsibilities because they do not fully understand and appreciate the liberties and responsibilities of a social and political democracy. Goodlad may be right. Teacher licensure programs that are part of the NNER might want to consider making the mission of the AED more explicit throughout their formal program by engaging pre-service teachers in dialogue about the purpose of the nation's schools, the difference between political and social democracy, and the mission of the Agenda for Education in a Democracy.

Data analysis further suggested that these pre-service teachers have multiple, but relatively undeveloped conceptions of a teacher's greatest professional responsibility. None of the participants were able to articulate the second two components of the mission of the NNER addressing two unique professional responsibilities of all teachers: to employ a caring pedagogy and to provide principled stewardship of the nation's schools. These pre-service teachers did not seem to conceptualize themselves as part of a larger profession with responsibilities beyond their classroom walls. This fact was further evidenced by their inability to identify the NNER, scholars associated with the NNER (including John Goodlad), the AED, or the mission of the teacher licensure program of which they are a student.

Quantitative results discussed earlier suggest that the philosophic orientation of pre-service teachers shift in the "right" direction (toward progressivism and existentialism). However, focus group analysis did not reveal that pre-service teachers have an appreciation or

understanding of the mission of the AED that emphasizes specific professional responsibilities for all future teachers. NNER member institutions may want to do more to integrate field based schooling experiences beyond the classroom that help pre-service teachers to understand the larger political, social, and economic contexts that surround schooling in the United States. Further, the AED might want to consider adding a 21st postulate that states something to the effect that *programs for the education of educators must engage future teachers in current political, social and economic contextual learning experiences that impact the nation's system of schooling to ensure that future teachers are leaders who are adept at responsible stewardship of the nation's schools.*

Conclusions

The composite mean scores on the Philosophic Inventory indicate that pre-service teachers enter the teacher licensure program in favor of progressivism and existentialism and not in favor of perennialism. As such, this teacher preparation setting appears to be enrolling students who have philosophical orientations similar to that of the AED. In addition, pre-service teachers tend to embrace a democratic philosophical screen over the course of the teacher licensure program. However, changes in philosophical orientations varied by gender and the philosophic orientation of female pre-service teachers appears to become more democratic than males. Pre-service teacher beliefs reflect the larger society in terms of multiple purposes for education and pre-service teachers do not seem to distinguish one purpose as more important than another. In addition, pre-service teachers do not seem to fully comprehend the role of a teacher as a professional in the larger context of schooling as defined by the Agenda for Education in a Democracy. More research is necessary to determine the relationship between teacher beliefs, gender, and subsequent classroom practice.

This study did not employ a repeated measures design; it was a matched between-groups quasi-experimental design. It is strongly recommended that that subsequent replications of this research use a repeated measures design so as to assess with more confidence a pre-service teacher's philosophic orientation over the course of a formal teacher licensure program. In addition, subsequent replications of this study could include a follow-up component whereby pre-service teachers are longitudinally surveyed with the Philosophic Inventory at periodic intervals after they become teachers to determine change in philosophic orientation over an extended period of time.

Due to the limited number of Course 4 participants (n=64), it was not possible to generate a large enough sample to assess the relationship between variables other than gender that correlate with the dependent variable. Teaching concentration area, ethnicity, and experiences with schooling and instruction are related to one's philosophical orientation. It is recommended that future research on the formation of a pre-service teacher's philosophical orientation should include a large enough sample size so as to incorporate multiple demographic variables in the data analysis.

An educational philosophy embodies beliefs about how to improve schooling. If the philosophy of educational policy makers is at odds with the philosophical principles held by parents, teachers, and/or other constituents, conflicts will arise over how to assess and reform education in the best interests of society. Individuals, looking to solve educational problems, call forth and demonstrate principles that are part of one's educational philosophy. As Powers (1982) asserts,

“educational philosophy helps one to develop a plan for the best education absolutely, to determine the kind of education that is best for any given political, social and economic

context, to address violations of pedagogical principles and practices, and to evaluate and present content and experience essential to learning.” (pp.15-16)

Given the relationship between educational philosophy and educational renewal, it would be interesting to compare the philosophic orientation of policy makers, parents, administrators and others with the philosophic orientation of teachers to determine what effect, if any, such differences have on educational reform policy and practices.

The Philosophic Inventory was the best instrument available to assess the philosophic orientation of pre-service teachers. However, it does not elucidate the specific differences in belief systems of pre-service teachers, nor does it identify what teachers will do in practice. In addition, the Philosophic Inventory was not designed to reflect the mission and agenda of the National Network for Educational Renewal. The five philosophic orientations under study in this research can be said to align with the mission of the AED, but the Philosophic Inventory does not measure the “democraticness” of pre-service teachers. The AED may want to explore a different research process or framework for use with pre-service and practicing teachers who are affiliated with the NNER. Perhaps it would be more illuminating and practical to employ a measurement process that more specifically defines and reflects the four-part mission of the Agenda, and to use a tool that would generate results that could be disaggregated by beliefs about teaching, learning, curriculum, outcomes, evaluation, and reform. This type of research methodology could help to distinguish philosophical differences and illuminate specific beliefs as they relate to practice.

In one of his most recent works, Goodlad (2001) acknowledges that democracy is a word that “carries considerable baggage,” but that the Agenda and those who support it “have deliberately joined the conversation about democracy . . . with a view to ridding the word of

some of its baggage” (p. 11). Goodlad goes on to challenge members of the NNER to “deepen the layers of understanding and implementation of the Agenda for Education in a Democracy: for teacher educators, stewards of our schools and the educative community.” (p. 23). This study, which reveals a disconnect between the democratic mission of the Agenda and the philosophical orientations of pre-service teachers, supports such a challenge. However, for NNER members to deepen the democratic understanding of others, they must first gain clarity for themselves. Leaders of the Agenda may want to renew their energies in helping NNER members to understand, conceptualize, and put into practice what it means to teach in and for democracy. Once members of the NNER are able to clearly conceptualize their understanding of democracy, they will be able to revisit and renew the processes by which democratic concepts are transmitted throughout their teacher preparation and educational leadership programs. Ultimately, NNER teacher preparation settings may want to engage pre-service teachers in a systematic exploration of the conditions for democracy and characteristics of democracy articulated by Soder (2001) in Developing Democratic Character in the Young. These democratic conditions and characteristics could be used to assess instructional methods, curriculum content, school structure, school reform, and the teacher preparation programs that seek to cultivate principled stewards for the nation’s schools.

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APPENDIX

PHILOSOPHIC INVENTORY

Directions: Respond to each statement carefully and honestly. The following statements help us to identify your current philosophical orientation toward education. Please circle on the scale from 1 to 5 (1=strongly disagree, 2=disagree, 3, neither disagree nor agree, 4=agree, 5=strongly agree) the response that most closely fits your perspective.

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1. The curriculum should emphasize essential knowledge, not students' personal interests.	1	2	3	4	5
2. Learning results from rewards controlled by the external environment.	1	2	3	4	5
3. Teachers should emphasize interdisciplinary subject matter that encourages project-oriented, democratic classrooms.	1	2	3	4	5
4. Education should emphasize the search for personal meaning, <i>not</i> a set and fixed body of knowledge.	1	2	3	4	5
5. The goal of education shall remain the same: to develop intelligent thought.	1	2	3	4	5
6. Schools should actively involve students in social change to reform society.	1	2	3	4	5
7. Schools should teach basic skills, not humanistic ideals.	1	2	3	4	5
8. Eventually, human behavior will be explained by scientific laws, proving there is no free will.	1	2	3	4	5
9. Teachers should be facilitators and resources who guide student inquiry, <i>not</i> managers of behavior.	1	2	3	4	5
10. The best teachers encourage personal responses and develop the self-awareness of their students.	1	2	3	4	5
11. The curriculum should be the same for everyone; the collective wisdom of Western culture delivered through lecture and discussion.	1	2	3	4	5
12. Schools should lead society toward radical social change, <i>not</i> transmit traditional values.	1	2	3	4	5
13. The purpose of schools is to ensure practical preparation for life and work, <i>not</i> to encourage personal development.	1	2	3	4	5
14. Good teaching establishes an environment to control student behavior and to measure learning of prescribed objectives.	1	2	3	4	5
15. Curriculum should emerge from students' needs and interests; therefore, it <i>should not</i> be prescribed in advance.	1	2	3	4	5

16. Helping students develop personal values is <i>more important</i> than transmitting traditional values.	1	2	3	4	5
17. The best education consists primarily of exposure to great works in the humanities. (Shakespeare, etc.)	1	2	3	4	5
18. It is more important to involve students in activities to criticize and transform society than to teach the Great Books. (Plato, Descartes, etc.)	1	2	3	4	5
19. Schools should emphasize discipline, hard work, and respect for authority, <i>not</i> encourage free choice.	1	2	3	4	5
20. Human learning can be controlled: Anyone can be taught to be a scientist or a thief; therefore, personal choice is a myth.	1	2	3	4	5
21. Education should enhance personal growth through problem solving in the present, <i>not</i> emphasize preparation for a distant future.	1	2	3	4	5
22. Because we are born with an unformed personality; personal growth should be the focus of education.	1	2	3	4	5
23. Human nature is constant - its most distinctive quality is the ability to reason; therefore, the intellect should be the focus of education.	1	2	3	4	5
24. Often, schools perpetuate racism and sexism camouflaged as traditional values.	1	2	3	4	5
25. Teachers should efficiently transmit a common core of knowledge, <i>not</i> experiment with curriculum.	1	2	3	4	5
26. Teaching is primarily management of student behavior to achieve the teacher's objectives.	1	2	3	4	5
27. Education should involve students in democratic activities and reflective thinking.	1	2	3	4	5
28. Students should have <i>significant</i> involvement in choosing what and how they learn.	1	2	3	4	5
29. The teaching of great works of ancient and recent times is more important than teaching one to prepare for everyday life.	1	2	3	4	5
30. Education should lead students to begin social change.	1	2	3	4	5
31. On the whole, school should and must instill traditional values in students.	1	2	3	4	5
32. Only ideas proven by science or empirical methods should be considered true and worthwhile.	1	2	3	4	5
33. The major goal for teachers is to create an environment where students can learn on their own by guided reflection on their experiences.	1	2	3	4	5
34. Teachers should create opportunities for students to make personal choices, <i>not</i> shape their behavior.	1	2	3	4	5
35. The aim of education should be the same in every age and society, <i>not</i> differ from teacher to teacher.	1	2	3	4	5
36. The primary goal of education should be to lead to the development of a better society.	1	2	3	4	5