

1-1-1991

Activism, teaching, and moral philosophy.

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<https://doi.org/10.7275/14754705> https://scholarworks.umass.edu/dissertations_1/4766

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ACTIVISM, TEACHING, AND MORAL PHILOSOPHY

A Dissertation Presented

by

KENNETH W. GROSSMAN

Submitted to the Graduate School of the
University of Massachusetts in partial fulfillment
of the requirements for the degree of

DOCTOR OF EDUCATION

May 1991

School of Education

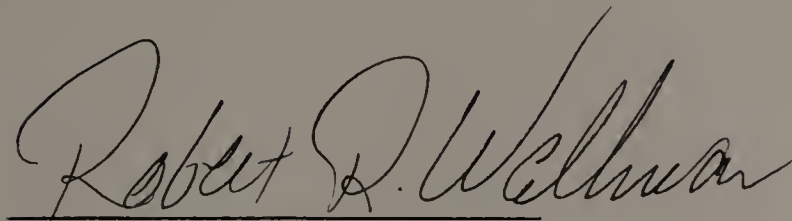
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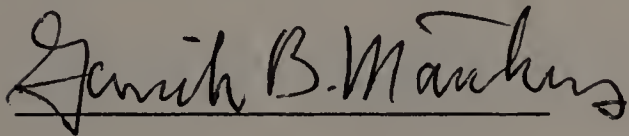
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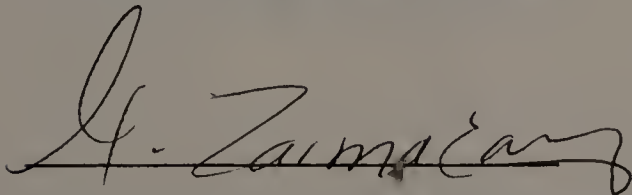
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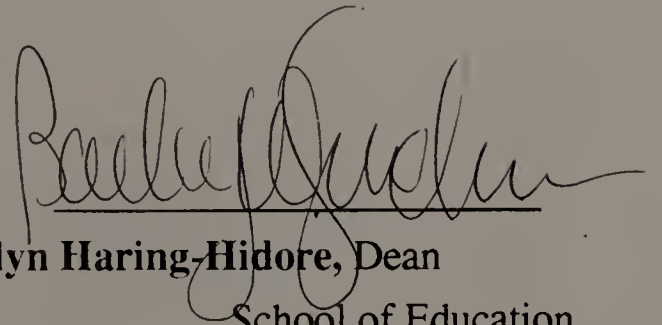
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To Seth Kreisberg, still a member of my committee,

To Barney Grossman, my father and chair of my first committee,

but

For Sadie Blanca, Joseph Winston and Jacob Wayland, my children

ACKNOWLEDGEMENTS

To Robert Wellman my advisor, chair, guru, who held my hand and said: Write!

To Holly Grossman, my wife, for whom the expression: "Words cannot express ..." still fails.

To Seth Kreisberg, whose own work for social change inspired me.

To Mohammed 'Reza' Zaimoran, who was kind enough to join my committee after Seth's death.

To Gareth Matthews, who expanded my notion of philosophy.

To Earl Seidman, for his advice on conducting interviews.

To Kevin, Paul, Sharon, Herb, Linda and Cheryl my participants.

To Richard Paquin, Fred Short, Cathy Short, John Hart, Burt Grossman, Susan Nagelson and others for technical advice.

To Dan Baker, Jay Lawrie and Mari Patkelly, my trainers.

To MaryAnn Wolff, Ann Ferguson, Gerald Weinstein, Phillip Eddy, Robert Smith, Susan Siegal, Virginia Morissette, Elys Cann, and other students and teachers at the University of Massachusetts who shared collective visions for a better world.

ABSTRACT

ACTIVISM, TEACHING AND MORAL PHILOSOPHY

MAY 1991

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B.A. STATE UNIVERSITY OF NEW YORK AT BUFFALO

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I suggested that some of the world's troubles may be relieved if social change is driven by activism which is informed by moral philosophy. Teachers who are social activists may illustrate a way to ground their work as both teachers and activists in reflection which provides clarification of assumptions and a moral basis for social action. They might also show a way to cope with criticism of activism as mindless or dangerous as well as criticism of moral education and controversial issues education as biased or lacking in objectivity.

I interviewed six teachers of science or social studies who are social activists outside the classroom. Their concerns included feminism, environmentalism, politics, community, racism, abortion, violence, poverty, prolife and nuclear issues. I discussed with them their lives, work and thinking and found a wide range of experiences and views. Yet all their views fit in the range of views described by philosophers as teleological (consequence-based) or deontological (rule-based). They were also philosophical in their own right. I concluded that the moral basis of their activist and classroom work justified disclosure of their views to students, and sets their work as a model for the encouragement of student and citizen activism in the 'real world'.

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CHAPTER I
INTRODUCTION:
WHY I WANT TO STUDY ACTIVIST TEACHERS

"My life is more than my work; my work is more than my job"
Charlie King, an activist

A Troubled World

We live in a troubled world. There is hunger, disease, crime, violence, war, greed, cruelty, oppression and unnecessary killing. These are suffered by human beings as well as by other living things and even the planet itself. There is intolerance of a myriad of differences which race, religion, class, lifestyle, age, and gender only begin to describe. Many of the world's troubles seem to be either of human origin or capable of human amelioration or both. So much is cliché. But it is my view and the view of others that it does not have to be like this. What is at the root of our troubles and what may be the way to mend our troubles?

Many of the world's troubles seem to stem from failure to consider and reflect on the policies and procedures of individuals, groups, cultures, nations, and humanity at large. Some troubles stem from considering and reflecting too narrowly. Individuals fail to consider even family and community needs. Communities fail to consider the needs of other communities, cultures, nations, and even humanity fails to consider the importance of other life forms on the planet or of the living community of which both humans and other organisms are a part.

With respect to these two areas it is facile to suggest a renewed effort to reflect, to consider, to study, to plan and to do so in a way that is less parochial. Perhaps to do so from a moral point of view.

Yet I say such a suggestion is facile, (though I agree with it) because matters are a bit more complex. There are troubles that do not fit so neatly in this scheme. Some are troubles that have been well considered and reflected upon, but have not as yet been well acted upon. So some issues are less 'controversial' than others in a way. Sometimes it seems that hardly anyone in our society (who reflects) still thinks either environmental degradation or racism is a good thing any more. So we do not even blink when everyone from McDonald's to our child's sixth grade class is working for social change on such issues. Yet what requires more consideration here is the urgency of the quest and the strategies and tactics necessary and appropriate for the tasks at hand.

Some are troubles that have been well considered and reflected upon, but have not as yet been well acted upon. What is controversial may be tactics and strategies, rather than broad goals. So we all support ecology, but few support spiking timber, many are unwilling to part even with foam cups. In moral terms, the values may not be in dispute, but the obligations may. Sometimes what is required is the commitment and the means to extend the level and depth of activity directed towards change.

Other issues are also well-considered, but seem infinitely more vexing. It is not that some issues, like abortion and war, could not stand further consideration or that some approaches to them are narrow, parochial or selfish. It is rather that even with a great deal of discussion and discourse, both theoretical and practical solutions seem to evade consensus. Unfortunately, I think, the polarization created on such issues seems counterproductive in its setting up of avoidance behaviors, and in diverting energy from prosocial gains that could perhaps be synergistic. Sometimes partisans have difficulty in even engaging each other on such issues, let alone seeking common ground. We either preach to the converted or we posture against adversaries in order to appeal to the gallery. The upshot is that both sides become uncomfortable about thinking with others or taking even tentative steps to try out solutions. [Tribe, 1990] [Belenky, 1986].

Activism and Education

So it will never do, I think merely to urge further study and reflection and consideration of the world's woes, even if moral parameters are included. We must also take on the realization that change includes doing something, taking action. Such action may be tentative or militant. It may involve further talk with or appeal to others. It may involve changing the persons who hold power or changing the very structure of power relations. It involves 'activism'.

I want to maintain that activism is generated by knowledge, thoughts and beliefs. It is not, generally, mindless. I want also to argue that it is the existence of ideas as the basis for activism that justify and legitimate it.

This can, perhaps, be illustrated by the activities of teachers who are also activists, since as teachers their ideas are stock in trade. Included among the many diverse beliefs of activists are philosophical beliefs concerning the criteria for knowledge as well as the criteria for judgments of value. I take it as a given that it is a goal of education to pursue knowledge so that we may maintain and construct a better world. Insofar as activism shares that goal, I will argue that it and its practitioners have a proper role in education.

I would also say that the task of maintaining and constructing a better world is a human one, not limited to educational settings. I want also to do this study because I am interested in helping to establish the primacy of using reasons and moral considerations in decision-making. My focus is on teachers because they do their work within a setting where the goals and objectives of the learning activities are more self-conscious than without. If we can show that within schools activism and activists have a role in enabling students to learn to construct and maintain a better world within such a reflective, thoughtful context, then it would follow that activism might also so function in broader

cultural contexts as well. I approached this topic with the bias that I would find a link among some activists, however diverse or even opposed their views, by showing that they are joined by the existence of a philosophical basis to their work. I also examined as I approached this, whether there were common philosophical themes as well.

I have investigated the work of high school teachers who are social activists and who deal in the classroom with controversial issues that concern them. I want to examine the thinking behind the lives, 'work', and thinking of these teachers, who might be considered social activists. Although some their work, included effecting change in the social institution we call education, I do not limit it to this. While one might be an activist only within the classroom or within the school, I wanted to examine those activists whose work carries beyond these boundaries. It might be claimed that teaching is an activist profession and in a broad sense, and all teachers are activists, (or perhaps they should be), merely in their role of preparing future citizens for tomorrow's world. But I was interested in learning more about teachers with a strong commitment to a specific point of view on a controversial issue. I assume that taking time for activism beyond the classroom provides a sufficient condition, (though perhaps not a necessary condition) for such commitment, recognizing that it might well be present in those who do not so act.

By 'controversial issues', I mean issues of social concern which we affect as a society either by law or custom, by our attitudes as well as our behaviors and about which disagreement exists. They connect with our moral and (sometimes) theological (or other ontological) thinking. Cases may range from little dissent (flag-burning) to broader dispute (abortion). (Though history contains many controversial issues, in the sense that we may wish some human decisions of the past could be redone, and may provide instruction for the future, I limited discussion my study to those that affect current movements for change not just raise blood pressure. No longer is Vietnam a controversial issue in my narrowed sense, as we can no longer affect it.)

I know that there exists reluctance in many quarters to confront controversial social issues in school. The reasons for this are sometimes moral -- out of concern for 'indoctrinating' students -- and sometimes political, in recognition of the dangers (to teachers) of 'stirring things up'.

While think there is danger to all of us if no one 'stirs things up', I am not looking for 'profiles in courage'. Activism seems to provide a sufficient condition for commitment to change. Committed teachers would seem to be the most likely to have a motive for indoctrinating methods. If I can show that some of these teachers can confront controversial social issues in a serious way -- have points of view yet not indoctrinate, I will have shown perhaps that it is possible to by a wider community of teachers to do so as well, whether or not they are as fully 'activist' as the models I discuss. I will perhaps also have provided the basis for an argument that activism outside the academic world may also carry a reflective basis. Again the activism of teachers may show a model.

I also want to provide activist teachers with a look at the philosophical connection to their ways, as a way of showing them how they are linked as activists, however diverse their views. This information should be of value also to others interested in education as a way of showing part of the cognitive aspect of activism, which may be frightening for its seeming emphasis on action rather than thought. I also have in mind the lesson brought forth by pragmatist philosophers, that this cognitive aspect gains its validity when it can be tested in the actions of its believers.

Further, this information may be of value to philosophers, both those who would like, and those who doubt, connection between philosophy and social activism.

Talking with Activist Teachers

I limited the study to secondary school teachers in order to reduce general variability a bit, and also in order to be able to focus on the ways in which teachers articulate their own views to students. Secondary teachers are probably more likely to do share their views more openly and honestly (and perhaps disclose their activism) and to do so in a more nearly 'adult' language. This will allow me to better compare the way they think about their views with the way they teach about them.

I want to focus on how these teachers make sense of their activism and their teaching about controversial issues and the interface between the two. To this end I interviewed six teachers and asked them to discuss their feelings, experiences and commitments. But I will try to move beyond these matters to asking them to try to articulate their moral "frame of reference". In so doing I will be seeking information which shows how these teachers make sense of their views and their work to themselves, to their students and to others. By 'make sense of', I mean something like 'justify', as a *Weltanschauung* justifies.

I wanted to do this in order to illustrate a way in which ideas make a difference in the world. This should be of importance to those of us who want the world to be different, to those who are working to make a difference, and to those who work with ideas, perhaps wondering what difference they make.

Generally speaking, I was not seeking to make causal statements about my subjects or their beliefs: I will be seeking more reasons than causes. My project is 'scientific' only in that it may unearth similarities among somewhat disparate subjects, which might form the basis for hypothesis, and in that I classified the 'frames of reference' of my subjects, using a standard philosophical typology of moral systems.

Specifically, I studied six high school teachers, who were engaged in activist projects beyond teaching, whose teaching involved 'controversial issues', which include their personal areas of concern. I asked them:

- to describe their areas of "moral/social" concern, their views on these concerns and their activist projects around these concerns,
- how they make sense of their views and their activism with respect to those views (including their moral thinking), that is to say, what it is in general that informs their specific views,
- to describe discussion/activity in their classrooms around these controversial issues and their concerns,
- how they aid students in making sense of these issues, and
- what the relationship between is between their own thinking and the way they aid students in thinking about these issues.

I was looking for cases, where the activist-teacher made sense of his or her own view by giving reasons or justifications that go beyond cultural referents to the level of what might be called philosophical theory. I wanted to find cases where this reason-giving enters the teaching of controversial issues as well. This will be the specific data to enable the illustration of 'ideas making a difference'.

Perhaps this can be delineated in terms of specific research questions to which I was seeking answers. I wanted to do this cautiously for two reasons, seemingly at odds with each other. I did not want to prejudge the data although I selected participants, and the data they presented, on the basis of the manner and degree to which it illustrates that "ideas make a difference". Since I want to argue that (1) Ideas can make a difference, and (2) that it a good thing that they do, I needed to frame questions that led to the showing

this is possible. My questions then are paraphrases mostly of what I asked the teachers I interviewed. Given: There are teachers who present moral/social concerns, both as teachers and 'activists', who are committed to social change both within and without the classroom. Questions to answer:

1. How do they show there moral/social concerns in their classrooms?

2. How do they show there moral/social concerns in their activism?

(I asked them the specific nature and extent of classroom and 'activist' activities around their concerns.)

3. How do they 'make sense of' their concerns in personal, moral, political religious or spiritual or, generically, philosophic terms? (I asked them to do this in their terms, but I used a philosophical typology and other descriptors, in order to provide additional clarity, and in order to frame their thinking as 'serious'.)

4. How do their ideas, gleaned from these areas inform, *i.e.* give form to their 'work' to be involved in social change to 'make a difference', both within and without the classroom? (I answered this question through a projective analysis of their response to the questions I ask, although I included their critique of my analysis in my research as part of the 'answer' to question 4.)

5. What conclusions can we draw from this concerning the value of using ideas in both teaching and social change?

A great deal of such a story needed to be told in the words of the subjects (respondents) and from their point of view. [Seidman, 1983] This is the import of a good deal of Chapter Four, where their thoughts, in the form of excerpts from the interviews are presented at length. Still, I used a preexistent typology to try to understand their thinking, making a strong effort not to bend their views to fit, and regarding the categorization as approximate, tentative, flexible and (perhaps) metaphorical. While these categories and

how they may be implemented may be rough and fuzzy, but they will get me started on connecting their thinking with one another, and perhaps with my own.

The activist, as perhaps a pragmatist, sees ideas as 'plans for action'. This may help explain my use of such qualitative methods generally, and in-depth interview in particular, in this study. Since I wanted not only to classify the kinds of ideas participants might have and their connections to their social change behavior, but also to place this within talk about their experiences, feelings, and commitments. I thought it was important to do this in a way that could illustrate another feature of ideas, that they not only 'make a difference', *i.e.* are employed by persons in the task of making changes, but also that they arise from within the lives of these real, committed, feeling, flesh-and-blood persons. So a qualitative methodology seemed appropriate. One characteristic of qualitative method is its "experiential nature". [Patton, 1980, p. 86] Just as (we hope) schools seek to have children experience language rather than just learning to read, so (I hope) an experientially written inquiry will allow the reader to experience, however imperfectly, the life out of which the thinking of its participants emerges. But ultimately, it is the ideas of the participants that I am after: but ideas as plans, goals, intentions for their own actions, grounded in moral/philosophical reasoning. To find such ideas only one method seemed plausible: to ask them. Hence, in-depth, "phenomenological" interview. (I use the term "phenomenological" to distinguish the process, during an interview, of describing both one's behavior as well as what one was thinking while engaged in that behavior, from describing behavior alone. I do not consider whether or not this usage is more than a cognate to historical phenomenological philosophies (Husserl, Brentano, Meinong *et al*)).

If I want to know how the participants make sense of their thinking, (their thoughts, ideas, intentions, purposes, goals) only they can say how this is so. And I needed to get them to articulate it. I was not be trying to change or even evaluate their thinking. (Not even to help them self-evaluate, except in allowing them to do so by compiling and

organizing their ideas. My interest is in "understanding... the meaning [people] make of [their] experience rather than trying to predict or control the experience". [Seidman, 1983, p. 639]

I think my intention to hear my participants own voice excluded preset questions, but my need to focus on one aspect of my interviewee's thinking also excluded a truly open-ended format. So I followed an interview method similar to Seidman's, with a preset format, but not preset questions: A "standardized, open-ended interview". [Patton, 1980, p. 202]

Also, in my study of the moral frame of reference of teachers, I wanted what I did to have itself a moral frame of reference : to be reason-giving, value-bearing, principle-involving. Once again, it is the multi-dimensional narrative form of qualitative method that allowed this.

Selection of participants was based on their presenting the characteristics discussed above: that they are both teachers who discuss controversial issues in the classroom as well as committed activists outside the school setting. Since I wanted only to use the interview to illustrate possibilities, *viz.* of philosophical thought being contained in a frame of reference and informing the teaching of controversial issues, only a small set of interviews was necessary. Six interviews provided sufficient diversity to avoid focusing on a particular issue, point of view or a particular way of thinking

I was not seeking to find causal regularity in a random study, but only to provide sufficient diversity so that my illustrations will be find connection with readers who are themselves diverse. Thus, each may be seen as an illustrations of a possibility, not a forced, special case. I emphasize here the the nonscientific side of my research for two reasons, one of which speaks to my goals, the other to my proposed methodology. My goal is to show that my subjects and others like them need not have "tunnel vision", nor take an *ad hoc* approach to every controversial issue that arises, but may connect with

some general frame of reference. Even if "moral value are relative" (whatever that means), I think it would be useful to show that teachers who teach about issues that have a moral implication, do so from some frame of reference which organizes and makes sense of it.

My interview format contained five parts:

1. Selection of participant.
2. Life experiences of participant.
3. Description of the work (activism and teaching) of participants.
4. Reflection on (3), with special attention to moral thinking.
5. (Respondent Option) Reaction of participant to my written discussion of 1-4.

[See appendix.]

This is, then, what I intended to do in my dissertation. As described above, I wanted to take a flexible view of social activism among teachers and what these teachers are saying and doing in today's secondary schools. I then analyzed this information and draw conclusions from it. Although I have tried to make clear my own point of view in this enterprise and the general direction in which I wish to head, it did not know precisely what sorts of conclusions I would draw. I allowed myself to be led by the participants, to hear their voices and learn from them.

A Preview

In Chapter Two I have reviewed some recent literature with an eye towards a definition of activism and a notion of reflection or philosophising that made sense of it, as well as for a sense of the problematic nature of placing activism in an educational setting. In Chapter Three I have tried to further clarify and delineate the sense of activism and philosophical theory I worked with in my discussions with teacher-activists, including a preview of how

my respondents fit in to such a frame of reference. Chapter Four is a discussion at length of the interviews I had with the six respondents placed both within their own frames of reference and an externally applied moral typology. It contains excerpts from the interviews themselves, in an effort to weave together the lives, work and thoughts of the six. In Chapter Five, I added discussion, summary and analysis of the range of both their activism and teaching in their areas of concern, in order to focus on this interface. In Chapter Six, I reprised and extended my philosophical classification and also set out to show the individuality of their philosophic thought, as an achievement in shedding light and deeper understanding on the nature of the problems with which they are concerned. In addition, I have looked at their philosophizing as activist-philosophizing, that is as philosophizing that has usefulness as a plan for their actions and activities.

In Chapter Seven I looked at the interface of their thought with their role as teachers. With my analysis of their work in philosophy as a backdrop, I suggested that the thinking and teaching of my respondents provides an alternative to some current moral education and controversial issues education. Finally, in Chapter Eight I returned to lace the discussion amidst some of the themes begun in the literature I discussed in Chapter Two, drew some overarching conclusions and made further summative remarks.

CHAPTER II

A SELECTED LOOK AT SOME RECENT LITERATURE

I found in some recent literature ideas that might be helpful in an examination of the interplay of teaching, philosophical thinking and social activism. This literature seems helpful to me in providing some suggestions on three themes that need to be addressed in this study. They are:

- how issues like 'objectivity', 'bias', 'indoctrination', 'proselytizing', and 'politicizing', make consideration of activism and controversial issues problematic in educational contexts, and especially in classrooms themselves.

- how bringing 'reflectivity' or moral thought or philosophy into the situation might alleviate some of the problematic nature of such activity and put it on firmer or clearer ground, and

- how we may define, more clearly, the central notions of 'activism' and delineate a portion of philosophy, at least enough to make them useful for the discussion with practitioners yet to come.

Objectivity and Bias; Indoctrination and Politicizing

Although certainly polemical, Terry Herndon's "A Teacher Speaks of Peace" [Herndon, 1983] is very much a philosophical piece, taking his call for peace activism by teachers, indeed by the teaching profession, (Herndon wrote as the executive director of the National Education Association) from a sampling of philosophical themes: truth, freedom, love, life, morality... What is important about the piece is that Herndon is arguing both that a specific issue (peace) is a watershed issue, requiring extraordinary action from citizens, but also that taking action, activism, is a requirement of persons in a good society.

In "Walking the Fine Line: Teacher Activists", Patricia Palker [Palker, 1980] takes a similar tack. She presents several interviews with teacher-activists who present not only their point of view on what they see as an important issue but also why they see the activism itself as directly connected to their teaching, in a philosophical mode. So one teacher offers a critique of "objectivity". (It creates the appearance that teachers have no point of view and that they are uncaring.) Another distinguishes "advertising" a point of view from "being open" about it.

Herndon's foundation for his call for peace is philosophically interesting. He begins with the passage from the Declaration of Independence which he deems "the most fundamental theological or philosophical promise for our government: 'We hold these truths to be self-evident, that all men are created equal, that they are endowed by their creator with certain unalienable Rights, that among these are Life...' " [Herndon, 1983, p. 527]

Herndon stops here and focuses on the meaning of the word 'life', in the philosophical lexicon of the framers. "Clearly Jefferson intended more than...the oxidation of hydrocarbons...[he meant] Life in its fullness". The latter Herndon will connect with time-space continuity: "It reaches back into the past, forward into the future and out in all directions to link people, things, places, events and times. Love and hope are the keys..." [Herndon, 1983, p. 528]

From here Herndon becomes more polemical, attempting to link some concepts gleaned from the Constitution, (justice, domestic tranquility, more perfect union, and general welfare) with his own anti-militarism. Here his discussion becomes less philosophy and more sermon to the converted: "The word militarism induces very negative emotions". [Herndon, 1983, p. 530] Well not to conservatives to whom even the National Education Association induces negative emotions! [Hadeed, 1984] Still, Herndon is doing the rudiments of applied philosophy in the arena of social policy and teaching.

It is actually Herndon's call to peace as a leader both of the National Education Association and a peace organization that does not fulfill my search for activism in teaching. Herndon lauds the National Education Association for a pro-peace resolution. He defines, polemically, "the teacher" as pro-peace: "The teacher looks for the beauty in the human spirit. The teacher strives for one family of humankind...The teacher is tormented by war's destruction of humanity." [Herndon, 1983, p. 530]

While it contains both elements I am looking for, philosophical basis and a call to activism by teachers, Herndon is ultimately a bit disappointing. His "call" involves ratification of some treaties (1983), support of the freeze movement, and support for (congressional passage of) a "Peace Academy". But nowhere does he weave into this pastiche any suggestion of how the peaceloving teacher, as defined by him, might behave in school, in the classroom, with respect to this issue. One might guess. In another article I will examine, a conservative writer describes to us of the work of the National Education Association in producing peace curriculum. [Hadeed, 1984] She tells us why she believes that is bad. Herndon might have told us why its a good idea, at least. So while Herndon is helpful with exploring philosophical belief connected with activism, he has not shown how these beliefs can be articulated in teaching generally, nor how they help form style and method.

Palker's piece is more concerned with these issues of how to reflect activism in teaching itself. One teacher describes the value and importance, in teaching, of making it clear that it is good to have a point of view, and that it is desirable to share that point of view with others. This view is not in limbo for this teacher. It lies between some philosophy/epistemology (What is objectivity?) and applying one's beliefs to students (It is good and it is possible to share one's opinion without prosylitizing.)

The teacher goes on to state the importance of teaching activist methodology to students themselves. For example, she teaches them that there are methods beyond "the vote" for

influencing public policy, like lobbying and acting as groups. Another teacher, the one who philosophically disjoins "advertising" and "being open", carries the being open into his relationship with students in the classroom. "I view [being open about my personal life] as part of an education process...Many students are ignorant about many things that go on in life..." [Palker, 1980, p. 50] The teacher feels here that it is defensible, even desirable, to share with them, albeit with sensitivity, eschewing advertising. For this teacher advertising even includes bringing up personal matters except at student request. Although not tightly focused, this kind of discussion was what I aimed at in my discussions with teachers in Chapter Four.

In an insert, Palker interviews David Schimmal, co-author (with Louis Fisher) of The Civil Rights of Teachers. [Fisher and Schimmal, 1974] Schimmal provides a brief non-technical discussion of the basis for the "right" of teachers to their activism, from which comes Palker's title ("Walking the Fine Line ...")

Schimmal, an attorney, says there are clear guidelines: the teacher cannot missionize or propagandize particular political, economic, or religious beliefs. They do not however have to be neutral and may express their own views, but must present "both sides" of controversial issues. [Palker, 1980, p.50] Schimmal's view here nicely parallels the views of the two teachers I have discussed. Although Schimmal twice in a paragraph pronounces all this clear, it is not. I think this brief article does begin to show where the philosophical basis of activism in a school setting might lie, and that activism does raise philosophical issues. But what is required before matters can be considered "clear" is a more adequate laying out of some criteria for some the concepts employed, viz. propaganda, both sides, being open, sharing point of view, prosylitizing...

In "The Politicization of the Classroom", Marcella Hadeed [Hadeed, 1984] attacks these sort of activists at just this point. She finds activists vulnerable for justifying of classroom introduction of controversy as "just raising the issue". Discussing a "Day of

Dialogue" curriculum organized nationwide by a group called Educators for Social Responsibility on nuclear war, she quotes the Denver Post as saying that the program had in that area a "distinctly anti-war tone". But, she adds instructively, a local organizer of the activity is quoted as saying: "...it isn't really meant to be onesided. It is meant to be 'raising the issue...'".

Hadeed is distrustful of the claim of evenhandedness. She finds it strange that "educators should find it necessary in Denver to raise what is so obviously a military issue." [Hadeed, 1984, p. 115] So much for Herndon's presumption (above) that "militarism" bears negative emotions. Noting the presence in the Denver area of military installations, Hadeed worries that persons connected with these are "the real target of Educators for Social Responsibility". [Hadeed, 1984, p. 115]

But the real issue here is that she finds these activities to be politicizing, brainwashing, biased. She asks about the intention of the writers of such curricula. If they would like to have their students' beliefs "fixed in a new mold" even if that mold is against war, racism, or sexism, then they are politicizers, not educators. I do not want to try to persuade Hadeed. I do want to note that her discussion itself as philosophical, as engaging those concepts Schimmel calls "clear", is sort of meta-activist showing that since she must argue the point, the case against activism is hardly closed, philosophically.

It would be easy to consider her views superficial. She uses terms like 'left-wing' and 'socialist' without clarity. But when Schimmel talks of a "fine line" and doesn't provide more than a claim of clarity, there is a difficulty. And it centers on yet another philosophical problem: intentions. The activists we have spoken of do at least hope that their point of view (say a more pacifistic than militaristic one) is more widely adopted following a fair, non-biased "raising of the issue". But if intentions form part of the very definition of indoctrination, then they are sunk, in Hadeed's eyes, no matter what they do.

So it is that Hadeed accuses the National Education Association of "promulgation of political indoctrination" on the basis of the following sort of statement by Willard McGuire, yet another National Education Association president, addressing the United Nations:

We must teach our students that positions their government take are not necessarily the right positions. And that they like their teachers, have not only a right, but an obligation to protest when their government's action, as in the case of nuclear weapons, threaten our very existence. [Hadeed, 1984, p. 121]

I want to note, but not discuss, that McGuire was addressing a world body not a convention of National Education Association members, so his words fell on, and were to be applied to, friend and foe alike. What I want also to note and discuss briefly is that Hadeed does not make clear that there are two aspects to the statement. McGuire is affirming first and foremost, activism, in its simplest and most elegant form: the right and obligation of persons to protest government action when that action threatens harm. (McGuire actually uses a corollary of this, closer to our interest here, that teachers and student have this right and obligation.) McGuire also affirms that nuclear weapons constitute such a threat.

While this latter point may be arguable, activism is certainly at ground zero if the first point cannot be adequately defended. For if the intention to allow and encourage students to look at governments as fallible, and to allow and encourage protest of government action constitutes, by itself, "promulgation of indoctrination", then no "raising of issues", in however balance a setting, even by educators who, let us say, are truly neutral with respect to the solution of controversial problems like war, is possible.

I think it is possible to defend McGuire's claim. Hadeed herself sows some of the seeds for such defense when between her call for the return of education to transmittal of knowledge, she encourages such themes as "shared values such as honesty, charity,

civility, courage, [and] liberty ..." in curriculum and even the taking of additional training by teachers -- "including math and science teachers... in the humanities in order to strengthen the foundation from which they are teaching by putting it within the context of Western Civilization". She even concludes with an "eloquent" (her word) reminder from then Vice-President Bush that it is instruction in "reason, justice, religion and liberty" that secures civilization "perched at the edge of an abyss". [Hadeed, 1984, p. 123]

While Hadeed (and Bush) might have varying interpretations of these notions from (say) Herndon and McGuire, I note that they all use similar languages. I wonder then whether the very discussion of what these philosophical notions (reason, justice, liberty...) are about cannot help but lead to the conclusion that how they are applied in concrete case is subject to error, and tilts the case in favor of the activist view, that we may always disagree, even with widely accepted social thought. This is hardly an argument, only the opening of a theme. I will further consider whether the naysayers on activism cannot be persuaded that the philosophical basis from which it stems can serve for them also as a waterbearer in their quest on specific social changes. Indeed as Hadeed and other conservative educators see themselves as besieged in the educational arena, one wonders that they do not see this theme as a value. (Hadeed does mention the Hatch amendment, a move made by conservatives to strengthen parent and community activism in schools.)

So while Schimmel and others claim that if both sides of a controversial issue are presented, then the teacher who holds firmly to one side cannot be criticized for presenting his or her point of view. The counterclaim to this argument, made by Hadeed and others is that the intention and hope that one's effort will result in changes in attitude towards your view belies this, that one perhaps cannot even help bias. How then can the activist philosophy be strengthened beyond the weakness of the argument from fairness?

Reflectivity, Philosophy, and Moral Thought

A clue to this difficulty is perhaps provided in "Reflection and Action", [Gitlin, 1982] a discussion of a way to avoid the pitfalls of "hidden curriculum". Its author, Andrew Gitlin, is interested, like others, [Freire, 1973], [Apple, 1979] [Kozol, 1983] in schools ceasing to continue to reproduce what they perceive to be the social, economic and political injustices of society at large. In so doing they turn the charge of indoctrination back on existing schools, accusing them of indoctrinating the morally questionable *status quo*.

With this background the author discusses a program that would engage new teachers in transforming such practices, by learning to link change with in-depth 'reflection' on their practices. Gitlin follows Van Mannen [Van Mannen, 1977] who defines three stages of 'reflection' in an article with the Aristotelian title: "Linking Ways of Knowing with Ways of Being Practical". The first stage limits reflection to an "assessment of efficiency" ; the second stage adds to this the "clarification of underlying assumptions of some set of practices". But it is only the third stage which qualifies as sufficient reflection to raise its practitioner from a "mere activist" to the honorific "transformationist". Here one not only clarifies but also "uses moral and ethical criteria" in determining one's role. [Gitlin, 1982, p. 2] Certainly this is philosophy (using "philosophical" as an approximation of 'reflective') as a necessary condition of action.

So Gitlin wants us in school and society not to be mere "verbalists" (those who only "reflect", i.e., try to attain a deep understanding of a given situation), nor mere "activists" (those who give emphasis to determining efficient ways to get to predetermined ends), but rather transformationists", (those who link reflection and action) Gitlin's nomenclature varies, I think, from common usage. I think of "activists" as persons who like Gitlin's social concerns. I would prefer to use the term generically, without regard to the degree of reflectivity of such persons. Gitlin uses 'activist' somewhat perjoratively. I would

substitute "mere activist" for such nonreflective persons. I am interested in discovering the reflective (philosophical) side of activist-teachers. In Gitlin's terms I want to know to what extent they are "transformationists" and not (mere) activists. In this way we both can perhaps avoid the debate over politicization suggested by Schimmel and Hadeed, and perhaps even find common ground with those with whom we may disagree over specific issues.

We may be able to argue that to the extent that these teachers are reflective and encourage reflection, they are not indoctrinators. (They may also be more effective, hence "transformative" in this mode, and continue to make critics unhappy. Of course that some activist teachers do fall under the aegis of criticism if they merely "raise issues", no matter how balanced or unbiased their presentation. Not lack of balance or bias but rather lack of reflection, consideration of epistemological (clarifying assumptions) and moral issues, becomes the focus.

This reflective approach is responsive to Hadeed's worry over the intentions of activist teachers in the following way, Students are encouraged to consider not the points of view of their teachers or others in the abstract, but against a reflective background, that of their own well-considered beliefs. This is not to say that unreflective, unphilosophical pedagogy may not be protected constitutionally as Schimmel says. I only want to suggest that adding the reflective or philosophical dimension may strengthen the defense of activism, and may even make it seem less of a threat to some critics.

Gitlin's analysis also helps clarify a criticism of teaching that involves philosophical reflection without ends-in-view. In Gitlin's terms, this sort of teaching is "verbalist", it does not lead to action. So there is school activity that may teach about social, moral issues but encourage the hidden curriculum that change is accomplished only through channels and hierarchies by institutions, very slowly. Gitlin sees the arena for his transformationist teachers as the school itself. He does not identify the areas of social concern they might

have, but rather suggests that they identify their own through a process of autobiography, ethnology, and considerations of (personal) philosophy. [Gitlin, 1982, pp.17-18] A good start perhaps; it would be interesting to see how these aspects are worked out into action and in non educational arenas as well.

In Gitlin's suggestions I can see then not only see the road towards clearing up a difficulty concerning treatment of social change by teachers, but also the beginning of a definition of activism, suitable for my use in this study, which includes the philosophical parameter. I shall pursue this point in Chapter Three.

In another piece concerned with teacher preparation, "What is to be Done in Teacher Education?", by B.Abbey and D. Ashendon, [Abbey and Ashendon, 1974] "liberals" are the enemy as they are for the conservative Hadeed. In a profile of the stereotypical (their word) "progressive liberal humanist", they mock the latter's concern with our "common humanity", "communication", "relaxing social inhibitions", and "relevance". [Abbey and Ashendon, 1974, p. 4] There is a specific point made by them which meshes well with Gitlin and Hadeed. It is the nature of teaching as a "power relationship". Like Hadeed they are concerned that teachers have power over the minds of students. Hadeed is concerned that teachers will change those minds, Abbey and Ashendon that they will not. But the latter do understand the need for teachers to escape from that stranglehold. But they never say how, (although in their own way they share one of Gitlin's concerns, that social criticism by educators is 'verbalism') and come to the paradoxical conclusion that only Marxist analysis of this is adequate.

Without argument they declare the "progressive liberal humanist" to be an epistemological and ethical relativist, who just puts a "more humane face on social inequity" and so confuses matters. The "PLH" failure is clear to them. It is failure to identify the "essence of our social order" as neither "technological", nor "mass", nor "pluralist", nor "space-age" nor anything but "capitalist", of course. [Abbey and

Ashendon, 1974, p. 9] I cannot help seeing this vision as narrow, since it seems to me that proper philosophical reflection is open to diverse analysis. It also seems 'verbalist' in its own right. The authors try to point up that it is one of the problems of knowledge that it becomes formed in certain ways, because it is seen as the possession of those in power in institutions of learning and not open to being "reformed and reorganized by active learning". The "PLH" is criticized for espousing a "new epistemology" which suggests that as Reality is a creation of Mind we can change the world by changing our ideas. They attribute Hobbist warnings against "rents in the basic fabric of civilization" to the "progressive liberal humanist" as well. [Abbey and Ashendon, 1974, p. 17] Interesting philosophy talk this. To Abbey and Ashendon I reply that neither Hobbes nor Marx directly follows from this epistemology, which is hardly 'new'.

Landon E. Beyer in "Beyond Elitism and Technicism: Teacher Education as Practical Philosophy" also focuses on teachers as a locus of social change. [Beyer, 1986] Beyer seeks, like Gitlin, to give a generalized philosophical base for more activism in teaching, here to take the discipline of teacher preparation itself from one that deals mainly with techniques and "professional socialization" to one that perceives the teacher as a participant in the intellectual culture, in community both with students and with colleagues.

Beyer would accomplish this not by fiat but by our understanding of some philosophical points. Beyer is on the side of pragmatism, citing the classic (Dewey), the current (Rorty) and the ancient (Aristotle, from whom the "practical philosophy--phronesis", of the title is derived). Richard Rorty's anti-positivist epistemology is central. If, as Rorty says in Philosophy and the Mirror of Nature [Rorty, 1979], truth is not transcendent and immutable, but rather a matter for "warranted assertability", judgment, interpretation and conversation, then, infers Beyer, knowledge is no longer an objectified "thing" to be transmitted by teachers. Teachers become what Dewey calls "students of teaching", rather than "purveyors of competence". And so education becomes (back to

Aristotle) a "practical philosophy". [Beyer, 1986, p. 39] In training of teachers then, "ethical and political theory become central subjects", the "larger social parameters" of curricula, pedagogy, and evaluative forms must be made clearer. [Beyer, 1986, p.40] Beyer, like Gitlin, cites other critics of education as a force of reproducing social *status quo* without attending to the perpetual need for reexamination and change.) Where does this philosophical study lead ? To activism, of course. Quoting W.Feinberg: Education should become "preparation for participation in the life of an active public". [Feinberg, 1977, p. 9]

Beyer's article is helpful, like Gitlin's, in getting at what a philosophical basis for defining generic activism might be. He goes further than Gitlin in connecting his point of view with those of philosophers, but not so far in drawing out a process for drawing teachers into philosophizing. Like Gitlin, he also sees teaching as potentially an activist profession, as sparking interest by participants in social and political issues. It suggested to me a mode of discussion with activist teachers already in the non-activist, "technicist", system, to discover how their activism gets played out and is philosophically grounded.

Activism and Philosophical Discussion

An issue that turns up often when activism and education come together is that of war and peace. This issue may provide a concrete area in which suggestions made so far in this chapter about activism's problems and promise can come into focus. Specifically it might give us a chance to articulate exactly what activists do, what they are like, and how these characteristics fit together with philosophical reflectivity and possibilities for usefulness in schools.

An overview of some of the changes in college and university level peace studies programs is provided by John Feffer in "Peace Studies Comes of Age" [Feffer, 1988] Feffer interviewed Michael Klare, director of the Five College Peace and World Security Studies Program in Amherst, Massachusetts. Klare noted that there is a trend away from nuclear weapons emphasis in peace studies generally, towards areas of a more generic bent. These include "global studies", "conflict resolution studies", "peace and non-violence studies" as well as areas that bridge peace to other social issues like hunger, human rights, women's issues and the environment. These genera seem philosophical in the "reflective" sense discussed above, in that they involve clarification of concepts, and consideration of moral issues. [Feffer, 1988, p. 24]

Klare brings up the bias and balance issue while pointing out that these new courses frequently offer literature from a pro-nuclear point of view as well, treating nuclear weapons as necessary evils. I have given reasons above for questioning whether mere balance is enough to allow the conclusion that teaching has no bias. To his credit Klare does not conclude that these programs have no "anti-nuclear" bias. The relevance of their inclusion it seems to me, is that that do provide information to allow students to properly reflect upon these issues and that that reflection makes the process and these programs educationally sound.

Later in the article there is some discussion of a (perhaps) unbiased program, the newly extant "U.S. Institute for Peace". Many peace activists, we are told are suspicious of its goals. Although one quarter of its budget goes for "peace research", the Secretary of Defense and the president of the National Defense University sit on its board. [Feffer, 1988, p. 25] So "peace though strength" has a forum. What would Hadeed say about raising the issue in this context?

Not all suspicion of non-doctrinaire peace education is cast upon the outsiders (become insiders) of the military establishment. Feffer tells us that what is especially divisive in

peace studies are concerns about the "respectability" of the issues. (his word). Writing in an activist-supporting journal, Feffer characterizes some in the field as "offbeat". (my emphasis). [Feffer, 1988, p. 24]

One teacher so characterized is Colman McCarthy , a syndicated newspaper columnist teaching at American University. This is especially intriguing to me because McCarthy is certainly himself an activist, both through his writing and other activities. Moreover, he joins both activism and the consideration of philosophical issues to his teaching. What I suppose Feffer finds "offbeat" is that because he treats issues reflectively, McCarthy winds up with juxtapositions that might puzzle some normal coalitions on issues . Martin Luther King and pacifism are joined together with vegetarianism and anti-abortionism. We can see the problems. Vegetarianism is probably seen as pretty kinky by all but a few activists concerned with animal rights or rain-forest destruction for the purpose of cattle grazing. Anti-abortionism is of course anathema to feminists who are key players in activist anti-nuclear work. But also notable is the manner in which McCarthy makes "activists" (willing, I am sure) of his students. He encourages them to volunteer in the community: literacy programs, homeless shelters, soup kitchens, homes for the elderly... Says he: "They've learned more in one week while teaching English in a literacy program

than majoring in English"... [Feffer, 1988, p. 24] He might say, that such teaching provides that balance of reflection and action, that makes "transformationists" of students and teachers, in Gitlin's sense.

In "The International Politics of Peace Education", Jack Conrad Willars [Willars, 1984] examines the case of peace education in Great Britain, and uses this study to preempt attacks on peace education in the United States. He focuses on a report critical of the British version written by a sociologist (Caroline Cox) and a philosopher (Roger

Scruton), called Peace Studies: a Critical Survey, [Cox and Scruton, 1982] Cox and Scruton accuse peace studies of being not only biased but also of taking a "whimsical approach" to problems of strategy, logic, moral and political philosophy. They do not seem to be entirely opposed to the concept of peace education entirely but would see it as part of subject-matter disciplines: economics, politics, philosophy, logic, and (military) strategy. [Willars, 1984, p. 4]

To the connection of the issue of peace to some of these disciplines, Willars does not object, he merely reminds us that there have been interdisciplinary studies before and that such methodology neither precludes nor insures rigor. From the point of view of my search for a philosophical foundation for activism and the academic treatment of controversial issues, I am glad to see a case in point where those widely divided on an issue can see that what is needed to give the matter foundation is among other things logic, moral and political philosophy. We might consider whether philosophy is the 'glue' of interdisciplinary studies. But I want to note that Scruton's views of philosophy and pedagogy are somewhat limited. He proclaims that "the truly educational subject forces the pupil to understand something which has no immediate bearing on his or her experience." [Willars, 1984, p. 5, My emphasis]. After this we can hardly expect Willars to see Scruton and Cox as pedagogical allies. And he does not. Though it seems to me that in connecting the issue to a philosophical context, they open matters to argument, to discussion and change, however "aristocratic" (Willars word). So Scruton and Cox are not wrong in suggesting we think about peace in philosophical terms, they are just limited in their understanding of what that would be like.

In responding to the critical argument over the bias of the peace studies project, (since some of the educators are peace activists), Willars moves from historian of education to philosopher of education. In the first context the combatants are the proponents of disarmament and the proponents of deterrence. Each side accuses the other of a value bias.

Willars suggests, conservatively, that peace education avoid these "controversial substantive values". But he becomes a positively activist educator when he recommends that we relinquish the

...false goal of value-free inquiry... and concentrate on procedural values, such as tolerance for different cultures, respect for other peoples, fairness, cooperation, equality, directness in communication, persuasion and reasoning. [Willars, 1984, p. 8, his emphasis]

That this is an activist stance can be seen in the contrast of some existing pedagogical practices according to Willars: "external motivation...reward-punishment, behavior modification and threats to ensure conformity...and acquiescence". Here he is saying that our very practices in teaching have a philosophical core and that it is the changing of these practices that recommend peace education.

Yet he does not invent the values he asserts from whole cloth nor impose them externally. He thinks that they stem from "the values of rationality, criticality, and humanity which underlay education in general". Here again philosophy meets activism. Here again it does not exclude its critics but invites them to argue whether the derivation from general to procedural values is sound.

A sharp contrast to Willars' considered treatment of conservative criticism of peace education is Peter E. Kane's "The Origins and Agenda of the Accuracy in Academia Movement". Kane is quite polemical: "...I will identify the clear agenda of the reactionary right, demonstrate the frightening success they have achieved...". [Kane, 1986, p. 2]

He excoriates groups like the Eagle Forum for being suspicious of discussion of subjects like "values clarification, moral standards, death and dying, alcohol and drug education, nuclear war, globalism, etc." But he follows up: "In other words teach [math] and spelling, but for God's sake don't teach children to think!" [Kane, 1986, p. 3]

Now whether Eagle Forum's suspicions have basis is not the point . What must be done is to show a connection between thinking and a consideration of these subjects or to show that the only objection to be had to their discussion is a totalitarian (Kane's word) bias. As he goes on to talk of textbook bias, he is not very reflective. An instructive example: A biology text that likens scientific theory to "myth". Kane is just appalled at the the "disrespect" to modern science. But some educators find this an interesting way to steer students away from a blind, quasi-positivist "science is perfection" dogma -- a dogma criticized by many critical scientists, philosophers and educators. [Kuhn,1970], [Beyer,1986] [Postman,1986]

The wrongness of those who do not share thoughts with each of them is obvious to both Kane (as it was to Hadeed). Kane says: "They [An organization called Accuracy in Academia] might [to their chagrin] find evolution as the explainer of most every 'Why?' question in the biological sciences." [Kane, 1986, p. 9] Again many reflective thinkers from paleontologists [Gould 1980] to philosophers [Rorty, 1979], would demur.

So Kane provides a negative example of the need as I see it for a reflective, philosophical foundation to discussion and action on issues of such serious moment. However I might agree with his conclusions, his discussion fails for want of serious reflection; the examination of assumptions the moral/ethical context.

Two studies of student activism, written 17 years apart, may help to clarify some of the resistance to the juxtaposition of schools and social change as well as providing more concrete explication of what activists do and are like. Activism in the Secondary Schools [Neilson, 1969] is an interesting discussion of high school student activism of the late 1960s, although it comes off as a bit schizoid in its effort to balance a recognition of the legitimate causes and concerns of activism, with the needs of administrators to maintain control:

...this booklet includes suggestions for utilizing and containing activism... [Neilson, 1969, p. 7]

...activism in the high school can also be valuable. It can make students aware of a world greater than themselves. It can get young people involved in profound social issues. it can present a working exercise in the relationship between freedom and responsibility.

Unfortunately, activism was initiated by...radicals...what is needed...is to place the movement in the hands of responsible leaders. [Neilson, 1969, p. 12-13, My emphasis]

While trying to take a fairly "liberal" (in the sense of "accepting") stance towards the student activism of its time, the booklet comes off as a manual for administrators who need to keep control. The chapter "Implications for the School" is prefaced by Eisenhower's "Gently in manner, firmly in deed". Subheadings include "Utilization of Student Unrest" and "Control of Disruptive unrest".

There is even an addendum -- a sample listing of "legal citations in California that can be originated in each state and used in the event of confrontations". [Neilson, 1969, appendix]

Rough times those. The booklet presents worries about student violence. (It is never specific in its citation of any violence, although it does mention "Students for a Democratic Society" (SDS) as "dangerous". It mentions social violence only abstractly ("race" riots), but never a word about the Vietnam War, or the King and Kennedy assassinations!)

It is almost a wonder then that the same document speaks in positive, understanding terms about the roots of this "worrisome" phenomenon. Not only are there "profound social issues" (above), but also recognition of social and political violence and abuse of power, racial tension and conflict, unhappiness with the social consequences of technology, and above all, hypocrisy. A high school student is aptly quoted:

We are taught to be peaceful by an agitated world where some countries are at war. [no mention of which countries] We are taught to be moral yet we are aware of immorality. ..We are told be responsible by those who are irresponsible... [Neilson, 1969, p. 19]

Little mention of teachers is made, except to say that they should "encourage open discussion". No mention is made of the parameters, philosophical or otherwise, of such discussion. I am not sure what the correct role of teachers who shared the concerns of their activist students in that charged atmosphere might have been in 1969. It would be interesting to ask some teachers of that era.

One college teacher of that era, Otto Butz, collected a series of student essays: To Make a Difference [Butz, 1967] and feature references to C.S. Peirce, Camus, (Bob) Dylan, Fromm, Jung, Hoffer, Arendt, Yeats, Rostow, Whitman, the U.S. Marines and the Peace Corps. While I have chosen not to review it fully, it does exhibit a model of activism as based on ideas. Unlike Butz' volume, the tone of the Neilson pamphlet suggests that while activists may have real concerns, activist methods, even non-violent ones like "underground papers", "mass meetings" and "sit-ins", lack the correctness of government, civil or student. "Participatory democracy" is decried as a sham that favors "the minority (my emphasis) interested enough to attend meetings". [Neilson, 1969, p. 14]

These methods may however give us a notion of what activism is, in a less charged period apart from ordinary politics. Activists may just be persons deeply committed to some social changes who communicate openly and vociferously with each other and the public (or some target audience) as with "underground papers"; who meet and rally with each other to communicate, support each other and to demonstrate their numbers (mass meetings"); and sometimes use the Ghandi/Thoreau/King tools of civil disobedience. (In 1990, these hardly seem extraordinary.)

But the most important characteristic is this: the will to announce publicly that that some widely accepted activity of government or culture is wrong. (Compare McGuire and Herndon, above) In another piece on student activism, "Role and Personality Among Adolescent Political Activists" [Merelman, 1985] Richard K. Merelman attempts to save the

appearances by presenting a study of student activists that runs counter to what may be common biases left over from the 1960s. He wants us to know that present student activists are not alienated from society but rather "wish to join society earlier and more responsibly" than their peers. Also, they do not reject their parents, who serve as "personal and political models". (Where were they in 1969?) [Merelman, 1985, p. 41]

Merelman's basis for this surprising claim comes from his study of activist students. He 'tilts' the data a bit by focussing on those he calls "durables", who tend to be connected with political parties. I think Merelman wants to make this point about the personalities of adolescent activists because his worry in 1986 is the opposite of that of the 1969 pamphleteers: Not enough activists. Granted, his model activists seem to be students who get involved in political campaigns. (Although his definition is broader.) Yet his research shows "the number of adult citizens who heed participatory injunctions [of American schools] is remarkably low, (two per cent of high school students in a Pennsylvania study). [Merelman, 1985, p. 43]

Remarkably, he seems to share some goals with those of the administrators of the 1969 pamphlet: Creating a more involved citizenry. He says:

Democracies function optimally only if a large number of citizens ... enter political life either as professional politicians or as amateurs promoting specific political issues, candidates or parties. [Merelman, 1985, p. 43]

While I am puzzled by Merelman's implicit limitations on what constitutes an 'activist' by his use of the word "amateur", which usually denotes a lower status, the distinction amateur/professional does not really work on activists. Issues-oriented activists would be embarrassed to be called 'professionals', but the extent of their devotion makes 'amateur' a slight: Martin Luther King an 'amateur'.?

While I may wish with Merelman for more activism so that democracy might thrive, I

think he bypasses a interesting question, whether all sorts of activism or just some are desirable. His study does not discriminate among the sorts of activists possible, (except by whether they are "durables" or not). Most of those studied are of the political party type. I wonder whether the wholesomeness of the personalities (nonalienated) would apply equally well to a subgroup who were into promotion of change in a more grassroots manner. Some might and some might not.. But is he telling us that activism is somehow made safe because of this?

Merelman reminds us that "[S]ocieties tend to minimize conflict and maximize harmony" and warns us that "until schools and families learn to accommodate the patterns of social and self-criticism that encourage political activism the participatory gap [may] remain...". [Merelman, 1985, p. 63] But he might also have warned us that anger, hostility, and even alienation might be part of the social cost of social change. That activism is sometimes scary, as it was in 1969, is part of the issue.

With Merelman, the only role for teachers and parents is this accommodation. One hears why the teacher's role is not to actively encourage, as per Gitlin and Beyer. And Merelman seems to forget his own data, in noting that activist students see their parents as models. Should not then teachers (and other parents) not also serve as models, in an activist mode? So I think that Merelman suggests a broader model than he intends .

Henry A. Giroux [Giroux, 1983] has criticized Merelman's work generally as being characteristically "liberal" (a pejorative for Giroux), in its "disregard for the way in which ideological and structural constraints in society [and] schools mediate against the possibility of critical thinking or constructive dialogue". [Giroux, 1983, p. 187] The polemical "liberal" label aside, Giroux seems to be saying that it is unfair to "blame" parents or teachers for failure to promote change; we are all "victims" of social conditions. (Does Giroux blame the victim-blamer?)

All the more reason to examine the roles and thinking of those who rise above these conditions. Giroux, in his conclusion, gives us the sad news that commitment to change as he sees it ("radical transformation") means being willing to risk "losing a job, security, and in some cases, friends." [Giroux, 1983, p. 189]

I hope that through a process more accepting of activism, (as Merelman suggests), because its links to genuine reflection are better understood, activism does not lead inevitably to such a life of "structural isolation" as Giroux simultaneously decries and perhaps demands. (In Chapter Four, I look at the experience of those 'durable' teacher-activists I interviewed to speak to this.

And finally, as concrete example of specific philosophical point of view that might be tied to the concept of activism is suggested by In "Think Globally and Act Locally" , [Alger,1985], Chadwick F. Alger, concerns himself with what he calls the "ideology" of the "state system", the belief that "states [nations] are the most important entities in the organization of humanity". [Alger,1985, p. 22] This belief is held in democratic countries and nondemocratic countries alike. It can be countered both by actions of individual and citizen groups, and also by "global education". In this latter area Alger interestingly juxtaposes teaching about classical examples of "local people effectively engaged in global activities" (anti-war, human rights) with less obvious ones that break the state system bias, (farming, banking, exporting, Third World development). [Alger,1985, p. 23] Alger moves from of activism which, negatively, eschews party politics and the notion that government is central to seeing activism positively, as any action by individuals or groups which is not at its core governmental. So a farm labor activist and an exporting agribusiness, which is in conflict with it, are activist brethren. This is interesting.

While it might even be a good thing and make a better world if these folks saw some commonality, I cannot help thinking that Alger seeks to present a more acceptable face to (say) anti-war and human rights activism by connecting it with (say!) international

banking, bracketing, as it were, the differences in the ways these institutions are driven. One might hope for a reflective, foundational, perhaps moral argument here that there is no internal inconsistency in a banking community that cares about people and peace, but Alger does not give it, so his view sounds strange. The effect of teaching this notion is 'activist', certainly, in "energizing local participation in world affairs". [Alger, 1985, p. 24] But except by mentioning the need for evaluation, Alger's ideas are not philosophically driven. he does not look at the underlying assumptions nor the moral/ethical parameters. So we can see the need for getting clear still about the meaning we attach to activism as a vehicle for moral social change. I shall do so in the next chapter.

CHAPTER III

ACTIVISM AND PHILOSOPHICAL REFLECTION

I think it is important that I delineate exactly what I mean by an activist, and what sort of philosophical thinking might inform it. I will start with somewhat commonsense definitions, infused with some ideas gleaned from the literature reviewed in Chapter Two, and other sources as well. I will refer to some of the activists I interviewed, both to clarify these definitions and also to preview Chapter Four, in which I have discussed these interviews more fully.

Activists and Activism

By 'activists', I mean, roughly, persons who give significant time, energy, and attention to effecting changes in social practices. 'Activism' consists in movements and procedures designed to force changes in rules and practices or to hasten social change. [ERIC, 1988] These social practices concern war and peace, ecology, taxation, and education; they concern violence, cruelty and greed. They concern civil rights and human rights, women's rights and animal rights, the rights of fetuses and property rights. Their procedures are sometimes liberal, sometimes conservative, sometimes radical, or Marxist, or capitalist, or syndicalist, or anarchist and so on.

It might be helpful to augment this definition with specific examples of their activities: Activists may just be persons deeply committed to some social changes who communicate openly and vociferously with each other and the public (or some target audience, like government officials or other decisionmakers); who meet and rally with each other to communicate, support each other and to demonstrate their numbers, and sometimes use the tools of civil disobedience (Ghandi/Thoreau/King). Neilson, (1969) It occurs across

the political spectrum from left (Protesting CIA), to middle (protesting nuclear power), to right (protesting abortion). Some activism may include engagement in direct, concrete prosocial action, of the 'brighten the corner where you are' variety, like volunteerism in the community: literacy programs, homeless shelters, soup kitchens, homes for the elderly, rather than implementing broad social change. [Feffer,1988].

Activism might always be considered political in the broad sense, that is, concerned with how human beings govern, control, direct, rule, or manage each other. It may also be political in the narrower sense of involving party politics in a representative democracy, although usually consists in effecting change through practices broader than merely talking and voting; Activists may be involved in institutional means of change but they go beyond them including activities ranging from interacting with elected officials (lobbying) and the media, to phoning neighbors, to joining an interest group, to protesting in the streets. [Palker, 1980].

I also think it may be helpful to say what activists are not. Following Gitlin, [Gitlin,1984], I think we can say that activists are not (mere) "verbalists", *i.e.*, social critics, who merely discuss social issues, outside of an arena where their discussion is clearly intended by them to produce change. This is a somewhat problematic distinction, since I would include activities, like letter-writing and lobbying as activist, and activists, from Zola to Nader, even write books! But I still want to exclude verbalism that is not meant to be part of a change process. As Sharon, one of my respondents said "I want to do the walk, not just the talk". I think it is almost commonplace to say that 'verbalism' is a clear danger in academic settings, even if this distinction is difficult to draw precisely. [Abbey and Ashendon,1974].

This point becomes important then, in a study of activism among teachers. Perhaps this distinction can be aided partially by combining it with another one: Activists cannot be 'fatalists', in two senses. I would not describe a person as activist who doubted the

possible efficacy of his or her efforts, nor would I so describe a person who thought that 'the winds of history' would drive change inevitably without their effort. I think either view runs counter to a sense of activism as saying that individual persons can "make a difference". Johnson [Johnson, 1986] describes this as a problem in deterministic Marxism, but I shall leave aside whether activists may be determinists, without being fatalists.

So while there may be persons who bear active moral witness to perceived social wrongs while remaining thoroughly pessimistic at the prospects for change. I would not regard them as activists, nor their counterparts who think change is inevitable as I include the intention to produce change as part of my meaning. Perhaps some 'verbalists' then are not activists if their intention is either merely to complain or even 'bear moral witness'. Yet I do not wish to exclude those whose involvement consists in conscious activity to maintain the status quo, against the winds of change, or to return to an earlier (and in their view better), social modality. The historian/philosopher Michael Oakeshott was such a conservative when he said: "[a] conservative believes that a known good is not lightly to be surrendered for an unknown better". [Himmelfarb, 1975] We might note that for a conservative activist, in this sense, social change consists in stemming the tide of a wrongful (or risky) social change. And returning to an earlier procedure is as much social change as moving towards one that has never been enacted. (My discussion with Linda, an anti-abortion activist, illustrates this.)

Activism might also be contrasted with activity within the normal apparatus of party politics and government. Persons who merely vote in elections, however thoughtfully, are not activists, although it is true that their actions may lead to social change. Voting is simply an insufficient condition. (Perhaps this indicates that it is a necessary condition that activists take a public position. [Simon, 1977]). Others may be called activists by virtue of their running or supporting others who run for public office. I am wary though of turning

all politicians and politicians into activists. The reflective element excludes as "mere activists" those who do so without thought (*viz.*: "Our family always supports the Democrats"), or merely to enhance their power (reflectivity must have a moral dimension).

But there is a further dimension. Activists must, I think, regard governmental and its institutions as fallible, even the mostly widely and popularly held beliefs concerning social procedures and policies of government may be poorly founded, it is proper for persons to oppose the complicity or enforcement of those procedures and policies by government when necessary. Now while this might be done from within, even by government officials themselves, it may be less likely in proportion to the broadness of the base of support for the policy or procedure.

Willard McGuire, an educator, says: "...we must teach our students that positions their government takes are not necessarily the right positions. And that they have a right [and] an obligation to protest when their government's action threatens our very existence." [Hadeed, 1984]. J.S. Mill, in On Liberty [Mill, 1859], argues that it is valuable to keep before ourselves unpopular ideas, as well:

If all mankind minus one were of one opinion, mankind would be no more justified in silencing that person than he... would be justified in silencing mankind....But the peculiar evil of silencing the expression of an opinion is that it is depriving the human race...If the opinion is right they [dissenters] are deprived of the opportunity of exchanging error for truth; if wrong they lose...the clearer perception and livelier impression of truth produced by its collision with error. [Mill, 1879, p.20 my emphasis]

The stress is often put on Mill's second situation, that we tolerate dissent, when we regard our society as good, for that "clearer perception and livelier impression of truth...", the model for the kind of anti-establishment discourse Mill (and his civil libertarian heirs) wanted to defend was anti-social, (say the speeches of George Lincoln Rockwell or David Duke). But it is still, I think, difficult to be in opposition to common social beliefs and policies, which are as a matter of course pretty well entrenched in public officeholders. So

But it is still, I think, difficult to be in opposition to common social beliefs and policies, which are as a matter of course pretty well entrenched in public officeholders. So we must be wary of their 'activism', unless they are somewhat explicit in their "fallibilism" -- the view that government may, on various levels, be in error.

This point may be taken to its extreme if we consider "state-system ideology" [Alger, 1985], the notion that social problems can only be addressed by governments. While it is possible for professional officeholders not to hold this belief, they certainly are not acting on a contrasting belief in their political role. It is important that activists have the will to take a public position that that some accepted activity of government or culture is wrong. Now I do not want to drum political system activists out entirely. Two of my respondents, Kevin and Herb, are fully in this mold. As my discussion indicates, however, they participate, with their eyes open, with an awareness of that system's difficulties.

Now there may surely be activists who hold that the contrary of state-system ideology is true -- that no positive social change is ever accomplished by states or their agents. This somewhat idiosyncratic seems to be held to some degree by Cheryl, in her opposition to hierarchies of power. This is an interesting, arguable 'anarchistic' view, I think, and a definite thread in the activist tradition. Anarchism is another matter when it is linked, unfairly, to 'social disruption'.

I want to exclude the necessity for causing social disruption from my definition of activism. Although many have been concerned about the disruptive force of some activities like rallies, picketing, civil disobedience [Neilson, 1969], I believe these activities can be seen as prosocial even in 'extreme cases' [King, 1963]

There may be dangerous, anti-social, even violent persons who have a commitment to social change, based on a kind of "greater harm" philosophy. I won't argue whether they can be called "activists", although I suspect the term isn't strong enough. I exclude them anyhow because I am personally interested in the thread of historical non-violent social

change, and I am going to try to argue that activism has a proper role in schools. While I can imagine a high school teacher defending the possibility of the rightness of physically attacking a bank or an abortion clinic on theoretical grounds, I cannot imagine a person who engages in such activity as a high school teacher. Of course, within the non-violent tradition, there is much room for variability in strategies and tactics. Some activists may be much more 'militant' than others.

The activist teachers in my study, although relatively non-militant, are really quite far-reaching in their vision for social change. In this domain they are, like many activists, 'extremists', in a positive way. As I wrote in Chapter One, I am interested in activism because I believe it to be a way to make a better world. It seems a reasonable assumption that if I am correct, activism that improves the state of the world, must be purposeful, intentional, and based on and informed by the thinking of at least some of its practitioners -- these 'activists'.

So it seems that there are some activists, at least, cannot be 'mindless', driven by whim, momentary passion, or fleeting inclination. While some 'activists' may be in the latter camp, it is the former, 'thoughtful' activists who are interesting to me. I shall, for simplicity limit my use of the term 'activist' to these. This is similar, though not identical, to a point made by Gitlin, [Gitlin,1982], who distinguishes (mere) 'activists' from others he calls, honorifically "transformationists", only if they are sufficiently "reflective", in their activism. In order to maintain common usage, I retain the term 'activist'.

The Philosophical Dimension in Activism

In discussing the thinking of my activist respondents I focused on the philosophical dimension. So before presenting that discussion I want to make clearer what that philosophical dimension is, and why it is worthy of focus.

I limited my discussion to a somewhat narrow area of philosophical thinking as representing what I was looking to find in my discussions with those I interviewed. This is a part of philosophical thinking that is aptly called 'reflective', since it refers to the actions, activities, behaviors, work, practices, and ways of life of those who do it. It is the the kind of philosophy Socrates referred to when he urged 'the examined life'.

Once again, we can begin to clarify the philosophical content of reflection with Van Mannen. [Gitlin, 1982]. Judging merely the 'efficiency' of our actions is not very reflective, nor philosophical. At the next level that of clarifying underlying assumptions of actions and practices, reflection (and philosophy) seem to begin to take hold, but require the addition of the moral dimension to come fully to fruition.

Within the philosophical tradition this kind of reflection -- a mixture of epistemology and moral theory -- sometimes begins with some set of 'already held' beliefs. I understand that '*a priori*' means much more than this since 'already held' beliefs may unlike true *a priori* knowledge, come from experience, tradition and culture.. But I want to call this approach 'rationalist' to identify it as a mode of making sense, in reflection on new experience. These thoughts, beliefs, and whole philosophical theories make sense of what they perceive or the information they gather -- make it real and make statements about it true or false, as well as judgments that it is good or bad. When a peace educator suggests that peace educators steer clear of 'controversial' values like disarmament (because its meaning is so tied to experience) but assert such (previously held) values as "tolerance for different cultures, respect for other peoples, fairness, cooperation, equality, directness in communication, persuasion and reasoning", [Willars, 1984, p.8] he is making, in this sense, a rationalist appeal. Hadeed, who is opposed to peace education, makes a similar rationalist appeal to values such as "honesty, charity, civility, courage, [and] liberty". [Hadeed, 1984, p.123] (In my interviews, one respondent, Linda, was very clear in her viewing of the underpinning of her thinking as coming from e 'timeless truths, and

another, Sharon, saw her life as driven by lessons learned (literally) at her mother's knee.) Rationalism then is construed as appeal, in reflection, to reasons. They represent, perhaps, an "historical *a priori*" in Foucault's sense: They are beliefs which help us to construct reality in a certain way at the time we do it. [Rabinow, 1984]

Reflective philosophizing might concentrate on information gained from experience about the world. It might extol the method of science as . Although he or she may be called a "positivist" or a "technicist" [Beyer, 1986], this does not imply a love for the creations of modern science and technology. science may be part of the quest to oppose some scientific technological creations and attitudes.

Holding experience as primary does not require a scientific bent. Experientially gained information may be used not to construct theories and generalizations, but rather to be brought together in one's mind to be sorted out. This is not done in the light of a set of previously-held ideas as with the rationalist. Nor does this did not make such a procedure less reflective or a philosophical, since the notion that experience is primary may itself be reflective or one's set of reflections may be consistent with some later construct.

An example of such an approach may be the examination of controversial issues in a 'balanced', 'unbiased', or 'impartial' way . [Palker, 1980; Hadeed 1984]. On this view, one believes that if both sides of an issue are 'fairly' presented, without excessive interpretation (brainwashing, indoctrination), then the human minds to which this information is presented will somehow discern the truth. So one respondent, Herb, refers to an "inner sense" that helps in sort things out when he is able to reflect. This experience based approach may be called 'empiricist' or 'pragmatist', with the latter emphasizing more of the personal and not well-ordered nature of the reflective process. Again, reflection and even "old first principles", [Rorty, 1988], can have a role. So It is the contribution of a pragmatist approach to point to the personal nature of our understanding of experience. This is of great importance if that understanding of experience involves social conditions

possibly in need of change. Kevin, urges students to combine "the academic with the personal, another, Cheryl urges them to "think with [their] hearts."

In order to further explore the philosophical dimensions of their thinking beyond these generalities of approach, and into the moral basis of their reflectivity, I think it will be useful to cast them roughly in the mold of some traditional moral theory. I will do this only so that I have a means to show among activists there exists an attitude or belief that ideas make a difference; that it is furthermore these ideas which in some form justify their actions and move them to action. Since for different activists this occurs so differently, I thought it useful to go into these "isms" as nuances of approach, towards showing how ideas move and justify. Both the categories and how they may be implemented may be rough and fuzzy, but it does, I think, get me started.

It is important at this point to interject that my use of typology may be seen as even more harmless to the individual points of view of the participants/subjects if it is understood that I have no ax to grind, I am not going to try to show that one point of view is better, truer, or more adequate than another. This is so whether that point of view represents individual beliefs, a way of looking at them, or a full-blown moral system.

If I have anything to show, it may merely be that there exists a kind of moral thinking that is deeply imbued with the giving of reasons, as opposed to (say) transmitting cultural values or expressing feelings. Nor do I consider these to be necessarily inferior discourses.

I want to show first, that such a way of thinking exists in the world and in our culture, and second, that it provides the basis for another way of teaching about controversial issues than maintaining balance and neutrality or transmitting values. I hope to discover teachers already engaged in this. Expansion of this important point will occupy a portion of my analysis. Not all discourse will qualify as reason-giving in this context. There must be an accounting of which reasons 'count' as good ones. This is sometimes called "moral philosophy".

So, in this sense, I want to find out from these teachers what their philosophical beliefs are, how these beliefs are articulated in their non-teaching activism, and how these beliefs are articulated in their teaching. I have no ax to grind in the sense of wanting to show that one moral philosophy is better than another; I just want to suggest that the presence of moral philosophy might provide some justification for inclusion by teachers of their own points of view in their teaching of controversial issues, without weakening them by neutrality, nor overstating them by attempting to transmit or inculcate them. (Perhaps this is, if not an ax, a safety razor I wish to grind.)

I want to carry on my work in a way that looks for what is shared by the participants, rather than what divides them. While placing their views in a typology, into diverse boxes, might seem to accomplish the latter, this need not be so. I want to show that there is a unity represented by the typology itself that goes beyond the differences of its compartments: a unity represented by the primacy of reason-giving. This reason-giving may be notable for its reference to at least some shared values -- certainly by its extolling of the value of searching for truth, and perhaps that of social criticism, generally.

Frankena's Typology I used W.K. Frankena's typology of kinds of moral thinking, as expounded in his Ethics [Frankena, 1973], an introduction to that subject used in many college courses. Frankena's systematizing has the obvious qualities of being fairly clear and succinct. It is well-organized, but not too well organized, *i.e.* inflexible. It seems to meet my most important requirement in its emphasis on reason-giving. Frankena sees moral philosophy as a way of systematizing reason-giving as having primacy in moral thinking generally, in distinguishing 'pre-rational' or 'customary' morality from 'rational' and 'reflective' morality. But he doesn't negate the value of morality as a social phenomenon, seeing it as aiming at "rational self guidance" in its members. "We ... tend to give reasons with our moral instruction [to children] and lead [them] to think that it is appropriate to ask for reasons." [Frankena, 1973, p.8] (Seth Kreisberg disagreed here. He

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Frankena also draws a connection between the reason-giving function of moral philosophy and its potential as a vehicle for social criticism: Although sensitive to such psychological/sociological processes (he cites David Reisman's The Lonely Crowd [Reisman, 1950]) as "internalization" of cultural values, he claims with hope that "we may ...move from a[n] irrational inner direction to a more rational one in which we achieve an examined life and a kind of autonomy...and even reach a point where we can criticize the rules and values of our society..." [Frankena, 1973, p. 8]

It is crucial, for my purposes, that Frankena notes this interface of moral thinking with social and political thinking. Often, the paradigm for moral thinking and activity is thought to be the acts of individuals towards individuals, concerned with personal acts of dishonesty, cruelty, injustice, etc. Then there are the concerns of social ethics, judging the acts of society itself: what practices, rules and values are cruel, dishonest, unjust. Though, our participants are concerned with the latter, their taking a stand on these concerns, is, as Frankena seems aware, part of moral activity.

Frankena is more than sensitive to social science. He lists three types of "thinking about morality": descriptive, normative, and analytical. The first is not only based in psychology, sociology, anthropology and history, but infuses the other two, more philosophical types:

Since certain psychological and anthropological theories are considered to have a bearing on the answers to normative and meta-ethical questions, (egoism, hedonism, relativism), we shall include some descriptive [moral] thinking... [Frankena, 1973, p. 12]

It will be important, I think, in working with nonphilosophers in moral thinking to use a schema that is not purely philosophical. Even more important than Frankena's inclusion of social science is his understanding of the relative importance of normative, over analytical or meta-ethical thinking:

...we shall take ethics to be primarily concerned with providing the general outlines of a normative theory about what is right or ought to be done, and as being interested in meta-ethical questions mainly because it seems necessary to answer such questions before one can be entirely satisfied with one's normative theory... [Frankena, 1973, p. 12]

So Frankena provides a language to mediate discussion with nonphilosophers. Although, as he says, the questions of meta-ethics, (How (if) can ethical or value judgments be justified?, What is the nature of morality? What is the distinction between moral and nonmoral? What is the meaning of Morality and Moral philosophy?) may have a bearing on normative questions, nonphilosophers will, I think, have a need to stick closely to questions of what is right and what is not.

Frankena limits on his interest in normative ethics to "when this deals with general questions...and not when it tries to solve particular problems..."[Frankena, 1973, p. 5] I do not take him as meaning by this that dealing with these general questions cannot be useful in trying to solve particular problems. In fact when he seems to extol autonomous moral thinking (above in its usefulness for "criticizing the rules and value of society" , it is hard to know just what else he might mean. It is simply that in his philosophy book he will not carry that out.

To his credit, Frankena is happy to deal with some of the "lower rungs" of generality. Some theories he discusses are quite concrete in their scope (nonhedonistic utilitarianism,

concrete-act deontology, concrete-rule deontology). In fact, the very breadth of Frankena's categories seems to lend itself to lots of specific applications. Here it is without explication, in outline form. I have also provided numbers to enumerate the breadth of its categories (22).

While I do not think it necessary to define all of these, I will provide a rough parenthetical definition of those I use as illustrations. I will discuss their meaning more fully when it is necessary to do so in order to show kinship of the ideas of interviewees with these philosophical theories.

Frankena's Typology of Moral Theories [Frankena, 1973, Chapter 2]

I. Teleological Theories:

- A. Ethical Egoism (1)
- B. Ethical Universalism (utilitarianism)
 - a. Act Utilitarianism (2)
 - b. General Utilitarianism (3)
 - c. Rule Utilitarianism
 - i. Primitive Rule Utilitarianism (4)
 - ii. Actual Rule Utilitarianism (5)
 - iii. Ideal Rule Utilitarianism
 - 1. conformity to (6)
 - 2. acceptance of (7)

(Each of 1B may be): a. hedonistic 2-7

b. "Ideal", in another sense than Ideal Rule Utilitarianism (8-13)

- C. Pure Altruism (14)

II. Deontological Theories

- A. Act Deontology
 - a. Extreme Act Deontology (15)
 - b. Less extreme (inductive) Act Deontology (16)
- B. Rule-Deontology
 - a. Concrete Rule-Deontology (17)
 - b. Abstract Rule-Deontology
 - i. Monistic Rule-Deontology
 - 1. Divine Command Theory aka Theological Voluntarism (18)
 - 2. Principle as Criterion (19)
 - ii. Non Monistic (*prima facie*) (20)

III. Ethics of Love (Agapism)

- A. Act Agapism (21)
- B. Rule Agapism (22)

Many of these categories will be familiar to those who have taken a college course in ethics. I think their being many of them will be useful in avoiding the mistake of trying to force fit a participants views into a category. Frankena himself seems aware of this. He seems unconcerned that some categories may overlap. "General Utilitarianism" (which asks: "What if everybody did that?", i.e. acts that taken as practices had poor results) may be the same as "Primitive Rule Utilitarianism" (which says the results would be poor if everybody failed to observe rules), he says. But, he might have added, each category gets at the theory from a slightly different point of view.

Frankena's assignment of "Agapism" (ethics based on love) to a separate category is also tentative. He is not sure that most versions of it are not deontological (based on some characteristic of right or wrong acts, in this case their lovingness), and some disguised utilitarianism (based on production, for everyone, of more good than evil, in this case more love than its absence) . Here again the extra categories can only help my proposed work. But in this case Frankena suggests another strength of his typology, that it is especially sensitive to moral thinking that occurs in popular writing and culture. By "popular", I mean suitable for or occurring among people at large, and not limited to professional philosophers. So he classifies within his typology, not only the ethics of love (theological and non theological), several other theologically related theories (situation ethics, divine command theory (what is right is what God commands), God's reward theory (God rewards what is right), God reveals...(God provides clues for what is right)), the existentialist ethics of "decision" (individual choices create the sense of value for individuals -- which has a popular and professional component), "Freudian" Ego-ism (my hyphen) a non hedonistic, 'ideal' egoism: the view that we should do what allows us to function well), and the ethics of 'conscience". Sometimes he is tentative (situation ethics) sometimes firm (Divine command = Monistic Rule Deontology -- the view that there is one rule which makes acts right, in this case that God commands them).

In doing so Frankena provides a model for my work in discussing moral thinking with nonphilosophers, to search for understanding without twisting or changing their views. Moreover, it presents the option of philosophically categorizing other popular theories to which the views of participants might have kinship, Carol Gilligan's [Gilligan,1982] [Nodding, 1984] ethics of caring (agapism?) or Robert Coles' [Coles,1984] idealism (pure altruism?- the view that one should live for others needs, even to personal sacrifice) for example, not to mention the varieties of virtue-based and culture based theories one might discover. Some theories, like utilitarianism, may refer to nonmoral values (as hedonism), and specific values may need be listed.

I have used Frankena's typology in a way that resembles Frankena's own characterizations of some "popular" ethical theories. Just as he categorizes "situation ethics" as "inductive act deontology" (the theory that there are only 'rules of thumb' in ethics, which are always open to reexamination), so have used Frankena's typology to categorize the proto-philosophical theories of the participants in my research, although in more detail and acknowledging individual differences. I did so not for purposes of criticism, nor for its own sake, but rather to show how the very articulation of their views as carrying philosophical theory, gives their views an importance useful both as a tool of social criticism, which they desire, and also as a rationale for modeling their own thinking to their students, so that that thinking teaches without indoctrinating. (Again, the dissertation will provide further development of this point. At this point, what I mean by ideas "making a difference", is that the activists give -- to themselves or others -- at least proto-philosophical reasons to justify specific views on controversial issues. Further, they may action or engage others to act on these. As teachers they may teach that coming to a position on an issues is ideally (pun intended) coming to provide good reasons.

What is essential is this: that I show a means to discover if some activists share the attitude or belief that ideas make a difference; that it is furthermore these ideas which in some form justify their actions and move them to action.

Unreflective Activism We might set aside as unreflective "activism" which is habitual, or based on kinship, or membership in a social group where questions of justification have never been raised. More complicated are situations which involve some appeal to authority (usually theological or political), I am inclined not to dismiss these out of hand, but rather to look for secondary arguments.

Activists with a theological bent do cross a wide range of specific moral and political views. It is interesting to see how Linda, a participant in my study, makes this a part of her thinking. A comparable discussion may be had with respect to appeals to the authority of culture, family, nation, or even 'human nature'. Again I refer to my discussion of another respondent, Sharon, for whom family and community are central in a profoundly reflective manner.

The contrast of the appeal to the authority of culture is of course so-called relativism -- the appeal to the non-authority of culture. I want to make two comments while avoiding a full blown discussion of this view. One is that relativism may be equally nonreflective as an appeal to authority. The other is the observation that it is very much a part of the epistemology and moral beliefs of many cultures that they are fallible, and that beliefs may be challenged and changed. So an appeal to the authority of culture may take into account the cultural belief that error is possible and the ensuing belief that there must be other criteria, beyond the appeal to authority, to establish credibility.

CHAPTER IV

THE LIVES, WORK AND THINKING OF SIX ACTIVIST TEACHERS

Below is a discussion based on my interviews with six teachers who illustrate by their lives and work as activists and teachers how a meshing of social commitment, philosophical thinking, and a career in teaching is possible. I have integrated the various portions of the interviews, and only occasionally quoted portions of my questions (in brackets). Three of the respondents, Linda, Sharon and Herb, were also kind enough to respond, in writing to my analysis. Their comments and addenda are also recorded in brackets.

Kevin: Political Party Activist

Kevin is a 37 year old high school social studies teacher in eastern New Hampshire. Since childhood he has been involved in politics, through which he and his family seem to have seen the mechanism for bringing the community together as if it were family.

Kevin grew up in a middle-class Irish Catholic family in a mid-sized city in Massachusetts. Kevin was well cared for by, and cared about his family. Although it may seem banal in this era of dysfunctional families, Kevin counts grandfather, father, an uncle and older brothers as male role models. He speaks, almost quaintly, of brother Steven:

I was happy to get a hand-me-down piece of clothing rather than a new one...[because] I thought my brother Steven was pretty great guy when I was growing up and I followed his line... His academic skills were not that great and his social skills were somewhat limited but I had great respect for him his accomplishments, his family.

There was also the presence of Kevin's paternal grandmother who guided Kevin through her influence on his father and in many other ways. "How did you learn to make a

fire, you weren't a boy scout?", his wife once asked him "Grammy taught me", Kevin answered. Kevin was his mother's third and final son and was close to her as well.

Loyalty to family did not preclude independence of thought, however. When the family learned that Keith academy, a Catholic boys school, which had been attended by Kevin's father, uncle, brothers, male cousins and Kevin (through ninth grade), was going to lose the Xavierian brothers as teachers and perhaps close thereafter, 14 year old Kevin was permitted, no urged to decide for himself whether to stay on or switch to a large urban high school. His family supported his independent decision-making even when Kevin got cold feet. And to crown perfection, it is this beginning of independence that foreshadowed the beginning of another family. *Quel Romance* :

My parents said decide this for yourself do what you want to do. Remember, I was 14, 15 years old; this was a pretty big decision... I can remember thinking, fine, I'll make a change. My thought was that everyone came into ... high school as a sophomore. So I switched -- I just made the decision -- I just drove up to ... high school with my mother one day and made the switch... Comes September no one else that I knew made the switch. [The family summered at the shore.]

I was devastated. The only kid that I knew was a girl who lived on my street -- Susan S. and when I walked home from school one day I walked home with Susan and all the boys from my neighborhood had stayed at Keith and I remember thinking how did I make this decision, what have I done ? I had all kinds of regrets. My parents were going through a similar kind of experience that parents of students at Keith were angry with my parents for giving up on Keith.

At the same time as I was second guessing myself about my move to ... my brother was starting college at a school in Canada and my parents were driving him up. I can remember my parents saying at breakfast: "Stick with it for the first quarter" More what they were saying too was: "Why don't you think about it and we'll talk about it when we get back". In a week my attitude had gone 180 degrees, I wanted to stay...it was an independent decision. I can remember going to a football game and now I was an outsider to the Keith kids, who were my friends. Was I ever castigated!; they weren't going to give me the time of day. That solidified it in my mind. I said: "Screw these guys, I don't need to be associated with them; that's when I made the full effort...

A big part of that sophomore year I used to walk home with this girl who lived on my street that would have been different, we really hit it off, it was a true friendship. that was a big thing, even though Susan and I were not romantically involved I can remember that was solid relationship.

If I update this, Susan and I did become romantically involved in college when I was at U.Mass and she was at UNH. ... Susan is who I married.

Activism, in the form of political involvement started early for Kevin. He saw the union activity of his grandfather in the fireman's (as in firing boilers) union in childhood and had an uncle who was still is a city councilor. Kevin's activism began:

I was doing this when I was in six, seven, eighth grade: We were stuffing envelopes and knocking on doors. The other day I was in ... and I took a shortcut through a particular neighborhood and someone in the car said "I've never been down this street" and I said "I've dropped off campaign flyers on this street". We literally walked all over ..., a city of 90,000 in a couple of primaries, those first years.

Kevin says he simply did this, without reflection, but let us look at his words carefully:

My political involvement in terms of campaigning that I'm getting students to do now, on behalf of students, began with me as a family affair. And I think that in the early years I accepted without evaluation that the citizen has a responsibility to participate in governing far beyond merely showing up at the polls to vote. That should not be our standard of civic participation.

When Kevin says He "accepted without evaluation", he may be saying that he never deliberated about whether he should help his uncle, or even about what the specific civic concerns his uncle had. But it is surely true that an evaluation, that is, a forming of a value, was being made by young Kevin in this standard of citizenship and civic duty he articulates. I do not think merely doing the activity is sufficient to "indoctrinate " Kevin to this level of awareness.

Kevin made similar remarks concerning the effect on him of his grandfather's involvement in a labor union:

My grandfather was the treasurer for the Fireman's Union. In the summer time one of the things he used to do was to collect two dollars a month union dues from men who were involved in the Stationary Fireman's Union. (They didn't fight fires; they ran boilers.) He worked in the Harvard Breweries in Lowell for a lot of years. I saw unionism as just part of the industrial experience that a man had to be aware of: that was just it; it was required. I think my grandfather instilled a sense of social consciousness from that requirement.

Again, one might be led to think that by watching a grandfather collect two dollars , a small child thinks social consciousness is important, or even that the mere collection of dues is social consciousness and that it is the mere doing that is required. I think the story Kevin addends to this one is telling:

Oddly enough I can recall a story [of] my grandfather working in the breweries. there was a German family that owned the Harvard brewery that had their property confiscated in the first World War. ...He always said that was wrong.

This story is to me further evidence that Kevin was hearing conversation mixed with the activity, in both the doorbell ringing for uncle and dues collecting for grandfather that gave those activities a moral context. It is not the mere doing that is 'required'; it is doing for a right purpose. Kevin does not like to come on strong with morality. Even here, he tried to tread lightly, while fully showing his own understanding of issues that fed his sense of community values as the value of the whole community:

Now it's always been a point in Irish history [Kevin's family is Irish] that anyone who didn't get along with the British were ok with Irishmen, so he may have had just a natural affinity for Germans, but at the same time I think he saw a sense of unfairness in those properties being confiscated: [the German family] ran a good business and appreciated their workers; I heard stories of family outings [and] decent working conditions.

This is what Kevin's own education was about. In high school Kevin was a student council activist in the heady 60s. His own words show his concern for a whole that connected both elements of social justice with a sense of the need to strengthen and build community, rather than discord. Not necessarily our typical view of a 60s student activist:

I was elected secretary of the student council as a sophomore and that was kind of an odd step to take because ... boys were not elected secretaries of organizations, certainly not in 1969 and 1970. I saw right away that there was a spot open for a sophomore secretary was not a position that was widely sought. I later learned in college that Lenin

had thought the same thing when he set up revolutionary organization the secretary of the organization was in many ways able to sway a lot of the institution's direction.

Although the issues he dealt with were not world-shaking, it was structural change that did and still does seem important to Kevin:

The dress code at ...HS was stuff about length of hair, length of sideburns collars....We basically dissolved it; we got it thrown out....I was sort of a go-between; I had friends who were in various social groups. As part of the student government I was able to merge some factions -- I can remember a kid named Charlie ..., a long haired hippie radical kind of 'power to the people...'

I remember a teacher who I thought was a jerk as a teacher saying that we have to make sure that we include the Charlies in our discussions because we have to listen to them. I agreed with him wholly. I thought we had to make sure the administration didn't just select the students who were basically in agreement [with them]....I saw student government as a vehicle by which you could bring about change. I think ... we did.

While not a flaming radical, Kevin was purposeful. When the president of the student council was challenged, he mediated a settlement without a coup, then ran the challenger as a delegate to a national student group. Significantly, he considered as one of his mentors at the time the school's dean of students.

Kevin's college experience, at a state university, further reinforced his articulation of a personal style that integrated what he learned intellectually with what he learned personally, reinforced by his emerging activism. The best representation of the personal dimension in Kevin's college experience might be his choice of lodging in a then (1972) innovative housing situation, a gender mixed dormitory. While Kevin recounts that even as a child he "had a pretty healthy attitude toward girls", and that in high school he was already prepared "to skip over some [gender] barriers, [as] there were not too many [boys] who were ready to become secretaries of organizations..." Kevin did. But the college experience surpassed this:

One of the most significant parts of my college experience was living in a coed dorm. We were coeducational ... room by room; we even had coed bathrooms at Brett House.

As was the case with his decision to go to a coed high school, Kevin's family was involved but supportive of his independence of thought:

My father said: "I don't really think you ought be in that kind of situation" ...
[E]ventually he said: "Ok if I'm not taking it all that seriously, if I'm not living there to go to college then it's ok."

Kevin, for all his early maturity in decision making did have a "significant socialization experience" then. As he put it: "It certainly demystified". The stories are about bathrooms but are about more than etiquette:

Showers were separate but there was a common dressing area....When you went into the bathroom there was a curtain dressing area that serviced three stalls you went in you turned on the water and removed your bathrobe. If you stepped in and left your towel on the hook, you had to decide whether to pull your towel in and get your bathrobe, that was the only awkward point.

Lorraine was a senior; Lorraine had dated Julius Irving. She adopted me as a "little brother". One time I came into the dressing area and tugged on the curtain and said: "I'm here" just as kind of a courteous thing to do, and Lorraine stepped out of the shower, kind of leaned out and looked at me and said: "Big shit" and went back into the shower. Here I was just trying to be respectful.

I always had fun when parents showed up. My grandmother came to visit and I remember just standing at the door and kept some guys from going in. I remember my father being kind of startled when a girl walked in.
[YOU DIDN'T PROTECT YOUR FATHER?]
[laughs] No

Kevin's first big romance also occurred in these early college days . And it is significant that his love partner was a "brilliant classics major" who gave him great insights on his Hiroshima term paper. Beginning with future wife Susan being there when his male companions were not, moving through these real experiences with women seems to make Kevin sensitive to, as he puts it "the needs and legitimacy of gender".

A theme in Kevin's education and teaching is the mixing of the "academic and the personal". So when exposure to the work of Carol Gilligan came later, when a friend sent a magazine article on Gilligan's work, Kevin was receptive to it.

In college classes, Kevin was receptive to the ideas of his teachers. With his family background in politics he was a political science major headed for a law school until he was confronted with a single article called "Law is a Confidence Game", which soured him on that profession:

Lawyers play a con game; ... they are overpaid there duties are overrequired. [They are conning] their clients-and the culture. Lawyers sit in the legislature and write the laws, they set requirements in order to create work for lawyers and when you walk into an office of a lawyer, everything from the leather bound books to the size of the desk could be a con game they're playing with you to get your money...

Kevin was also influenced by a professor who ironically had a law background, as both an academic mentor and an unofficial advisor to Kevin's experience in the student judiciary, where Kevin exercised his college activism. Those were exciting days:

One case I had to defend was a case of a student newspaperperson who was accused of everything from thefts of cash to kickbacks of advertising . We got killed on that case. There was a case of fraternity guys rounding up ballot boxes for a student election and threw [away] two ballot boxes from the Afro-American Cultural Center, a drop-off point . They threw the black student's boxes into the pond on campus, didn't return them to be counted. That was a major discrimination case... obviously an overt act of racism. I can remember prosecuting those kids.

A third moment of truth came for Kevin following the national election of 1972. Although Kevin characterizes himself as "conservative" at the time: ("I just knew that Nixon was not right but I can remember being confused by some of McGovern's economic programs"). But aside from the particulars of the election, one of Kevin's teachers persuaded him that there were structural problems in 'the system':

I came to the realization that Richard Nixon had been elected with something like 18% of the support of the American people, something silly like one out of five people in America wanted Richard Nixon to be their president. That's when I realized there was a kind of mythology to the whole political process. In fact there is not a majority--if 50% of the people register, 50% of those vote...it may be as low as 12-15% that elect. I did the same thing for my class in the last election, and if you add in socioeconomic groups then it turns out to be true that white males of upper income are electing our presidents that's the way it goes.

So here I am sitting in a social studies classroom in 1989 presenting the same information, not necessarily to discourage as much as just to put things in the proper context.

This point of view informs Kevin's work as both a teacher and a political activist. His view of democracy sounds is built on the hope that "a majority is right a majority of the time."

Kevin's activism, which began with his family, grew into his support of a friend's campaign for state legislature, and has more recently involved his participation in local and national politics, usually in support of Democratic party candidates. Oddly, Kevin's motivation in working with candidates is not strongly issues-oriented. It is more closely based on two factors: a general concern for social justice and an assessment of the character of the candidates. Describing his support of an unsuccessful candidate for governor, he put it this way:

You've got to find that in the character of the person you can't predict all the issues at first but if you can identify a person as fitting that frame of "protect the little guy or the less powerful" and you'll find that he'll stay true to that and won't compromise that that's the value of what we're dealing with.

I thought McEachern had that. I believed in Paul McEachern's insight into the human dynamic. He had greater compassion and feeling for the less fortunate than any single politician I've run into since then...

There was connecting to what I felt were good people with good issues and progressive attitudes towards social justice...that was the bottom line as far as I was concerned.

Kevin brings to the classroom the purposefulness of his involvement in party politics and teacher association activities in a class called the political process. Just as he was formed by "mentors" Kevin is a kind of general "mentor" to his own students as he attempts to bring them to his own brand of activism and awareness.

When a student signs up for "the Political Process" with Kevin, he or she knows on the first day that the class isn't just a chalk talk. The students are required to take part in a

political campaign. These comments begin to show Kevin's enthusiasm for and commitment to this enterprise:

It allowed them to study urban ethnicity the significance of neighborhoods, the diversity of neighborhoods, of participation in voting and get an outcome. ...we get involved with the state reps the Senate, the Governor, the congressional, the [US] Senate, and the presidential... It seemed just crazy to me that a first-in-the-nation phenomenon was not drawn directly into the classroom. It seemed wild to me ... You get presidential contenders crossing the state and if you do your homework you can pull a guy in a corner of a livingroom "what was going on in your mind when you did such-and-such or when you voted such and such"? You've got him right there. If you've done your homework you can press a presidential contender right there. It seemed wild.

We had Bush come in to the school in 1980.....we've also had guys in that you'd walk in the room you wouldn't know who they were at that point in time this is how unknown they are and they're around here this early. That's bringing people into the process.

Kevin wants these students to become "active-oriented". But Kevin's approach is not limited to this special class. In his teaching of history, sociology and psychology as well, Kevin finds it important to blend "the academic and the personal", by asking students to attend "events"-- to "do history". Students may view vintage films, attend lectures or forums, or visit a military base. This does not always meet with favor. One student resisted and complained to the principal, who supported the student. Home-work could be required but not out-of-home-work. Kevin took two steps back and granted the student space (and home-work). Shortly, it was the student wondering whether a family trip to the fair would "count". "Sure" said Kevin:

[but] you've got to work it as an historical angle; what's the history of some of the exhibits....so son-of-a-gun, she did about four handwritten pages...and brought in brochures...It was no great historical research effort but we broke through the barrier that an awareness of history into a family event that initially would have been seen as purely recreational or purely social or purely entertaining. And that's the key to getting into the personal dimensions.

Kevin's "mentoring" of students, by expanding their horizons extends even to other students with whom he is not very *sympatico*..:

Doing history also included the 1939 silver screen series at [a theater]...I don't mean to stereotype, but I had some thickheaded football types that loved Babes in Arms. I had one of the most narrowminded, blockheaded football players I'd seen in a long time who I had very questionable concerns about, in terms of his attitude, but I suppose we have to advance in the educational process...but here's a kid who loved Mr Smith Goes to Washington.

This may seem amusing or even 'wild' as Kevin puts it, but it is at root a profoundly serious business for him. For him, this methodology is the answer to questions about democracy, moral education, and social criticism that joins together the thoughts of Thomas Jefferson, Sidney Simon, and Jonathan Kozol:

You can take from the academics what you will. You can also take from the personal dimensions we're talking about what you will. We can provide evidence in the academic. It's a little bit more difficult in the personal, but I think it's important to expose them to that kind of thinking. And if we are a self-governing society, the participants -- and that's the purpose of education philosophically, ... to prepare young people to participate in the Jeffersonian mode of being enlightened -- we need to have an educated citizenry in order to be a self-governing society. So we educate people to participate in a self-governing system.

What Kevin seems to be getting at here, that while it is important in education to learn information (the academic), the education must connect with the person, as he or she exists, culturally, psychologically, sociologically, philosophically, attitudinally. Otherwise, it is impossible to integrate what one is learning for use in one's life, let alone for entering with confidence the public life of a "self-governing society". And you can expose students to thinking that personalizes but does not force a way of thinking. For example:

I don't think you can study Nazi Germany without getting in to psychology about what makes a leader or a people work, so ... we'll personalize it ...we look at a program called "The Wave" where we not only study some readings, we view The Twisted Cross"but I also include a program about an experiment done in California where ... a social studies teacher...[gets his students to buy into Nazi-like behavior and teaches] that whole idea that you're buying in to security.

At that point ... I might bring in some dimensions of Eric Fromm who would have some ideas about Man seeking security. We might read a couple of excerpts from Escape from Freedom and the students would study history with a little psychology mixed in and that allows them to intertwine the academic and the personal.

Kevin credits exposure to "values clarification" for this avenue of his teaching, but not uncritically:

[T]he overriding theme [is] that we're educating the entire self. And that's right out of U.Mass, the entire "values clarification" stuff, the Sid Simon material, I remember we were starting to deal with that stuff [at U.Mass] and then they left us when I was a sophomore they were running around saying: "Ok social studies teachers, you better help these kids clarify their thinking and where they're coming from". By the time I was a senior they'd all left; they were down talking to the elementary teachers: "You know ...secondary people it's too late, we can't do anything about their values...." That's pretty sad to think, in many ways the student values are not locked in yet-.... they haven't blossomed, they haven't fully come into fruit yet, and they need some assistance in clarifying who and what they are and where they're going, and I think we need to do that as a nation...

Kevin is really onto something here; although his teaching and thinking reflects the romanticism that is perhaps latent in values clarification, (the notion that students will, on reflection, 'naturally' come to be prosocial), he does not present the methods of a Summerhill School, but rather insists that their learning has a strong academic aspect from which they can connect to their innate sense of values. Nor does he even leave the context of moral discussion within the limited experiences of the youngsters he teaches.

Although he uses a Rousseauian metaphor, ("they haven't blossomed, they haven't fully come into fruit yet") Kevin in his teaching sets their own personal experiences against the experiences of others as well as of etiological and moral analyses of those experiences. As a mode of moral instruction it seems more Dewey than Rousseau, in two ways: He puts the (academic) discussion in a 'real life' (personal) context, then adds activities (politics, "doing history") that are real-life. Kevin provides another example of this interface of his teaching and thinking with his response to the challenge of a social critic with serious doubts about the possibility for moral perspective in American Schools:

Who was it-[Jonathan] Kozol? -- asking the question: "How do social studies teachers in 1980 teach the American revolution, given we've become the most counterrevolutionary force on the face of the earth?"

Well, that may be open to discussion, but there was discussion today in a class about a [Walt] Disney [cartoon] program [we saw] called The Three Coballaros. Disney was funded by the State Department. This is the same time we were installing Somosa in Nicaragua. Now these are the things we'd have to learn, ...to counter the public's preoccupation with the present.

Kevin sees his response as light and idealistic, in contrast with Kozol's dark and pessimistic. While Kozol feels that public schools are part of a culture that indoctrinates in opposition to social justice, Kevin hardly sees his role as counter-indoctrination. Note his lesson is not so much about Somosa, or even the State Department, but rather about preoccupation with the present. If we can overcome this (and other cultural barriers) , Kevin seems to say, our natural sense of justice will not lead us astray.

Kevin is now himself a unionist carrying forth another family tradition, and as in Kevin's family the carryover is not always entirely adversarial. In his work in negotiations and grievances for his fellow teachers, he does not go for the jugular, but once again for community:

I do see it that individual teachers are often powerless and the collective bargaining accomplishment allows us to protect ourselves as professionals in the workplace. I don't think we would have the insurance we have to protect our families and ourselves, if it weren't for the collective bargaining agreement; I don't think we would have the salaries, as inadequate as we might see them. I don't think we would have the working conditions that give people dignity and purpose if we didn't have a protected bargaining agreement.

...My purpose in being involved in the association is in recognition of the need to have collective effort.

[At one point we were interrupted in our interview, conducted in Kevin's classroom by another teacher planning a meeting with the principal over a grievance Kevin is mediating as chair of the teacher's association grievance committee. Without, for confidentiality, telling details, he commented:

We are drawn by by forces that want to beat people over the head that don't want win/win they don't want everyone coming out successful they see it as zero sum, they see it as I win/you lose. We don't all come out grand, but it should all come out that we ['they' and us] share the burden...

Much as I tried to get Kevin to merely describe his activities, he was unable to separate what he does from the themes that drive him. As he puts it his teaching involves getting students to connect "the academic and the personal". I would add that that seems to describe his own work and life very well. So Kevin connects this work, advocating for the powerless, with a central portion of his most general point of view: "...the fundamental notion of liberal: social justice. ... there's an obligation I believe in a just society to protect the less powerful from the more powerful". This theme of 'liberal' and 'social justice' recur. He describes, in a discussion of his teaching, how a parent questioned his use of a Saturday Night Live characterization of presidential candidates as 'cynical'.

The response is: "Are we ever teaching idealism?" His comment about cynicism would be a worry if I were destroying some view the students had - that's why I say they've never been idealized.

For Kevin this idealism is part of that liberalism/social justice nexus:

...you could work within the institutions to accomplish true liberal goals I mean liberalism in the true sense of the notion that a society must be concerned with social justice first- that's what I mean by liberal. I... mean ...the first order of business in a society is social justice -- that's what education should be about: We should be educating about "Is this a just society?"

So it was no surprise, when I asked him towards the end of our discussion to articulate more clearly his sense of morality , as it was infused in his work as teacher and activist, he began with 'social justice' but then returned to community once again, as the concept that could bring together such diverse structures as values clarification, authoritarian

Catholicism, and the romantic notions of morality present in writers from Rousseau to Fromm. Kevin's early examples of his sense of justice, like the story of the German brewery owners who lost their property sound like justice as fairness -- a 'deontological' definition, that is, based on a characteristic of right acts. But in his definition of social justice -- "protecting the less powerful from the more powerful" -- rules and practices are judged in terms of their effects in protecting and a person's character is judged in terms of his or her participation and involvement in moving society closer to a system that betters the lot of the "less powerful". This makes him more of a rule-utilitarian than a deontologist in his point of view, although perhaps they are mixed.

As we saw in our discussion of Kevin's work with the teacher's grievance, Kevin does not regard seeking for justice as zero-sum, which means that we would hope to wind up with a society in which there was equity, in which there were truly no more and less powerful. Mixed in as well are the compassion in a person's character need to carry this off. Recall that the political figure he most admired was admired for this attribute of "care and compassion", rather than for a stand on an issue.

Combined with his 'win/win' approach, Kevin's point of view becomes reminiscent of the "agapist", care-driven approach of Carol Gilligan, but there is another morally-related theme that comes out the romanticism of Rousseau, Fromm, Maslow, Jefferson, and Sidney Simon. This is a kind of "naturalism" in which the good for society is as Kevin puts it: "a fulfillment of [our] human destiny". The social justice that removes powerlessness is only the basic foundation for this value. So again Kevin's view seems teleological and utilitarian in that it is the consequences of a policy of social justice: the liberation of the human spirit to fulfill our potentialities that has ultimate importance.

But this theme reaches back towards social justice in several ways. First, Kevin says: "it is a part of social justice to allow the individual to have the freedom and control in order to accomplish what Maslow and Fromm talk about in terms of being". Once individuals

live in a society that allows that, and to the extent that our society does, "fulfillment of human destiny" becomes an individual, not a social task, although we can help others along, especially as educators because the task is to "identify the influences that brought us to the point we're at now". Kevin is true to this even in the face of the secular problem of evil. Just as theologians have been troubled by trying to explain God's omnipotence and benevolence in a tragic world, so a believer in the innate goodness of humankind must explain it too. Although Kevin insists that identifying the influences that have brought us to the point we are at now is liberating and that underneath it it is human nature that will:

...be good -- That's right!...[But]...I don't know what to do with 'the nasty'. I don't know whether it's socially dysfunctional or mental...I know where prejudice and intolerance comes from and I understand it, and they [evil persons] are victims themselves...[But] How do we get into the extreme dysfunction?, is my question then... When we have people that just perpetrate horrendous acts... [Still] there is an idea that there is inherent goodness and we need to allow the unfolding of it.

But bringing it back to the idealism that remains trenchant from our earlier discussions Kevin gets to the heart of the problem of articulating a "structured value system" -- that "it is really an exercise designed to produce sense of obligation". Kevin said this negatively, as if a sense of obligation were the negative control he believes is counter to his ideal. As it is hard to imagine a person with a stronger sense of obligation than Kevin, this was a startling remark. (After describing his work in teaching and his political and union work, I had asked him, tongue-in-cheek if he did anything else for social justice. Not only did he tell me that he served on a local board. (Visiting Nurses), and act as husband and father, but he went on to indicate that we all ought to do more than just live, work, and vote! Kevin had also stated that he believed that the first order of business for a society was social justice, and that the search for purpose was not just an individual task, but "something we need to do as a nation". Odd statements from one who shrinks from generating a 'sense of obligation'.

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Kevin is true to this even in the face of the secular problem of evil. Just as theologians have been troubled by trying to explain God's omnipotence and benevolence in a tragic world, so a believer in the innate goodness of humankind must explain it too. Kevin is partly stuck. Although he insists that identifying the influences that have brought us to the point we are at now is liberating and that underneath it it is human nature that will:
 ...be good -- That's right!...[But]...I don't know what to do with 'the nasty'. I don't know whether it's socially dysfunctional or mental...I know where prejudice and intolerance comes from and I understand it, and they [evil persons] are victims themselves...[But] How do we get into the extreme dysfunction?, is my question then... When we have people that just perpetrate horrendous acts...
 [Still] there is an idea that there is inherent goodness and we need to allow the unfolding of it.

But bringing it back to the idealism that remains trenchant from our earlier discussions Kevin gets to the heart of the problem of articulating a "structured value system" -- that "it is really an exercise designed to produce sense of obligation". Kevin said this negatively, as if a sense of obligation were the negative control he believes is counter to his ideal. As it is hard to imagine a person with a stronger sense of obligation than Kevin, this was a startling remark. (After describing his work in teaching and his political work, and union work, I had asked him, tongue-in-cheek if he did anything else for social justice. Not only did he tell me that he served on some local boards. (Visiting Nurses), and act as husband and father, but he went on to indicate that we, all of us ought to do more than just live, work, and vote! Kevin had also stated that he believed that the first order of business for a society was social justice, and that the search for purpose was not just an individual task, but "something we need to do as a nation". Odd statements from one who shrinks from generating a 'sense of obligation'.

The statement is also philosophically startling, since philosophers take it for granted that moral talk is about obligation, what we all ought to do. But it occurs to me that it is quite consistent with the romantic, naturalist view of moral theory, that a sense of obligation is nothing but outer authority turned inward on ourselves. Attainment of moral enlightenment only comes when the values simply emerge from our inner selves.

Kevin uses the language of conscience (which others have viewed as internalized authority) as a way of showing the contrast of his view with authoritarianism and indoctrination. This story must be seen in light of Kevin's problem with "authoritarian Catholicism". Here again, as in other aspects of his thought and life he looks for a win/win solution:

When I look at such things as observance of Lent from a Roman Catholic standpoint, my wife and I give up pizza, and yet we may not go to church but we have come to the agreement that the sacrificing of pizza, the kind of hardship imposed, is a kind of healthy reminder of our place and our capability to deal with the difficult or the inconvenient. And that's what I think Vatican II was allowing Roman Catholics to do, to look at their conscience, more as a guidance and a reference point. [So I ask] is it appropriate for an authority figure to decree what may well make sense for an individual to choose.

Now according to Frankena, the ethics of conscience most closely resembles intuitionism or more technically "extreme act deontology" as an ethical position, since it seems to be an internal act performed by individuals in each case that a moral difficulty occurs.

There is some connection of this view to Kevin's thinking to be sure. His insistence that students learn to connect "the academic with the personal" rings very much like "getting all the facts straight" and connecting, in their moment of moral decision with the "anxiety of the situation". [Frankena, 1973 p. 78] This would be in Frankena's typology the existentialist version of "extreme act deontology". Kevin's acknowledged debt to Sidney Simon and Eric Fromm would lend support to such a view.

Yet there is too much talk of social justice, compassion, and fulfillment of potentiality as in itself a value to take this alone as Kevin's finished view. To help us to better understand his thinking, he integrated these thoughts with the point of origin of all his thinking -- his family. Family itself resonates with community -- a concept that ties itself to the mix of social justice seen as a matter of care and compassion, which is where Kevin seems to be at. So closely tied to the notion of family, the theme of community is an umbrella value, through which concerns like dealing with "the difficult or the inconvenient" can acquire a basic sense:

You jibe that [conscience] with what you're dealing with in the structure of your our home where we in authority as parents are decreeing certain.[things]... or do we wait for the realization of the individual?... I think as we may have discussed or alluded to the... great parallels between the domestic structure and the societal structure. Practicing democracy [at home] may or may not be compatible with issues of social justice and in our own democratic structure I'm wrestling with notions of authority and individuality at home and in the society.

Kevin sets up authority against individuality and is left with a personal dilemma, which he partially resolves through the synthesis of community:

...I don't know whether an organized value system is something I can pull from, going to church. I was thinking of this as I was standing up as a godfather yesterday. Susan and I were godparents in a Roman Catholic ceremony. I was thinking of placing churchgoing more as a matter of community than of beliefs, that organized religion ...is really of greater value to me as a member of a community and networking my children into a community, and feeling a sense of community than it is to indoctrinating them into a set of values. and I'm not quite sure how that's going to happen, and my wife and I are going have to work this out because I have great conflict with many of the fundamental values of the Roman Catholic tradition.

It seemed to me that by placing the practice of churchgoing in the context of community, he has solved the part of the problem -- making sense of some practices, while not not accepting some of the beliefs that others connect with those practices -- (I am glad to accept community with those who do not rob me out of fear of being caught rather than on the "morally superior" grounds of respect for me a a person), and I suggested this:

[DOES COMMUNITY THEN REPRESENT THE CENTRAL VALUE?]

Yes, yes. But are we able to order them?... I'm thinking about that harder as of late as a reference point for myself of my children, than as a reference point for myself although I'm not sure they're distinguishable I'm not sure which has superiority or if they're competing...

Kevin did not seem entirely comfortable with this as a final point. As I reflected upon this later it occurred to me also that there is a match between 'community' as a value, and the earlier themes of social justice and the caring and compassion as well. So of the views on Frankena's list, Kevin seems to have closest ties to rule-utilitarianism as I have suggested, since he recommends practices that are to be judged in terms of their community-enhancing consequences. It seems we must call his an ideal rule-utilitarianism as well -- 'ideal' in the sense that the ultimate values are non-hedonic (we must deal with the "difficult" and the "inconvenient"), and not reducible to a single formula (the existentialist theme), but tied up somehow with the notions of community and fulfillment of human potentiality.

Kevin added, at the end, the value of "the search for truth or the search for enlightenment itself, [as] in itself a value" returning to the Jeffersonian ideal he brought forth much earlier.

Paul: Environmentalist

Paul is a 35 year old science teacher in a suburban High School in New Hampshire. He teaches biology, botany, ecology, ornithology, and team teaches a course he helped design called "Science and Society". All of his teaching involves controversial issues to an unusual extent, from the expected environmental issues: pollution, extinction, habitat destruction, the ozone layer and the greenhouse effect, to the less expected (in high school biology) "medical" issues: abortion, AIDS, homosexuality. In "Science and Society",

even a science /religion debate (evolution v. creation) is approached. In his spare time, Paul serves as president of a chapter of the New Hampshire Audubon Society with which he has been active for many years mostly as a leader of birding expeditions for adults. He has also been involved in two outreach programs of the Audubon, an educational program designed for elementary schools and a political program aimed at lobbying legislators, mainly through letter-writing.

Paul describes his background growing up in a middle class family in Lowell, Massachusetts. As a high school student, he recalls being a bit disaffected. He was a poor student, hanging out with a crowd lacking in goals or motivation even in their own lives.

But Paul described his parents as wanting him to have his own mind to make independent choices. And he sees his early life as a 'n'er-do-well' as providing opportunities to reach poorly motivated students of today. Paul described the early influence of an uncle and a woman friend. Their influence seems more experiential than intellectual. The uncle took him fishing. (Paul no longer does). With the friend too he made contact with the nonurban environment; her life's work was to involve leading adolescents on outdoor/wilderness adventures.

Paul continued to surround himself with persons whose concerns go beyond themselves; his wife works as a child therapist in a New Hampshire city, and Paul described discussions between them in which they involving their special concerns for the world's people on the one hand and its natural environment on the other and the reconciliation of the two.

The connection between this view and Paul's teaching is intriguing. His teaching style involves allowing, even encouraging, the discussion of as broad a range of views on an issues as possible. It is not his way to think that the truth will then emerge. The students engage in the process of decision-making, which means listing positive and negative consequences for the practice in question and deciding on the basis of these.

I start with a videotape that generates a lot of discussion, then I list some topics such as 'needle exchange', or 'condoms in high school'. I bring them to the library to find several articles on their topic. Then I ask them to look at their issues in depth, to try to formulate opinions. I want them to come up with some answers individually, within the group....It's always hard for them to find good and bad consequences of their opinions, like "How many groups would be offended by handing out condoms or having health clinics in a school? [or] How would a distribution center be set up?" [or] other questions. [When I ask] what are bad consequences, they always come up with "It would lead to more drug abuse..." Groups do an oral presentation...I ask them what they consider as decision options and how they came up with those...Classes turn out very open...

Paul does not lead his students to a fixed criterion for evaluating consequences themselves. At first, I thought that it was just a question of his not wanting to pass along his own bias, that even to tell students how he thought would border on indoctrination. But he also suggested the opposite problem, that with adolescents, one would encounter students who would reject adult thinking simply because its source was adult. So, he says:

Kids usually have trouble getting their views even heard by an adult; I'm trying to change that... I don't want to turn the kids off to where they are ... with ecology my view gets presented somewhere along the line. Usually I'll wait til later til they've had a chance to form an an opinion on their own. ...It's important to be respectful, to hear their views.

Paul is less reticent in the Science and Society class where he and a social studies teacher take on "controversial issues in science that are also societal issues... each coming from his own domain and point of view to make the course real" An important example Paul gave is the evolution/creation battle, which becomes very controversial Paul says when his "scientific views fly in the face of religious views" held not only by guest speakers but also by students with religious views.

While such a topic adds to the list of items Paul's classes consider that might raise hackles (he easily assumes this risk), I asked Paul how what anyone believed about evolution actually affected society. His answered that this was not the point, but rather

"it's a springboard for looking at the process of looking at thing from various viewpoints or perspectives". Throughout, although Paul showed awareness of the imminent need for social change, he saw as a teacher the greater need to lay the groundwork for involvement of students in social change. Here he was saying, I think, that providing the opportunity to form opinions independent of prior thinking is an important step. So although Paul assumes great risk in his coverage of hackle-raising concepts, he is in ways like this also very cautious in his approach.

There is also, in Paul's way of thinking about pedagogy, the matter of civility. Paul is willing to tell students what he thinks (though perhaps not the whole basis for it) on global matters, but he is considerably more circumspect on local issues, for want of causing upset among families who have a stake in the issue. While he does not shrink from raising the issue (say, nuclear power), he is likely to allow students to represent his own view. In a moral vision which involves seeking positive consequences, one must not unnecessarily cause anguish to others, if the good one desires can be reached by other means. So the need to be "respectful".

Moreover, there is some real subtlety latent in the decision-making process Paul uses as a thinking framework for his students. For while Paul does not really say what counts as a reason that a consequence of a practice is a good or a bad one (he lets them judge), it seems as though quantity of perceived good consequences count. Subtly, I think Paul is driving his students to see that the more persons, animals, biotic components are positively affected by a practice the better it is and ought to be followed, and the fewer positively affected or or narrower a practice, the less desirable it is and so ought not to be followed.

Behind all this, Paul seems to believe that values have a strong affective component as expanding the community one cares for from self to family to humanity to living things requires empathy that come from becoming more connected with these others. So even

saying that one includes rather than excludes from one's moral universe will not transfer to others according to Paul. By exposure to the natural world, by looking up to birds for example, one will come to feel that.

The bird unit is neat. I have a collection of birds that I show and kids transfer from seeing those to identifying the live birds in their back yards to me. The [my] birds that are 'dead' are living in their back yards; that's kind of nice. To me that means something because now they have an awareness and maybe a little more appreciation for what was just a bird making noise : That's now a "downy woodpecker".

The affective component is Paul's link between his frame of reference and his own activism, as well as the key to his mode of motivating others, high school students as well as the adults who agree with him to join his movement, to take action. This can be seen from two perspectives, that of knowledge and that of emotion. When Paul talks about education increasing awareness, he is talking about much more than increasing cognition, more than just knowing that.

It seems almost that cognitive knowledge is of value because it serves the goal of gaining closer more immediate, intimate contact with the world -- especially the natural world. So Paul does teach all about birds, their colors, sizes, habits and so on. But this teaching has value beyond the facts: it must be emphasized that although Paul thinks it is good to learn names in science class the deeper lesson is not names at all. He goes on:

The field trip [to a nature preserve] expands that. We look at habitat: wetland. We do a sensory experience thing where they close their eyes and listen; that's kind of nice. We have a quiet time only ten minutes [but] it's important to go one on one with nature. They put their hand out [and] even the macho males who try be so cool smile when the chickadee lands. Although that breaks down after the experience, maybe the next time they see a chickadee a lot of it comes back: it's important for the moment.

This strongly affective teaching comes right out of the cognitive mode. We learn about and become closer to what we know, (perhaps I/It becoming I/Thou). But Paul's teaching is about much more than achieving a mystical union.

We must go round to a very utilitarian mode. Not all changes will come about through this kind of education. To come back full circle to education, once we have information, and achieve closeness through awareness, we can be brought closer to action through our emotions:

I try to tie together loss of habitat and endangered species using the movie Gorillas in the Mist about Dian Fosse. It works well in the classroom. It gets kids emotional: I think you can't begin to act on something until at one time you become emotional.

This is not to say that Paul recommends our becoming more like Dian Fosse. At the high end, his work as president of an Audubon chapter recommends the relatively safer activism of "lobbying and letter writing on the wastewater treatment legislation in the state and on wetland destruction in the 101 [highway] project", and raising the public consciousness:

If you see something happening...[like] a wetland being filled in, mention it [to persons in government agencies].

Part of my interest, I guess you could call it obsession, is leading fields trips for adults, mostly environmentalists, but I've had people who were developers. It's easier dealing with people who are of the same frame of mind.... We really enjoy the annual Christmas bird count. We have an educational program: Wings Over the New Hampshire Seacoast; explores the ecology of the seacoast through birds- it's in 60-67 schools. I'm going to make more of that stuff available.

So Paul as an activist is very much an educator (mostly of adults) in both style and substance. The germs of activism in Paul's classroom are also relatively undramatic, perhaps even pedestrian compared to the excitement of the issues he raises. He has an "action component" in his classes, which can be as minimal as calling the manager of a wildlife refuge for information to the 'extreme' of selling raffle tickets to buy a piece of Belize rainforest. Sometimes there is a little more excitement: "Students made a videotape of interviews on the street [and] even found an minister adamantly opposed to their views. It was great." But you have to start by laying foundations says Paul:

You've got to start with the necessity of doing something outside the classroom. [While it would be] nice to get kids to take concrete action on specific issues, it's just as important to get them to go outside the school for information ... because a lot of people feel that they aren't good enough to even understand "experts" in the outside world, let alone challenge them.

Paul is coming once again from one of his major themes about change: that it involves not the external world alone, but begins in the self and its orientation to the world. (In this case it takes a different cast, moving towards a view that perhaps the devaluing of living things is tied to the devaluing of the self and that regaining self-esteem is part of the process of giving esteem to others and to the planet itself. So at each new level of learning and doing we go back to the well of affect to drive ourselves.)

Paul's description of his teaching and his activism led me to guess that his moral thinking was essentially utilitarian. This seems so on the basis of his emphasis on pointing students to the consequences of their beliefs. The emphasis on analyzing policies lead me to think his utilitarian rule-based, and his respect for whatever was actually valued or needed by people and other living things led me to consider his view 'ideal', not merely hedonistic, so 'ideal rule-utilitarianism' in Frankena's lexicon. But by his own admission, Paul had a hard time "verbalizing" the broad, general outlook I asked him to articulate with respect to his concerns as teacher and environmental activist. And I am not sure it is fair to hold him to a view without that. At first, Paul stated his views well enough:

I want to instill some understanding of environmental awareness...As a teacher I guess to me the use of the curriculum as a way to get to instill an environmental awareness to show how the environment works and how to make it better; to show how individuals can make a difference in making the world better is important. I want them to be socially responsible persons.

But as a philosophical questioner, I heard Paul using various sets of evaluative words for another (making the environment better, being socially responsible), so I asked Paul a cluster of questions, wondering whether I could evoke another level of reflection:

[WHY WOULD YOU WANT TO DO THAT? WHAT WOULD COUNT AS "MAKING IT BETTER" ? WHAT IS AN "ENVIRONMENTAL AWARENESS" ? WHAT COUNTS AS A SOCIALLY RESPONSIBLE PERSON ?]

Paul still resisted my theoretical tack with concreteness; we seemed to go in circles:

It's all being aware of how the environment works. Let's say we're talking about wetlands --[It's] making environmentally sound decisions about how to treat them.

[WHAT COUNTS FOR YOU AS "ENVIRONMENTALLY SOUND" ?]
What counts for me? ...hmm....someone that incorporates I guess good environmental sense with good principles...
[WHAT PRINCIPLES?]
I'm having a hard time verbalizing...

(At this point in the interview, I was a bit worried over whether I might be accused of "badgering the witness". This is of special concern not only because I think one should not "rough up" a participant in an investigation like this, but also because Paul is acting as a "witness" to his own thinking, and I felt perilously close to affecting his thinking through my questioning style. If I am to examine a participant's thinking, in his own authentic voice, I do not want it to be the result of digging and probing, but rather to let it emerge. But I feel I should exhibit this seeming resistance to reflection in Paul, not as an example of poor interviewing, but rather to show Paul's strength in holding to concrete reality. so that we may judge that when he does make theoretical remarks, they are authentic and are truly grounded in his perceptions of reality.) So here is Paul on the subject of principles:

We know what cause pollution wetlands are important for wildlife, habitat, flood control [as a] natural filtration system... we have to look at long-term versus [rather than] short-term effects.

In this last remark Paul begins his excursion towards a utilitarian position. But what is exciting is that unlike some more ethereal types, Paul does not spiral higher and higher. When I go for a more textbook-like statement, Paul returns, literally and figuratively, to Earth:

[EFFECTS FOR WHOM?]

Long term effects for (say) tropical rain forests -- we exploit them... knowledge is the first thing that's needed.

In Paul's thinking, knowing, at least in some areas, is more than cognitive, it is affective as well. In these areas, he uses the term "awareness". Awareness has an emotional component and leads to involvement. So: "...there's awareness and [then] there's taking action. In my ecology course I've attempted to do that [get involved in action] more, like letter writing". I wanted to know whether all knowing would lead to awareness of this kind, so I asked:

[DO YOU THINK EVERYONE YOU TOUCH WOULD COME TO AGREE WITH YOU IF THEY HAD ALL THE INFORMATION?]

Not all them, that would be naive... there's still the dollar signs, they're not thinking of the good of the planet...It's like Spock said in a Star Trek [episode]: "The good of many people outweighs the good of the one person."

This time I received the more complete version of utilitarian thinking I was looking for earlier: I suspected here that Paul wanted to shift this utilitarianism from "many people" to "planet". but I waited to see if he would to draw that inference. Although he did, it is interesting to me that he initially shifted right back to more classical utilitarianism:

[CAN YOU APPLY THAT TO WHAT YOU'VE SAID ABOUT THE PLANET?]

I guess the good...the health...of the ecosystem far outweighs the one person. I guess that makes sense. Yeah, I guess that's so -- often we're inconvenienced by the good of the many.

In my attempt to draw him to an Utilitarianism that includes his environmentalism, I got a surprise, a discussion of the way in which environmentalism, as an overarching frame of reference seems at odds with the concept of morals itself:

[DO YOU REALLY MEAN JUST 'MANY'? [PEOPLE] OFTEN SAY, LOOK, I'M THINKING OF THE GOOD OF MY PEOPLE...]

But they're still one part of the larger picture, whether that one part is just an individual or a very large group.

So although Paul, in Frankena's typology, seems to me to be some variety of ideal rule-utilitarian, meaning that he seems to believe that we should evaluate what we do in terms of how general practices affect in the long run, the broadest possible community -- the community of living things, Paul seems to be a reductionist, in the direction of environmental ethics -- he thinks some social issues can be best understood and evaluated in terms of their long-range environmental impact on the entire living planet, and that humankind's long term best interests, well understood, will coincide with the interests of life on this planet. Paul seems to think that if conflicts between human beings and other living thing occur, we should decide in favor of the wider entity, the biotic community. But he also seems to hold that many conflicts are illusory, short-term interests being mistaken for long-term.

[CAN THERE BE A CONFLICT BETWEEN THE GOOD OF HUMANITY AND THE GOOD OF THE PLANET, FOR EXAMPLE, CHANGING WILDERNESS TO AGRICULTURAL HABITAT TO FEED PEOPLE?]

No, there can't. It's a contradiction, the long term good of the planet is good for humanity. There can be a conflict between what's good for people at some time and the good of the planet, but it doesn't make it right.

So far Paul seemed to take a classical utilitarian tack: When the immediate, broad consequences of some course of action, or rule seem problematic, he shifted to the "long range" consequences. But just as some philosophers have recognized that this presents difficulties, so does Paul:

I agree in a moral sense that we have to help these people, but for the good of humanity, it might not be the best thing to do. There's a moral obligation to those people. I have a hard time when it gets to seeing seeing starvation.

I decided to leave this discussion, and not press on here. Paul is, of course, left with the position that the "good of humanity" and moral obligation may be in conflict. I saw no reason to insist that Paul solve the difficulty that we are all in, after all: trying to decide whether giving moral consideration to 'the planet' requires a 'paradigm shift' [Kuhn, 1970] as the nonanthropocentric moral philosophers are saying nowadays or can be subsumed under traditional human-centered moral theory [Passmore, 1974]. Although Paul did allude in another context to the influence of his reading of Aldo Leopold's Sand County Almanac, [Leopold, 1949] considered one of the foundations of nonanthropocentric ethics. In both his teaching and thinking, Paul has express views on the connection between "social issues" and "environmental issues". He believes that while we speak of them separately they are connected. He believes that for the most part persons who are caring with respect to one issue, are caring with respect to the other, at least most of the time. As we have seen he has difficulty when the two arenas conflict.

What is clear is that Paul is very much connected to this dimension. Another difficult issue we discussed made that even clearer. In our discussion of his teaching practices with respect to 'controversial issues', I asked:

[[HOW DO YOU CONNECT SOCIAL ISSUES With THE "HEALTH OF THE PLANET"?[CAN YOU GIVE] AN EXAMPLE?]]

Take abortion . I guess a pro-choice point of view is one that is in keeping with that too because it gives people the choice. I guess family planning has a real effect. Abortion is part of that, it is healthier for the planet. There's lots of unwanted children, not well cared for. It's better to have the option of abortion: less people.

While that last sentence may seem startling, it must be seen in its context of broad caring about both suffering humanity and a suffering planet. While utilitarians have long

been criticized for being willing to accept a Hobson's choice the 'lesser of two evils' or, (better) the greater of two goods; Paul is arguing, right or wrong, that abortion is the greater good from two aspects, the human and the planetary. He says this not to resolve the dilemma of planetary vs. human needs, but as a way of joining the two. Abortion he thinks, maximizes his caring about the health of the planet and unwanted, uncared for children. [Compare Hardin, 1974.] A good deal of Paul's point of view is reinforced by his personal style. I observed his teaching on several occasions and found him to be genuinely unassuming. This does not in his view lessen his mission. His style is conscious and reinforces his utilitarian desire to see real change accomplished.

[YOU'VE SAID YOU DON'T LIKE BEING CONFRONTATIONAL?]

I guess my best offense isn't being confrontational its being tactful.

[DO YOU HAVE STUDENTS THAT ARE OFFENDED BY YOUR OPINION?]

Yeah, it happens. I try to be tactful. Getting back to sensitivity on any issue, there has to be sensitivity. I don't just blurt out my opinion and say there needs to be --- I try to get kids to understand the issue and formulate their own opinions. My opinion comes out in the way I teach. They know in most cases.

[IT'S NOT YOUR BELIEF THAT YOU OUGHT TO HIT PEOPLE OVER THE HEAD, BUT YOU SAID YOU'D LIKE TO SEE PEOPLE LIKE TO BECOME MORE INVOLVED. DO YOU SEE THE MATTER WITH ANY MORE URGENCY THAN THAT?]

I think people ought to [get involved] and they may if they're encouraged. They're only going to do it with encouragement.

[BUT WHY SHOULD THEY? WE KNOW WHY YOU SHOULD. WHY SHOULD OTHERS?]

It's a mushrooming thing. Some people get involved, get excited and they influence people in their immediate surroundings. [Some] may disagree with me now, but they may come to see the truth of things and the "mushrooming" may occur with them too.

As with his earlier description of the role of affect in making of change here Paul emphasizes the greater effect of civility over confrontation. He also considered here what we might call the sociology of utilitarianism: that the desire for change "mushrooms" once persons with concern touch those around them with improved awareness. Paul sums up nicely what it is that he shares with others of like mind:

- An appreciation and understanding of the natural world.
 - A concern both for the social effects of what we do as well as the environmental.
- I'm interested in my students and the future, to instill some understanding of how the natural world works and how to make it better.
- I want to show that individuals can make a difference and get their message across.

Sharon: Community Organizer

Sharon is a 36 year old teacher in the Boston Public Schools. Although she is currently teaching computer education in an elementary school, I have included her in this study because she has significant teaching experience not only at the high school level, but at all levels of formal education: preschool, elementary school, middle school, high school, and college (at the graduate level).

Sharon grew up a black in a predominately white suburb of Boston. She lived throughout early childhood with her grandparents, who had moved from the south to what was then a small industrial city outside of Boston. Her experience there was on the whole positive:

My grandmother and my grandfather had nine children, my mother being one...it was a small community, there were two or three black families that were very large, so everyone did know them. So when I went to public schools, most of the teachers went to school with my mother or were friends with my grandfather...my grandfather was very, very friendly...I lived with my grandmother and grandfather for most of my life.

Sharon's mother was a powerful and positive force in Sharon's life: "She was a very outgoing person, like my grandfather I guess I kind of follow her too..." She was married young before Sharon was born, but was not irresponsible:

She became a beautician...and then she went back to school and she got trained to be an IBM data processing operator -- keypuncher.... when she died...she left me very independent to take care of myself...to take care of my brother too.

Sharon was a "straight A and B student" in school, and had both white and black friends there. When Sharon was eight her mother was ready to set up housekeeping with her children, and she did so in the inner city of Boston. Sharon was shocked at the plight of her black friends and relatives in these city schools:

As I got older it became a different life... in Boston the way my friends were being treated they really had a hatred for white people. ...I didn't understand it at first, but --- Have you ever read the book Death at an Early Age , by Jonathan [Kozol]?

He was teacher in my cousins' classroom and the three of them are on the cover of his book. They were coming in telling me things like they got the rattan -- a stick with a whip on the end and they were beaten them across the the hand. I don't know if you're familiar with the rattan but that's what they used to do [in Boston schools]. The teacher didn't think anything about calling kids Niggers and 'you're animals' and 'you're morons' and ...their classrooms were not like this [Sharon's school]. [They had] cracked walls, bathrooms -- no toilet paper -- I mean really terrible conditions. [The school I was at in the suburbs] ...that was not tolerated in[The] thought I came from England...My speech was much different from kids in Boston.

The suburban school presented Sharon with a much more subtle forms of racism. It is important to put it against the backdrop of her later city experience, in that this might explain Sharon's non angry stance towards confronting and changing the race and other social issues she has confronted as an adult.

In an all white school system you kind of knew where you stood. I can remember being in second grade my teacher told me how I try so hard, I'm such a good worker and I never got anything above a B, and there was another [white] girl in my class ...we both could score the same on a test, but on report cards, I got a B she'd get an A. She [the teacher] never wanted to accept the fact that I might be as bright as Debbie... It wasn't cruel or anything, it was just out there....

When we came to the high school , I wanted to be a cheerleader. I knew all the cheers. I did very well. And because I was very dark I was not elected a cheerleader. That's when I first met race they didn't pick me and I accepted it. I didn't think of it as color at first I knew I was good but I thought you know maybe they thought [I wasn't good enough]. The next year I tried out again . I was actually training the kids from he second round, that's when there was a light-skinned girl on the team. I taught her the splits and everything and we both went out and we did our thing ,. she got elected and I wasn't she was very very light that's when I first got crushed about [color differences].

Note that Sharon is not really an angry person, even when her consciousness is being awakened. The key, it seems, to Sharon's clear-headed, persevering, and mostly anger-free personal style were in twofold: family and church:

...my family and my church were very very supportive, so I wasn't ashamed that I was black I was never ashamed that I was dark skinned I was raised to believe black was beautiful no matter what shade it came in . It was a crushing blow, but I just wiped myself off and went on.

And, the first perhaps of many personal triumphs over bigotry is the payoff for her patience and faith in the goodness of human nature.

The interesting thing , because the girls knew I was so good, the coach of the cheerleading got fired somewhere along the line around the Thanksgiving game . So the team -- the cheerleading squad -- invited me to do the cheers with them for the next couple of games. So it was interesting that they took the initiative to ask me and I did and we did the cheers and I was a cheerleader...

A third "funny thing" (Sharon's words) happens to Sharon on the path to college, a bit of subtle bigotry more serious than cheerleading:

...the funny part about it is when I was in high school I remember my guidance counselor when I told him I want to be a teacher. [He told] me that I probably couldn't, that I should go to a good secretarial school, I should go to ...a good hairdresser schoolI was a straight A and B student...it was because I was black. It was an all [mostly] white school and the guidance counselor felt that black children should be good secretaries or good hair dressers. ...like I said I had A's and B'sthis was 1972. I told him this has been my dream since I was little . He told me maybe I could apply to Salem State College. I told him I wanted to apply at Northeastern University: "Oh, you'll never get in there". ...I went home and told my mother and of course she was upset: You can be anything you wat to be....We...applied not through the ...public schools. She took me to Northeastern University to the admissions ourselves. I did apply to Salem through him and Fitchburg State. . He only wanted me to apply to state colleges....I applied; my grades were good; I got a scholarship; I graduated from Northeastern University in '77... My mother was a very persistent person.

Two things we might note: Sharon's mother is more than persistent, she provided Sharon with a clear and lasting message, which Sharon is to adopt not only for her own

life, but for her work in school and community. We might also note sadly, that Sharon's mother had attended that school, and it was she who was the hairdresser and office worker, in her case a movement upward from the back lung disease of factory work that felled Sharon's grandfather.

Sharon's college years at Northeastern were not without excitement. Her intention was to gain a good background in education and to make herself employable by specializing in special education. When the bureaucracy fouled up and mysteriously transferred her to elementary education, she joined with other students in a class action suit. This is worth noting partly as another example of her not taking adversity lying down, and of her willingness, no, her insistence on joining with others, across racial lines:

We were a very close group....this aggravated Northeastern to no end. They tried to do things for just the minority students..or just the white students...we said no -- we stuck to our guns. [Either you can deal with all of us or not any of us was our attitude.]

There was also a practical result. She wound up with an extended Master's degree "on the house". and eventually, certification in reading, special education, computer education, and supervision.

Another 'funny thing' was her taking on the cooperative education folks at the college. The purpose of this program was to work in your chosen field so "you'll know what you want to be in that field". While others took work where they could get it: "students were getting jobs in button factories", Sharon would again have none of it, she sought and attained positions in education fields. Although she loved this work, and stayed with it after graduation, she was urged by a supervisor to use her potential to help children and "make a difference in children's lives' by working in the Boston Public Schools.

She did so as a reading teacher at the high school level. And from the start there was nothing ordinary about her experience:

I got a call from Boston Public Schools [saying] we want you to teach reading ...I said: "ok".... They said: "I want you to go to a high school" . I said: "Did you read my resume?, I'm in a preschool. They said: "But you're a reading specialist ..."
The next shocker wasthey told me Charlestown High School. This was just after the weekend the children came from Philadelphia up to Bunker Hill and they beat them up -- the week after!! . I was like: "Wait a minute, are you talking about Charlestown as in the one --- Do you know that I'm Afro-American that you're calling". They said

"yes". Then I said: "Weeeelll, I tell you what, I believe in giving anything a shot. I'll teach. If I have any major incidents, I'm out of there".

Yes, Sharon went to work at Charlestown High School during the the very dangerous days of school integration in the late 70s. She was not, as the above indicates, going there with an ax to grind, but rather to teach, to make a difference, mostly by improving the reading skills of her charges. But given her personality and background, her teaching was broad enough to include dealing with issues of race, infused, often by serendipity, into the curriculum.

Sharon told me three stories that illustrate this well. But the background to these stories was her surprise then (and mine now) at learning that Charlestown high school was in those days predominately black.

...because a lot of the white children wouldn't go to school with the black children. They went to private schools, ... the poor ones that couldn't afford private schools they stayed out of school.

So when I walked in I said: "Oh God, I'm going to be the first black teacher in this building, they're probably going to give me a hard time ...but ... I didn't see any of the kids. Then the buses rolled up and.... all these black children came up...

One of Sharon's significant memories is about one of the poor white kids:

I'll never forget him. His name was Tommy, a very bright kid, but Tommy had stayed back for two years....Tommy hated the ...white teacher [who was co-teaching in the same classroom] He talked back to him... I was trying to get him in an alternative program....I thought this would work for him.

I said to Tommy: "Why did you stay back, you're so smart....[An]other teacher knew...his family was one of those white families that refused to go to school with black children during desegregation. He didn't go to school for two years because they didn't want him to sit next to black students . The other teacher said: "It's ironic, you're Tommy's favorite teacher". It brought home to him and it made me see that these children -- they really saw that it doesn't matter what color you are that if you're really about learning -- education -- you can learn it. It doesn't matter what color the teacher is ... I was trying to get him in this alternative [program], and it was in Copley Square.

"No I'm not going"

". . .Why not? ...

"There's black people over there...[they'll beat me up]"

"Copley Square? Tommy, give me a break.... "

I found it hard to believe that Sharon went on in this vein, without taking personal offense. Moreover, she did so with compassion for Tommy and with the belief that she was teaching Tommy, by her own presence, not to perceive in terms of race. It is the mark of her work and persona that she did so, then and now in all of her work with kids and others to move towards change and greater understanding among people.

[Charlestown residents] didn't even want to go in to Southie! [South Boston]. I found out then that "townies" don't ...go out of Charlestown...I couldn't get him to sign up for that program. People look at it as: Why would she help him?, but it was a kid that was really struggling to go somewhere and he was being stifled by the world [that] revolved around him.

Again, we see that Sharon has compassion for a youngster confused about issues of race, that she doesn't blame him, that she sees him as yet another victim. It is also her mark that she does not get discouraged about the failure of her intervention. She understood the gravity of the events that surrounded her.

When Darryl Williams got shot, that was the first time I saw the armed troopers come in [to the schools]. And the [teachers] told me --- especially me, because I was very small...the kids were always asking: "Where's your pass?"... The troopers used to clear the hallways and if you're not out they'd say: "We're busting heads"; ... metal detectors in the mornings...they wanted the teachers searched and the kids searched ...

Undiscouraged, she continued to look for ways to reteach the nonformal curriculum about race and about people. (Or shall I say the opportunities to do so seem to have looked for her.) Her second story goes back to cheerleading, an area where she was first 'crushed' in her own high school experience. Again her teaching is entwined with the building of personal relationships:

...I wanted to become the cheerleading coach at Charlestown High School; I had a good rapport with the kids and they needed some one to teach cheerleading. They chose the white Home Economics teacher. The squad was mostly white...then black and white. I could be her assistant but [she made it clear] I was not going to get paid ... I was doing it for fun with the kids. I said: "No problem" ... I taught the kids how to do all kinds off stuff... she got real jealous... It became a power struggle until I stepped back.

The nice thing was the white kids that were [cheering] were going to have some sort of dance that week. They invited me. They said: "It's just up the street"; I said: "I can't walk up the street". They said: "Oh but Mrs B... You're not really black -- they won't mess with you; you'll be with us ...you're cool".

It took everything for me to explain to the kids that I really wanted to be with them at the local youth center but I was afraid, with all the tensions that were going on, [that there may be trouble].

The third story from her days at Charlestown presents another bit of teaching in her interaction with a colleague. Unlike the confrontation with the cheerleading coach, this story presents a real dialogue, and a good example of Sharon's generalized thinking over the issues that she is living within. [This issue was about white teachers being laid off after Proposition 2 1/2 as opposed to black teachers because they were the last to be hired.]

[In] the teachers room at the high school ... a teacher yelled at me: "It's not fair to to try to correct something they did wrong 20 years ago. I wasn't living then it's not my fault". I said: "They're correcting a wrong that they did.... nobody cried it was wrong when black teachers came that were just as qualified as you. If they had hired a black teacher when they came at the same time as you came 10 years ago, we wouldn't be in this mess."

Boston had a class system and they only hired white teachers. He was from Andover. "Think about this", I said, "if I went up to Andover and [to teach] your [all white] children and all you teachers were all black -- all black teachers teaching all white children -- how would you feel? You would want some role models. Our kids look at you and say: '... all black people must not be smart enough to be teachers; I must not be smart enough to be a teacher', and it just sends a negative --- you need role models. And I'm not saying you need all black teachers because I don't think anything should be all of anything -- I think it's good to have a multicultural environment."

He agreed but he he didn't agree [to black teachers who were last hired being able to keep their jobs over white teachers with more seniority. He never did talk about competent teachers ... or what would be best for students.]

Here is the articulation of the 'double teacher' Sharon is. First the teacher of her discipline but equally important, a black woman role model for black students and white students alike, who builds personal relationships with all students within which the

teaching of social issues emerges naturally. Transferred to a middle school Sharon's teaching and personal style remain unchanged even though her clientele shift down in age. The story of Michelle is an excellent example of how for Sharon's teaching academic skills meshes naturally with teaching social values, even those that are controversial for that community at the time. This was 1980.

When I first came into the middle school [teaching special education] ... it was [mostly] boys...I had white, Afro-American and Hispanic. I had one little girl, who was white.. .Michelle was a sweet kid. the boys were out one day and I was working with her on her skills by herself. She said: "Tomorrow night, you know, me and my cousin are going to go up the street and ---[something about what came up with the Niggers]". First time I ever heard her say it . I said: "What do you mean?"

She said: what?"

..."that word you said".

..."Niggers?, I always call Black people Niggers".

..."But why?"... "What does the word mean?"

..."Its black people."

..."do you consider me a Nigger?"

..."no, you're not a Nigger, you're Miz ..."

Well at the time Webster [school dictionary?] defined Nigger as 'a loud and rowdy person'. Now the definition has changed. I said: "These people that you're taking about are loud and rowdy? Could a white person be loud and rowdy?"

..."yeah"

..."so you could be a white person and be called a Nigger?"

..."I never thought about that."

..."well, you know Michelle, some people take that word so very very seriously.

She admit[ted]... its not a good word to use, which was fine.

The story does not end here. Although Michelle was only in Sharon's class for a single year they continued to have a relationship. Sharon asks all her students to have high expectations of themselves. She requests, when they graduate, that they "come back and get me because I want to feel proud". This is her way of setting up positive expectations.

Sometimes it can be just as detrimental [having] low expectations of special ed kids whether they be minority kids or poor kids. "Poor kids" doesn't mean they are lacking intelligence. "Black" doesn't mean they cannot achieve greatness...I have tried to challenge those children. . .

When Michelle did graduate it was from a posh suburban (and mostly white) high school. Sharon, along with her niece, an inner city Black child, was invited, presented with flowers and a tribute from the school Director:

"Sometimes in the lives of children, you never know when you've made a difference... This teacher had this child for one year and inspired her to move on to high school to make something of herself and she made a difference ... from the time Michelle came to us in seventh grade she has talked about you..."

My niece was shocked. She said: "Why do all these white people like you?" [She had only known white teachers and people to be hateful.]

... It was one of the highlights of my teaching career. [I had made a difference in Michelle's life and these people were shocked that I was an inner city black teacher from the Boston Public Schools.] This makes me feel like this is what teaching's all about. [The fact that one of my students took what I said and achieved her goal of a high school diploma].

We must take this story as capturing the essence of Sharon's teaching. What seems to make it such a peak experience is the way in which it illustrates how Sharon combines the teaching skills, the setting of expectations for success, with authentic moral and social instruction. Although this is partially by happenstance and part by design, both are fully authentic.

Sharon's teaching of positive social values is not entirely an indirect part of her curriculum. As a reading teacher and a computer education and a special education teacher, she made career education an integral part of her teaching. This began, with her Charlestown High School career when she was surprised to find students graduating without concrete career goals. Not only did she set in motion programming to address this at that level (Tommy is one example), she augmented it when she went to younger students, even special needs, poor, and minority.

She tells gratifying stories, of the poor, black girl who wanted to be a doctor, and did, overcoming the reticence of her own family to stretch, and a classic learning disabled, nonreading, but very bright boy who wanted to work with animals, and did.

Again, Sharon imparts her own foresight, raising expectations building skills, getting personally involved. She wrote and implemented a grant program on careers for special education students. She "went to the community" to get scholarship funds. With a vengeance, she approached her sorority, a group of 20,000 black women college graduates:

They just started having a scholarship funded we had to think up something to do with the kids to raise scholarship money. So one of the things was what they called 'calendar girl'.... We would design some workshops to give teenage girls between ages of 13 and ...17, etiquette, anything we wanted it to be,....this money would be raised and passed on for scholarships, especially for black females. I said: "Oh wow, this is great". I started running these workshops.

Well, two things kind of happened ... some of the sorority wanted to get young ladies from affluent families, the debutante type of child. Others of us said we needed to get the children that were in the ghetto, the ones that were not going to be exposed to etiquette,. ...it was really unique because there were kids coming from Framingham, the North Shore and the South Shore, and here there were kids coming from Roxbury. When they first came in you'd notice the kids from the affluent families were nicely dressed. The kids from... the inner city were coming in their sneakers and jeans and gum-chewing and stuff like that... After the 13 weeks they were all young ladies....

Here we have Sharon bringing the same energy to combat issues of class with the black community that she brings to combat issues of race in the greater community. This experience is one of the ways that Sharon's school experience contains bridges to her social activism outside of teaching. And in both areas her work has been deeply personal. It has centered around family, church, neighborhood and community.

In her suburban black church she has served for years as a Sunday school teacher and most recently a superintendent of the children's department youth program. She took to heart her ministers bemoaning young parishioners who "go to college and never...back to the church to help others". She sees it as payback for an institution that was supportive at the time the deaths of her parents and brother, found scholarship money when she was in college and "gave us a lot of moral values -- they're my Rock of Gibraltar"

She has become deeply involved in the YMCA of the multiracial section of Boston in which she lives. She began as a chairperson for the parent committee in a day-care program for her son and now serving as a member of the the Executive board. The multiracial aspect of where she lives needs explication. Most of it is not "multi" at all, but rather sharply divided, black and white, almost down to a line. So she "discovered" after many years of residency, that "around the corner" from where she lived was a YMCA, with a white director anxious to involve the community in creating an affordable program that accommodated the white, Hispanic and black communities. So her Y experience was almost revelatory:

I went on the board...that's when I really got into some social issues. There were so many things I didn't know ... Places that I thought were just white and if I went in there, there may be problems. So I found it interesting a lot of the place I got exposed to; a lot of the political things that I got involved in that I didn't realize I could make a difference with -- we built a toddler center, getting money writing proposals. ...going to the zoning board...[and lobbying].

It was natural then for Sharon to be involved when the street she lived on decided to have an integrated block party:

...where I live is right smack in the middle of the line. At the top of my street is all black, on the bottom of my street is all white; on my street is international. We literally have white couple/ black couple/ white couple/ black couple and then we have on the other side of the street a Spanish woman married to a black guy, next house is a Spanish woman married to a white man. Next house is a black and white couple .

...after they had white flight [white families moving out of the neighborhood because black families were moving in], the neighbors that were there, that were staying decided needed to become ... friends. So they came up and decided to have this block party. You always hear about the racial problems in Boston -- the blacks killing the whites, the whites killing the blacks. I said: I'm going to call the television stations I'm going to say come on out -- see the good that the blacks and the whites are doing together -- and I did. ...

... I guess because I'm articulate they wanted to interview me. and I really didn't want them to interview me. The other lady had worked just as hard....and she really wanted to be on TV....they interviewed both of us....

The party was a success, and has been repeated annually. It is important to note that its goals were more than just a show of racial harmony, or even to "become friends" in an abstract sense. They had to do with the very concrete concerns of safety and survival:

Every year we decided to have this block party to bring this neighborhood together. And what we also did was we did crime prevention, we had them come and do fingerprinting of the children we had the police come out and talk to us about Crime Watch. Then we started expanding; we went from our street and we invited the people that were in our [respective] back yard[s] on each side ..., because we found out there were a lot of break-ins...

We started doing a lot of stuff and I started feeling like this is different -- here is black and white working together you know our children are being raised together and we're the same -- [insofar as] we all don't want our houses broken in -- we want to say we're here together. We're either going to survive together or we're going to die together ... It really made me feel good about being in a neighborhood. . .

Note Sharon's definition of the 'sameness' of her multiracial neighbors in terms of their vulnerability, not their abstract personhood. Sharon does not speak of the danger of the streets abstractly, either. She recalls:

There was another black couple....two streets over...[they] had a cross burned on her lawn, ... all kinds of harassment, because they were the first blacks to move into the neighborhood... that was five years before I got there....

And there is evidence of success beyond the day of the party. As Sharon tells the story of white youths proudly painting over a "No Niggers allowed" sign in a borderline playground: "Its come such along way...this is how I know the neighborhood has changed so much."

Another way in which Sharon got involved was as a parent in the bilingual elementary school attended by her son. Her involvement of course extended beyond her son to the school, all its students and the surrounding community. For Sharon this experience was the apex of her activism:

It's been the best experience for the children and for me...I've met Judge Garrity, I've met Mayor Flynn. I've gone and I've said we need this for our children...I found the power of parents, I never realized parents had so much power in making a difference.

A major issue she helped confront was again quite concrete -- the need for a new facility for an expanding and successful program -- but raising issues that went beyond paint and light bulbs:

...we finally found an old dilapidated hulk of a school that should have been condemned 50 years ago. I couldn't believe this school. First we walked in to Judge Garrity he was looking into ...updating facilities. We wrote letters. We said we wanted to appear in court to say what we wanted He said: "Well, we're going to give you this building , just go over and tell us what you need to have done"

I was one of the parents that went over in August two weeks before school was going to start, walked into that school, I'm talking holes in the walls this big, trash everywhere. ...I was amazed. I was saying -- because I didn't know the people who were walking behind me -- I was saying : "How could parents let their children go to this school? I said: "Who's the principal of this school?" (I didn't know the guy behind me was the principal) [He just shrugged his shoulders. His attitude was:] Parents don't complain so therefore they can live in this rat-infested --- I just kept saying I could not believe it [that no one seemed to care]. We had to renovate it and start over again....

As is her style, Sharon , with others, persevered, worked hard, and prevailed:

So many beatings we had to take; we had to prove to the Mayor's office to give us the money, ... I challenged mayor Flynn and this woman [from the school department] to bring their children to see if they would [want to] go to that school. I said: "We're not asking for chandeliers...the lighting was those thing that hang from strings with the bare light bulb! I'm not askng for marble staircases, I'm asking for enough light for my child to come down the stairs. I'm asking for new windows to be put in [when they're broken].

Again it is hard to miss Sharon's articulation of the needs of a learning community (the school) and a living community (the families of students in such basic and clear terms. Her use of the children of the persons in charge (the Mayor and others) is not mere rhetoric.

Sharon, I think, merely wants a recognition of the humanity of those for whom she speaks as she recognizes the humanity of others.

He listened and he said: "We're coming out there", ...[he didn't bring his children with him.] And they really saw what we were about and they gave us the money.

Although the major thrust of Sharon's work is local -- in her community -- it is not entirely so. As an educator she has "networked" with school systems as far as Mt. Vernon, New York to develop programs that raised expectations of students; with her church, the YMCA, her sorority, and her children's schools, she has raised support for prisoners, orphans, UNICEF, disaster victims in Nicaragua, and a health center in Africa.

When I asked Sharon 'where she was coming from', that is what in her philosophical, moral, spiritual thinking informed her work for social change, in education and without, she returned to a central theme of the interview: 'making a difference':

My theme is: Can I make a difference in a child's life ... or in an adult's life, because it could be a parent, someone in the community. But can I make a difference? What I try to work towards, would it help them? Will they look back and say: "That was my teacher and she made a difference and she believed in me; she brought out my potential she brought out the best in me". I'm always telling my kids: "When you leave me and you become famous, I want you to remember Mrs ..."

'Making a difference' certainly has a teleological thrust. It seems like a general 'ideal' utilitarian position, the moral purpose is to increase good, defined in terms of things like human "potential". But when she brings this theme to her community she expands it with some interesting twists:

For my community I want to be able to say I have helped out in the community. I have not sat back and complained about what should happen but have actually become a part of what will happen. I don't want to be like one of those that will 'do the talk' but won't 'do the walk'.

Here she remains teleological and utilitarian, but emphasizes that part of holding the position she does involves taking personal responsibility for it: being part of the change

process, 'doing the walk". In fact, until this point she had not seemed to generalize a moral view beyond herself. But finally she did. I wanted her to articulate a clearer criterion of positive social change, so I asked her:

[WHAT OUGHT TO HAPPEN IN COMMUNITIES?]

I think we'll be able to know we've done it right when our children that are coming on -- the next generation -- when they come along, when I'm old: Will they be able to treat me and respect me as a human being?; will they have the compassion to give me social security, or will they even know what social security is? Will they be able to add multiply subtract and divide or will they be out there just with the guns?; and thinking that's the way to get justice?; or will they become lawyers and fight for those things, change those things that are not right.

In her response to my question, Sharon said a couple of interesting things. First, she gave definition to what an improved community might be: it is one that treats persons with respect as human beings, it is one that treats others with compassion -- ostensibly defined, very concretely, in terms of the providing for elders, and it is one that maintains the rules of law and justice, rather than force and violence. So the 'ideals' of her utilitarianism are established.

But Sharon now also generalized her moral stance beyond herself. One of the offshoots of her own, personal, moral attitudes and behaviors is that others -- the next generation join her in moral community, through maintaining the respect and compassion she provides. Her view seems to involve the belief that these values/qualities are self-perpetuating. When she went on, she I think reinforced this approach:

We're going to produce a generation that's going to make a difference in the future and that's how we're going to be able to judge it ...the community is going to have to get more involved and dedicated to these children -- these are your next politicians: Do you want more Watergates like Nixon or do you want honest people like John F. Kennedy?; do you want leaders like Martin Luther King or do you want someone that's shooting everybody and, you know, instilling bad values in ---

Again: we judge the quality of our moral behavior through its concrete results measured in moral terms like honesty and nonviolence and adherence to law.

Sharon further refined her view when I asked her to articulate her connection with the moral values she acquired through her church. While I might have expected something abstract and general here that would not have been consistent with the tenor of the interview, Sharon stayed "down to earth" but with a suggestion of more ethereal ideas:

I feel as though my church has given me a lot of support. Can I give it back to them as much as I feel they've given me? You respect your elders, even if your elders were wrong, you respect them. You do not talk back to them. You never ever raise your voice or hand to an adult. In turn they also taught the adults that you've got to respect children. You cannot yell and scream at a child and then say to the child don't yell and scream at me. You cannot strike out at a child and then expect the child not to strike [if that is all he has learned].

Several themes are contained here. It becomes clear that reciprocity is a very central value in Sharon's bag of virtues. While she might not object to raising it to the lofty pinnacle of Absolute Justice, it is clear that she sees it in a more day-to-day incarnation, of making the real world livable when we keep it in front of us. Equally so with 'respect' for child and parent alike. Philosophically, there is a rule-utilitarian side to Sharon's thinking present here, and in many ways an "actual" rule utilitarianism, an acceptance of rules that have helped keep humans civilized for millennia now needing to be reaffirmed in order, ironically, to achieve positive social change!

Listen to Sharon's further application of her moral thinking to other concrete cases. First to the issues of child abuse and abortion which arise out of the context of mutual respect among parents and children:

We wonder why there's so much child abuse. You have these teenagers having babies. I believe in abortion. I don't believe anyone under the age of 18 that cannot have their own job, that cannot be married [should have children] ... babies having babies does not make sense. Because they'll never get out of that cycle: they have babies then their babies have babies; they'll never grow; they don't get a chance to have the fun in life, so therefore they try to take it out on the little babies that they have....I don't think abortion should be a method of birth control I do not believe in that. But forcing a 14 year old who just went out to have fun to have a baby that doesn't make sense to me. And that's not that child raising that baby, that's the grandparent raising that child, you're raising that baby too....

Here is a somewhat startling piece of casuistry that seems at once both radical and conservative. Child abuse is an obvious evil; fun in life and personal growth obvious goods. The balance of good over evil can be improve not through force against children, or additional burdens on grandparents but rather through sound although troublesome public policy.

With respect to another set of themes of Sharon's activism, anti-racism, integration, multiculturalism, Sharon again shows how her brand of utilitarian thinking knits them together. With respect to the communities of Boston, she says: "Oh yeah, they're all in it together or they'll die together."

Very clearly, she does not see her activism for community as an abstract, theoretical value. It is very concrete, judged in terms of its consequences as a life-and-death value. Violence in her world is still with us, though she is optimistic. But the value of integration and multiculturalism does not stop there; it proceeds first to "quality".

Let's not have a segregated school system where we have unequal education, because really desegregation is about quality education....

Here it seems Sharon is speaking the fulfillment of the potential of children (above). But also infused are the additional (higher?) values of mutually knowing, respecting and valuing each other, human beings all:

[Someone] said we need to have multicultural curriculum up there in Maine, and a white teacher came back with why should we have we don't have any black children that were servicing up here. well to me that's more reason that you need to have it . [Be]cause you see those white children will grow up believing blacks haven't contributed anything to this society. So those same values will be similar. Plus multicultural doesn't have to be black and white.... you have your Poles, you have your Irish; there's multicultural things to learn about each other's culture.

...we need to have multicultural[ism] everywhere because everyone needs to know and value --- to bring people together multiculturally and value each other.

Herb: Protester to Town Selectman

Herb is a 44 year old science teacher on sabbatical from a suburban high school in New Hampshire. He has taught biology, botany and ecology. He has also served as a class advisor and baseball coach. He helped design the ecology class, and his immediate thrust was community involvement with activities like roadside cleanups, popular in the early seventies. But the goal was not just the cleanup; Herb had an interest way back then in having students look at the politics of recycling. They counted what they picked and reported to the legislature, then debating a "bottle bill". When Herb became personally involved in the anti-nuclear power issue, discussion of that controversial issue came into his class as part of the "energy unit", and his students got to know where he stood.

Herb's activist work, centered on nuclear power, is a complete avocation. Herb is so fully committed to that work, that when his grass-roots work, petitioning local government, became frustrating, he turned to electoral politics. He is now a selectman in the town in which he resides, although he can hardly be called a member of the establishment. Just prior to his election he was arrested at the behest of some of his soon-to-be colleagues, not in an act of civil disobedience but while trying to collect signatures on a petition in a public place: the town dump.

Nor is his work as a selectman strictly issue-directed. His thrust has been to look for the causes of structural resistance to constituent needs. Beyond nuclear power, Herb has looked to aid those concerned with toxic waste, and environmental deterioration generally. More recently he has connected with others who see the hand of social injustice as playing a role in making a healthy planet and a healthy humanity hard to achieve.

Herb described a somewhat imperfect childhood. Conceived during his mother's relationship with a soldier during World War II, he was fathered successively by a series of men in his mother's unstable romantic life:

My mother had a fairly unsettled life, she tended to get involved with reasonably irresponsible men...so I was kind of bounced around a bit. [When] she eventually settled down with a fellow...we didn't get along at all...it was instantaneous war.

There were also a series of moves around northern Massachusetts and southern New Hampshire. But life was not all bad for Herb; even when his mother was alone she keeps her children housed and fed, albeit not conventionally: "She was a worker from the time she was 14 or 15 ... we were boarded out from time to time so she could work..." Herb can recall that at least for some of his childhood years: "... we had a nice home and woods for all the things kids do in the woods."

These things carried over to his adult life; For all his commitment to his community, including his family and humanity generally, Herb's self-appraisal is very self-critical: He finds his very fathering skills to have been "...plagued [by] not really having a solid sense of family [because] our life was really disjointed with stepfathers."

This comment seems ironic to me since it was prompted by my asking Herb to talk about his fathering since he had such pride in the vast collection of slides and photographs he maintains of his children. In fact, his interest in photography itself was prompted by his having children: he had never before held a camera, but as an impoverished college student he wanted photographs of them. Photography then became a source of income to feed his young family.

Herb's college years were also difficult, yet not exactly joyless:

I had gone to college to have a good time and my friends were going; it was a chance to meet girls. [But] I really screwed off my first year: I became ping pong champion of my dorm, but I didn't have any sense of self-discipline, studying...I decided it was a waste of time and my mother's limited resources. I decided to leave school.

Once again, Herb's self-criticism seems ironic in light of what followed:

When I went back to school my attitude changed; I had direction...the direction I think came through a course I took with a certain lab instructor...who epitomized what a good teacher was all about: someone who helped you, was very friendly and didn't establish barriers.

Herb also changed majors from forestry to biology, a change which symbolized his shift from a desire to be outdoors, to caring about "the outdoors" (the environment) in more serious sense:

My thought of occupations always focused on wanting to work outdoors. [it's] kind of ironic because for six hours a day you're really stuck in the classroom. But you do get opportunities to teach about and work and relate to the outdoors. That's always been an important connection to me.

This is surely part of the new 'directed' Herb, (and foreshadows a later "coming indoors" from nuclear protester to town selectman). Perhaps having to petition the university in order to be readmitted, saving him from a 1A military classification during the Vietnam War also contributed to his newly found seriousness. He also married a woman (Karen) he had met and dated. When although "we didn't plan to have children", Karen became pregnant at about the time the draft board went to a lottery system and "...the whole threat of war is removed by [this] set of fortuitous circumstances".

I cannot help but think Herb's life direction, however inspired by a good teacher, is now locked in tightly. But irony is built into irony, there's more to this shift from fun to purpose. Herb was neither war protester nor avoider:

... as a matter of fact before we got married I had taken a test to fly for the Marines. I thought it'd be kind of neat and then I started really thinking about what Marine pilots really do. an then I got realistic about it and decided I didn't want to go drop bombs on people .

Reflection and change keep recurring in my talk with Herb. Vietnam surfaces again when Herb describes the case of Jim, a teacher who left the high school at which Herb

teaches at about the same time Herb joined the faculty. Jim once wrote on the side of his car:

"VIETNAM SUCKS" and then in small letters : "the lifeblood of our young men"-- something like that and his car was set on fire under mysterious circumstances... these [kind of] things led to his dismissal. I guess he fought it and got some sort of a settlement. That was a famous issue for the first few years of teaching.

I asked Herb if this incident "gave him pause", meaning was he inhibited by it in his own activism, not necessarily Vietnam-related. Herb misunderstood my question, but was quite responsive:

My feelings about the Vietnam War came afterwards. I was so busy trying to work and go to school and I was the yearbook photography editor I'd be in the darkroom til two o'clock at night...so I truly didn't have time to reflect on what was going on in Vietnam . I didn't have anything against demonstrators, it just wasn't my bag. Only later as I probably matured a little and probably got to think about issues did I see a lot of mistakes and I see a lot of those same mistakes now in Central America. I essentially am a late bloomer sort of a person . I really take a while.

It seems that there is more than lateness to Herb's changes in thinking: it seems as though the shifts are from a close, personal perspective to a wider one. Sometimes the shift seems to be from fun to seriousness. Like shifting from ping-pong champ to scholar, Herb shifted from thinking flying for the Marines would be "kind of neat" to an aversion to "dropping bombs on people". But he did not see this as a true shift in consciousness until he later gained a deeper understanding of Vietnam, in terms of issues he could relate to current global politics.

Similarly he shifts from going to college for the purpose of "meeting girls", to the serious task of simultaneously raising a young family and going to college, but downgrades his fathering , wishing he "knew then what he knows now, in terms of issues like "taking note of the important milestones in family life".

Herb's shift in his focus as an activist tells an analogous story. His activism actually began in the classroom:

There was never politics at all in our family that I can remember...I don't think my mother ever voted, so I don't know where I got those ideas from: it's always important to me to think that we're going to leave this place in a better state than when we came in and it's been important to me to take my share of the responsibility to see that that happens....I never really knew what role I could play except through teaching . I always thought I could, you know, instill some good basic values in kids that they could get something done if they go out and try ... they could make a difference.

And in his ecology class this begins to happen:

We would study basic water pollution, do water testing, try to do some air pollution thing with filters and glass slides ... some good field trips ... we did an annual litter pickup and counting--we did a survey from Route 85 ... we [a class of 14-16 kids] collected a full pickup load, one kid on the truck and one on a clipboard ... we had over 1000 of each type [of litter]. We brought them to [be recycled].

One year we didn't have a place so I sort of envisioned we could bring all these bottles and cans and have the kids put them on the floor of the state legislature while they were discussing the bottle bill to make a point, but we never did that. I have some photographs. We would do reading from local newspapers, we had a compost pile, we'd bring in speakers...

Herb's school work seemed to empower him to move into the community arena. It was Herb who discovered he could "make a difference". Lots of shifting was going on for Herb, from the safety of the classroom to the open public forum from the safety of energy conservation to nuclear power. Then from working within a town meeting, to working outside it through petition:

I went to my first town meeting ... it just blew my mind ... here were these people with the basic operation of government in their hands; they could really do something ... Town meeting got me excited about making a difference in my own particular issue ... doing energy audits on the town hall and offices. If they had a plan to hire someone to dig a well, I asked them to consider trying to look at water from the standpoint of its use and not just going out and finding more, but are we making effective use of what we have. I wasn't too daring but I was occasionally willing to stand up at town meeting and express an opinion on something .

The [power plant] evacuation became a central issue, the Nuclear Regulatory Commission and Congress decided that -- yes indeed -- evacuation plans had to be developed. I decided to read the guidelines and I read them two or three times...

With others, Herb created an "oversight committee" and had some success in persuading the town meeting to resist the NRC and its own selectmen. When the selectmen's vigilance backslid between (annual) town meetings, Herb helped form "Citizens for Town Meeting Integrity". On the statewide front, Herb was part of the 35,000 signature gathering that may have defeated a reduction in the "evacuation zone".

As part of that effort, Herb was arrested, while gathering petitions at the town dump, at the behest of some of the selectmen to whom he had failed to endear himself by being an organizer of the oversight and town meeting integrity committees. The story needs to be told in Herb's words:

... the following Saturday I thought, well, I'll go out and get more signatures. So I went to the town dump. I go there routinely, there's lots of traffic. Sonofabitch, they threatened me with arrest there again after the policemen coming [and] going, the Director of Public Works coming [and] going. I realized, what was more important: to give up my rights or to stand up for those rights. And I decided I think I'm going to stay. I did, and I was arrested. That night we went over to Superior Court Judge ... and got I think they call it an *ex parte* injunction preventing the town from further arresting or harrassing us. That's pretty unusual. A judge will not usually issue one of those unless they hear both sides.

We had called some lawyers in the [American] Civil Liberties Union. We wondered if we had a case just based on their having pushed us off the streets the week before.... Now I'd been arrested and that changed everything. ... Not only did we get that injunction but we made copies and brought them to the home of each of the selectmen and served them. I went to the Chief of Police and served them at the police station and -- I'll tell you Ken -- it was the most unbelievable experience... I got a feeling, a little tiny feeling of what it must have been like to be Jewish in Germany in World War II, when we walked into the police station and had them react the way they did, it was unbelievable. And I had my tape recorder sitting on the counter and I have the whole conversation going. It's very interesting...

The [policeman] read the paper and he said we can't ... do anything about this. I said: "Look this a court order; you've read it, I want you to give copies to your guys, so they won't bother us." He said: "Look, don't you bother any of our patrolmen out on the beat. You never can tell what might happen. And then after another thing about "I'm not going to do anything about this", he closed ... the plastic window, and he wouldn't talk to us anymore.

We went to the selectmen's homes. After the first, they [must have] called each other because they wouldn't answer the doors. We'd just put it in the mailbox or whatever. I dropped it off at the Chief of Police's house and then the next day, Sunday, we went to the dump as a group. That's when the whole photograph appeared on the front page...

(I must observe that in spite of Herb's connection with Nazi persecution, he hardly behaved like a victim, placing a tape recorder under the nose of the policeman at the desk!). Two shifts occurred through this incident. When the smoke cleared Herb was not only a selectman himself, but had new sense of social justice as well.

Herb was later convicted by another judge, even after the injunction although his conviction was eventually *nul prossed* by a conservative state attorney general. He called his conviction "total abuse...[of] the law--the most irresponsible action on the part of a judge that I've ever noted". Again Herb is on the offensive, and being less than precise; while we might find the conviction after an injunction to be suspect, the claim of the most irresponsible action seems hyperbolic. But as part of Herb's transformation, this bridge of angry activism between the earlier, milder activism of committees and meetings, and the later activism of taking on political office it seems understandable.

Herb ran for and was then elected to the board of selectmen. But while these were heady days: ("I beat the other two opponents by almost double. There was a real turnout. It was great"), there was, just as in his move towards greater goal orientation at college, a sobering aspect as well:

... the realization, as my friends used to say: "You mean you gotta sit there and talk about where the sidewalks and sewers are going to go". But somebody's got to do it.

Then there was becoming part of a body made up of former antagonists:

The first meeting was unbelievable. They tried to threaten me; they tried to remind me that I had to act professionally. It was unbelievable ... they didnt know what they had,

I was an outsider I had a group of people in the community who supported what I did. ... It was a real derogatory tone ... I had some arguments with them the first couple of years , literally shouting matches [over] procedure....It wasn't that I was doing anything, it was that I was this big threat to them...

What Herb did next was crucial to an understanding of his thinking. Although the evacuation issues and nuclear power were still of major importance to him within a context of public health and safety, as well as environmental soundness and energy conservation, he moved the discourse of his activity to one that seems more relevant to where he had placed himself: the proper operation of the body of government:

What I did was to take the issue that was fundamental to how they operated--they violated they state's right to know law, by having selectmen's meetings without prior notice, by discussing things in executive session which were not appropriate. It was the second meeting we had that I gave them copies of the right-to-know law and I requested that we have an attorney present to talk to us about the whole process.

I think that basically opened their eyes and so they recognized that I was going to hold them to the law on this. So they could do their shenanigans apart from me, and they did some, but I think they were held to a minimum. They basically followed the law as regards meetings, notices and so on. With that issue I sort of asserted myself with the board and quite frankly -- I mean they still don't trust me -- but they've come to realize I'm not the big threat they thought I was, and that I can make contributions to the process.

I have discussed transitions in Herb's thinking, feelings and commitments in several arenas: From little boy playing in the woods and big boy playing ping pong and meeting girls at college (with the angry undercurrent of 'war' with stepfather) to the more serious student, husband and father. From thinking flying (for the Marines) might be 'neat' to the realization that dropping bombs is not (alongside the personal changes avoiding the need to go to Vietnam) to the deeper understanding that that "mistake" was not historically unique. From the relative innocence of roadside cleanups and town meetings and committees of concern, to conflict with authority, to the responsibility of an elected official concerned with honest, open government and sewer locations.

Although Herb views these parallel episodes of growth as positive, there is wistful regret in the mix. The irony that his love for nature has taken him physically off-site has caused him to:

toy...with the idea of going back to a more subsistence existence...I used to go to organic gardening conferences and programs ... I did take a [school] group on a field trip to Henniker...[We met a man who] raised rabbits, had his own gardens...he really did live a simple existence...

But although this thought may represent going back to a more pleasurable time for Herb, it is a move forward in his thinking as well. While he takes pride in his present work, he regards it as imperfect:

...[L]ife [is] getting so complex. There are things you do living a typical American existence that just aren't good for the environment, just as a consumer. I'm not an environmental purist, just a survivor, trying to live. You do things. So I've thought of trying to live a more pure existence. I do like a mix of things; I enjoy being able to get to a cultural center, see plays and whatever...I know it'd be hard for Karen to shift to a more agrarian lifestyle...

Two things to note here again, Herb would see the return to simplicity as a morally progressive change, removing himself personally from causing environmental harm, but the hook to the present is not only his good work in the community, but also his caring for family.

I think it is fair to say that it is not surprising that the focus of Herb's activist energy shifted outside of both school and classroom. But the teaching was not deserted. Examining what it was before and since Herb's extended commitment to public service, sheds some light, I think, on how he thinks about both.

In the early days Herb had focussed on "issues surrounding stewardship of the earth, rather than mistreating it" During the "energy crunch" (early seventies), he did energy units; when Earth Day happened he joined with others to start the ecology course mentioned earlier; more recently he assisted development of a course in "Science and

Society". In presenting to kids on controversial issues like nuclear power, he has tried to strike a balance but, he said:

I've had a fair amount of flak for my own views and I've always been cautioned to be unbiased about my teaching of nuclear issues...it's hard to be totally objective... if I've had a strong opinion I've always laid it out in front.

Herb's difficulty with objectivity is connected partly perhaps to his teaching methods. Herb was a lecturer: "Although I know that sounds like a less effective teaching method, I found we had really good interactions". But Herb found that his personal touch had faded, partly as a factor of time ("as I got older and my own kids grew up") and partly the "diversions ... being selectman, primarily, and other political issues [like] getting arrested...".

What I detect however, is a shift in Herb's teaching, and thinking about education, from trying to make students aware of his perceptions, to helping them to achieve a greater self-awareness. I offer three bits of evidence for this claim.

The first is Herb's interest in the last five years in microcomputers and their applications to education. (Part of his sabbatical project is working with IBM.) While I was struck by some irony in this outdoor, environmentally conscious educator directing himself and his teaching this way, there is a logic to it, consistent with Herb's thinking:

[Students] learn to monitor some of their own physiological parameters; they learn to extend that to learn how the mind has an effect on their physiological responses.

This could be construed as a reasonable first step, in a technological age, to self-awareness. Herb also spoke of adding to his teaching of biology a unit on "death and dying":

... because I want kids to get a better sense of what their lives can be. I mean if kids go through the early phases of life never giving a thought to the whole notion of death even in a cursory way I think they miss major opportunities to make decisions in their

lives, so I saw that as an opportunity to do some reflection on what they want to do with their lives.

Contained in Herb's justification for this new direction are two themes. Not only does such teaching attempt to fill a void (lack of opportunity for reflection) but it also is superior in some ways to talking and writing about difficult issues.

... I don't see school itself as a particularly conducive environment to try to promote the concept of goodness in kids. I think the way the system is set up the big thing that's missing is the opportunity for kids to reflect on things. The school does not give them an opportunity to be particularly reflective. I think certain teachers do a good job at trying to bring up important issues and the kids write about them, talk about them, think about [them]. But I think that's a major flaw in the system; you can't find a quiet space if you wanted to think about stuff any more.

Finally, when reflecting upon what his idealized world of a "simpler existence" would bring to schooling, Herb offers up a view that is far from both technology and death. Yet the theme is connected:

I think I would get them out of the classroom much much more often. I would give them a link with nature that they really don't have around here. It's getting worse and worse We've put so much of the natural world ...into parking lots.

I would like to see a block of time a day, two days, whatever geared to field experience so you could have a tie-in with the community forests, local ponds ... Kids grow up it seems to me without two things: without significant interaction with older people and without any significant interaction with the environment. There's less character development because of those two lacks, so I'd like to see them make a link with older folks who in some cases are just looking for a reason to live ...

Herb seems to say that all the discursive intellectual confrontation of serious issues like environmental destruction, aging and death, will not replace the immediate experiencing of these portions of human existence. Herb is, like most of my respondents, difficult to put in a limited philosophical 'box'. But Herb absolutely resists it. After I asked him if he were aware of some general framework, or moral point of view to his life, his response was one of mystification and search for origins. This was so even though I read to him

some of his earlier philosophical remarks: that his instruction to his children was to follow the "basic commandments -- like "don't cheat", (though nonreligiously), and that it was "important to leave this place in a better state than when you came in":

It's a complete mystery; I have no idea what kinds of things have made me who I am. I truly have reflected on that periodically and either I don't have much insight or it's just a combination of genes and circumstance... It's possible that it relates to the time I spent on a farm getting to understand natural cycles: animal births the whole way things happen in the natural world...

Although Herb does seem to mean anything generic by his use of the word "mystery", that word seems most apt as a descriptor of his thinking. First, there is 'mystery' as in mysterious, in the sense of the origins of his thinking being unknown to him; but there is also 'mystery' as in mystical, in the sense of being in direct contact with a situation, say an animal birth (or flower in a crannied wall) and knowing "all ye need to know" -- intuitively, existentially, forever.

There is some support for this view in Herb's description of his teaching practices. When he felt, in the early days, that he "related well" to students his insights could be transmitted through the mediation of his lectures and connection to their experiences. But as he matured as a teacher, he felt he had to bring students into direct contact with experiences. So he has set up inner experiences, through microcomputers and reflections on death and dying. And he finds that school will fail in the area of "character development" not because of its failure to provide information or critical inquiry, but rather because of its failure to provide the two ingredients of the direct intuitive acquisition of moral truth: direct experience (e.g. of the natural world or aging) and the opportunity to reflect upon those experiences. In his own life he explains his unawareness of Vietnam, not on being too busy to read, but on being too busy to reflect.

So it is tempting to call him an act-deontologist in Frankena's typology. In the philosophical tradition, the designation "intuitionist" is sometimes used. His thinking

seems deontological in its references to 'command' forms ("Don't cheat", "leave this place better ..."). These commands seem grounded for Herb in personal inner experience rather than any generalized thinking, so his is an 'act' deontology.

In a comparison with some like thinking friends, the word "intuition" is used:

We both usually have similar view on things except I do it because intuitively I get a sense that it's right and [they] can verbalize exactly what the standard order of business is--what's wrong about that approach. ... I think they approach it in a far more intellectual sense than I do and I think they're extremely moral people...

...I'm still growing and learning and (hopefully) improving but I just have this intuitive sense and I can't sometimes explain it but it doesn't usually get me into trouble. Basically, I usually get a sense for where the right direction is.

Yet although he has high praise for these friends -- he calls them "role models" -- he still seems to see the 'verbalizing' of the reasons for 'what's wrong' as secondary, given his statements about the failure of verbalizing as the primary method of teaching ("bringing up issues and talking about them"). [Herb said later: "I think you've misunderstood my meaning. The friends I referred to also intuitively sense the injustice in a situation and can verbalize the exact nature of the injustice (something I have difficulty doing.)" It still seems to me that what he shares with his friends is this intuitive sense, and that intuition is Herb's primary moral tool. I think it is a good one. I am not sure Herb is convinced.]

His approach seems somewhat like the existentialist approach to act-deontology (less plausible than intuitionism, in Frankena's view). On such a view one takes "the situation one is in as one's [moral] guide", subject to the "anxiety" of that situation. (Although Frankena translated this into "getting the fact's about one's situation straight", I think Herb shows that there is more to it than that, that there seems a need to involve affect after all.)

We might focus however, not on the primacy of experience for Herb, but rather on the specific 'commands' to which he refers, which do resemble rules of sorts, and fairly concrete ones. Throughout the interview, he referred to a set of values that include openness, honesty, health, safety, stewardship, happiness, all laid out in no particular

order. So as with W. D Ross (quoting Aristotle), whom Frankena calls a "concrete" rule-deontologist, "the decision rests with perception". Once again the "intuition" is basic, the difference in calling him a concrete rule-deontologist rather than an act-deontologist seems to rest with putting the rules before the intuitions, rather than vice-versa. I mention both not in the interests of pendentism, but rather to show that there are aspects of both views present. And that Herb is not, nor does he need to be a good 'fit' into either.

Herb also talks of having a "sense of justice". When he gets more specific however, it becomes clear that justice is not a very abstract notion for him.

I have sense of justice which some times gets in my way ... when there's something wrong I feel I have to play a role in making it right; its the do-gooder syndrome ...

[WHAT COUNTS AS SOMETHING WRONG?]

I don't know, [if] my neighbor leaves his lights on using extra electricity, I will mention it to him that attitude has carried with it great risk at times. Not that I consciously did that but I would be periodically alienated from my peer group at times for being such a [expletive].

Herb's idea of 'justice' clearly is not Kant or Rawls: no categorical imperative; merely "doing-good". Rather than leading towards a more abstract, principle-as-criterion rule-deontology, Herb remains here, slightly, in that concrete deontological stance; I think Herb calls it 'justice' in the sense of making judgements, of individuals judging others, telling them what is right and wrong and urging them to "follow the rules". Moreover, the rules Herb urges others to follow are really fairly unsophisticated and straightforward: do not cheat, do not waste, do not make a mess. When Herb says "it's been important to take my share of the responsibility", that making and urging of straightforward, almost conventional judgments seems to be what he means. I am not attempting to be critical here. I am merely showing one way in which one person approaches a problematic existence.

Herb described, in an essay he wrote on why he wanted to be a teacher, that he wanted to transfer his parenting skills to the classroom. (And perhaps now to the world beyond schools.)

...to try to make my kids to be good people: whatever they wanted to do in life, I wanted them to be happy and I wanted them to be good people. That's important to me.

Herb is still, he says, "on record with that".

Linda: Prolife Spokesperson

Linda is a 42 year old science teacher in the Boston Public Schools. She has also another calling. As an almost-nightly speaker and spokesperson for a major pro-life group in the Boston area, she has in the past eight years, spoken her concerns to more than 18,000 persons, mostly adolescents.

Linda spoke of her personal background as fairly unremarkable. She grew up in Dorchester, Massachusetts, one of four children of an itinerant salesman. (She sees her current pro-life work as partly "sales" of her point-of view, with the truth, as she perceives it, as a product.

Two strains of her life growing up are worth mentioning. First, she was part of and still feels driven by the "idealism of the sixties", with its tripartite "concerns of peace, race, and poverty". She recalls the civil rights struggles while she was still in high school. When a local minister headed south for the Selma marches and was jailed and ultimately killed: "That man put everything on the line". During her college years at Boston State college, she was involved in anti-war activism. Overall, she feels the "pain and idealism" of that time are what shaped her. She likes to tell people that:

...the same thing that draws me to the city to work with poor and minority kids is the same principle that makes me pro-life, and the working principle is that every human life is valuable, that it doesn't matter if they're poor or immigrant or or if they haven't

made their appearance through birth yet. Every life is valuable, every child is worth fighting for. My prolife activism is really an extension of that era of the sixties, of that whole Kennedy idealism, that you roll up your shirtsleeves and you get down to business ... that whole civil rights era definitely lodged in my own mind you know, that one person could make a difference even if not to an entire world at least you could make a difference in the people you touch, the people who touch you back.

The second strain from her formative years worth mentioning is her relationship to the Catholic faith in which she was raised. It has been ambivalent. She was in adolescence a real rebel against this background, driven by the usual adolescent difficulties with authority.

Later, involved in social causes, she connected with clergy who shared her concerns for peace and justice. Still later, her transference of these concerns to the prolife movement led, ironically enough (given some preconceptions of Catholic attitudes on abortion) to the straining of some of these relationships. She lost contact with a particular nun, who did not have "that same sense of urgency that I did about [abortion]". Likewise she adds that:

Certain priests ... I know ... really don't share the same urgency that they do about apartheid or about the environment or about El Salvador, in them it doesn't translate, their concern for justice for those people isn't translated also to the unborn child. I have difficulty with that.

Linda does not see this difficulty as inconsistent with the Catholicism of these persons, but rather as problematic with respect to what she thinks is their failure to transfer their concern for justice to this arena. She has, in her current life been drawn herself back to Catholicism which is a reinforcer of her pro-life views, and uses gospel verses as explicators of her position. Overall, she sees the formative role of her religious upbringing positively:

When I left the church 'never to set foot in it again', what I took with me was a copy of the New Testament, because I always thought Jesus was a very unique person. The passage in the gospel of Matthew that deals with the Last Judgment where Jesus says: "I was hungry and you gave me food, I was thirsty and you gave me something to drink ---" That particular passage has much meaning for me because I didn't understand the church that I was raised in; I didn't understand a lot of the ritual and the liturgy, it

didn't add much meaning to my life at the time. But I did understand that God was love and we were supposed to enflesh that same love through the spirit of God and bring about God's reign in the world. That made sense to me .

The sacraments and the symbols and the liturgy ... I'm still struggling with some of that, but the social justice gospel where love of God is translated into love of your neighbor, that made sense to me. And I did take that out of my parochial experience and tried to put it to work in my life. So I guess I have to say that shaped me, in hindsight, more than I probably realized at the time.

But she resents it when her pro-life viewpoint is written off as merely Catholic. Her defense was more encompassing.

While I was away from the church the Supreme Court decision [Roe v. Wade] came down and I would take this terrible beating in the teacher's room when we'd be talking about it, and I kept saying "I have a degree in biology and this is what I teach and I know that a woman doesn't carry a guppy for nine months" and they kept saying: Well, you're just Catholic and they would write me off, which was terribly frustrating.

...The irony was when I did come back to the church, I felt, well this is going to be right up my alley, and when I found resistance in the church, you feel like you're in the twilight zone ... I thought I would find sort of a ready vehicle for supplying people with information and ideas and it was not there. That was frustrating. I felt like I had a camp -- nowhere. ...I wasn't accepted in the secular world because of my background and and I wasn't accepted in the religious frame of reference because I think people genuinely don't understand the issue and they're afraid of it. I was rocking the boat.

This separation of her views from the merely religious is worth mentioning as she speaks with pride of her "out-and-out atheist" brother ("he objects if you say 'God bless you' when someone sneezes"), who "despite his atheism, is prolife. He acknowledges that what grows in the womb is a baby ... and he does believe it would be wrong to kill an innocent baby."

A final and crucial incident occurred while she was at college. She became pro-life at a single moment in time. A Professor Woodland showed a film called The First Days of Life as part of a course in vertebrate development. Although he apologized for the "unscientific" portions of the film (there is an emotional birth scene, with a husband in attendance -- in 1968!), Linda was deeply affected by the depiction of human life in its prebirth stages:

...film footage of the moment of conception and the different stages of embryological and fetal development, and they showed the birth of the baby at the end of the film. ... I always tell people that that day split my life in two. I haven't been the same person since. I was at a time in my life you know, I didn't believe in God, you know. I wasn't going to church, I was a flower child in bloom with everybody else, the whole nine yards. But when I came out of the auditorium after seeing that film, I was convinced that I'd seen the most incredible event -- a miracle -- the biggest thing in my entire life was the development of that baby. It just blew me away. I still think about it now, it's such and incredibly beautiful, beautiful thing.

Sometimes in prolife circles people have the expression : "If wombs had windows, there'd be no abortions". ... In 1973, when the court made abortion legal, I was upset as a biologist, I wasn't upset particularly from a religious point of view. You could probably say it was a moral point of view because I had a sense of rightness and wrongness about it. But it wasn't a religious, it wasn't like a doctrinal point of the Catholic faith...

This incident also shows the contingency of the religious aspect of her views. She recounted it as a central part of her public speaking to adolescent audiences in her prolife work, most of which, to add irony, takes place in churches. Graduating from Boston State College in 1969, she began her career as a teacher and soon after as a prolife advocate. Let us take a short look at what she described as her "daytime work". She has split her 20 year teaching career, at an inner city Boston high school, between the teaching of biology and earth science. She seemed quite sincere when she said she entered the field with the high ideal that "every kid is worth saving". She stayed on when cuts in staff forced her to move from biology to earth science, out of the feeling that those kids and that community needed her. She speaks with pride about news clippings of her with kids who describe her as their "favorite teacher at ... High School."

It is no easy assignment. The population is transient, minority laden. Linda's training in the "open-ended inquiry" approach to science teaching were swept aside early:

Their whole life was so unstructured ... that the open-ended method was frustrating ... I went back to beefing up reading skills [and] vocabulary; teaching biology as a second language. I found that students thrived under structure, consistency and predictability.

In a situation where only four per cent read on level, two-thirds of the families are on some kind of public support, and there were twelve acts of violence against kids in a single year, Linda's major work is to be a good traditional teacher, providing structure, to use a modified lecture, reading, lab report, test method of teaching, attempting to provide a great amount of structure and predictability which, as she puts it, provides the "real" self-esteem of knowing achievement rather than the "illusory" ("give them a T-shirt and a pat on the back") sort. She is proud of the story of a student who returns as herself a successful professional saying "and I still have the notes from your class".

Linda expressed a great deal of attachment to her teaching career:

I tell people I come home to sleep; I've been accused of sleeping in the building but I didn't do that. My brother-in-law has been after me to fix up this house; I say: Of course I want a nicer house, but what I do is more important to me than what I have.

... People don't understand it's not just a nine to three job; it's not just a job; it's not simply what you do to earn money; it's part of what you do as a person; it's part of who I am as a person. It's something you try to do for kids. I joke every time we go down for a paycheck: "... all this and we get paid too?"

It is clear, from evidence like clippings she showed me of her painting rooms with students, that she does a a lot of relationship-building as well. she speaks of the value of greeting entering ninth grade students as their first teacher in high school, and being able to steer those who need it to proper services. She seems aware of and sensitive to issues of race . She spoke affectingly of having sent a black student to investigate a Boston beach as part of an oceanography assignment, and the student's confronting a threat of violence at the site.

Her prolife concerns have entered her classroom mostly in the years she taught biology. In the appropriate unit on reproduction and development, she utilized the well-known Lennert Nilson photographs first publicized in Life in 1965, showing fetal development *in utero*, through, and well past the stages when human features become apparent. [Linda:

Human features are obvious at about six-eight weeks, hence the name change from embryo to fetus. The photos include stages up to 28 weeks.] She has also made similar presentations, on invitation, to health classes, providing some balance to pro-abortion speakers.

Although she has found her students surprisingly agreeable, she did have an incidence of real upset:

I was showing pictures of unborn babies, at five, six weeks. Very early stages. You know, when the human features are becoming obvious. It's always human, but when they become apparent to us. The baby, about 6 weeks, and you know, showing a picture of the retina of the eye, and fingers and hands and arms. You know, just describing when the heart begins to beat and the brain waves and so forth. And I did. And I heard a noise down the back of my room. And when I looked up I looked right into the face of a 15 year old girl that had started to cry because -- I didn't know it -- but this particular girl had just had an abortion. And what I had done was to place in front of her ... a picture of what her baby had looked like.

I was crushed as a teacher. I meant for this to be a beautiful lesson on how babies grow, and it turned into something very painful for a 15 year old girl because someone told her that her baby was only a blob of tissue. And being young, and in a difficult set of circumstances and trusting the people who were advising her, she acted on that. And so she was in no way prepared for what I was presenting in class that day. She stood up and she left the room and I have never forgotten what she said to her friends when she went outside: "If I knew my baby looked like that, I never would have done it"

...I never forgot the girl ... I never forgot that day in my life ...

Linda's reaction to that incident is twofold. First, she was "crushed" by the upset she caused that girl. She did the best she could to comfort her. She took measures to prevent that sort of incident from recurring, by making broad statements that allowed anyone in her classes who wished not to view or hear about fetal development to leave the classroom comfortably.

But the other side of Linda's reaction is genuine anger at those who in Linda's view fail to provide simple visual information which might change the decisions of persons deciding whether to terminate pregnancies:

It's sad, you know, because the US Supreme court among its rulings has ruled that if a woman or girl goes to a hospital or clinic for an abortion that none of the staff -- no doctor, no nurse, no counselor, none of them -- are required by law to show her, you know, what that baby is like.

And to me that's criminal. Whether you believe abortion is right or wrong, is that girl had every right to know -- every right to know what was growing inside of her. She had every right to know that. It's a very cruel form of censorship in my own point of view. They have a right to know.

Because you know, for all of the talk about choice, if you offer that option of abortion and you don't let the girl understand for herself the meaning of what she's carrying in her, what you've done is promote choices made out of ignorance and probably fear. and I think it's devastating to young people

That bothers me so much to think that people would knowingly or unknowingly lie to kids, take two or three hundred dollars from them when their emotions are all cranked up, they're panicky, they're not sure who they can trust, they're not sure how strong they are. They take someone at a real moment of emotional turmoil and weakness and they lie by omission.

So she also feels vindicated by that incident, in a way, and mentions it when she speaks to other youngsters. And it continues to drive her. She has at other times "just presented human growth and development. It's just part of my curriculum." But when she presents on abortion to either her own group, or as a guest in other classes or schools, she tells them a couple of things "up front":

I tell them first of all: "You're listening to someone who has a point of view about the subject of abortion.... This is my opinion." It's up to them in their own heart whether they can accept it or reject it... I tell them I am pro-life...and I think abortion should be against the law, so that they will know. And I think that's only fair to them.

...The second thing that I tell them is that all of the medical information is true and that the basis for my opposition to abortion is based, and was based in the beginning, on the scientific evidence as to the humanity of the child. I do that up front. I tell them I can't make up your mind for you, I can't make your life decisions for you, but one of the things ---

And I tell them the story about that girl in my classroom too. That's one of the prime movers, that's one of the reasons that I do what I do, is so that they will know.

She finds comfort and support, even in the feelings she engenders:

...and the kids, you know, they respond to it, a lot of the kids -- sometimes there's anger, but I don't think it's anger that's directed at me. They see the pictures of the babies it's like they know they've been had...

Driven by her ideals and the limits of her daytime teaching, Linda continued her teaching of fetal development at night. This is, essentially, her 'activism'. By invitation she has made pro-life talks and slide presentations over the past eight years to a variety of groups. Mostly they have been church-based, and mostly young adolescent audiences. She has spoken to some school groups, and some audiences have included adults.

For someone who flinched at the title 'activist', she has been very active, speaking to 18,000 persons in these eight years! I will allow her description of her work in this regard speaks for itself:

I want to show them is something positive, something powerful and something beautiful. ... and just the word 'abortion' in contrast to what a baby is should be horrible enough so that they wouldn't even consider doing such a thing.... I believe the reason I've been asked to come back is that I don't just go in and show how horrible abortion is.

... when you're teaching kids about their sexuality, you want to teach that love is beautiful, it's a beautiful thing....you want to begin with sexuality, sexual love is beautiful, not that lust is sinful and ugly. And the same thing with the babies, that life is beautiful. There's a poster... a picture of a woman that's pregnant : "There's only one miracle, and it is life " and I believe that that's what I would really like the kids to see. It's the event. It's like: "We're here. We exist ..." In Introduction to Earth Science I went into Nature as 'The Artist', that there is nothing more powerful than the art of Nature. ...I want them to pick up that sense of wonder at what is beautiful. ...

...I spend a lot of time giving the kids common examples, ordinary things: "Everybody really knows when babies begin" My favorite example is this issue of Time... The article is about the artificial techniques of conception.
[shows me article that uses 'baby' to describe artificially conceived unborn/fetus]

...On the cover: "Making Babies, the New Science of Conception"...Even a pro-choice magazine...if baby is wanted the baby begins at conception, but if the baby is going to be aborted, it becomes different language, we call it a 'fetus'...
I tell the kids: "...if I had been born in China, I wouldn't be 42 years old, I'd be celebrating my forty-third birthday, because in China when you're born you're already considered to be one year old, having spent nine months, the better part of one year, alive and growing in the womb of your mother. So several 100 million Chinese people know when life begins." ...People magazine: "Doctors save babies in the womb".

Well People magazine did this whole pro abortion spread. And yet its the same thing.....in this nursing text.... they define the zygote: this cell results from fertilization and is the beginning of a human being". That's 1982. So we really have a schizophrenic way of talking about life before birth in this country. We have one set of language if it's a wanted life another set of language if its not considered worthy of keeping or living....So I tell kids: "We all really know this, but we put it on the back shelf..." I really believe that my task when I go out to do this is to make the child real. ...Reality of the child is 180 degrees opposed to abortion ...

I do a little bit with the semantics of the word 'fetus' [be]cause when you listen to the talk shows: people use the word fetus as if it were an 'it'. instead of a 'someone', which shows that they don't even know what the word means, because fetus is from Latin meaning "young one" or "little one". But a baby no matter what name you give it. is still a baby. It doesn't change the nature of what it is.

I point out [to her audience] that we have a scientific name for them, we call them 'adolescents'. But that doesn't mean they're not human. [We both laugh.] It doesn't mean that they're not a person , it just means that they're at a particular stage of life. [For religious groups only], I tell them when I hold that [a model] baby [that she shows me] in my hand these are the stories that go through my mind. One is the story of Moses and the Ten Commandments... . Moses says: "I have set before you life and death, the blessing and the curse. Choose life that you and your descendants might live."...We're supposed to choose life instead of death and destruction ...

It's important to note that God is not pro choice. God does not say: "Go out and choose whatever you want"...God calls on us to be something like the kind of being that he is, someone that loves and gives life. ...But for me the answer has been as simple as the Fifth Commandment out of that Covenant: "You shall not kill..." For a Catholic audience, I sometimes do this [shows how model womb holds model baby] ...when I say the Hail Mary, this is what I think of. That's what the prayer says: "fruit of thy womb "... The response is like a deafening quiet... It gives that prayer a visible, tangible meaning...

But I go back to my social justice a little bit too. In the Gospel of Matthew where Jesus says: "I was hungry and you fed me, I was thirsty and you gave me something to drink, I was stranger and you took me in, I was naked and you covered me. I was a prisoner and you came to visit me." That's when Jesus says: "Whatever you do to the least of my brothers, you do for me". That's what this baby is for them. It's a very small brother or sister. I do all this as a preliminary for the slides...

Although Linda feels the pictures speak for themselves and make the baby 'real', she peppers her slide show with commentary that goes from warm to confrontational. She showed me the slides and gave me some of her commentary. This is a sample:

I go to six months and work backwards...

A Mother names a baby [*in utero*] and talks to it and the child responds on ultrasound. Ultra sound reveals that unborn babies don't like rock music...

Back to 6-13 weeks when most of the abortions are done. The saddest medical fact is that after eight weeks, the nervous system is developed enough so that it feels the pain of the abortion...

This is a photograph of a baby's feet at 10 weeks... The baby died [*in utero*]... It's become one of the emblems of the pro-life movement... It's kind of modeled after that...

Nine weeks ...body systems... I love to do this slide of a baby's hand at nine weeks... No bigger than your index finger... Fingerprints become visible... everyone has different... even identical twins aren't identical ...

I show them a picture of the embryo. The embryo doesn't look human. but I say: "Will anyone in this room stand up if you were never an embryo". This is what a human being is supposed to look like at 28 days..."

Some people don't think this is beautiful, but I do it because I think of God (or nature, depending on the context I'm in) designing our bodies, and how beautiful it is that one of the first things God gives us is our hearts: and maybe God is trying to tell us something very important. ... I talk a little about DNA and heredity and how all the information is in that little egg cell, and all the computers at NASA couldn't store that information. Every single detail of who we are is present.

After the last slide, she shares with her audience her frustration that this visual information is not more widely seen, which echoes her earlier upset with some of those who advise pregnant teenagers on abortion.

I talk a little about my attitude with the media... No one shows this, you would think they would have the honesty and integrity to show what the baby looks like before its born, even if they used the word 'fetus'. You know if you really believed in choice, you'd want to make sure people knew exactly what it was that they were choosing ... They simply will not put those pictures on television People who cry foul when anyone tries to censor them, have censored this out of the American consciousness... What happens to a free society, when the media decides what people will and won't see?... So I've determined that as long as I am able I will go from church to church, because it's probably the first and last time they're going to see this.

And she provides her audience a little rhetoric:

In the last 17 years over 17 million unborn babies, 17 million one of a kind... I go through a little litany about those babies, maybe one would have had a cure for cancer or AIDS, solve problems of the environment, the arms race, hunger, or anything else... or could have been adopted, for every baby born there are 40 couples waiting to adopt a baby... The babies are not unwanted.

I want to note some general aspects of Linda's presentation. Although she says the thrust of her work is to make the unborn baby/fetus 'real' to her audience, based upon the visual evidence of the slides, it seems important that she precedes the slides with the semantic argument (that the use or non use of the word 'baby' is arbitrary, ultimately, but that a decision to use it or not prejudices its humanity as well as a moral/religious argument on the basic "right-to-life" (that killing is always wrong, abortion is killing...). Peppering both these arguments, as well as the slides are plenty of rhetorical devices. While all this may be fine, it does seem clear that the pictures do not stand altogether alone. [Linda responded later: "That the unborn are human is not merely my opinion -- the denial of scientific truth to accommodate abortion is frightening."]

This is an appropriate context in which to look at Linda's general moral/philosophical views. Linda seemed sincere in saying that although she makes use of religious scripture before church audiences, all of what she has to say can be said "secularly". She explained:

[In purely human terms] If you take something like "truth", there isn't a church out there that has a monopoly on teaching what is true. If you take all the people out there that are unchurched they believe in truth as well. It's like nobody who's either church or unchurched has a monopoly on truth, or loyalty, or compassion. That cuts across unchurched people that cuts across church people. Those are human values that we all have in common.

When I speak in a religious context, then I use things that are specific to a particular religious understanding. When I quote religious scripture, that only has meaning for me as Christian and a believer and hopefully for my audience the ten minutes or so that I do it.

To say the same words to a secular audience, "Blessed is the fruit of thy womb" doesn't have the same --- That's a doctrinal, specifically religious thing. but reverence for life --- I have a brother who's an atheist! No religion has a monopoly on love or truth or justice, you know. We sort of quibble about how we express it, but no one has ownership of all of those things. The common values that cut through all culture and all time. It overlaps with religion, but there is a more holistic dimension to it. I was pro life before I was an active Catholic. If the Pope came out tomorrow and said abortion was ok, I'd still go out and do the talks. [-- based on knowledge of biology and reverence for life alone.] It's like the slavery issue. No church had a monopoly on proclaiming freedom for all people. The [many] unchurched atheistic people were opposed to slavery. It's a value that cuts across everything: It overarches. [Linda's addenda]

Although Linda said that the secular portion [regarding the humanity of the unborn child] is "scientific" or medical", based on "physical reality", she acknowledges that it [banning abortion] requires a non-theological moral argument to make it go. [as does keeping abortion legal.] It seemed fairly clear from the outset that her moral perspective was rule-deontological, with a principle-as-criterion the basis for the basic rule, which she expressed in as number of forms: (Every human life is valuable, concern for justice, God is love is translated into love of your neighbor, there's only one miracle and that is life, You shall not kill...) and went on to couch in rule-deontological language: (I think the basic truths and the basic values of living don't change, they're always there . We choose between the truth and a lie. We choose between life and death . We choose between love and hate. That's all through time and all through culture, and those are the values I'm trying to preserve or protect or reveal.)

Linda is clearly in a rule-deontological camp in two very classical senses. She understands well that holding her view entails great inconvenience, although she does speak of the possible losses to humanity by past abortions. She is no utilitarian. Although she speaks about compassion for those who have to make hard choices ("Prosecution is a funny thing; you want to save the babies but its not like you want to incarcerate all those people who get caught between a stone and a hard place. They're forced into tough situations. [It is the legal and medical professions which should be held accountable"])), it is her view that abortion, as a form of killing, is wrong and should be illegal.

Her deontology is confirmed not only by her seeing her views on abortion as consistent with and an extension of her earlier views -- her sixties' idealism, but she chides those who do not "translate" their justice concerns from "apartheid, environment, El Salvador" to "unborn children". Moreover when I suggested that pro lifers were sometimes criticized for lacking concern over poverty issues related to their needs of pregnant women, their unborn children, and their young children, she insisted that that this was not her view.

[She added later: "I have 20 years of work with the urban poor to back this up!"] And once again, the media was blamed:

The media go out of their way to find people who speak the hard rhetoric: a few hard-nose politicians a Jesse Helms or a someone like that, he's shooting our feet off, because most of the people I know that are prolife are small people like myself, who have a firm conviction about the value of every human life and do their best---

Perhaps the clearest expression of rule-deontology comes in her comparison of the abortion issue with slavery:

The thing that bothered me most, after reading that whole document was when the court says "It is not the duty of this court to determine when the human life begins". [[Exact quote: "We need not resolve the difficult question of when life begins." [U. S. Supreme Court, 1973, p. 44]] That made me really angry, because here they have , they're about to say: "Doctors can destroy this creature, whatever it is, but were not going to find out if it's one of us. ".

I listen to the slogans sometimes. You know how people say "I'm personally opposed, but I won't impose my morality on someone else". To me Roe v. Wade is going to go down in history in the same light as the Dred Scott decision. As I tell the kids, Historically, this would not be the first time that the U.S. Supreme Court had made a blunder. That in the 1800's a whole category of human beings were declared to be nonpersons under the law.

They could be killed, anything could be done. And people could just as easily have said things like "I'm personally opposed to slavery. I would never own one myself. But if people want to do that, I won't impose my morality on them. It's the same rationale. And you can substitute any crime you want in that blank: "I'm personally opposed to child abuse, I would never abuse my own children, but if somebody else wants to, I won't--- There's a flaw in that kind of thinking. Because you're not looking at the inherent nature of the act itself. The rightness or wrongness of something doesn't depend upon me or you. It the inherent nature of the act itself.

There are really two deontological arguments contained in this excerpt. the first is the comparison with the slavery issue itself. Linda seems to say that for a time, Dred Scott time, the obvious injustice of owning slaves, unequal treatment of an entire category of persons, was avoided by not admitting them to the category of person. So no one said that the rule of justice was not a good rule, but rather that it only applied to persons and slaves were not. And so it is for Linda, with the fetus/unborn.

But Linda also raises another issue concerning the demarcation between public and private morality. Regardless of whether she thinks there are areas where this distinction can be made, she clearly argues that there are areas where it cannot. By saying "substitute any crime", she suggests that law itself is often a manifestation of a community's imposition of its collective personal oppositions on others. She is perhaps, making the point of rule-deontologists, that when one knows an appropriate rule, then, one ought always to follow it, and so ought everyone else, whether they know it or not.

The way I'd feel you'd want it to be, not that I have to browbeat them into believing, but that I'd give them enough information and maybe a concrete vision of the value of human life so that when I'm gone it goes into motion for themselves that they own it ... [But] as a functioning member of society, there are times when you have to impose law even when people don't understand a lot of [people think] if you can steal and get away with it and don't get caught it's right. But that doesn't mean you should take away the laws against stealing. ...until people see this information or have experienced enough life to own this, "The law gives wisdom to the simple" ...

Now private morality surely does exist [Linda asks: for racism? for homicide?] , and there are cases of wrongdoing (say lying to one's mother) where hardly any one would argue we should impose our personal oppositions on others by law. But a rule-deontologist would still say that if this is a sound criterion-based rule, then everyone ought to follow it. While Linda would surely receive a response for her inclusion of abortion among should-be crimes, her seeing the issue in terms of criterion-based rule is certainly there.

Furthermore, in her view of history she is also deontological in her suggestion that she really does not know how the dispute will end (what the consequences are). Although she hopes, with faith, that the right thing will be done eventually, she sees it as urgent for her and others to bear moral witness nonetheless.

Her view is based on "reverence for life" -- that there is "the basic right to live, be, exist" and that it is simple injustice to tamper with this rule. I mentioned that some

pro-choice advocates stress a woman's prior 'right-to-life', which includes the right to have power over own's own body, rather than focusing on the personness of the fetus/unborn. [J.Jarvis- Thompson, 1971] Linda's response was an anti-teleological, anti-utilitarian one and firmly with her rule-deontology, admitting no exceptions for fear of a 'slippery slope'.

Bernard Nathanson uses [the prior right argument] in his book Aborting America to justify giving the life to the child because pregnancy is a 'temporary condition' that has a foreseeable end. If people begin with the premise: When is killing justified?, they generally begin with justifying a small category that extends.

She speaks of the Fifth Commandment, in terms of a "natural moral law" (her term) as well as a commandment of God. When I mention other areas of life where moralists have suggested tampering with the no killing rule (war, victims of poverty whom we fail to aid because samaritanism is not a duty), she has no problem (remembering the sixties) with consistency: "Sometimes I've felt this is an issue of peace. We can't have peace in the world unless we have peace in the womb; if we can't have peace within us, then who are we ever going to be able to make peace with?" And again, quoting Jesus, she asserts her basic equality argument: "Whatever you do for the least of my brothers, you do for me."

Linda at first resisted my wanting to include her in a group of teachers who were working for social change". She repeated this again at the outset of our conversation. She did not really perceive herself as an "activist" -- as an agent of social change. Rather, she sees herself as "helping people to see a certain truth, as presenting a truth".

I responded that I thought it was probably true that if all those she addressed were to come to agree with her perception of the truth, many different decisions would be made, the practice of abortion would end. She agreed and wished that she had "forty more people and sets of slides" to join her.

[After reading a draft of the above, Linda wrote to me with a number of corrections, additions and emendations. I have included some of these above, in brackets. I want to mention some of the problems Linda has with my analyses and arguments concerning her position on (1) the humanity of unborn babies and (2) the morality and legality of abortion.

Before I do this, I want to point out that I have included Linda's work in this study because I admire it. I think it illustrates, like the work of the other five, the possibility for work that moves humanity to a better, less troubled condition. I think it does so because it comes from a moral stance and includes the attitude that "you roll up your shirtsleeves and get down to business" (Linda's phrase). I also think that such work is compatible with the task of educating the young, and that Linda's work, both in schools and in her nighttime presentations, illustrates how such work meshes with sound teaching. I think this is all true regardless of whether we agree on analyses or solutions to specific issues.

Having said this, I want to add that I find Linda's analysis, presentation and point of view both intellectually rigorous and emotionally affecting. My analysis is the best I can do to make sense of it within my own frame of reference. As such I never meant it to be immutable truth.

Two important suggestions of Linda's must receive attention. The first is that I have failed to emphasize that for her "the defense of the unborn child is not simply a matter of morality..., it is a matter of love". Her presentation, uses "rule-deontology ... as a chosen style of argumentation, which [she] believes would be credible to open minds".

The second suggestion is that I am "too rigid" in interpreting her views on rules and obligations. She suggests, for example that "we should all strive" should be substitutes for "we ought" and that the generalized argument I attribute to her "should be reserved for serious fundamental rights issues -- such as life".

I am happy with both of these suggestions, both because they suggest that her views do not have boundaries that are so sharp and over-defines so as to lack usefulness in analysing and solving real human problems. Moreover, they also suggest ways in which common ground might be found between her ideas and those of others.]

Cheryl: More than a Feminist

Cheryl is a 30 year old social studies teacher in central New Hampshire. She grew up in western Massachusetts the second oldest of four children in a middle class Catholic family; her father worked for General Electric, her mother stayed home. It seems an unlikely start for the social change advocate she has become.

Yet a number of growth experiences in her childhood and young adulthood shaped her thoughts and experiences in this direction. While she says she was "brought up Catholic", her family stopped attending church when Cheryl was in the fourth grade. This "shaped me tremendously", she says. Her parents, decided they wanted no more children, but :

... decided when they were ... 42 or 43 that they ought to be able to have sex with impunity without the Catholic church telling them it was a sin because they no longer wanted to have babies. They forced all of us to go to church until we were 18 years old except for me who was so obnoxious that I stopped when I was 17... they had a substitute priest who was just a hell and damnation kind of preacher --so between this guy telling them they were going to go to hell and he preached about birth control all the time so they decided not to ...

I think sometimes my mom feels bad about it ... my dad has become a vehement anti-Catholic, largely because of the birth control issue like he feels that overpopulation is an enormously big problem in the world and the Catholics are just contributing to it.

Besides the personal reason for the rejection of Catholicism, there was also this global one . Through talk of it, Cheryl first became aware of the problem of overpopulation. Her stock in Catholicism was further reduced when she learned, in a Catholic school, a major gender-based limitation:

I, of course, wanted to be nun when I was in first grade -- all little first grade girls want to be nuns -- but by the time I was in fourth grade I had my first moment of what it was to be socially aware that there was something wrong in the world. I knew always that girls couldn't become priests but it had never --- You know how you can know things but they don't enter into your head really?

And one day we were talking about Popes and she said maybe the boys in the class could maybe become the Pope and I stood up and said but why can't I become the Pope and it was the beginning of the end of Catholicism and the beginning of the beginning of feminism.

That there was something in my life I couldn't do simply and solely because I was a girl really angered me. Even now today when I have no desire to be the Pope in the entire world -- I wouldn't apply for the job if I could, it pisses me off that I can't be. I think even in fourth grade I sensed the hypocrisy of saying that this is a church that has to do with love and has to do with becoming a member of the family of Christ, but you're only a submember, you're not a full member.

...the nun had no explanation and I think that was one of the first times that I had a real sense of adults aren't infallible -- she couldn't explain to me why I couldn't be the Pope.

Her enlightenment in this instance was again more than secularist. The lesson was in part of course about her relationship to Catholicism; it was in part about the difficulties in finding the limits of gender. It was that "adults aren't infallible" -- perhaps no one is!

She also learned that adults can hurt children, perhaps triggering her initial interest in working against abuse, which came in to full play later on:

That same fourth grade nun influenced my life in another way -- she was brutal; she was just mean mean mean and I used to break out in hives all the time. I was a relatively nervous kid they did tests up and down my arm and I'm the only person ever diagnosed as allergic to nuns because that's what they figured out: it was the nuns that were making me break out...

This early awareness of imperfection did not assuage a love for learning that persists to the present. She was (and is) a "good student, who did well, was liked, felt good, and safest in school".

Yet early physical development proved to be another emotional hurdle triggering yet a deeper awareness of a gender-wide sort of difficulty: "I had a better body than I've had for the rest of my life since and I was also very aware of that."

[HOW DID YOU YOU USE IT?]

As a flirt -- not sexually, but just to get attention. It can be uncomfortable to be the only girl in the seventh grade class who wears a bra and needs to...

I wonder how my reaction to men today and even my feelings around sexual abuse and objectification has to with being an object and feeling in some ways manipulated. Like you get really weird messages when your a little kid and you have a body. You're encouraged to play adult games when you really don't have a clue what games you're playing...It's a hard thing. It's a really hard thing.

In seventh grade I had a boy grab my breast -- which is one of my most traumatic memories -- and not knowing in the least what am I supposed to do with this but I know I haven't really thought about that in a long time, but it has really influenced my development along the way. I wouldn't wish being physically mature and emotionally immature on anyone.

For all these awareness producing episodes (and there are more) Cheryl never become a misogynist. By the ninth grade in a new school her rebellious side was awakened and she took up with somewhat older boys and rode on motorcycles. With a laugh, she now says "someone ought to put those boys away". In high school at the outset she continued this double existence, 'perfect' in class, 'wild' after the bell.

The only thing I didn't try was smoking cigarettes ... I did the works other than that. ... we would ride motorcycles and stay out late and drink ... kissing and fooling around and stuff...

By the eleventh grade this was partially reconciled, by the appearance of college men in her life. Still she had a sense it was "ok to break the rules" and would slip out of school to watch her favorite episodes of the television show Get Smart. Cheryl's group, like Maxwell Smart on television, saw their behavior as indicative of the absurdity of authority:

We had this sense that it was ok for us to break the rules; you couldn't leave campus but we used to leave every day...We had this sense of 'who do they think they are?' -- nobody would say anything ... we were right, we never got in trouble...

On reflection this episode like others in her life became fodder for social consciousness, in this case awareness of the privileges of social class and in school, the elitism of "the best and brightest".

That's when I realized there were privileges... if I hadn't been one of the more academically able kids I would have gotten in a lot of trouble ... kids got suspended for stuff likethat. Now I think how horrible, how oppressive. Then I thought it was perfectly all right -- why shouldn't we do what we want?

A significant teacher appeared in high school, bearing two significant and formative lessons for Cheryl. First, her association with the practice of meditation at a weekend retreat, opened to Cheryl, struggling with her own energy, the possibility of juxtaposing energy and calm in one's life. Second through reading of such texts as Carlos Casteneda's Don Juan series, opened to Cheryl the magical dimension of reality, and a continuing quest for this in her life, combined with perplexity as to why, as she believes, some would try to erase this dimension which she believes provides so much meaning to life.

Striking balances is surely a theme in Cheryl's life and her thinking . even her relationships with siblings show this. Although one of four she sees herself as the "perfect middle kid", between her "obnoxious, gets what she wants" older sister, and her very social brother. So she was "always the peacemaker" and the message from her family was "we can always count on you".

Even though she achieved top scores on three advance placement tests in high school, Cheryl's teachers and family seem to her to have given older sister the role of brilliant, though unmanageable. Cheryl attended the University of New Hampshire, not Vassar, her first choice. But college days were "the happiest of her life". She majored in history and

anthropology, developed lasting relationships, and had at least two significant "points of awareness". One of these occurred in 1977, in a discussion with her still best friend Jane, concerning the Equal Rights Amendment. New to feminist thought, she allowed that she hadn't given such issues much thought, that the issues didn't matter much to her personally. Jane she says, proceeded to "tear her to shreds". It was a "shattering moment". She emerged transformed. And she was from then on a feminist, but more than that she was now aware she said that "It's not just me [I have] part of the responsibility for the whole".

A second significant moment was in the anthropology class of a man who debunked for her the conventional notions of rich and poor nations, which make each seem like an independent accident. He showed, to Cheryl's acceptance, that first world luxury was interdependent with third world poverty. While "he never explained he was a Marxist", she says, he also "never pretended he wasn't biased". Cheryl now the teacher, comments "I think that's the way to do it". And guiding his young students through difficult reading he also showed Cheryl says that "you can make [students] do stuff that's 'too hard'". So she emerged from that with not only a sensitivity to economic injustice to combine with her feminism, but also a double-fisted pedagogy -- that it's all right to stretch students with "hard stuff" and that it is reasonable to expose one's biases.

It's sort of what I model my myself on. If I could ever ever affect a kid as strongly as I was affected in one class, if I could even come close I'd have actually accomplished something ... He said ...the important thing was to figure out why there was such a disparity between rich and poor. ...We did this cursory examination of people who argue the third world is poor because they're lazy , they don't have the same sort of resources we do. But he debunked each of those real quickly. There was never even a semblance of not being biased; he never pretended he was going to give us an equal presentation of both. He had his point to make and that's what we were going to learn. (That opens another thing to argue about whether that's the way to do it. I think it is.)

We read Samara Means on equal development -- you can't make undergraduates read Samara Means ...it's wickedly hard. and that's part of my premise too, that you can make them do things that's too hard for them to understand because you get a piece of it and and that's what matters. But the whole thing of developmental anthropology was that the wealth of the first

world is based on the poverty of the third world and that they're linked. And if they're linked, we owe them. If we took them from subsistence and put them into poverty so that our life style can be the way it is, we absolutely owe them, and we owe them a tremendous debt. You know you have this way you look at the world? it changed that and I have never fit as comfortably into the world again since I took that class. I still marvel over that class....I learned more in that class than I have learned in anything ever ever since.

Post-colleges experience continued to be rich and formative. Cheryl experience working with battered women in a shelter challenged her elitism. She saw not only that "there but for the grace of God.... but also, in seeing a poor and poorly educated battered woman emerge as a leader, how limiting classism is, and what a different avenue strength, intelligence, and character may have in those of "other' backgrounds.

...I was child care volunteer every Monday night they had a support group for all of the moms and they needed somebody to watch the kids I loved doing it in many ways itwasn't intellectually challenging, hanging out with a bunch of babies and little kids wasn't intellectually challenging at all, but I felt like I was doing something positive. A Safe Place couldn't exist without volunteers ...yet it absolutely has to exist.

I learned so much about battering, and I learned in such a profound way you know that feeling "there but for the grace of God go I " that I was not different from these women. I was different in some ways I was educated and some of them weren't, but some of them were more educated than I was and they still got into these relationships where they got the living daylights beat out of them.

A woman I particularly remember -- she was thrown down a flight stairs and broke her leg in three places she was in the shelter for nine months, most people were there for a very short term. She couldn't leave because she couldn't carry her baby -- she was on crutches that whole time -- this baby came in in he was maybe six months old; he was very shy and petrified of everyone an everything and by the end of nine months he would go to everyone and he would plunked up and fun and funny and you could see what a difference it made in just one boy's life to have gotten him out of a situation of violence.

Here was a woman who definitely challenged the elitism that I think is bred into you in schools that if you've gone to school you're smart and that's the kind of smartness that matters. This woman hadn't even graduated from high school yet after she had been there for several months she became the clearcut leader of the shelter and not a leader in a domineering way, but in a very positive sort of way, setting example and helping moms...

They had a "nonviolence policy". No matter what. And some of those moms didn't have a clue top figure out what to do with those kids besides hitting ... She'd say: "Here, let's see what we can do". She was just absolutely brilliant and helpful, a really great person and that was a neat lesson for me to learn watching her. In many ways until I moved to Montgomery, that was the thing that was the most meaningful thing in

my life in some ways was working for them because in some ways I felt like I was living what I actually believe. You know you can't believe there shouldn't be violence against women if you're not willing to do something about it. It was also a place of just women and I got a sense for one of the first times in my life how powerful it can be when just women work together.

So that was really neat experience. I loved it.

It is of less significance perhaps that Cheryl married and divorced in this period.

Stifling their idealistic plans to join the Peace Corps together her husband moved them to Montgomery, Alabama, a mostly "hot, racist, and [for her] friendless" place. Even so she connected with another shelter, worked in therapeutic recreation with "big, huge, autistic" swimmers in a Special Olympics and was involved with a National Organization of Women chapter.

Cheryl decided to acquire a teaching credential. Ever the rebel, she taught the credential givers of Alabama to bend the rule so she could do so. Ever the idealist, she ended her marriage to a man who "wanted to get rich" while she "needed to change the world".

I couldn't believe it; the thing he focussed on was ... "they offered me more money than anyone else"... I thought: "Big fucking deal"....that was ... the end of my marriage...

Although Cheryl's life combines teaching with an activist viewpoint, she considers that "teaching is the most important thing'...you've got to open their minds when they're young." so she has been teaching social studies for the past four years.

She succeeded a well-known woman, who pioneered a course in woman's history at the same school, but has sought to define her own style:

... Catherine Beecher, who was very instrumental in getting women into the teaching profession,... had some quote about why women teaching about how "it's not for the power and it's not for the money -- it's simply and solely to do good" and it made me really really think about why I taught.

There is power in teaching but it can be a kind of empowerment kind of power instead of a 'power over' kind of power. It seems like such an avenue for social change; it

seems like such an opportunity to try to change the world in really important ways, and I think perhaps that's why I teach -- for that sort of power.

Besides, its a tremendously interesting thing to do that right from the start I have loved teaching because it forces you to be right on top of things I have to know what's happening in the world because I have to carry on conversations with my classes about it it forces me to keep learning and keep reading and keep thinking and keep being a student.

The showcase of her teaching is in a women's studies class. Not typical of feminists' who strive to empower young women to emulate a man's culture, Cheryl connects her class of mostly girls with a past that includes birthing parties and quilting and breadbaking. As a class project a quilt is constructed and auctioned off and the lesson brought forward to the twentieth century -- the proceeds go to a battered women's shelter.

Through activities like this, and the inclusion of a plethora of guest speakers, Cheryl's class exhibits what she calls, stealing a theme from a Mt. Holyoke College anniversary: "Learning from the Heart" -- a women's way of learning worth making part of a human way of learning .

Lots of times in my class, I'll say: "OK, I don't want your heads to be involved in this, I want your hearts to be involved in this. And lots of boys will look at me like 'what a jerk' but some of them seem to understand, you know, and I get so wound up. And you've got to do this from your heart, but we don't ask kids to think with their heart. I think that that's a place where if you don't just imitate a male model of education the women's movement can really make a huge difference in education.

We just finished reading this thing [about] a foreman in Nazi Germany in 1935 who takes an oath of loyalty to Hitler. It's The Day the World Was Lost and I Lost It: "I knew Hitler was wrong but if I took the oath I knew I could help some of my Jewish friends esape, but now I'm responsible for the death of everyone that Hitler killed." At the very end of it he sas: "Nothing in my education prepared me to make that kind of a decision". And I think that he's absolutely right.

If you have an education that asks you to think from your heart instead of asking you to think always from your head that you would have an education that prepared you for the next time Hitler comes along, to say no. It's really scary to think how many of our kids would say: "Oh yes, sign me up for that man" because they would. We ask them to obey. We ask them to be quiet. They sit in straight rows.

Cheryl feels we all need things in education that help us "empathize, not understand"
 She rails against a pedagogy of "obedience and straight rows", preferring to challenge her students in some unusual and powerful ways.

We did things to help us learn to empathize with poverty. Not to understand it, not to begin to fool ourselves that we knew what it was to be poverty stricken, but just to begin to raise our level of empathy so that the next time you see someone going down the street who is obviously poor you don't go 'you useless person'.

So we did things like we gave up our favorite food for a while; we gave up talking on the telephone and having a TV for a short while we didn't take a shower for 48 hours. And to talk 15-20 girls into that ...most of them did it [skipped the shower] and they had to write about the experience.

In ... we have one of the nicest shelters in the whole country and ...you can live there with dignity. That shelter serves men, women and children... Tamara...runs it who is just a wonderful, wonderful, wonderful [person]. She came in and talked about why are so many women there...

Our crowning thing that we did...we spent a night without the comforts of home,... we slept in [a] barn....15 kids ended up coming ...but we got pledges...we raised \$700 for the shelter for homeless families. We spent the night in that barn and we could only eat the sort of food you get in the food pantry...four moms came too.

All of us had to go around in a circle and talk about why we came we turned it into a ritual ... Those girls absolutely understood why they were there; they understood that there are times in your life you need help and there are times in your life when you can help. and wherever you are on that circle its ok, and there's no [more] shame in taking help than there is in giving help...

This is Friday night when most of them are usually out on dates, and they're saying things like "there are people in this world who don't even have a barn tonight"...They got the sense that they were privileged to be in a freezing cold barn...It made it really personal and really direct...

They...understood that they can be one divorce away...you ought to have empathy for the people who are there and you ought to be willing to help the people who are there because it could be you and you've got to be willing to work wherever you are in that circle. It was the most meaningful time I ever spent with kids -- that one night.

Cheryl here helps her students to experience the divorce, child custody and depression issues that she feels are part of women's experience. And the gains of women? Here she still goes against the grain of some feminist educators. She sees women's history as "not a

succession of famous women, but what lots of women have done -- as ordinary women's history". Running still counter to those who perceive it as gender equality to have women compete toe to toe with men on a playing field designed by men, Cheryl says:

I try to stress in that class ...that if the women's movement does nothing but turn women into shadows of men then we've lost, we've absolutely lost, and I'm afraid that a lot of what has happened is that women are free to work as many hours as man in a law firm. Big deal.

What is a big deal? Not a stay-at-home, Phyllis Schlafley feminism surely, but a learning and acting "from the heart" that transforms us all. Cheryl believes that her ideals must be located in the way in which she teaches as well as in in the content. And she goes well beyond the special activities and guest speakers to adjusting the daily life of the classroom of "straight rows". She may present possible topics and readings and have students decide, by vote or consensus, the unit agenda. Tests may be "cooperative" (although students must present an up-to-date notebook before the test), or evaluation may be testless, arrived at through negotiation of reasonable project work. The basis for these methods are the need, Cheryl thinks to move "away from hierarchies" and that "big changes can be accomplished through little steps". The results are positive . Not only empowerment: "Kids take initiatives, ... have control of their learning, [but also] better test scores".

Cheryl teaches the usual range of high school social studies, including her share of American History. on the day I visited her school, the class was engaged in a discussion of the Holocaust. True to the lesson she had learned from her college anthropology professor, she did not introduce it with even a hint of neutrality. Rather, she began: "Remember, we're going to talk about Evilness today." She introduces a videotape clip of a Dachau scene, similarly: "Think about the extent of evilness, how much how devastating, before you think of how to work against it."

A second clip of philosopher Philip Haley raised the question of the use of violence to combat evil. Now Cheryl held back, because she seemed to want the students to take a stand: "Is violence inevitable? -- I'm not saying I have the answer." She asked each student to write for five minutes on this topic, then to trade papers with another student who "might have different view -- make comments and ask questions". The bell rang . "Be prepared to talk tomorrow", she called. I thought back to a comment she made in discussing her work at the women's shelter: "You can't believe that violence is no good unless you're willing to do something about it". Cheryl presents the example of a person/teacher whose current involvement as a teacher is heavily grounded in her activism prior to teaching especially her volunteer work with the women's shelter. In that experience we can see the model for the experiential teaching she does around the same issues with which that shelter is concerned: poverty, violence, elitism, and the extended effects of these on women and children.

Taking the model for non-bias free teaching far beyond that of her anthropology professor, whose "bias" was confined to a discursive lecture hall format, Cheryl coerces and cajoles her charges into experiences that are in themselves the very activism she wants to see widespread. Not that she rejects entirely the need to show alternative points of view. Her guest speakers, widely used, are not all of her persuasion: "It's hard, [some] are so articulate [others] are loonytunes...it doesn't come off entirely balanced, but we try. ". Among the points of view with which Cheryl did not agree were those of a woman well-known in New Hampshire for her complete opposition to the United Nations, and that of a woman ACLU lawyer who does not believe pornography exists. (Cheryl does.)

Moreover she emphasizes argumentative writing: "They have to learn how to construct an argument and to look at both sides and to try to develop their own opinions." Cheryl downplays her own current out-of-school activism. Since becoming the activist-teacher, with so great an involvement with her students , (and being involved in a Master's

program in Women's history) she has had (she says) little time for causes and organizations. Yet she has had some time for Amnesty International (finding time -- "you can do it in ten minutes before you go to bed" -- to write three letters a month on behalf of political prisoners worldwide), some meetings and demonstrations around the abortion issue (pro-choice), and volunteering at a food pantry. She emphasizes that what she teaches her students is true as well for her -- that changes come from ordinary people "constantly trying to do small things in small ways", like writing letters and changing our personal habits. And such is her commitment to groups like Greenpeace and Beyond War to whom she tithes for her self-perceived consuming excesses, when she is not recycling, driving less, and bringing bags to the grocery.

While to some extent Cheryl is truthful about her tilt towards putting her social change energy into her teaching, there is some modesty here. . A meeting here, a demonstration there, a letter one day, volunteering the next, all adds up. But the other side of her activist thinking contains some dissatisfaction with "joining". She is not, for example, satisfied with the Democratic Party ("maybe we need a Green Party"), nor is there to her satisfaction, a "really active" National Organization of Women chapter, locally.

It was only when we began to discuss the overriding themes of Cheryl's work and her thinking about that work, that she revealed a newer more personal activity in her life, one that seems thoroughly infused in, and at the same time informs her work as a teacher and advocate of social change. I presented Cheryl with a laundry list of the themes of her life, her activism and her teaching. these included her struggle with Catholicism, with rules in schools and in life, the 'magical' dimension as in the work of Casteneda, feminism, poverty, violence, and other social injustices, anti-elitism and the struggle with hierarchies, empathy and "learning from the heart". I asked which of these stuck out for her, whether there was some overarching theme or a cluster of themes? I was surprised that her initial response was deontological; what brought her thinking together for her was

... the issue of injustice... It has really, really annoyed me to see injustice...I couldn't be the Pope there was no reason I couldn't be the Pope except I was a girlSo many of the things I care about revolve around the issue of justice...not just justice for people I think my dog deerves justice....the scene [in a movie] that breaks my heart the most is of the two animals tha drag themselves out of the oil covered slime..."If you want peace, work for justice" is true, I think...

... nobody ever said life was going to be fair, but maybe it ought to be fair and it's not in ways that really can change... The people who have been my heroes are people who have seen that injustice and tried to do something about it. People like Elizabeth Cady Stanton and Margaret Sanger and Martin Luther King and they were saying "Here's a place where there's injustice in the world and we should do something ..."

But while this seems to point to a view of justice as "fairness", as impartiality as dispassionately deciding without regard for race, creed or social position , such a view would take Cheryl further still from the tilt of her life and work that we have seen. So rather than try to fit justice into her thinking she brings justice to her thinking:

Justice is when you get to live to your full potential and that you take way all of the artificial constraints that we have that keep you from living to your potential. I look at my own life and think: "How much of my potential did I squander because I was raised a girl in this society? And then then I look at my life and ask: "How much of my potential have I been able to realize because I was raised white in this society and middle class in this society and I had parents who loved me and how much of what I have is possible because I have those things? And they ought to be possible for everyone. And a lot of what we do in this world is construct barriers between you and justice and yet it can be changed. You can really can do things to try to establish justice in your own little world and in a global scene too.

Cheryl's definition of justice in this context seems not so deontological after all. She does not seem like a Kant or a Rawls to be focusing on a quality of acts, or sets of acts that makes them right or wrong, but rather on the effects of unfair behavior. So although she uses the term justice as a primary concept, her conception of it is more teleological: she sees injustice as a state of affairs we must act to remove; justice as one we should work to create. Mill, after all, the most classical utilitarian, has a similar view of justice. [Frankena, 1973, p. 41]

Note also her emphasis on the possibility for change: she feels we must act not only because it's right (a deontological view) but more because improvement can be made (a teleological view)

Cheryl is perhaps returning justice to its origins among Aristotle's bag of virtues. Her tenor is Aristotelian in its emphasis on actualization of potentiality. Cheryl may be focusing on justice not as an end-in-itself but rather as the means to the desired result of revealing the suppressed potentiality in the world. In this way we might see her as even more teleological: an 'ideal' utilitarian, perhaps who sees justice as a good that leads to yet higher goods, the revelation of the potential of people and other living things. This utilitarianism is 'ideal' in two senses . It is 'ideal' because the good of actualizing potential is of course a nonhedonistic good and also because of its use of justice as a rule-to-be-followed because it (ideally) leads to a maximum amount of that good.

I questioned Cheryl further about her use of rules, since earlier on she expressed dissatisfaction with their inappropriate use. She misunderstood my question slightly -- she seemed to think I was speaking of actual rules such as laws, and she is certainly not an actual-rule utilitarian (a person who thinks following actual rules has the best results, she still reveals more of her deeper philosophical position. For her justice has to do with "work[ing] towards personal responsibility....if you didn't feel so alienated from your world, you could ... make more connections and [take] more responsibility for what's going on... "

Cheryl connected these thoughts on justice with the difficulty as she sees it with hierarchical systems, when I asked her to say what was bad about them: "It sets up a me and you situation where you're separated, where if you're at the top of the hierarchy you deserve more than if you're at the bottom. And that's injustice."

Neatly put, I think. Cheryl has first mixed the notion of being personally responsible with avoiding 'alienation' (a bad consequence) and making 'connections' (a good

consequence); mixed in the notion of being 'separated' with the notion of some persons having greater worth than others. We shall see I think that she means more by it than 'sorted out', that it has to do with "thinking from the heart". But before delving into that aspect of her thought, she again says things that seem to show the utilitarian side to her emphasis on justice, her appealing to the noninevitability of hierarchies and the connecting (opposite of separating) effect of applying a just (nonhierarchical) structure:

What it looks like [no hierarchies] is hard because we are so trained to think of them as inevitable the ...Feminist Health Center operates on a principle of no hierarchies and absolutely flat structure and, no doubt about it, a decision I can make in 50 seconds they make in five hours. But it's a decision everyone has bought into and everyone's invested in it, and you go away without this sense of this was forced down my throat and I was forced to do this. And it's empowering....

[WHAT IS IT TO BE EMPOWERING?]

What is it to be empowered? -- You recognize some of the limitations that used to be placed on you. You recognize that you really do have the potential to make change -- you can't make change if you don't have any power -- not 'power over' [be]cause you're not going to impose your changes on other people you're going to work with other people so that we all can have that. And I don't think that means it's a perfect world there's a world where there's not still a lot of conflict but it's a world where conflict is worked out with each other instead of imposed upon each other. You and I have different ideas and instead of I tell you, if we could just work through it we would both be more invested in the decision; you're apt to follow up on your part and me on mine ...

You'll have less of that revenge motive and I think the revenge motive is a big thing in the world. We're watching Dr. Strangelove right now and I think that's what that's about

...So what does it look like to not have hierarchies? You would have to have much smaller units. You know you can't have consensus in the United States. You don't just get 367 million people into a room and say: "All right, we're going to thrash this one out."

This statement seems to reinforce my view that Cheryl presents a form of rule utilitarianism, with justice in the form of removal of hierarchies as the first "rule". One effect of this rule is empowerment, which is already the achievement of an ideal "good" in that empowerment in one aspect represents the fulfillment of human potential. But

empowerment is also the means to more good: investment in a new state of affairs, connecting, and heartfelt. Although she does not elaborate on revenge, I surmise that this is the psychological aspect of separation and alienation.

Although she did not draw together the good consequences of making connections, while avoiding the bad consequences of alienation and separation with the concept of "learning with the heart", I think she might have. As B.M. Clinchy has argued "many women would rather think with than against", [Heller, 1987, p. A13], [Belenky, 1986], in order to see how the other person's argument makes sense. Cheryl seems to be suggesting that we all try such an approach, not merely because we might like it but because the methodology already resembles the bringing-together of humanity that is a good worth seeking. (Worth mentioning is that her use of alienation and cognate concepts has a distinct Marcusean air. But to venture into that would be too great a digression here).

Cheryl also might have taken a full 'agapist' tack, [Frankena, 1973, p. 72] analyzing her activism and teaching in terms of the compassion and caring, through learning with the heart that she seeks to develop in her students and others. She might have said, like Gilligan or Noddings (and others) that loving or caring is a guiding principle. Her view actually seems most consistent with the view that both justice and caring have collateral importance. [Goodlad, 1990, p. 302]

Although I think she would have difficulty with anyone's insistence that justice requires duties towards those with whom we have no relationships, I think Cheryl would, teleologically, urge us to build and connect.

Where there is a basic conflict, a basic human emotion rubbing up against something else and you see ways to resolve it and hold both of the ideas in your head at the same time and make them work together...

She again comes down clearly practical in assessing her own actions as a teacher, which are clearly consistent with her other activism, and with the message about the task

of ordinary people in social change: "I don't want to pretend I've gotten rid of hierarchies in the ...school district...I've gotten rid of hierarchies in a tiny portion of a tiny class ...then you expand."

Cheryl has found a great deal of spiritual value in her current life through participation, with a group of women in full moon rituals, which make religious connections with the Goddess, giving a feminist turn to her need to connect with nonordinary reality which began with her reading of Casteneda years ago. I mention this at the end because I think it may represent for Cheryl, the highest good on the chain of means-and-ends which runs from justice to empowerment to connecting to fulfilling potential to -- finally -- the ineffable "seeing this earth as it simply wants to reveal itself".

I feel a bit conflicted about mentioning Cheryl's references to it, she calls it "such a personal thing that it's not something I talk about in class, I don't have a clue as to how to explain it... ". Perhaps it was to avoid trying to put this into ordinary discourse that led Cheryl to describe her thinking as centered on justice, which matches the idiom of my interview. But I think it would be unfair to deny, that in what I continue to see as an ideal rule-utilitarianism, this mystical union with the earth is Cheryl's *summum bonnum*.

Conclusion My discussions with Kevin, Paul, Sharon, Herb, Linda and Cheryl seem to illustrate what I thought they might -- that out of their diversity of issues and views, there is a commonality of basic human decency, commitment to improving the human condition with a strong moral flavor to their thinking that informs their work as both teachers and activists. This moral foundation, however conceptualized, makes sense of their work, and seems worthy of encouragement as a way to move the world both from within school walls and outside of these.

In the next following chapters, I have explored the intertwining themes of their activism, their teaching and the philosophical foundation to both.

CHAPTER V

ACTIVISM AND TEACHING

In Chapter Four, I made an effort to weave together the lives, work (as both teachers and activists), and thinking of the six respondents in this study. I believe that two research questions which I set out ask in Chapter One can only be truly understood in the context of that discussion. These two questions are, again: (1) How do these teachers show their moral/social concerns in their classrooms? and (2) How do these teachers show their moral social concerns in their activism? As I suggested in giving reasons for using in-depth interviews in my research (Chapter One), these concerns, and their respective manifestations can only be fully understood within the context of those interviews, as the voices of the respondents alone provide the only accurate context: what their work "means" to them. My discussion of it, woven into excerpts of their words, is second best. It can, and does represent my understanding of the connection between their work and their concerns.

In this chapter, I wish to further discuss and summarize and analyze of the range of both their activism and teaching in their areas of concern. I do so with some trepidation, as I feel I will now be traveling one step more removed from the primary "phenomenological truth" of their own expression and the secondary understanding of my close-to-their-thoughts commentary. Yet I think there is something to be gained by doing this.

By drawing some summary of the previous chapter together here under the guide of these two questions, I think we can see some interesting commonalities, (though I repeat my disclaimer as to these being 'proof' of any social scientific thesis). I think we can see, from the portions of interview materials excerpted, that all six are seriously concerned with a social issue or issues, and are active, outside of teaching in trying to bring about social

change with respect to those issues. I believe that it is both remarkable and good that they do so. Moreover, there is an interesting interplay between their activism and teaching. In many respects their activism can be seen as laden with content, stuffed with their teaching, both as informers and thinkers. Their teaching on the other side contains some referents to their activism: It sometimes presents their point of view, sometimes invites the points of view of their students, and sometimes contains an invitation to activism itself. In all three cases, this activist stuffing is itself filled and informed with the stuff of their teaching: ideas and information.

I do not say this is all so in each case, but that the mixture appears if we bring them together in an amalgamated cluster, as I shall do below.

Range of Respondent Activism

Paul's major concern is the environment. More specifically, he is concerned about degradation of wildlife habitat, locally and globally. The major form of his activism is participation in community outreach as a officer of the Audubon Society, which includes educational programs aimed at both adults and young persons, as well as lobbying efforts aimed at political decision makers. Herb is also concerned with environmental matters. Though he has concentrated his efforts on the issue of nuclear energy, he has branched out to concerns about waste disposal and pollution from toxics. The form of his activism underwent several incarnations, moving from membership in a local group of anti-nuclear petitioners, to his current role as a local decision-maker, a member of the board of selectmen in the town in which he lives. Cheryl's central concerns are injustices towards women, local and global poverty, racial injustice, and environmental destruction as well as peace and political oppression. She ties some of these together as we have seen as issues of violence and adds that they interfere with another concern, the destruction of a spiritual,

self-actualizing dimension to existence. Her activism has ranged from volunteerism to letter-writing to fundraising on behalf of groups and causes she supports.

Kevin's concern are more process-oriented than the other respondents, perhaps. Put negatively, he does not present a specific issue of concern. Rather he expresses concern for broader, overarching issues like democracy, community, and social justice, pitted against the forces of domination and oppression. Like Cheryl, he expresses concern for human self-actualization (though he does not express her concreteness). His activist efforts have been party-system political involvement, working on behalf of like-minded candidates for public office.

Sharon is concerned with issues of race, poverty, opportunity, violence and crime. Her activism has primarily taken the form of community organization both formally as an advocate for her communities' child care facility (a Y) and schools, and informally as an organizer of multiracial cohesiveness activity in a 'changing' neighborhood. She is also a supervisor in her churches' Sunday School program. Linda's primary activist concern is abortion (she is prolife) although she views it as an outgrowth of her more general concerns for children, which are expressed in her inner-city teaching and grew out of her late-sixties anti-war and civil rights activism. She is a spokesperson/educator for a regional "Citizens for Life" organization.

I want to note an interesting similarity to the activist work of my respondents. It seems to represents a rather quiescent sort of activism. Although their experiences may contain moments of excitement, These persons do not see their role as at the barricades. (Although Herb suffered an arrest, he did not set out to do so.) In part, this is an accident of my selection process. There are more high-profile teacher activists about. A colleague of Herb's was arrested in a civil disobedience. Recently, an African-American teacher in Brooklyn, New York led students in an action in support of Asian-American merchants, and suffered a transfer. I neither searched for nor avoided such respondents. I suspect

however, that the exigencies of maintaining employment keep activists who must risk jail, violence or litigation in the minority. (In New Hampshire, where my study was based, a teacher was recently dismissed for growing a mustache -- a violation of school rules, although he did so as a lesson in activism for his students.)

This is not to say that the six are not effective. Indeed, their stories tell of much success for their quiet, responsible efforts. Yet what I noticed was the way in which their activism resembles or is teaching and is infused with information and ideas. Linda, who makes youth group presentations and Paul whose work involves birding clinics for adults are most obviously so directed. A careful reading of Kevin's work in politics can be seen as educative (of the electorate). Herb, confrontational though he is, 'does his homework' (metaphor intended), and is able to educate public officials of which he is one so as to transform both public process as well as specific public policy. With Sharon and Cheryl the links to education are more personal. With Sharon the link is within her focus of interest. In her community work, she focuses on education issues to do good works: Sunday school, her sorority, community child care, the quality of schools. Her bringing together of her mixed community for a block party, was partially for self-education, as we saw. A teacher who lives up to his expectations for activism could endanger career. Perhaps my respondents show how not to do so.)

Teaching of Respondents on Issues of Concern

What I noticed here are the aspects of activism that are contained in their teaching. That it is, specifically, often teaching from and with a point of view, one that is sometimes disclosed or revealed to students; that it is teaching that invites and applauds the taking of a

point of view on the part of students; that it is teaching that sometimes invites genuine activism on the part of students. It is not uniformly so; I speak again of the six in composite. Let me be case specific:

I think it is important to point out that both Linda's and Sharon's teaching is done in mostly poor and culturally mixed urban settings (Boston), while the others all have taught in mostly white, middle-class, less populated areas (in New Hampshire). That may have some influence on how they teach.

While they are concerned about issues like race and poverty, neither Linda nor Sharon teaches about it, directly. These issues do come up with Sharon in school, often in connection with her relationship to students, as we have seen. Her teaching concerns itself then, not so much with 'empowering' students in terms of raising social consciousness, but rather in terms of personal overcoming of the challenges of race, economics and academic deficit. Her conscious confrontation of values with students focuses on their failure to set personal, and career goals and self-expectations. (Though her relationships with them have challenged their racial attitudes). While I am sure there is somewhere a teacher working with students to develop a more focussed response to the oppression that perpetuates their poverty, it is not surprising for a teacher to see improvement, by her own hand, of education for those who suffer, as a first step. It is from such ranks, she tells us that the social change moved by good public figures will emerge.

Although Linda alluded to her care for her students in similar respects, my conversation with her was more about her teaching around the abortion issue. Here her focus was very personal, suggesting her students who have often to make such decisions, not seek abortion. But as the discussion showed, this teaching is not a large part of her work in school.

Although she teaches in her activist work as well, we must note that it is here, too, in the format of lecture, with students to whom she does not have a continuous relationship.

In both arenas she presents a dramatic and argued format, in spiritual, sometimes religious and/or philosophical terms. She does not attempt to be balanced or neutral in her presentation. Rather, she seems to feel that fairness involves clarity in presenting her view as containing an opinion, making clear what that opinion is, and how she feels it may be justified. While their teaching exhibits ways of working with students around social concerns, neither Linda nor Sharon seek to make their students into activists.

To some extent, Herb, Paul, Kevin and Cheryl all do. Although Herb's early teaching included activities like trash cleanups, most of his work in the direction of activism involved raising some consciousness through class discussion. He has talked about building more "community components" into teaching about environmental issues, but he admits this requires more development. He has spoken of his own work with students (and even worked with some of their parents on issues of local concern, but has kept away from bringing them into his fold, except through his "guest" lecturing in the classrooms of others. Part of this may be understood in terms of Herb's deep and, as we have seen, risky involvement in a movement opposed to the operation of a nuclear power facility that employs locally, and includes the parents of students. Nonetheless, in spite of Herb's commitments, and wish for student concern, not much data on this is forthcoming from Herb.

Paul takes building concern in his classes a step beyond Herb. He does so in three ways. First, through a series of sensitization techniques, which include field trips, films, and use of taxidermist model birds. Second, by asking students to take a researched stand on a biologically related controversial issue. Third, by connecting with the "outside world" in some way, usually for information-gathering. Paul is aware of the need to go beyond this to connecting actively to the outside world, but seems to think that his students are not well sensitized to the issues, and are very reluctant to venture into the "outside world", even to gather information. In the school where Paul teaches, even mild efforts at

activism, like fund raising to save rain forests, contained within the school, were not fully satisfying. Kevin does insist on outside of school connections in his teaching. Like Paul, he begins with low level connections in his history, sociology and psychology classes. Students are required to 'do history' by at least attending 'real world', nonschool events, and looking for historical, sociological and psychological connections. Although this works well on the whole, we have seen that even so obvious and mild a change from the usual answer-the-questions-on-page-217 routine has caused some negative stirrings! Even more activist in its thrust is Kevin's teaching in the Political Process class. Here, students must do more than "take a stand" within the safety of the classroom. They must, for credit, join and work for a real live American not-in-school political campaign.

Kevin is a neutral participant in that process. The selection of campaigns is the student's choice, and Kevin stands quietly back, while students select from a wide range of campaigns, which may be in strong opposition to each other. Kevin is well satisfied when even nonmainstream campaigns (Libertarian) are selected. There is in class discussion of the ongoing process, and Kevin feels free to comment.

Consistent with the Rosseauean and values clarification underpinnings of his pedagogy, Kevin seems to feel that the 'truth', will emerge if people do get involved, examine serious issues seriously, respond to questions, look at lots of information, and reflect. The Jeffersonian ideal, combined with the hope the "a majority is right a majority of the time" is more likely to bring social justice than Kevin's holding forth, he thinks. This is so even though his students support views divergent from his own on social justice issues.

Cheryl too, enlists her students as activists. Unlike Kevin, she does not take a neutral approach. Like Linda, she makes it clear to her students that she has a point of view, and they know, moment to moment, what that is. In the process, she does, through guest speakers, films, and student "position papers", allow a wide range of opinion to be

considered. (But even here, she vigorously argues, for example, with an ACLU guest speaker who does not believe pornography exists!) She asks students to approach serious social issues "with their hearts" (and heads too). Already in such an approach she exhibits a 'bias' towards the loving /caring attitude we discussed in conjunction with her work. She moves this thinking out of school by involving students in some activities of sacrifice (like no showers and telephones, and the night spent in a cold barn) to bring their feelings closer to issues like poverty. These resemble in some ways, Paul's sensitization activities except that they do take place outside school bounds.

The actual activism done by these students is arguably less momentous (certainly less political) than that done by Kevin's political students. Mostly it has taken the form of gathering pledges and raising funds for agencies that help, and some volunteer work. But this is part of Cheryl's point of view that change begins small, incrementally, and nonhierarchically. What is most important about the involvement of Cheryl's classes is that the work of her group is consistent and unified and supports the stance she takes in opposition to poverty and violence, for example. (It is of course true that she does not approach as an avenue for activism, 'hot' issues like abortion and pornography. Even the arrival of a 'witch' in her classroom caused a stir in her community.) I am not critical at all of her mildness. On the contrary, my comment is that even such a 'mild' turn to activism is unusual from a school group and stand out even in the company of five other teacher/activists!

Although I have been trying to focus on the way in which their teaching contains the elements of activism, I want to emphasize that this is not 'mere', unreflective activism, but the transformative sort (Gitlin, 1982), containing ideas and information, as is modeled by the activism of these teachers themselves.

Personal Aspects

I am bringing this summary look out of the context of the interview discussion in order to create a kind of prologue as to what might happen in schools as a portion of morally informed social change. But I think it would be folly to drift too far from the human context of those interviews, and so I want to add a summary (though nonscientific) look at the six in terms of their human qualities.

Caring and Commitment One common thread runs through both the activism and teaching about issues of concern for all my respondents. They are a kind, caring group of people. This is a subjective judgment, but it is also in evidence in the way they talk about their relationship with kids, as well as their descriptions of their activists work. They are not persons who seek to hurt others. This may take some of the "edge" off their work as activists and teachers. If they err in this regard, on the side of safety, it is because they "relate to" kids and other persons, (and other living things) -- they have relationships with them. They do so as individuals to other individuals.

They could all sing an anthem Cheryl is fond of, "We are a gentle, angry people". Having spoken of their caringness, I want to suggest that it does not detract from their level of concern and her commitment to change. Once again, I have to say that these qualities were surely felt by me in their presence, but are, like their caringness, also evident in the way in which they spoke about the serious issues they brought before me as teacher/activists. For this I direct attention to the fuller account of the interviews I had with them.

Care, concern and commitment are not only to be seen as directed, by persons like my respondents, at specific issues, nor even just at the moral arena. There is also in such words the suggestion of a set of dispositions, of aspects and traits of character. Consequently, I want to look at some of the personal aspects of the discussions I had

with them. If one reads carefully the portions of those interview accounts that deals with the personal backgrounds of the respondents, there is ample evidence contained therein to testify to the possession of these personal traits of care, concern, and commitment as well as other good human traits. I have not and shall not sift through the accounts to identify the evidence systematically. It seems to me that it is there and evidence for other good human traits as well. Yet in my inclusion of a lot of background information about the lives of my respondents, I am trying merely to illustrate the authenticity of their beliefs, ideals, commitments and activities, how they spring genuinely from their respective lives. Although this does suggest that there are causes for the beliefs, ideals, commitments and activities, I will not offer up any particular hypotheses concerning these.

I do think that some of Merelman's [Merelman, 1984] work may have some respect usefulness in this respect. Like Merelman I think it is important, in a democratic society to continue to involve citizens in decision-making and social change beyond the 'voting booth' level. It might then be helpful for some, like Merelman, to try to profile the likenesses of activists who endure, although like Robert Coles, I fear that "a theorist striving to find a categorical 'type', whether psychological, sociological, or spiritual philosophical, has his or her work cut out." [Coles, 1986, p. 198] My only typecasting involves the claim that my respondents' work springs from a genuine psychological/sociological base and that has a defensible spiritual/philosophical underpinning (which I have discussed in detail).

Having said all this I will mention some of the background overlap of my respondents. Some of part of this overlap may be mere coincidence, due to geography perhaps. Other parts of the overlap may be fuel for actual hypothesis, none of which I will pursue at this time.

Family The effect of family influence was attested to in the responses of all respondents, though of course it was more pronounced in some than in others.

Linda spoke least about "growing up" except in passing reference to her salesman father as the prototype for her sales of the prolife point of view. Interestingly, she now connects closely with a brother and sister, in her prolife activism, and takes great comfort in that, especially from her atheist brother.

Herb also spoke little of growing up. Primarily, he saw his youth with a part-time mother and absence of father as something he has overcome. He is not however disconnected from family (mother and sisters), and focuses a good deal on the values of family, with his wife and children, and on the transference of those values to the school and to society.

Paul hinted at family influence for his way of thinking when he describes his parents as "wanting him to have his own mind" and "make independent choices". This seems of course similar to his own style in teaching and activism in environmentalist issues.

In Sharon's life, the influence is similar, but more pronounced. She spoke not only of the stylistic influence of her grandfather and mother (open, friendly, persevering), but also of the specific messages she received, both with words ("You can be anything you want to be"), as well as through actions (mother's own self-improvement, coupled with her support of Sharon's aspirations). Again, these seem to translate directly into her uplifting work, with poor, minority, and intellectually challenged students. It does not seem to have any connection to her work concerning issues of racial understanding or cultural diversity, however.

Kevin's life growing up seems more directly connected to his activist style. Obviously his presence in an 'activist' family as the nephew of a teacher/politician for whom he campaigned as a child had its effect on his teaching and participation in political activism as did the influence of his grandfather, the fireman/unionist. These experiences seemed influential however, not only in themselves, but also as combined with discussion around them that put them in a meaningful context. The same can be said for another set of

experiences, Kevin's decision making around issues of education. Here his parents not only allowed independence of thought, but supported resolve when a callow young Kevin was weak-kneed. (This could provide one answer to Coles' [1986] question as to how "youthful idealism" turns to "moral habit", or in Merelman's [1985] terms creates "durables".) Unlike Herb, Kevin comes from a large, seemingly well-functioning warm and supportive family. As with Herb, family is at the center of his thinking, extended as with Herb into community as the family writ large. It is here, with community, that Kevin arrived when I asked him to provide an overarching value for society.

Cheryl's family influences are interestingly, a study in the value of some juxtaposition with conflict. Although she seemed to describe an intact family background that remains so into her adulthood, she spoke of sibling rivalry as perhaps spurring some of the drive in her personality and perhaps that which leads her to drive others, especially students a bit beyond themselves. Although I want to treat the influence of Catholicism separately, her parents personal conflict with their Catholic faith influenced Cheryl in several ways. First, it did so in awakening her at least one global social issues (overpopulation). But it also provided a model for her own grappling with religious issues, and perhaps with her grappling with other portions of her belief-system as well, with respect to issues of class, race, and gender.

Religion I think it must be at least partially a circumstance of geography that four of six respondents (Paul, Kevin, Cheryl, and Linda) have a Roman Catholic background. What seems more interesting is that all four have or still are grappling with the meaning of their religious upbringing. As we have seen, Paul has all but rejected and left behind his Catholicism. He finds it conflicts with his current view and attitudes. Linda, rejected and left behind her Catholicism from adolescence into early adulthood., (which involved a complete parochial school education).

Yet she has now fully reconciled with it and feels support from it for her specific views on abortion , as well as her overarching views on justice and compassion. Nonetheless, she seems to hold that God reveals, rather than makes moral truth. This can be held and understood by nonCatholics, even nonbelievers As she says: "No one group has a monopoly on the truth".

It is Kevin and Cheryl whose views are less fixed and final. Kevin, with his Rouseauean and values clarification approach to values, has trouble, (no surprise), with the authoritarian aspects of his childhood faith. But he values, and wants his children to gain an appreciation for the communitarian aspects, as well as an appreciation of the value of learning to cope with "the inconvenient" -- the need to accept some difficulty and sacrifice in life, to be part of and contribute to social good. He finds support for some of this in his church (Vatican II), but does not, he reports, have it fully worked out.

Cheryl too, is a past rejector of her Catholicism. We saw this clearly, from ineligibility to be Pope to nun allergies. The gender bias, and Catholic dogma on issues of sexuality, still leave her and that church miles apart. But her need for spirituality, for connection with nonordinary reality remains intact, and we saw how Cheryl has turned to Goddess worship to fill a portion of that gap. Yet she also commented in a positive way on Catholicism's treatment of worship, through ritual, as more special and apart from "the ordinary", and confessed that she had occasionally attended Catholic church with that in mind and heart.

Love for Learning If there were a personal aspect I would most like to follow up, it would be the common thread of plain old love of learning that runs through my respondents. Although they were not always each of them model students, they all seem at some points in their lives to connect with wanting to know for its own sake. Just plain curiosity, finding knowledge interesting. Each respondent seems to show this, from Kevin's fascination with college speakers and political operatives of any party, to

Sharon's taking of extra courses, to Paul's bird work, to Cheryl's intellectual and spiritual investigations. And it adds to my case that they create evidence for the possibility of teaching that is infused with activism that is in turn infused with ideas and information, sparked in part by love for learning. But it is also sparked by their basic decency as human beings.

Although I discussed evidence for care and commitment with respect to their activism and teaching, I would like to reiterate that evidence for these within the character of the respondents is within the accounts of their lives, as a reading of those accounts shows, I believe. When an important advantage of using in-depth interviews is to let the voices of respondents speak for themselves, this is an area where it does so so well, that I must keep my own voice mute.

CHAPTER VI

ACTIVISTS AS PHILOSOPHERS

My response to a question posed in Chapter One: "How do activist-teachers make sense of their concerns in personal, moral, religious or spiritual or generally philosophical terms?" was, like other questions discussed within the context of the interviews in Chapter Four. In order to provide an argument that their thinking showed a level of sophistication sufficient to call it "philosophical", I used Frankena's typology, apologizing for its roughness. In this chapter, while restating and expanding their relationship to Frankena's typology, I wish also to explore some of the originality of their thinking, and how that thinking is of value. This also provides the beginning of an answer to another research question: "How do their ideas, gleaned from these areas [personal, moral, religious or spiritual or generally philosophical] inform, (i.e., give form to) their 'work' of involvement in social change -- to 'make a difference' -- both within and without the classroom?".

A more general question needs to be addressed first. Does it make sense, really, to bring the thinking of the six through a typology such as Frankena's? Put even more generally, is it useful or functional to classify them at all? To make matters worse, for the case to classify, I have already admitted that there is quite a bit of roughness to my classification. And it may even be said that I had to 'fudge' a bit to make it go, in some cases. In the discussion that follows, wherein I have reprised my classifications, I also set out to show the individuality of their philosophical thought. I might be accused of going at cross purposes. Moreover, as I said in Chapter Five, it is with great reluctance that I abstract the thinking of the six from the context of their lives and work, as portrayed by them. Is it not with a still greater temerity that I then place their thought in some alien carton, not of their own choosing?

I confess I cannot truly provide an internal response to these difficulties. I will try to muster an external defence, now as well as in the context of my actual discussion in this chapter.

It comes basically to this: I want for reasons I have stated in Chapter One, to laud their work of the six and others like them. I want to do so because I feel that they do good work, within the social sphere, and that they are informed as they do so by a most human activity: moral discourse. That they speak this language (though we might also call some of it personal, religious, spiritual or generally philosophical) is one of the characteristics that brings them and their work together. In order to describe it -- their discourse -- as such, I felt, and still feel compelled to cluster it with moral discourse in the philosophical tradition. But what is important is not my accuracy in doing so, but that it seems to fit, somewhere roughly, as moral thought at all!

Why is this important? As I have said, and will say again, it is (partly) to assuage the notion that the bringing of charged issues into schools is problematic or dangerous. Somehow, showing that they have moral grounding may make them seem less so. Or perhaps make make the risk seem worth taking. And it is also important to show that activism itself may spring from, or at least be associated with such a moral grounding. (I admit it is not always so, but want only to show that it can.)

Who would disagree with me on these fronts? Perhaps Bloom [Bloom,1987] with diatribe against mere "intellectuals", who are not philosophers for their lack of serious grounding in classical western thought. Bloom rails against college students who find a view compelling merely for the "sincerity" of its expression, and blames such development again on a failure of sufficient steeping in the education of which he laments the loss. [Chase,1990] I want to suggest that he is not attending with care to the thinking of mere "intellectuals" (like the six respondents), which do contain much more than "sincerity" -- in fact the germ, at least, of prototypical philosophizing. [Rorty, 1988] Not

that sincerity is a bad thing. For all the malignment of moral educational programs like values clarification, they have shown us a few things about the dynamics of acquiring, defending and changing our values. They provide us with real temptation to forgo anything like typologies and classifications of moral thought.

But even in Values Clarification, we can find evidence of some classical moral thinking that ties the thinking of these practitioners to the tradition of moral theory. Among the seven processes of "valuing", we find "choosing after consideration of consequences" (teleological considerations?) and "acting with a pattern, consistency, and repetition" (deontological considerations?). [Simon, 1978, p. 19] Having said all this, I would still prefer to leave the thinking of my respondents in its original, unclassified, untyped, unique form. It is part of my reason for this chapter to bring matters full circle. I shall proceed to bring them from Frankena's typology to showing their individual illuminating qualities as Dewey might see them, and then, finally to a suggestion that there is at the bottom of their various approaches a concreteness that is so basic that bringing it before any discourse -- theirs or others -- distorts it.

Reflective Moral Theory

In their Ethics, Dewey and Tufts seems to take a broader perspective on the purpose and usefulness of moral theory:

Moral theory can (i) generalize the types of moral conflicts which arise, thus enabling a perplexed and doubtful individual to clarify his particular problem by placing it in a larger context; it can (ii) state the leading ways in which such problems have been intellectually dealt with by those who have thought about such matters; it can (iii) render personal reflection more systematic and enlightened, suggesting alternatives that might be overlooked, and stimulating greater consistency in judgment. But it does not offer a catechism in which answers are as definite as are the questions which are asked. It can render personal choice more intelligent, but it cannot take the place of personal decision which must be made in every case of moral perplexity. [Dewey and Tufts, 1932, p. 7]

Our aim will be not so much to determine which is true and which false as to see what factors of permanent value each group contributes to the clarification and direction of reflective morality. [p. 28]

In this spirit I want to examine the moral/ philosophical thinking of my six respondents. I want to see their thinking as theory in its fulfilling at least some of the functions Dewey suggests for moral theories. I want to then assume that it does so in part because it resembles some theory in Frankena's typology. For this reason alone, they each fulfill function (i), above -- placing the problem in a larger context. I then want to assume that they each contain specific "factors of permanent value" because of that placement, and begin to look for such factors.

These will be divided into three categories. The first of these is philosophical. I want to suggest that there are ways in which the thinking of my respondents shows the occurrence of the process of philosophizing, in ways that are probably independent (none were philosophically trained), and may even be original. As such they fulfill function (iii), above. Another factor of permanent value they fulfill is a possible pedagogical function, in teaching. While I do not of course want to say that this teaching function can be deduced or derived from the theory (that relationship is contingent), I do think we might see how the theoretical thinking of a respondent informs his or her teaching, and helps us to better understand it as well. Finally, the thinking of my respondents has value because, in my view, it informs and motivates their activism, and renders it "intelligent". I regard social concern and work towards social change as a good thing, as I argue in my introduction. I also feel (it is my assumption) that we have the best chance at solving social ills if the process of social change is interactive and nonmonolithic. My respondents seem to show in the variety and depth of their responses that intelligent, caring activists and teachers represent a hope for such a process. In the fable of the wise men and the elephant, we were supposed to conclude that a narrow point of view did not yield truth. But perhaps such a fable might be rewritten to show that a combination of various points of view, each

with merit, does exactly that. In the case of the respondents in this study, I think it at least begins to do this. As Kevin, one of my respondents, said democracy represent the hope that "a majority is right a majority of the time". He added that this hope can only be actualized if we have a thoughtful, reflective citizenry. Again my respondents seem to represent that possibility, and the possibility of generating new generations of their like, through the occurrence of at least some of the necessary processes for achieving this goal in school settings.

So, to the theories of my respondents. As I have already indicated, I do not want to offer a theory about their thinking, based on the trends they contain or do not contain. As Dewey says, it seems more important to look for factors of value. I would have been disappointed if their thinking was similar. It seems to me that variety in approach engenders a richness which explores the complexity of the truth in these matters. But I do want to note trends.

Two of my respondents (Paul and Sharon) seemed to be mostly teleological in their thinking (focusing on the consequences of acts for their moral value), while two others showed aspects of deontology (focusing on qualities of actions for moral value) in their thinking (Kevin, Cheryl), but seemed mostly teleologically directed on further inspection. Only Linda seemed purely deontological, and Herb was mostly so. Perhaps one could surmise that activists might be a practical, results-oriented lot.

While this may be somewhat true of the group I spoke to, I can imagine others, like Linda, being more inclined towards 'principle' than 'results'. Paul and Sharon were the most teleological of my respondents. Paul, in fact, uses a derivative form of a classical utilitarian statement as a beginning: "The good of many people outweighs the good of one person". He stretches this concept in several respects: over time, so that for him long-range consequences count more than short range; over species, so that all living things count in the calculus; and, at last, he enlarges it to the entire biosphere:

"The good ... of the ecosystem far outweighs the one person". As we have seen, this version of an ideal rule-utilitarian point of view seems to guide not only Paul's approach to environmental matters, but also to inform his thinking on social issues as well, giving them an environmental caste. It seemed to inform his teaching, especially in his use of decision-making activities in which he asks students to always look for consequences of their views, and the policies they engender, in the broadest possible terms.

He seemed aware of a principal difficulty faced by utilitarians, especially rule-utilitarians, of how to deal, in their own terms, with the question "Why be moral? In utilitarian terms, this means: "Why should I look at the good of the many rather than (say) my own?" Or to extend the concern from the human to the planetary, "Why should I look to the good of the ecosystem, rather than the good of my (human) group?"

Paul's response seemed threefold. He tried at some times to say there really is no conflict, if the problem is sufficiently well understood. At other times he recognized the problem and seemed to struggle for a clear answer. Finally, in describing his teaching, (and some of his activism is teacher-like as well) he suggested that the basis for making the shift is not always cognitive, but is rather affective: Many of us need to feel connected with others and with the ecosystem, in order to feel that it has importance beyond ourselves, and so his teaching and activism has a strong experiential component.

It is another strength of Paul's thinking that he touched on what some have seen as a conflict between the moral and environmental dimensions where the former is thought to only involve humanity. Paul does not solve this problem, but connects with it in a way that shows I think, that it has an analog in the shift from concern for self to concern for others, as I have said.

Sharon likewise makes strong personal use of her utilitarian convictions. Her own success began with setting of personal goals and she seems to have neatly transferred that to her work to "make a difference" (in utilitarian terms, "improve the consequences") for

many others both in school and community. Her utilitarianism is also 'ideal' in the sense of containing numerous values as goals to achieve (respect, nonviolence compassion, economic equity), and rule-based (justice is valued because of what it achieves). Although she does not shrink from controversy (she favors abortion) many of her values are quite conservative (respect for law and authority), so that her rule-utilitarianism may even be called "actual", that is based on actual, existing rules, rather than wished-for ones. It is apparent how this manner of thinking has informed her work in teaching and community that I have previously described. Her consistency in behavior, going from a variety of contexts: several schools, several communities, church and family over several generations all show the mark of a person who looks to consequences. That she asks "How is community affected by what we do?", is key to this approach and certainly utilitarian in caste.

Also, she has not only acted, on her own and with others to bring about results of social improvement, but she uses her thinking to deal with conflicts in thinking. Whether she is patiently showing a young student the narrowness of racial slurs, or not so patiently discussing affirmative action with a colleague, she points up in her conversation, the broadest consequences of hers and another's views, in order to see which makes more sense in the balance.

Although her dictum: "I don't want to be one of those who will 'do the talk', but won't 'do the walk' ", is on one level a statement of personal commitment, on another level it is an expression of her view on a place all of us should be, a statement of universal value. As such she gives expression to the philosophical level that ideas themselves have value in their guidance of our actual planned and executed actions. While such ideas or moral principles may not be definite, they are there to "guide personal choice" (Dewey), and cannot do so, Sharon seems to say, if we do not intend to act at all!

Although Kevin and Cheryl also show teleological, rule-utilitarian leanings, their thinking is really much more complex and varied than this label implies. Cheryl focused first on the need for justice as fairness when I asked for the reflective core of the thinking that moved her work. But this turned out, I think to be justice for a purpose: and end to the repression of both the bodies and spirits of women, the poor, humanity and the Earth itself, so that each could fulfill itself. This seems to me an 'ideal' rule utilitarianism, as I suggested earlier, for its nonhedonic goals, as well as for articulating goals that, beyond the removal of barriers like violence and poverty, are not only nontraditional, but which cannot even be fully articulated.

These themes play out in her own life and allow us to understand her personal transformations, from Catholicism to feminism, from concern for her own growth to solidarity with other women and the poor and oppressed, from a feeling that book education was the key, to a broader, perhaps less elitist outlook. In each case, as we earlier saw, she seems to have seen the change as removing another shackle of unfairness, often engendered by the 'hierarchies', which function for her as a kind of generic encapsulation of injustice.

Although she has love for books and school and learning, she does not think all change proceeds from traditional confrontation. Calling it a women's contribution to learning, she offers "learning from the heart" as another approach. Like Paul she emphasizes the building of compassion as the necessary ingredient in social change. She sees her changes as changes in her heart, and tries to move her students, or, (better) allow them to have experiences which foster such changes, again as I have documented earlier. While Paul conceived this I think as a response to worry over why one would extend the needs of others over one's own, Cheryl sees it in terms of "empowerment": that through the process of removing barriers and hierarchies and joining with others, and identifying with the needs of others, one gains rather than loses something. One has "power with" them.

This for Cheryl is a fully utilitarian point. The empowerment makes real social change possible, and by removal of hierarchies, winners and losers, it eliminates unproductive feelings like revenge.

Cheryl adds what I think is an especially interesting piece of philosophizing around the what we might call the epistemology of moral belief. At one point in our discussion she stated, "You can't believe violence against women is wrong and not do anything about it". While I did not carefully examine this statement with her, I think from the context of my long talk with her that it was not a superficial one. While she could merely have meant this personally, speaking of her need for personal involvement, or as encouragement toward the involvement of others: (people should get involved when they hold moral beliefs), I think the statement is philosophically interesting (and plausible) when taken more literally, as concerned with the nature of belief.

Since moral belief, in a utilitarian conception is aimed at better consequences for all, it does not, Cheryl may be saying, make sense to say something is 'wrong' -- produces bad consequences (and consequences one knows, and believes to be bad) -- but that one will not act to create a change in these consequences. If one is acting with reason, (and is not constrained, of course), then reason suggests acting on one's belief! In a nonmoral case it would be as if one could reasonably say "I prefer red apples", and then immediately chose a green one, without explanation. This would seem strange, and show a lack of understanding of the meaning of 'prefer' (a belief of sorts).

While I know this above is arguable, what is not is that Cheryl raised a philosophical issue, well-connected to and having bearing on a moral one. This is itself a contribution having both philosophical importance as well as importance in helping us decide how to act!

Kevin's utilitarianism while also palpable, contains overlays of concern with actualization of potentiality that resemble Cheryl's in some respects. Also like Cheryl,

Kevin begins reflection with an emphasis on social justice, which sounded faintly deontological until he explicated it in terms of results, consequences like removal of powerlessness that leads to deprivations for the powerless, community, and at bottom, to actualize human potentiality.

In his own life, Kevin, like Cheryl, has turned his thinking on his own life, broadening his own scope and effectiveness through a series of life experience through childhood, school years and beyond. As both an activist and teacher, Kevin has been more political in his examination and work with respect to social change, translating it into deep involvement with the electoral process. But he sees, again a good utilitarian, political practice as the best chance at change.

With Jefferson he yearns for an educated, informed, participating citizen-politician to actualize the hope that "a majority is right a majority of the time". That is, we will act so as to care for each other and our communities.

So as a teacher, he arranged a class in which students are required to participate in electoral process, as Kevin has done on his own since childhood. Further, he builds community through his involvement in several microcommunities of which he is a member: family, church, faculty, and town. Like other respondents, Kevin sees the need to raise the consciousness of concern of students (and the general community). As a teacher he does more than connect students with that existing political process. He seeks what he calls "mixing the personal and the academic". Building on a naturalistic, romantic philosophical psychology, Kevin tries to uncork feelings and concerns that he believes lie beneath the surface of his charges, and try to connect those concerns with information that brings them together with the concerns of others, historically and sociologically.

This can be seen as a variant of the affective teaching used by Cheryl and Paul. While Kevin's point of beginning is internal, in the students own concerns and themes [compare Freire, 1973], the thrust is still rule-utilitarian in its goal of leading towards broader social

concern. But this teleology is neither pure nor doctrinal. Kevin also speaks of "conscience" as a guide, and drawing together, with students the "personal" (that is, personal experience), and the academic (factual information). In this mode he connects the internality of his thinking to the deontological, in the sense of intuitionism and even existentialism: to apply conscience may be to look at the features of a situation and one's feelings about them as a guide. But Kevin adds a concreteness to his discussion that makes his thinking a greater contributor to seeing the work to be done as accomplishing real, palpable, results. The early days of the pragmatic high school activist in the midst of sixties' turmoil are still with him.

His philosophical contribution to thinking about how to gain, teach and utilize a moral/philosophical point of view is a special understanding and illustrating of Dewey's claim on the limits of moral theory: "...it does not offer a catechism in which answers are as definite as are the questions which are asked. It can render personal choice more intelligent, but it cannot take the place of personal decision which must be made in every case of moral perplexity." As my discussion of the conversation I had with Kevin indicates this is not a negation of the possibility of thinking about values, especially moral ones, it can be viewed as fully grasping their complexity.

Herb and Linda seem to represent among my respondents the deontological mode of moral thinking. Although his thinking is somewhat complex, and although he protested being attached to any theoretical foundation, Herb's thinking seems to have some interesting deontological connections. He seems akin to intuitionist philosophers, like W. D. Ross whom Frankena call a 'concrete rule-deontologist', as well as the existentialist, decision-based, 'act-deontologists'. As we saw above, Herb seems like an act-deontologist from the epistemological side, in his insistence that really coming to understanding involves deeply experiencing and reflecting upon a situation, not on discursive argument alone. On the other hand his discussion of a number of rules and

practices that are right, seem to suggest a concrete rule-deontology. (Although it is possible -- we did not discuss it -- that he intends these rules as merely "rules of thumb", in which case his is an 'inductive' act-utilitarianism.) In either case, Aristotle's maxim "the decision rests with perception", that is, based on experience and reflection seems to be the key theme.

Clearly Herb shows the informing of his own growth in thinking and social change activity by this sort of thinking. For him, the steps from a narrower to a broader strategy seem to come when he has a significant experience (like his arrest), which affords an opportunity to reflect on rightness or wrongness and possible strategy. As a teacher, he has stressed his successful work in terms of providing experience (microcomputers and collecting trash) , but his failure in terms of not (yet) being able to provide opportunities for reflection. As an activist, he has urged others in a number of contexts through judgment to do what is right, by pointing to characteristics of their acts and practices (honesty, integrity, safety, etc.) This is how he explicates his sense of justice: to remind others of what to do. Nonreligiously, he still refers to his teaching of his own children in terms of "basic commandments" -- which describe actions.

Herb's deontology is not pure. Like Sharon, He speaks of "making a difference". He also speaks of "leaving this place [planet] better than we found it". Both these seems to be teleological phrases. Herb adds that he feels he says that "I should do my share..." While this can be seen on one level as a personal statement of commitment, on another it is a call to action for all of us, especially when taken with Herb's statement that he does urge others to act. And 'doing my [everyone's] share' can well be seen as a deontological, fairness-based call to action as well.

Finally, I think it is in his deontological stress on inner experience and reflection that Herb makes his most unique contribution to "the clarification of reflective morality". Like Paul, he understands that affect has a role in moral decision-making. More than Paul, he

seems to require not only bringing emotions to bear and "getting the facts straight", but also that a thorough process of reflectivity take place and be given the opportunity to take place in a time and space context that is contemplative enough to consider what Herb calls the question of "the purpose of life" and what Frankena, following existentialist thinkers calls "anxiety". In Dewey's terms, he is at that moment of "personal decision" which no theoretical considerations can supplant. [See my end note for this chapter.]

Linda does seem the purest of deontologists. Hers seems (as I suggested in Chapter Four) a principle-as-criterion rule-deontology entirely. Justice to her does imply equal treatment of all human life. She sees her current involvement in the prolife movement as a natural extension of earlier concerns about peace and racism. Her discussion of the transference of her concerns shows her understanding of the idea that moral rules should be universalizable -- applicable to a variety of moral situations -- and that specific moral situations contain features which can be generalized to others. As the cap to her deontological purity, she rejects being cast as a social-change advocate as such but would rather be seen as provider of information that reminds us permanently of "reverence for life" -- a moral foundation.

Her contribution to clarification of reflective morality would seem to be her stress on "stimulating greater consistency in judgment", as Dewey phrases it, however our reflections lead our particular judgments. Another way in which she approaches this aspect of moral thinking is through her de-bunking of the notion of "personal opposition" to a kind of immoral act. While, as I said earlier, I think she is correct, as a rule-based moral thinker in arguing that if one believes a kind of act is wrong, then it would seem to be wrong for anyone, I do not think it follows that the force of law need always enter. (Linda herself has trouble with 'incarceration' of wrongdoers in the abortion issue). But again, the moral argument still stands. Here Linda brings the logic of holding a view -- that one is 'personally opposed' home to roost. In the process she, again in Dewey's terms, "renders

personal reflection ... more systematic". Yet another interesting piece of philosophizing Linda does is in what she calls the 'semantics' of the words 'baby' and 'fetus'. This has two important ramifications. First, it correctly connects some of the upset around the abortion issue with the yet (at last reading) philosophically unsettled question of "What is a person?".

Although historically, as Linda knows, courts have closed in on specific inclusions and exclusions, (slaves were not at one time 'persons', later they were) there are still not just gray areas but perhaps even black holes. Not only has the dispute over personhood been attached to thinking about issues like the rights of animals, like chimpanzees and dolphins, but it has been extended even to trees and habitats! What seems 'black' is that exactly what makes human persons persons is still not entirely clear, which is what leads to argument over issues like abortion and animal rights.

The second important ramification of this unclarity over personhood is that Linda is correct in her understanding that what word we choose to use in describing a thing (living or human or no) creates and determines the meaning and value that surrounds that thing. She may be correct in stating that if she and others could get us to shift our use of words from 'fetus' to 'unborn baby', it would likely (though not necessarily) affect our thinking about it, especially if we, like Linda had a strong deontological, rule-bound point-of-view. And, although she seems also to think it conspiratorial, that usage may be (as she seems partly aware) in some ways arbitrary and historically accidental.

To summarize: My six respondents each held a view that might be loosely characterized as one of the teleological (more specifically, utilitarian) or deontological views in Frankena's typology. Each view is, in some respects 'respectable' on this basis alone. I set no hierarchy, assign no numbers, claim no greater adequacy for any. *Viz.:*

Paul	Ideal Rule-Utilitarianism
Sharon	Actual Rule-Utilitarianism
Kevin	Ideal Rule-Utilitarianism
Cheryl	Ideal Rule-Utilitarianism

Herb	Concrete Rule-Deontology
Linda	Abstract Rule-Deontology

Each of my six respondents holds a view which is individual and unique and represents a bit of independent philosophical thinking. While I want to make no claim as to the originality or permanent value of their thinking, I think it seems in each case to point to an aspect of the value of philosophical thinking. *Viz.:*

Paul	-- affective aspects of morality -- widening circles of personal concern -- non-anthropocentric concerns
Sharon	-- importance of existing 'actual' values -- ideas as entailing action: Do the 'walk'
Kevin	-- principles as broad guidelines rather than a 'catechism'
Cheryl	Moral beliefs entail action.
Herb	Moral decision requires 'anxiety' and reflectivity.
Linda	-- importance of principle, consistency and clarity

I have illustrated by reference to the teaching and activist work of my respondents how their thinking seems to inform their work. Once again, I do this by way of illustration, not 'proof', absolving myself of the claim that this process is either causal or deductive.

Concrete Reality

As promised, I have tried to weave a tenuous thread pulling the thinking of the six out its natural context, dragging it through Frankena's fine sieve and then Dewey's courser one. It was, I hope for good reason. But I commend, again, the words of the six in the broader context of Chapter Four, played against their lives and work, not against the ideas

of others. I want to add yet another context as an afterward, this time a less discursive one. There is a concrete, nontheoretical level of understanding in the 'thinking' of the six that is in some ways more important than all the discourse. I will say little about this because there is really little to be said about it. It can at best be pointed to (and even this gesture may not be adequate).

Each of the six seems to intend that others (sometimes students) attend to some reality wherein they may be transformed. For Paul, this is contained in his use of the word "awareness" of birds or the natural environment, which means, as we saw much more than knowing it is there and what elements it contains. He calls it "going one-on-one with nature", but even this does not fully explain. Cheryl's activities of enacting poverty with her students seem to contain a similar design. We could say the goal is to "gain empathy", but it is more than this. She seems to desire, as we saw, that her students see that that they are just like those who suffer -- that the suffering of others is as real as they are.

Moreover, her quest for nonordinary reality may also be read as a removal of veils of artifice we place over the reality we inhabit. Linda, for all the sophistication, philosophical and scientific, of her presentation, wants to bring us to the simple "reality of the [unborn] child". No argument, proof, law or legal brief is necessary once this reality is gained, she seems to say.

For Herb and Kevin the concrete reality to be gained is personal and internal. Herb bemoans the absence of personal "reflection" in the educative process, and seeks in his recent teaching to bring introspection to his students through the perhaps arcane means of the computer. Awareness of breathing, of heartbeat through an IBM microcomputer. But with a somewhat yogic goal. (And I have already noted his 'intuitionism'.) Kevin too, wants others to seek their inner reality. All his experiencing of historical and sociological/psychological points of view, even his bringing of his students into political process, all seem designed to unearth some inner goodness of humanity-in-community,

waiting to be found. He wants to remove, perhaps, the masks on reality through which the ideas of others have been constrained upon us.

Sharon, almost uniquely among the six, is so thoroughly grounded in the concrete reality of which she speaks that she has no need to transform herself to engage it. It is where she was born and who she is. Those with whom she works and teaches are quite close to this reality as well. When they stray from direct perception, whether they be student colleagues neighbors or mayors, she seems with direct articulateness to say, simply: Look! Even within this immediate awareness I am tempted by other discourses and typologies: perhaps Buber's I/Thou and I/It? [Buber, 1958] Perhaps Coles' "Moral Other"? [Coles.1986] But why have I, like others, looked for generality, for theory? Perhaps it is that a lack of confidence, born of some intellectual tradition, that these concrete realities can transmit their inherent universality. I do not know for certain.

CHAPTER VII

ACTIVISM IN THE CLASSROOM: A MODEL

I have tried to illustrate how each of the six participants in the study hold views which are roughly typical of moral theories in Frankena's typology and also show some philosophical perception in their own right. As I have already stated I do not think that putting their thinking into the philosophical 'slots' captures all the nuances or individuality of their thinking. I also tried to describe the significance of their philosophizing in Deweyan terms, as an achievement in shedding light and deeper understanding on the nature of the problems with which they are concerned. In addition, I have looked at their philosophizing as activist philosophizing, having usefulness as a plan for their actions and activities.

I want to turn now to their role as teachers. With my analysis of their activism and moral philosophy as a backdrop, I want to suggest that the thinking and teaching of my respondents provides an alternative to some current teaching methods in two areas, namely moral education and controversial issues education.

Moral Education

I think moral education of almost any sort, in the present world, is a good thing. (I do not include punitive discipline systems as 'moral education', since they seem to be punitive, control systems and not moral education at all.) But everything else from moral education that inculcates (I dare not say 'indoctrinates') young persons to the wrongness of (say) lying and stealing to the most open-ended values clarification, seems to me to have some value in our present difficult world.

Likewise with consideration of 'controversial issues'. Except perhaps for the most extreme jingoism, any treatment of controversial issues is a start.

I want to suggest the possibility and some advantages of yet another approach. But first, in order to create a contrast with the alternative that is suggested, I think, by the thinking and teaching of my respondents, I want to consider more two systems of moral education: 'values clarification' and dilemma-based, Kohlbergian 'developmental' approaches, as well as some modes of teaching 'controversial issues'. I shall assume some familiarity with them.

Values clarification Values clarification has enormous value in its ability to approach moral thinking in a way that does not threaten. The key to its success is in its consideration of all issues as open to the thinking and feelings of the participants. In spite of its obvious openness to the charge of relativism and its lack of stress on the giving of reasons for moral belief, it does, it seems to me, have value in its bringing together in the hearts and minds of its participants, the very process, the panoply of their moral consciousness. [Simon, 1978] If one adds the premise that human beings are basically good, then the results achieved will be worthwhile. (See Kevin's discussion in Chapter Four.)

Yet I think the weaknesses persist. The weakness of relativism is not only a philosophical weakness, it also has the result of suggesting that one's moral beliefs lack importance since one (belief) may be as good as any other. While I appreciate that the goal of not being judgmental is respect for diversity and the opinions of others (perhaps even respect for others as a 'hidden' value), taking this to its extreme seems to me disrespectful in a way since, I think it may be patronizing (and misleading) to fail to express disagreement, to say: "You are wrong", and to confront disagreement, when that is what is felt. Also, the discussion in values clarification may be limited by the consciousness of the participants.

While I think it is important to delve into local consciousness, it can be a long wait, (if one only waits) before participants see the global aspects of their thinking. [Freire, 1973].

The Moral Development Approach The presentation of artificially constructed moral dilemmas which are used as a device to artfully raise the level of moral thinking of students is also laudable, at least for its' bringing issues slightly beyond their existing consciousness before them, and including reason-giving as one of its prime assets. [Kohlberg, 1981]

But this approach seems to me to go both too far and not far enough. It goes too far, I think, in its steering (though not inculcating) students to the view that there is a fixed hierarchy of moral views, some more adequate than others. I dispute that this is philosophically settled. Critics of Kohlberg, like Gilligan [Gilligan, 1982] who have challenged Kohlberg's hierarchy perhaps still miss the strength of their own critique by simply adding an alternative hierarchy without seemingly noticing, again, that the central issues of moral/philosophical theory are simply not settled!

On the other hand, this approach goes not far enough, I think, in limiting discussion either to artificial dilemmas (perhaps with built-in cultural bias) or extending them only (in "just community" activities) to local issues within schools or institutions. [Compare Strike, 1990]

Controversial Issues Education Strictly speaking the goal of discussing "controversial" issues in schools may not be the same as those of moral education at all. A key difference between this area and much of moral education is the focus on social issues (immigration policy) over personal ones (stealing candy). Because of this, the point may not be, as it is with moral education to achieve change or greater clarity in the moral thinking of individual participants, but rather to look for greater clarity and understanding of decisions made by others (say Grant's treatment of the Nez Perce). I include it here partly because discussion of controversial issues does often involve moral parameters which may be

transferred to others arenas. It also may be considered as an "analytical moral education" technique, pointing up its connection with a "rational, logical approach" to moral problem-solving. [Superka, 1976, p. 55]

I consider it to be linked to moral education when and only when it is approached in such a way that the decisions concerning social issues made by the participants (students and teachers) are such that they may be made personal and acted upon by them.

Activist Teaching

The teaching of the respondents in this study resembles some of the techniques of analytical controversial issues discussions. I suggest that it also suggests a moral possibility, and the possibility to make a decision that may be acted upon. So my respondents suggest an interesting subspecies of controversial issues discussion, that eliminates what may be some weaknesses. These may occur in four areas:

Connection to live issues that may be acted on There is a difference between controversial issues that are historical and can no longer be affected by us (Grant and the Nez Perce), and those which endure and can be affected by us. (global warming). While thinking about the first sort can be transferred to current problems, it is important to distinguish the two. If the thinking about an historical; controversy is not specifically transferred to the present, then it cannot be utilized as morally educative in the sense of connecting with a student's real decision to adopt an attitude concerning an issue that may be acted on, and that may count for something. (I am not saying that there is no value in such an exercise, but only that there is no value so far as moral education goes, until it is taken further.

This is a real strength in the teaching of my respondents. Though two of them are (Kevin and Cheryl) history teachers, they never seem to treat history, the discipline as

'past' discourse. Kevin as we saw wants his students to do history, to see history as a perspective for understanding the present. Even his sociological examination of the history of film and of advertising shows him looking for a way to affect the current consciousness of students. Cheryl allows that her teaching of women's history is really "women's studies", that she cares little for analyzing the great women of the past, but rather seeks to show how events are shaped by ordinary persons, then and now, thinking with head and heart. This for her is a point of departure.

Among the science teachers Paul stands out as taking ordinary high school biology and making decision-making concerning biology related issues of personal and planetary health as the reason for learning the accumulated 'facts' of biology.

Connection to central moral values Controversial issues discussions sometimes connect with central (moral) values, sometimes not. [Superka, 1976]; [Kelly, 1989] When they do, the values' list may be unfocused. Lockwood and Harris [Lockwood and Harris, 1985] list "authority, equality, liberty, life, loyalty, promise-keeping, property and truth", without a clue as to what relationships if any exist among these. [Superka, 1976, p. 44] Others seem hopelessly vague: "Obligations should be avoided...Ideals should be served...Harmful actions should be avoided... The person and his action are separate" [Ruggiero, 1973] [Superka, 1976, p. 72]. My criticism here is like that I made with respect to moral education methods -- that their moral focus was either too broad or too narrow. I have already suggested that in their kinship to the theories on Frankena's list the thinking of my various respondents have a certain *prima facie* respectability. That philosophers have and do seriously consider the arguments for these views gives them a respectability that should disallow the dismissal of some in nonphilosophical circles as "less adequate" than others. (This is especially repugnant, I think in the educational arena, where, I should suppose, that which is arguable may be argued, by scholars and other serious thinkers, pliers of intellectual trades whether these be teachers or students.)

But these views also have value, in contrast with some of those suggested by by other approaches in that they cohere in some ways that others (perhaps values clarification approaches or less-focused controversial issues approaches) may not. Such as:

(1) They are not *ad hoc*. They are not constructed by their adherents to fit certain narrow cases, rather they are meant to fit a large variety of cases. It would be seen as a weakness of a theory if it gave guidance in matters of say medical ethics but not say war and peace. (2) They pass the test of "easy cases". If a theory could not explain the wrongness of simple cases (killing or stealing or lying) it would get poor marks. None of these theories do. A general criticism of moral theories has been based on its 'failure' to settle the very difficult cases. I am suggesting that these thinkers , like other "philosophers" are to be credited with thinking that settlers the vast majority of cases, an important task at that, and then trying very hard to work with the tough ones. (3) They are not "relativist". I mean that a non relativist would argue that once a theory has settled a concrete moral question in a certain way, it would be a mistake to hold that that theory might just as easily settle it in the opposite way.

The moral views of my respondents have been three times through. From Frankena's traditional scheme to Dewey's scheme for viewing their usefulness in reflection and action to viewing them as philosophers with their own views of what is important in central moral values. So I will only refer back to Chapters Four and Six for more specific evidence .

Taking a Moral Position: Authenticity Teachers sometime disclose their own positions, sometimes not. While there may be reasons of prudence for not doing so, there are also missed opportunities. Chief among these is the opportunity to model the "complex and often hidden process of arriving at a reasoned point of view". [Kelly, 1989, p. 369]

But since I am after a form of teaching that goes beyond having a point of view, to having one which is in the moral arena in that it can be acted upon, I must add that if a

teacher does not disclose he or she conceals this all important parameter -- that for them the decision is a moral one , one which they can act on in their life.

Beyond these characteristics which they share with other thinkers, my respondents' thinking generally has another characteristic not common even to all philosophers. It is that they have plenty of concreteness built in, they show how principles apply to cases.
[Strike,1990]

I have been critical of values clarification approach for failing to take a moral position and of the Kohlbergian "moral development" approach for taking too narrow a position (although positions are not usually taken in its' application).

I think the experience of my respondents illustrates that it is possible to hold one of several general moral theories (and even state one) and have that be the background for serious learning that does not indoctrinate. Linda does, more clearly than any of the other respondents, model her own moral thinking. She connects her thoughts on social justice, framed in either a secular or religious mode, with her specific beliefs. Even the most dedicated moral developmentalist, firmly convinced of the superiority of Kohlberg's "Level Six" refrains from so doing, on the grounds that only coming to grips internally with the inadequacy of one's currently held beliefs will allow one to rise to a higher level. If one does it by following others, the move is not developmental, somehow, but rather inculcative. [Kohlberg, 1981]

Linda also presents an aspect of a moral-theory driven moral education, because her activism in a teaching mode. Her 'teaching" is done for the most part in a non standard classroom, outside of a school or sometimes as "guest speaker" in a regular classroom. However, she has taught in a similar mode within a school classroom in which she was the teacher, and I see no reason why the sort of teaching she does would not be presentable in classrooms. (Her teaching has a kinship in fact with the moral education methods of moral development and values clarification since she does not invite social

thinking, for the most part from her students but only that they make good personal decisions.) But no good inculcator would model moral thinking either. Where they model, it is usually that they hold a view, not why they do, and then on to positive and negative reinforcement through games and simulations. [Superka, 1976]. (And, as I have said, I think such methods not inappropriate under certain conditions with certain issues -- perhaps racism or basic dishonesty -- and in those cases better than no moral education at all.)

But I see no reason why a reasoned modeling of one's own moral thinking cannot form the basis of sound teaching in moral education, just as it does in other disciplines. Why is it not generally a part of moral education to model one's moral reasoning? One reason may be that it is considered indoctrinative to do so. I am not sure I understand why this is so. It does not seem incorrect to state that one holds a moral position. Nor do I see that it would be wrong show how one arrives at specific conclusions on specific issues from that general point of view. (Or, in reverse, how one had proceeded inductively from a series of particular moral views to frame a more general view.) To indoctrinate it seems to me, one must employ methods opposite to modeling methods that perhaps manipulate, nag, cajole, or threaten, appeal to nonreason, and to morally negative emotions. [Kelly, 1989, p. 370].

Some of the other respondents also model their thinking to some extent. Sometimes these are not theoretical, or even discursive. Nonetheless they are palpable. Sharon does so with respect to the example of her own presence as a black woman, standing as a respected person whose being there refutes, for example, racism. ("Am I a Nigger"?, she asked a student who used that term.)

Other respondents "take a position" that is clear, and connected to their classroom work, but is not related to their theoretical thinking in a discursive form, as a bit of casuistry. So Cheryl, for example, insists in her teaching that students "think from the

heart" -- that they adopt a caring attitude. This is a central part of her moral thinking. While she still allows diversity of thought on specific issues, a student would be hard pressed to take a position from a noncaring, totally intellectual attitude.

When she has her numerous guests, presenting 'balance' of viewpoint, she freely takes up the cudgel and contends with them. She does draw issues together under themes : violence, oppression, empowerment, hierarchies. All of these form aspects of her theoretical thought. But what is key here is that she not only makes her view apparent, she also gives it a focus which she was able to describe in her interview with me, though she does not articulate it didactically to her students. Paul, in his teaching, also appeals to students emotions through exposure to real and depicted wildlife. But he asks them, with this as backdrop, to take positions based on the consequences of actions and policies. His students would be hard pressed to take positions which did not consider consequences.

Each approach, I suggest, broadens the range of a student's moral thinking without presenting itself as a unique or most adequate moral stand. Yet it still focuses on the central theme of a genuine mode of moral thought.

Kevin, on the other hand, values-clarifier that he is, really goes beyond the exotic and the narrowly personal contexts of a values clarification exercise. His insistence on an action component in which students really act in the political arena is more than taking of clarified values to the experiential level. [Superka, 1976] Rather it is in creating this activity that Kevin seems to assert his moral position in terms of the consideration of community and social justice. Just as some have argued that values clarification does assert values in its insistence on tolerance for the feelings and attitudes of others. But Kevin's assertion goes further in insisting that these community-driven attitudes be acted upon. Kevin's value here is surely a valuing of the process he supports, but that is not to discount it.

Invitation to Activism Controversial issues discussion (and moral education too) is sometimes placed under the aegis of critical thinking as if its goal were to teach thinking, and the issues are useful in that they are interesting and engaging. When controversial issues education is placed under the aegis of moral education it seems sometimes that its goal is to transfer the thinking about social issues back to the merely personal. (Grant lied to the Nez Perce. We should not lie.) The dimension that is sometimes missed is that a goal of such discussion ought to be arriving at possible solutions, positions and decisions that can be acted on and can and do become the basis for personal -- individual and collective -- actions by participants to really solve some of the problems, resolve social/moral dilemmas, with which our communities, our societies and our world are now confronted.

So we see presented the beginnings of a moral/social education pedagogy in these classroom. A further feature of some of the teaching of my respondents is that the social issues they are concerned with are not classroom exercises to improve thinking, but real-world problems to be solved, in the real world (repetition intended).

Some of them show that they expect students' work in school to be at least a first step toward such solutions, even if it is only an awareness stage. Others go further and issue, what I would describe as an invitation to activism.

While there are surely activists whose social concerns never connect with their teaching, as well as teacher with social concerns which are never expressed beyond the classroom, the teacher-activists I interviewed were selected on the basis of their exhibiting both activism in the 'real world' as well as showing their social concerns, in some respect, within their schools and their teaching. I thought it would be of value to see how the specialty of such a group drew the two activities together.

With respect to some respondents it may be said that their teaching reflects their activism, in this very strong sense. Cheryl and Kevin, who are both teachers of social

studies, seem to fit most clearly into the category. of inviting students to share the activist experience. Kevin does so through his Political Process class in which he asks students to join and work in a political campaign of their choice, much as he has been doing since his own childhood. Cheryl does so through a combination of activities that begins with voluntary deprivation that mimics poverty, then proceeds to raising funds for 'helping' agencies. These activities parallel Cheryl's own voluntary simplicity of lifestyle, and her own efforts, with respect to time and money poured into groups and causes she supports.

Another feature of teaching so as to invite activism is by changing or adjusting pedagogical management style. Cheryl describes her work in this regard as part of the process of "empowerment". As we saw her teaching sometimes allows real decision making within the range of tasks usually done by teachers: curriculum, topics, tests, evaluation... Without a more complete discussion of empowerment [Kreisberg, 1985], I would point out that this process seems to have two important ramifications. First, helping students not only to be sensitive to social issues, but giving them the opportunity and resources to become personally and collectively involved. Second, removing some of the hierarchical barriers of the classroom (straight rows, et al) not only to facilitate student activism, but also because those barriers are themselves examples of injustice that Cheryl, and others find inconsistent with their moral thinking. (The generic lesson, is of course the pedagogic version of practice what you preach.)

Even when the teacher introducing such changes in classroom structure is not an activist in the sense that my respondent's are, he or she may be inviting students to become themselves, activists, either collectively or individually. There are also classrooms where hierarchical structures are being removed as for their own sake. It may simply be perceived in some schools that such structures are outmoded, unproductive, or even as Cheryl insists, unjust.

It may be "empowering" to remove them, but the empowerment may not necessarily move student or teacher to engage in any other forms of social change activity.

Herb and Paul, who are science teachers, seem more tentative, in bringing students into their 'fold'. Paul seems to view this as a matter of "first thing first". With respect to environmental issues, his teaching reflects (1) his perceived need to work hard at the step of establishing empathy, so his use of field trips, bird models and films, (2) the need to develop thinking skills, especially in decision-making, of his students, and (3) to connect with the real world on even the primary level of information gathering beyond a textbook or school library, beyond the bounds the school day and locale. (Although his students, like Cheryl's, have done a bit of fund-raising.)

In a way, both Paul's teaching does resembles his personal activism. Paul, we saw has over the course of his life, increased his interest and involvement in environmental issues. He sees the need for public involvement as need to drastically broaden support for his beliefs. So the foundation must be firm. Herb, in contrast, sees both his own involvement, and its intellectual base as a very personal one. He did not really "set out" to be a protester, an arrestee, a town official. So it becomes, I would think, problematic for him to lead students down such a path. He does however, see a need to establish community connections to classroom activities, which is part of his sabbatical project.

Others have connected their students to activism less directly. Sharon, as a teacher of reading, career, computer, and special education is the respondent whose profile least fits the parameters of the study. This is true because of two factors. One is the subjects she teaches. The other is the relationship Sharon and her students have to the social issues that concern her. Sharon is the only respondent who is not a 'content area' teacher, there is no body of knowledge her students must master. So there is no day on which Sharon will say "Today we will discuss race, gender, poverty, class, violence, disability. . ."

But second and more important, Sharon's situation is the only one in which both she and the people around her family, students, colleagues and neighbors have directly experience the effects of the problems that concern her. While they do not all understand it in the way she does, they are all 'in it' so to speak. There is no need for her to bring them, or herself, to the problem. And while she does not directly call for activism, she has inspired it in her students from time to time, in that they have collaborated to make both personal and institutional changes that affect others.

So for Sharon the drawing in of her students to activism is like it is for Paul, more drawn out than immediate. She strives for some improvement in awareness, but her real hope for the future seems to be that her students gain competence, with sound career goals and skills, and become part of a humane compassionate society some time hence. While she looks for some of them to become problem-solvers, in the form of lawyers and politicians, she does not present her own activity as a model to them. She is rather, in a very classical sense, a role model, through her own combination of professional stature and moral presence, but that is, in its authenticity, something else.

Linda, another science teacher, is in yet another mode. She is teaching generically, out of the same social concern that drives her activism. But her major social concern barely reaches her classroom. When it does, like Herb's it is really in the form of classroom discussion albeit with a clearly demarcated point of view. There seem to be a couple of reasons for this. One is the nature of her school community with "unstructured lives" outside of school (Linda's view). The other is Linda's sensitivity to the emotional needs of her clients. In the current state of things, the presentation of pictures of fetal development is for her in-school activism enough. Yet even in her activist at-night teaching, she is content to engage youngsters (and adults) at the level of personal decision only, though wishing she had others to join her enterprise.

It is worth noting that three others (Cheryl, Paul, Sharon) discussed their views on abortion with me (pro-choice), but none see it as a seminal issue with which to engage the moral consciousness of students

Conclusion and Summary So it is that I think the discussions I had with my respondents suggest the possibility for pedagogical treatment of moral issues -- moral/social education -- in a manner that may cope with some of the weaknesses while maintaining some of the strengths that have outlined. This methodology is not contained in any one respondents' methods of teaching, but the facts of their teaching, their activism and their thinking about both illustrates some possibilities.

In summary, I want to restate the elements of teaching about controversial issues as infused and informed by activism and moral thinking that is suggested by the six respondents. (I suggest that elements of their methods could be used by non activists as well. Though I think it is part of the teaching of some of them that we should, all of us, be activists.) These elements are:

1. Connection to Live Issues That May Be Acted On Treatment of real, social, present-day issues that are seen as problems to be solved and acted on individually and collectively by students as well as others. (In contrast to issues that are made-up, individual, historical, may be acted on by others alone, or are perhaps cognitive or critical thinking exercises.)
2. Connection to a central mode of moral thinking, perhaps a loosely constructed moral theory, either (a) discursively, by application of the theory to issues, or use of issues as illustration of the theory, or (b) nondiscursively by the theory acting as a limiting condition of classroom activity.
3. Taking a moral position, manifestation of authenticity of the teacher, through the example or self-disclosure of his or her thinking and life.

4. Invitation to activism, either through the empowerment of students in the school/classroom setting, or through external involvement in the 'real world'.

Citizen Action Program

Fred Newmann [Newmann, 1977] developed and implemented a "Citizen Action Program" in the Madison, Wisconsin schools, which involves many of the elements of what I have suggested makes sense in a meaningful promotion of simultaneously learning about and practicing prosocial moral action. Newmann's program is quite comprehensive, involves a multiplicity of curriculum areas, and a good deal of time: Students are (or were) involved in the program for almost their entire school day for a full school year. Students gain skills in moral reasoning, political analysis, speechmaking, journalism, group process, (among others) and participate in an extended social action project. These are similar to those used by Kevin and Cheryl in their teaching (political activity, community service), but also include possible lobbying, advocating for student rights, and many others. As with my respondents, 'social action' does not translate as 'militant'. While the scope of the program is way beyond anything constructed by any of my respondents, it is similar in some of its terms. Like some of my respondents, Newmann perceives that "if moral issues are to have meaning, the individual must feel that he or she can affect the problem in some manner". [Newmann, 1977, p. 35] [Hersh, 1980, p. 163]. While I appreciate Newmann's vision, I think it is an unusual school that has the commitment to implement such a large-scale program.

The experience of my respondents is meant to show some of the small but authentic ways teachers and schools might head in that direction, one class, one teacher at a time.

CHAPTER VIII

THE VALUE OF MORAL PHILOSOPHY IN ACTIVISM AND TEACHING

Reflective Practices and Activism in the Classroom

I want to return now to some of the literature I reviewed in Chapter Two, to see how my discussions with the six respondents matches up with my analysis of some of that literature, and especially whether it is illustrative of the ways in which I have claimed that the work of the six has value in drawing us towards positive social change.

I want to concentrate on two themes that occur in that literature. One of these is the relationship of social change to reflective practices of teachers (and others) as discussed by Gitlin, [1982], Abbey and Ashendon [1974], and Beyer [1986]. The other is the "politicization of the classroom" as discussed by Hadeed [1984] and "activism in the classroom" Merelman [1985].

First, let us look at the implications for reflective teacher activists. I think my discussions of the interviews I had with the six, shows each of them to be transformationists in Gitlin's sense. That is, they are not mere, "unreflective" activists. My interviews with them I think shows their actions to be clearly linked to reflection on their part. My connecting of their thinking to moral/philosophical theory was designed in part to provide the foundation for this link. It parallels Van Mannen's [1977] "third stage" of reflection, in which only uses of moral/ethical criteria qualify as giving reflection the power to be transformative. Yet the work of the six in this respect is not always systematic, rigorous, or even intentional in this respect. It is certainly not present systematically in their own teacher training. Kevin's college work in 'values clarification' plays a role for him, but , as we saw, he had many other influences that led him to both his activism, his teaching methods, and the ways in which he reflects upon these. He

regretted that in his teacher training he did not receive more assistance in developing his thinking along these lines. Cheryl speaks of a couple of teachers, high school and college, who were instrumental in engaging her reflectivity, though there was no systematization of this. With the others the sources of their reflectivity are even more diffuse, though they are discernible and identifiable.

There is also as we saw a good deal of variability in the articulation of reflection. Some respondents (Sharon) spoke fluidly about their reflective bases. Some referred to literary sources both secular (Kevin) and religious (Linda) Others (Herb, Paul) seemed to need "drawing out", (though, interestingly, "reflectivity" is a key concept for Herb.)

All this suggests of course that reflective practices might be strengthened in teacher education through processes that provide opportunities (raising broad social issues within the context of teacher education, providing opportunity for reflection, writing and discussion) as well as providing introduction to ideas -- moral and otherwise -- that may form the basis for consideration of social change. That the respondent (Kevin) who received the most of such and education still feels he was slighted in that respect is instructive, I think.

Gitlin's specific suggestions: use of ethnology, autobiography and personal philosophy are, as I have said, a good start. Yet I think it is important to add, as Strike [1990] does, that learning to connect either the personal or the theoretical to social concerns, must also be included.

A specific area of reflection that Gitlin hopes will occur is in the area of "hidden curriculum" -- the reproduction of hierarchical class structure that Gitlin and others feel is at the core of social problems. It is interesting that while only one of my respondents (Cheryl) seems directly aware of and attentive to this as a core issue, many of the others cast it off to some extent through procedures that break down such structures in small ways. Kevin and Paul seem to do so by giving students additional responsibility for

directing their learning. Sharon does so in her rather direct tone with students, approaching them on human issues as persons, like her, rather than students merely in her charge. Even Linda, who is most traditional in her teaching style, makes the empowering assumption that her students can hear a reasoned presentation of a controversial point of view (however cautious) without danger.

A second discussion of the relevance of teacher education was contained in the writing of Abbey and Ashendon, who are concerned with "progressive liberal humanism" in the same way that Gitlin is concerned with mere verbalism, that just talk about "common humanity" will not fix the inequities of the world. So they deprecate the notion that we "can change the world by changing our ideas". As some of the discussion with my respondents shows, this just is not so if we see ideas as implying the need to act. Cheryl, Sharon, Kevin are especially emphatic on this point as we saw. I have been above on the side of seeing, with Sharon and the others the need 'to do the walk' along with the 'talk'. Yet my thought after this study is that voices like Abbey's and Ashendon's are too shrill, they endanger the baby in the bathwater. They do not seem appreciative of the talk as a reasonable beginning, as long as it comes with the understanding, that it must lead to real action for change.

Beyer's [1986] ideas seem the closest approximation to the possible basis for more systematic work like that of those of my respondents. What is a key idea is the way in which my respondents seem to know their way around finding the "larger social parameters" as Beyer calls them of curriculum and pedagogy. They truly do see ethics and politics as intimately connected to that side of schooling, as Beyer urges. And several of them, as we saw, see education as "preparatory to participation in the life of an active public". [Feinberg, 1977, p. 9] Beyer provides the basis (citing Dewey, as I did) for the work of teachers like the six in seeing serious thought and action as being accessible to ordinary persons -- teachers and students who are willing to so engage themselves.

All three of these writings suggest that it is a good thing to bring access to the social change process -- politics of a sort -- into schools, and into classrooms. Two other writers I spoke of above, Merelman [1985] and Hadeed [1984], spoke more directly about this aspect of the problem: "the politicization of the classroom". Hadeed, if nothing else, aptly so names the arena in the title of her piece. She is, as we saw, entirely distrustful of any handling of controversial issues with a claim of 'evenhandedness', 'neutrality' or 'balance'. It was her contention that no matter what care a teacher took not to indoctrinate, the mere holding of an opinion by a teacher left the work itself suspect, from her point of view.

While I did not agree that such teaching would indoctrinate, I did agree with her that we could be suspect of its balance and evenhandedness. But, unlike Hadeed, I do not find that this is necessarily a bad thing. I think the work of my respondents bears me out. Most of them not only disclose their own views [see Kelly, 1989], but at points in their teaching actually advocate for them, (Sharon on racism, Cheryl on violence) or use their general views as a limiting condition of discussion (Kevin on community, Paul on consequences). As I also suggested earlier, this seems actually congruent with Hadeed's suggestion that education rest at points on transmitting some shared values (honesty, civility, liberty). While my respondents and I might demur on the use of the word "transmit", we might agree (I do!) that if we substitute "use as a conceptual basis" for "transmit" then we speak from common ground.

Although Linda's views on abortion would cast her a 'conservative' to some, I did not include her in this study for 'balance', but rather for diversity which is another matter. Here we have what seems an unusual illustration, in that her divergence from the views of many of her colleagues, presented to students as an strongly felt opinion, does not still have the tone of indoctrination. (That it is, to be sure, difficult to imagine Linda supporting student activism on this issue, is another question which I shall touch on below.)

Although I agreed also with Merelman's [Merelman, 1985] thought that there is a pressing social need for a more politically active citizenry, I thought before my discussions with the six that his 'safe' brand of political activism was perhaps too narrow and self-delusional as a picture of the broad spectrum of activism, in its exclusion of the more vociferous, militant types of activist behaviors.

Adding to this thought are the critiques of Abbey and Ashendon [1974], that of Giroux [1983] and an extended critique of the possibility of teaching for activism in Jonathan Kozol's writing [1980]. Kozol raises a related criticism that is more concrete and may run deeper than the others. He argues that it is the nature of schools to teach such a way that students are desensitized to the enormous need for morally-driven social change that surrounds them. He turns the notion of "indoctrination" on its head by calling the activity of schools and teachers (or lack of same) in this regard to be 'indoctrinating'. While I think he assumes his use of the term indoctrination to be taken literally, I think we may regard it as a metaphor, used rhetorically, without weakening its bite. We may call it the problem, following Gitlin, of "verbalism", but it is really somewhat more extended than that. He tells us: "We are not living in an ordinary time, but in an hour of intense and unrelenting pain for many human beings. The indoctrination that Kozol is concerned with is not just obvious aspects of school like the pledge ("school serves the state") or "identification of the 'the good' with 'U.S. interests', but more invidiously providing a "calm, benevolent, and untumultuous assurance [that t]he world is nice and people are okay. Poverty, pain and desperation are not real..." When discussion of serious social issues does occur in schools, Kozol is critical not only because the issues are made to seem less serious than they are but for other reasons as well:

...that mere discussion is made to seem a 'real thing', that mere 'concern' is considered to be an action, that 'understanding the problem' is viewed as an accomplishment, that students are not viewing themselves as current or future actors, in history, but rather as passive observers. In short, the purpose [in schools] is not to nourish or to reinforce a

person's ethical intention. It is, instead ... to lift him up and set him down outside the role of active or creative agent of a social transformation. [Kozol, 1980, p. 149]

So put, Kozol stands the views of 'conservative' critics like Hadeed on their head! Like Giroux, he sees the ordinary school process itself as "biased". Kozol is critical of two major efforts in the moral education area. Kohlberg's work fails for all his "seriousness ... dedication ... painstaking" for "cancel[ing] out the blood, the passion, the true concrete character of that which Kohlberg struggles to describe." Another technique, "conflict resolution", is sufficiently concrete, but fails in Kozol's view because it leads us to avoid the confrontation we sometimes need to remove evils.

I do not want to side with or argue against these specific criticisms. I present them as specific examples of Kozol's general criticism of the treatment of the need for social change in school, that it is anti-activist. Kozol presents only a single example of a school situation of which he approves:

There is one ...teacher that I know... who has been able to maintain a vital, honest and subversive concept with her students. Children are free ... to advocate whatever views they hold, to take original positions... to come up with conclusions and announce them, if they choose, in form of written word... There is within this class, one rule and one rule only: Any idea a student genuinely believes and feels to be his own, must be enacted, executed or applied within the realms of the real world. [Kozol, 1980, p.168, his emphasis].

Although I suspect much of the work of the teachers I describe might fall short under Kozol's standards. As we saw they sometimes urge or require their students to "enact, execute, or apply". Sometimes less than this is done.

But I offer it in response to his critique, set before that critique in three respects. First, it seems impossible to dispute the commitment to change of my respondents. They certainly "enact, execute, and apply" their ideas in the realm of the real world. Second,

they work every day within the real confines of real schools as they exist today. They have a real sense, which we must listen to, of what those confines confine. So that, third, they give us a sense of where we can begin to make changes within schools, (and in society at large) to go from passivism to activism.

What follows, I think, is teaching that is from a point of view steeped in a commitment to grapple with the need for change. But to avoid relativism, perpetration of indoctrination, the informing of that point of view by reference to some moral theorizing, is a considerable help. That theorizing need not be fully formed, nor philosophically professional. It helps if the applications to concrete cases can be well made. What may result is not only more involvement in the change process coming from future citizens, but also improvements in theory as concern for specific issues works its way back to the theoreticians.

While, like Kozol, I was critical above of some "moral education" that seems too self-limiting. I thought that the work of my respondents, taken collectively, suggested a way to take the process of connecting social change with moral sensibility much further. Yet I wish, perhaps, unlike Kozol, to see the possibilities for change in what I consider to be advances in this area by these teachers. So I can now see some wisdom in Merelman's perceptions. I see my respondents, with their eyes open, very much in the real world themselves, working for change and urging their students to do so, understanding full well, that there are limits just as Kozol and the others say there are. As Kevin says, to call oneself "cynical" (like Kozol and others) is to say that one was first "idealistic". And one may not have been.

It seems to me now that some of my respondents are engaged at precisely the threshold level possible in doing the work Merelman feels is necessary for families and schools: learning to "accommodate the patterns of social and self-criticism that encourage activism". Without I think dropping their level of personal commitment for a moment, each of the six

works towards that accommodation in a a way. Kevin, a classic "durable" (Merelman's nomenclature) himself (See his family profile) in the Merelman mode, does so through insistence that students become, temporally at least, political activists. Paul and Herb encourage the "self-criticism". Linda models social criticism, at least, in her self-disclosure. For Sharon and Cheryl, the work is quite personal. For Cheryl it functions strongly within the context of the classroom, where she tugs firmly, pushing her students and her school community to the limits of their accommodative faculties, through encouraging both social criticism and social activism . For Sharon the work is more private, calling upon youngsters, and colleagues, as a a person as much as a teacher, to function authentically in the interests of their communities, in full recognition they that they are themselves at risk, that what they do counts, right where they work and study. Although I have just used Merelman's frame of reference in calling Kevin a classic "durable", he is probably the only one of the six to fit so nicely into the 'mold' Merelman suggests. So, as I stated above, I am still with Coles [1986], in seeing little value in looking for a 'type' that carries on this work. Rather, I see what I have written here as a celebration of the diversity from which such work is possible.

Another component of activism that I suggested in Chapter Three, was suggested by my reading of Alger [Alger, 1985] on "state-system ideology". I think it is clear that my respondents, however much they participate in the system are not state-system ideologues. The most involved in official circles are Herb and Kevin. Each has clearly shown a deep distrust of the system in which they toil, and an appreciation of its limits. Herb seems more the 'reformer', bringing light to the unenlightened, while Kevin operates with the "hope that a majority is right a majority of the time" and the certitude, in his view, that it sometimes errs. He is, while not cynical about the political process, not 'idealistic' about it either.

Sharon and Linda also operate with hope in political institutions, and a desire that those institutions be more responsive to a broader, more moral set of needs. But they do not see that as occurring within a political establishment left to its own devices, nor merely by our eliciting the right candidates with the right stuff. They seem rather to perceive their work, as educators in and of their communities (and of students in schools) to build a level of consciousness that cries out for and supports change. For Linda, some of the change will be personal, for Sharon some will be communal and social.

While Cheryl and Paul look to raise consciousness as well, it is one more step removed from government in some ways. Although they have both continued to do work that petitions and lobbied persons in political power, they both seem to look at a world where decisions made by individuals and groups outside of the official persons on top are those we go by. Paul seems to be urging this in his suggestion that with a certain awareness we would not see individual, general and planetary interests as distinct. Cheryl takes this further than the rest of course, with her urging of the eventual total dissolution of hierarchies altogether.

Finally, I want to reprise of the suggestion derived from Willars [Willars, 1984] that educators concerned with specific issues (he was writing about peace education) concentrate on drawing these issues towards a set of more general values. His examples are "tolerance for different cultures, respect for other peoples, fairness, cooperation, equality, directness in communication, persuasion and reasoning". He calls these "procedural", concentrating on their ability to allow a civil and constructive procedure to proceed. While I would quibble with his specific list, it is notable that some of it corresponds (fairness, respect, equality) with the kinds of theoretical moral values utilized by the six respondents while other portions of it corresponds with the activities that they employ (directness, persuasion, reasoning) which do not conflict with their frames of reference. Neither do they attain to, as Willars says, "the false goal of value-free inquiry".

Value of Using Ideas in Teaching for Social Change

I have tried in this dissertation to illustrate a path committed, caring persons can take to cope with and begin to mend a troubled world. It is a the path of activism infused with a thoughtful, reflective and moral philosophy. I have further tried to show that such a path is natural for a person who teaches, not only because good schools are a workshop for ideas, but also because they present opportunities for students, 'the citizens of tomorrow' to be invited to join the enterprise. I hope that the work of my six respondents illustrated how activism infused with moral grounding and teaching infused with such activism could be a force for global betterment.

The world we inhabit needs changes in social practices and public policy. It will change willy-nilly, but the likelihood that such change is for the good can only be increased by broader involvement of a population that is engaged in coming to grips with each particular problem as a piece of a somewhat comprehensive point of view as well as being ready to act on those particular views as placed within the broader context. Only so can thinking be connected to real, not merely hypothetical results and the continued informing of human activity be guided by such thinking.

What is striking about some of the concrete issues of my respondents is that in a world filled with violence , injustice, racism, sexism, poverty, social injustice, environmental degradation, less than perfect general health and safety, these issues, as treated by my respondents, seem somewhat uncontroversial. No serious moral theory yields the result that any of these states of affairs, nor their promotion is any good. Kozol and Hadeed to the contrary, 'raising the issue' is not much of an issue. (I do not state this naively. I wrote this in December 1990, listening to a radio broadcast of high school students discussing what is worth killing or dying for in the context of conflict in the Middle East.

[NPR: 12/14/90] Even grade school students are being urged to send care packages to soldiers and to pray for peace.) The issues arise only when we consider to what degree, we must , (or ought to) interrupt the habitual ebb and flow of our lives in order to have an impact on such evils. The hackles rise when it is suggested in any quarter that we must suffer inconvenience to gain either justice, (if one thinks deontologically) or the greater good, (if one is teleologically inclined). This is what I meant in Chapter One, when I suggested that some troubles have been well considered and reflected upon, but have not as yet been well acted upon and that what is controversial may be tactics and strategies, rather than broad goals.

The issue then, drawn on the blackboard by my respondents, is this. If one has a moral thought, there are implications for action. And it is not just hypocrisy or backsliding to fail to rise to this. It is also a failure to understand the very meaning of human ideas, ideals, morality, and philosophy. For these not to be absent from schooling is to mislead youth; it is a failure to teach.

But more important than this, these areas of concern must really be addressed. We know that will not fade on there own. that where their have been inroads, it has been rarely an accident, but usually the force of human activity. The opportunity exists to involve the thinking and energy of vastly greater numbers -- the minions of our capable, caring learners.

Only abortion, Linda's central issue, seems a 'hot' one in which drawn as a "clash of absolutes" [Tribe, 1990], it seems difficult to draw from general moral theory to a specific application, then to the possibility of action by students without a struggle threat would seem to present an even greater danger to civil peace. But even here, our fears and doubts do not allow us to see what I think at very least Linda has shown . That the issue can be described in terms both scientific and moral that can be understood by at least high school age students. (Paul brings this discussion into his class as well). And I suggest that the

first step Linda takes, of bringing her perspective to students, does no harm that is visible to me. It is the next step that would be difficult. While the kind of teaching of activism I support would permit, even encourage, action from students, it is hard to see what form it would take in this case. (Paul's students considered lobbying the school nurse to provide condoms.) Kozol's "subversive" teacher might insist on "enacting", but there is obviously, such 'heat' around this issue that it would take a great effort to support student action that was not carefully considered. But I think it is possible.

Such intransigent issues cause the social harm of adding to social divisions and distracting from many other troubles that need attention. I have included Linda's work because of the importance of moving forward on it, on her side or another, in a way that is both active -- that keeps it in front of us -- and moral, in the sense of looking for its connections with other areas of human concern.

While all the others seem to serve as exemplars of working with "shared values", her contribution in this study may be to remind us that we do not yet have consensus, although we have a moral pantheon to use in our quest.

Summary of Dissertation

Chapter One: Introduction Wherein I discussed my motivation for writing this dissertation: as illustration of a way to improve the state of human social existence, through and activist and moral stance in the world, not only appropriate to schools and to teachers, but also as modeled by activist teachers. I posed specific research questions and also discussed my choice of in-depth interviews and qualitative methods in the dissertation.

Chapter Two: A Selected Look at Some Recent Literature Wherein I discussed some recent writing that covers themes involving the admixture of teaching, philosophizing and

activism with a view towards considering how issues like 'objectivity', 'bias', 'indoctrination' and 'politicizing', make consideration of activism and controversial issues problematic in educational contexts, and especially in classrooms themselves, how bringing reflectivity or philosophy or moral thought into the situation might alleviate some of the problematic nature of such activity and put it on firmer or clearer ground, and how we may define, more clearly, the central notions of 'activism' and delineate a portion of philosophy, at least enough to make them useful for the discussion with practitioners yet to come.

From the literature I began to see how reflective philosophizing could bring a closer look at the underlying assumptions and moral basis of our actions and might both eliminate some of the worry over objectivity and bias in discussion of controversial social issues in schools or in society, and also eliminate some of the fear of 'mindless' activism. It might do so quite dramatically when activism is conjoined with schooling. I found illustrations of this in discussions of peace education and of student activism.

Chapter Three: Activism and Reflective Moral Philosophy Wherein I make an attempt to provide a coherent definition of activists and activism useful for further discussion. It is roughly:

Activists are persons who give significant time, energy, and attention to effecting changes in social practices. Their movements and procedures are designed to force changes in rules and practices or to hasten social change. Their concerns include war and peace, ecology, taxation, and education; they concern violence, cruelty and greed.; civil rights and human rights, women's rights and animal rights, the rights of fetuses and property rights. Activities include engagement in direct, concrete prosocial action, like volunteerism in the community: literacy programs, homeless shelters, soup kitchens, homes for the elderly.

They are political in the concern with how human beings govern, control, direct, rule, or manage each other and maybe in the narrower sense of involving party politics in a representative democracy, although usually consists in effecting change through practices broader than merely talking and voting; Activists may be involved in institutional means of change but they go beyond them including activities ranging from interacting with elected officials (lobbying) and the media, to phoning neighbors, to joining an interest group, to protesting in the streets.

They may not be verbalists -- mere social critics -- though they may be writers of letters or books, or public speakers. They may not be 'fatalists' who doubt the possible efficacy of their effort. They believe that individual persons can "make a difference".

They are sometimes liberal, sometimes conservative, radical, or Marxist, or capitalist, or syndicalist, or anarchist and so on., They regard government as at least fallible. They need not be militant though they may be extreme in their views and in the extent of their programs.

Finally, some activists, at least, cannot be 'mindless', driven by whim, momentary passion, whimsy or fleeting inclination. It is the former, reflective activists who are interesting to me.

So following this look at the meaning of activism I suggest a notion of reflective philosophizing suggested by Socrates 'examined life' that includes some examination of assumptions as well as a connection with moral/ethical themes that I framed as a beginning in the typology of ethical theories constructed by W. K. Frankena. This typology divides the varieties of moral theories of obligation according to the criteria or reasons they provide for the obligations they prescribe. So these are teleological (consequence driven), deontological (rule driven), and so on.

Chapter Four: Interviews with Six Activist Teachers This chapter contains discussion at length of the interviews I had with the six respondents. They included two teachers of

social studies, three teachers of science and a teacher of reading, computer, education and special education. It contains excerpts from the interviews themselves. It is an effort to weave together the lives, work and thoughts of the six, placed both within their own frames of reference and the externally applied moral typology of Frankena as I projected it. It seems to illustrate what I thought it might, that out of their diversity of issues and views, there is a commonality of basic human decency, and strong moral flavor to their thinking that informs their work as both teachers and activists. That this moral foundation, however conceptualized, makes sense of their work, and seems worthy of encouragement as a way to move the world both from within the school walls and outside of these.

Chapter Five: Activism and Teaching Here I added discussion, summary, and analysis of the range of both their activism and teaching in their areas of concern, in order to focus on this interface. I emphasized that for most of them their activism is not only of the reflective variety that has importance to my study, but shows itself to have some of the style of teaching or of broader educational activity. Together with the discussion of Chapter Four, this begins to answer two specific research questions: (1) How do these teachers show their moral/social concerns in their classrooms? and (2) How do these teachers show their moral social concerns in their activism? The chart shows that this answer to the second questions is "diversely":

	<u>Concerns</u>	<u>Styles of Activism</u>
Cheryl	violence, poverty gender issues	community service letter writing
Kevin	social justice, community	electoral politics
Paul	environmentalism	interest-group lobbying public education
Sharon	racism, violence	helping individuals public service

Linda	abortion	public education/debate
Herb	energy issues, environment	public service

I noted that the style of the six tended to be somewhat quiescent and nonmilitant, but that this did not mean they lacked commitment or that they were not extreme in their scope and vision. With respect to the teaching of the six respondents on issues of concern, what I noticed are the aspects of activism that are contained in their teaching. They often teach from and with a point of view, one that is sometimes disclosed or revealed to students; that it is teaching that invites and applauds the taking of a point of view on the part of students; that it is teaching that sometimes invites genuine activism on the part of students.

I also commented on some related themes: how the personal aspects of their lives -- their caring and commitment, family, religion, love for learning, and basic decency -- connected with their work.

Chapter Six: Activists as Philosophers I reprised and extended my philosophical classification and also set out to show the individuality of their philosophic thought, as an achievement in shedding light and deeper understanding on the nature of the problems with which they are concerned. In addition, I have looked at their philosophizing as activist-philosophizing, that is as philosophizing that has usefulness as a plan for their actions and activities. I proceeded to bring them from Frankena's typology to showing their individual illuminating qualities as Dewey might see them, and then, finally to a suggestion that there is at the bottom of their various approaches a concreteness that is so basic that bringing it before any discourse -- theirs or others -- distorts it.

My six respondents each held a view that might be loosely characterized as one of the teleological (more specifically, utilitarian) or deontological views in Frankena's typology. Each view is, in some respects 'respectable' on this basis alone. I set no hierarchy, assign no numbers, claim no greater adequacy for any.

Each of my six respondents holds a view which is individual and unique and represents a bit of independent philosophical thinking. While I want to make no claim as to the originality or permanent value of their thinking, I think it seems in each case to point to an aspect of the value of philosophical thinking. *Viz.*:

- | | |
|--------|--|
| Paul | -- affective aspects of morality
-- widening circles of personal concern
-- non-anthropocentric concerns |
| Sharon | -- importance of existing 'actual' values
-- ideas as entailing action: Do the 'walk' |
| Kevin | -- principles as broad guidelines rather than a 'catechism' |
| Cheryl | -- Moral beliefs entail action. |
| Herb | -- Moral decision requires 'anxiety' and reflectivity. |
| Linda | -- importance of principle, consistency and clarity |

Chapter Seven: Activism in the Classroom I looked at the interface of their thought and activism with their role as teachers. With my analysis of their activism and moral philosophy as a backdrop, I suggested that the thinking and teaching of my respondents provides an alternative to some current teaching methods in two areas, namely moral education and controversial issues education. The elements of teaching about controversial issues as infused and informed by activism and moral thinking that is suggested by the six respondents include treatment of real, current social issues that are seen as problems to be solved and acted on, connection to a central mode of moral thinking, perhaps a loosely constructed moral theory, invitation to activism, either through the 'empowerment' of students in the school/classroom setting, or through external involvement in the 'real world', and manifestation of the authenticity of the teacher, through the example of his or her life.

Chapter Eight: The Value of Moral Philosophy in Activism and Teaching I returned to place the discussion amidst some of the themes begun in Chapter Two's 'Review of the Literature'. I returned to the theme of transformationist, i.e. reflective-activist teaching as engaged in by the six respondents, and examine their adaptations to the difficulties posed by some writers to being a durable activist while also teaching in public schools. I suggest if is holding to some general set of values as part of a frame of reference that makes this work. I have drawn conclusions concerning the use of ideas in teaching and social change. The theme of my conclusions was that I hoped that the work of my six respondents illustrated how activism infused with moral grounding and teaching infused with such activism could be a force for global betterment.

APPENDIX

INTERVIEW FORMAT

Below are my interview guidelines.

I ESTABLISH SELECTION OF PARTICIPANT

1. Tell me, briefly, a little about your work as a teacher. Please include the subject areas and perhaps the kinds of courses you teach.
2. What sorts of "controversial issues" are discussed in your classroom?
3. Which of these issues engages your life beyond your work as a teacher? How so?

II SELECTED LIFE EXPERIENCES OF PARTICIPANT

Tell me a little about your life before becoming a teacher and an "activist". Go back as far as you like. Tell me what you'd like or think interesting; don't be concerned with relevance to what you do now, but don't avoid it either. Recreate details; tell stories! Include significant thoughts, feelings, you may have had.

III THE WORK (ACTIVISM AND TEACHING) OF PARTICIPANTS

1. Describe your work as a teacher and as an activist. Please include the areas where the two overlap, as well as the areas where they do not. Let's try to keep this discussion limited to what you do, although you might share with me some of the thoughts and feelings that you have while you are engaged. As above recreate details; tell stories!

2. (If necessary) Could you talk about your teaching of "controversial issues"? Which of these concern you as an activist? Is your activism ever mentioned in your classroom? If so, how?

IV REFLECTION WITH SPECIAL ATTENTION TO MORAL THINKING.

1. Let's recapitulate your really central commitments to change both in and outside the classroom. I'd like you to reflect upon them, and your work. Describe some of your thoughts and feelings you have had about your work.

2. Given what you've said about your life and the kind of person you are, the life you've led and the work you do, how do you make sense of that work in your life?

3. Do you see your work, as a teacher and/or an activist in terms of some general outlook or frame of reference, or some set of important precepts?

4. Do you see your work in moral terms? How so?

V REACTION OF PARTICIPANT TO MY WRITTEN ANALYSIS of PARTS I-IV.

[open-ended]

I used discretion in deciding the length of time required in each case, which varied according to the individual "story" of each respondent. I allowed myself flexibility to make changes in the format as the need arose.

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