

ED125 – Schooling in the U.S. (Summer 2016)

Daily Flow

WEEK 1: SCHOOLS

Day 1 – Ideas & Plans (Values & Purpose)

POINT: “School plays an important role in human society: supporting and directing personal learning experiences in ways that *reflect, maintain, and develop* that society's shared wisdom; that is, its way of emotionally orienting toward, cognitively understanding, and practically approaching life situations.”

ACTIVITIES: **Course intro**/Syllabus Discussion (pull up Gauchospace: NB * {Edu = Dialog/ Thinking & Helping Others' Thinking} why majority of grade = presence + reading-notes + Gspace + interviews) – DISCUSSION: **Definitions** (see below) – **my personal Framework** (see below) – **Reading Discussion** (Mann & Khan: What is the purpose of school, in their eyes? You buy this/this?)
ENDING: **Student Cards** (name/major/topics you want to discuss / a visual rep. of you {inside}).

IMAGES: My Framework for Abstract-Concrete Coherence *(as a Romantic Pragmatist)

“The Cycle”

Ideas (perfect; values & beliefs [about 'is' & 'should-be' reality]

/ ↓ form, and change, here)

/ **Plans** (principled; claims of value [normative] & fact [descriptive]

/ ↓ support practical priorities here)

/ **Applications** (flawed; neat/streamlined notions

/ ↓ attempt to manage messy/complex realities here)

/ **Responses** (human; unifying frameworks of social organization

/ fill up with diverse personal experiences of shared environments here) ↓

Motives (natural; needs/desires are here) - - - - - **Habits** (cultural; conventions are here)

DEFINITIONS: Learning , Education , Schooling

Learning (* you will learn even if you don't try. Learning is wild
{we're born to learn}.)

Education (“...the deliberate, systematic, sustained effort to →
transmit, evoke, or acquire →
[[knowledge, attitudes, values, skills, or sensibilities]] →
and any learning that results from the effort,
((direct or indirect, intended or unintended)).”
- Lawrence A. Cremin 1978)

Schooling (a formal gathering, a bringing together
{here > of students, for learning}.)

Day 2 – Plans & Applications (Progress & Accountability)

POINT: “All educational plans, and schooling applications that proceed therefrom, are founded in *descriptive* and *normative* CLAIMS (stories about the way things *are* and *should be*), that help to *inform* and *prioritize* our PRINCIPLES (guidelines for effective and proper action), and so *explain* and *justify* our PRACTICES. ... In this way, our commonsense (often unquestioned) stories and our conventional (often habitual) practices are related: a cycle of **cultural inventions**¹ that many treat as **natural** and **inevitable** (even though these underlying claims *can be* questioned for their truth, and perhaps *should be* reinvented where its omissions/inaccuracies cause harm).”

ACTIVITIES: **Intro** (Gauchospace looks great, only a few posts, but genuine and thoughtful conversation²) – **DISCUSSION: Definitions** (Our commonsense: the Claims of “is” and “should be”; of fact and value) – **Examine** School Plans: the *Claims* supporting, the *Applications* that have followed (“Schooling in the U.S.” = {Universal, Common, Public, Compulsory} what do these mean / why valued in the U.S.? what does each translate to in application?) – **Readings** (Becker & Gardner = evident practices, & claims that perpetuate those ways of seeing/addressing issues)³ – **Examine** School Practices: ({List of practices} what [F]/(V) claims explain/justify these conventional structures we have & behaviors we do?)

IMAGES: List of common schooling practices, in the U.S.

Big practices (Warranted by our story)	Smaller practices (Resulting from our story)
Batching (age/level division)	KIQs/DIUs
Grading (comparative assessment)	“Good Job!”
Rules (socialization)	The 'shield'
Tracks (ability-grouping)	'Pick-me' hands/Turn-sharking

DEFINITIONS: Claims → Principles → Practice

<p><i>Claims</i> (stories about the way things <i>are</i> and <i>should be</i>— that we use to <i>explain</i> and <i>justify</i> why we do what we do, and keep doing it)</p> <p><i>Principles</i> (guidelines for <i>effective</i> and <i>good</i> human action— that we use to evoke personal images of <i>wise</i> and <i>ethical</i> being)</p> <p><i>Practice</i> (the actual application or use of an idea, belief, or method— as opposed to theories about such application or use. {e.g., “the principles and practice of teaching”})</p>

1 (familiar conversation-lines and bases-of-experience, that reinforce each other)

2 *Our Monday-class discussion about “What ruins Facebook threads that could've been great? What makes the best online discussions great?” seemed to hit home :) → “likes without explanation, foul language/hating, and vanilla agreements ruin them; real questions and challenging back-and-forth dialog make them”—they said...didn't even need my guidance: just the opportunity to compile their own :))

3 *NB: The underlying claims that [F] “Everyone has abilities that can be developed through education” but “Some people are better than others” & (V) “Basic education should be available to everyone, to strengthen our nation and solve society's problems” but “Part of school's role in nation-building is finding and lifting up those of superior ability”

WEEK 2: PERSON

Day 1 – Ideas (What a “person” is, and how societies come to define
 “good/competent” people in their environments)

POINT: “People are unique, and so exist in unique relationships with their environments. Those relationships can be (personally) healthy/unhealthy, (interpersonally) connected/disconnected, and (societally) functional/dysfunctional. We cannot change who individuals *are*, but we can shape their *environments*: contributing to their personal experiences, influencing their social identities, and defining their 'value' in society—for better or worse.”

ACTIVITIES: **Video** (SchoolOfLife2016: what is a person? {image 1} descriptive) –
 DISCUSSION: **Reading** (“Country of the Blind”: what is a “good/competent” person? {image 2}
 normative...being defined in/by society) – **Claims** (So let's expand some of these, to more accurately
 reflect observable reality {image 3}) **ENDING: Gingerbread Kids** (the environment, around your
 children, for learning: get concrete! What you want them to see/hear/experience/witness {also, *not...*}).

IMAGE 1: Who am I? person is beyond self, *Human* drives & values (shared, continuing, trans-generational)

“ME” consists of many things...what of these are most constant? most central to my 'self'?
 Body? → Skills? → Memories? → *Character*
 ({momentary} **feelings** and {overall} **temperament** ,
 {passionate} **loves/hates** and {dedicated} **inclinations**,
 {heart-driven} **values** and {awareness-based} **ideas**)

*SO – at the center of '*person*' is something that transcends the individual: a unique-but-analogous
 human experience—that can be *shared, perceived, learned* from and carried-over/*transformed*
 by others—of the world 'I' exist in; 'I' move and am moved by; 'I' define myself in *relation* with.

IMAGE 2: Am I “good/competent”? (Society's structures → Interpersonal relations → Normative definitions...)

*People in an environment devise ways of shaping their resources to fit their needs.
 *Thus, values / habits / attitudes / skills / sensibilities that make a person “competent” in one culture
 *...may render a person “incompetent” in another culture's view—and be met with judgment/assistance:

	Society (structures,ways)	Interpersonal Relations (social roles, organization)	Defining Nuñez (a man who sees) as a person
Blind			
Sighted			

IMAGE 3: Expanding claims...

- * “Some people are better than others—in some environments, at some things, with some tools, etc”
 - + “Who is better (smarter, etc.) depends on who's asking.”
- * “People are environments for each other”
 - + “Nobody is just like anybody else” & “We don't get to choose what we/our kids start with...”
 (*No such thing as incompetent people—just dysfunctional relationships;*
You can't make people 1 way—but can help them develop along their own way.)

Day 2 – Plans & Applications (How educational environments shape people's learning experiences)

POINT: “Educational environments (e.g., schools) are created by people—intentionally—to *stimulate, direct, and motivate* other people's natural learning *processes, movement, and efforts*...in ways and directions that 'society' supposedly sees as (morally) good and (practically) useful. However, this is often done in schools by artificially dividing up and simplifying the connected and complex world; these unnaturally organized and separated structures of education can disrupt individuals' natural *emotions* (sparking attention, focus), *thoughts* (powering questions, creative connections), and *motivations* (driving purposeful actions, goals) in learning.”

ACTIVITIES: **Explore**/write & discuss (“When's the last time you remember: *feeling* intensely, *thinking* hard, being truly *motivated*?” ... now “Were these {heart-head-body} connected? And what in the environment stimulated that intensity in you?” [label these descriptors: Educational Environment]) – **Expand**/interview-share (Your experts know what? Learned how/where/with what-who? {image 1})
 DISCUSSION: **Reading** (Dewey “Child & Curriculum” ... compare our Edu. Environs. to School Structures {image 2})
 ENDING: **Exam** (connecting claims to practices {using claims as a tool}).

IMAGE 1: Building our map of an Educational Environment (a generative self-environment relationship)

Emotions (heart) + Thoughts (head) + Motivations (body/spirit) → work <i>together</i> in Human Learning			
e.g., your experts' Environments:			
	Cultural (structures, tools, ways)	Interpersonal (roles, relations)	Individual (feelings, ideas, motives)
+			
-			

...

IMAGE 2: Comparing Child & Curriculum (human experience, societal education)

“The fundamental factors in the educative process are an immature, undeveloped being; and certain social aims, meanings, values incarnate in the matured experience of the adult. The educative process is the due interaction of these forces.” – Dewey (p.4)			
School Environments (2 parts):			
part	World (scope, perspective)	Relations (connections, order)	Character (values, inclinations)
Child	Personal & Narrow	Unity & Wholeheartedness	Practical & Emotional bonds of life
Curriculum	Impersonal & Infinitely extended	Division & Specialization	Abstract Principles of Logical Classification

EXAM: Examining Claims & their connection to Practices

“Take a **claim** {e.g., “people are environments...” “nobody is just like ...” “some are better than others when...”} and a **practice** {e.g., age-segregation, grading/batching, linear curriculum, 1 teacher many students, KIQs, lectures...}, and explain/explore how these additional claims might make us think further/differently about our current commonsense schooling practices.”

Day 3 – Responses (Human nature in a {commonsense, U.S.} school environment)

POINT: “Students' and teachers' natural (human) responses to school environments—what we come to feel, expect, and do there—provide evidence of the *actual* learning (direct / indirect, intended / unintended) that is being made *available* in those situations.

Educational Institutions' authorities may interpret learners' non-normative/undesired emotions, thoughts, and/or motivations as deficiencies in the *individual* (“he/she is not emotionally mature” ...not high-achieving” ...not motivated”), while learners may see them as reasonable responses to deficiencies in the *environment* (“the school is emotionally abusive” ...not academically supportive” ...not genuinely connected to my life goals”).

The full truth holds *both* these perspectives together: individuals and environments exist in *mutual relationships*, where norms serve a purpose (they provide simple social ideals—that set expectations and coordinate behaviors, externally) and people make sense (they reflect real experiences—that grow constantly and diversely, beyond what others can predict or control).”

“I have found it fruitful to define education as the deliberate, systematic, and sustained effort to transmit, evoke, or acquire knowledge, attitudes, values, skills, sensibilities, as well as any outcomes of that effort”
 – L.A. Cremin, “Toward an Ecology of Education” (1976)

ACTIVITIES: **Exams**/Follow-up (Group synch: am I making a claim? or describing a practice, with claims in it? ... Extract claims, let's together) – **Reading** (Bell: structured environment→learner's response {see quotes} ... evident motivations? *People make sense.) – **Gauchospace** (read out “Participation and In-class Discussion” excerpts {see quotes} ... *unique* self-environment relationships→*diverse* educational outcomes.) – **Gingerbread Kids** (collaborate [on board], elements of your ideal educational environment) – DISCUSSION: **Lab1**“Teach me something” (make that educational environment real, with 3 archetypal U.S. students: Donnie, Ray, and Bobbie {image 1}) – ENDING: **Photo Roll-sheet.**

IMAGE: Lab 1 (“Teach me something...”)

The Rules: One of you will be a teacher. I will be one of 3 stereotypical American students—my attitudes, expectations, and behaviors an outcome of U.S. educational environments. Teach me something that you know about, and think is worth sharing. Any student not involved in the role-play can offer guidance/questions {to my or the teacher's inner-mind} to improve the learning experience.				
Your Students:	Personal Statement	School Likes	Dislikes	What he, in his <3, loves
Bobby Buttkisser	“I'm so excited to show you how interested I am, and how well I can do!”	Smart teachers Good grades History & Lit.	Lazy work groups Stupid questions	New Yorker (culture) Fan-fiction (escape) Pop-music (dance!)
Requirements Ray	“Honestly, I do as little work as possible to get an A. Work smart, not hard.”	Science (cool to know how things work) Multiple choice (A) Student body govt.	Essays No extra-credit	My Girlfriend (she's worth studying) Sports (any excuse for a good party) TV (eat, relax)
Donnie Don't-give-a-Fuck	“It's a sick joke that you pull me out of the real world to try & teach me about it—with sad instructors, pushing mindless classes, for worthless grades.”	PE (outside) Ceramics (actually making something) Band, sometimes (they let us play)	PE uniforms Teachers who don't want to hear real questions Math (why?)	Dogs (honest) Girls without designer face-paint (real) Art (open-ended)

CLAIM-of-the-day: * People make sense.
 (all actions have reasons; all reasons are understandable...from a close perspective, with enough shared information.)

WEEK 3: LEARNING

(Day 1 – July 4th!)

Day 2 – Ideas (learning on a twisting-branching path, in polyphasic moments)

POINT: “Learning is wild, ordinary, and natural. People are born curious and playful, attentive and reflective, receptive and creative. For all our differences, everyone desires in some way to master their own faculties, to understand their external environment, and to find a fulfilling connection between that small 'self' and that eternal 'universe' wherein they exist. The path of learning is NOT straightforward, but loops and cycles and splits and connects as the individual sorts their overwhelming experiences into manageable/useful patterns of understanding. And the moment of learning is NOT simple, but layered in ways that reflect the individual's awareness of a complex internal / external / encultured reality.”

ACTIVITY: **Videos**/moments of learning {see claims, bottom} (**Baby Shadows**→ natural: the desire to learn & inclination toward learning. **Backwards Bike** → personal: experiences shape/change our ways of perceiving—our expectations & biases. **Glow Stick** → social: concepts “cultured” by our society—we share claim-filled stories to help make sense of our experiences in the world, and define our place in it (shared sense; commonsense).) – DISCUSSION: **Readings**/dimensions of learning (**Hawkins 1965** → learning is leaf-like/tree-like: exploratory, interconnected, looping & branching. / **Henry 1963** → learning is polyphasic: experience is complex, and stimulates change in us at many levels, all at once—in all our aspects; natural (emotional states & responses), personal (sense-making connections between this current situation & our existing knowledge-frameworks for understanding life), social (biographical identity; value-based image of our place, our meaning and purpose, in this world).) – ENDING: Mapping out where/what learning is((Mind – Heart – Body – Spirit)/(Think – Do – Say – Make – Believe) {image 1}).

IMAGE: A Person's Learning (i.e., changing, based in experience) Where? How?

Learning = change. {“... values, attitudes, knowledge, skills, sensibilities ...” - Cremin}

Where?

Mind (awareness/thinking) – Heart (experience/feeling) – Body (action/doing) – Spirit (purpose/motivating)

...in What? {Think - Do - Say - Make - Believe} What you *do* / *don't do* when faced with a situation.

By?

Progression – advancing along a course: stronger, faster, longer, more controlled, etc.
(e.g., Middle East military training: one brick in the backpack, two, three ... walk),

Accumulation – adding to a base: facts, examples, ideas, equations, recipes, etc.
(e.g., “I know the names/effects of every herb – and soon of every flower...”),

Making Connections – linking and relating distinct things together: metaphors, causes, etc.
(e.g., “Sorry, I can't drink milk. It gives me gas. And I want friends.”),

Exploration – finding and testing unknown areas: journals, maps, questions, etc.
(e.g., “Dad! I left my SQUIRT out overnight, took a sip – it's moldy! I've discovered a new mold!” “I think it's probably a common mold. But now you know what it tastes like.”),

Transformation – re-shaping or re-purposing current ideas: invent, un-do, blend, etc.
(e.g., middle school: body odor, shaving, sexuality, drugs ...),

Reinforcement – strengthening existing ideas: repeat, defend, disseminate, etc.
(e.g., “Did you make your bed?” “Yes.” “Good.”)

*Learning is change. *Learning is ordinary/natural. *Learning is wild/uncontrollable. *Learning and failing work together. *Challenges, choices, and unknowns motivate learning. *We are *always* learning ...more than one thing at a time.

Day 3 – Plans & Responses (principled educational signals & wild noise)

POINT: “Shaping environments for learning: this begins with recognizing the limits of our influence on others' learning. We can't change what's in people's heads, homes, or histories, but we can change the *circumstances* around their minds/hearts/spirits/bodies for a moment—providing experiences to learn by. Creating educational environments that support *healthy, deep, lasting* learning thus means considering: what does learning 'like'?

The answer to 'what learning likes' is complicated: it varies by subject, by purpose, by student, and by culture. Does learning like {Deadlines ... or Time? Success, Knowledge, Practice ... or Risk/Failure, Ignorance, Trying new things? Focused attention, Alone time ... or Open wandering, the Involvement of others? Solutions ... Problems? etc.}? The answer is yes; sometimes, to some extent: it depends. But, broadly, learning likes some *balance* of order and chaos: both some Structure & Direction (at its extreme: the ladder, the factory – all-knowing, homogenous, pre-determined), and some Emergence & Openness to Surprise (at its extreme: the wild rumpus, anarchy – instinctive, idiosyncratic, pure creation and discovery). ... Somewhere in that mix, is the fuel a person needs to learn something well.”

ACTIVITY: **Board**/How do you know when you've “Learning something well?”... ('something' [list], 'well' [describe]) – **Reading**/What's available to “learn well” in edu. environments (**Nicholls & Hazzard 1993** → *Available learning?* [alone > groups > class board] Look at scenes you quoted – analyze the possible learning available in those educational exchanges using the 'learning inventory' {image 1}. Share. / **Ball 1993** → Balls *Intended* classroom...What areas of the 'learning inventory' is she intentionally addressing? How?) **DISCUSSION: Video**/Ball's *Actual* classroom...“Sean's Numbers” (<http://deepblue.lib.umich.edu/handle/2027.42/65013> → discuss, what is being made available for students to learn? How?). **ENDING: Gingerbread Kids** (find your kids; you've surrounded them with Edu. Experiences outside, now fill-in what learning you would like them to take away, on the *inside*.) – **Exam #2** (Gspace: find video of an educational interaction online, post the link, and choose 1 moment. Fill in the 'L.I.' chart, pointing out as much available learning as you can in that moment, at any/all levels: via words, interactions, activities, structures, etc.)

IMAGE: Learning Inventory (for exploring Available Learning in an Educational Environment)

Domains of Learning	Actual available Learning			
	Direct		Indirect	
	Intended	(unintended)	Intended	(unintended)
Academic Lens (objective)				
<u>Knowledge</u> (info/facts offered)				
<u>Skills</u> (actions/work required)				
<u>Attitudes</u> (stances/views expressed)				
<u>Values</u> (beliefs/morals promoted)				
<u>Sensibilities</u> (things/experiences appreciated)				
Experiential Lens (subjective)				
<u>Individual</u> (personal emotions /				

ideas / motives stimulated)				
<u>Social Relational</u> (interpersonal roles / groups / affiliations created)				
<u>Societal</u> (real-world purposes / meanings / goals embodied in practice)				

WEEK 4: DEMOCRACY

Day 1 – Ideas (defining Democracy, and it's connection to education: the aim, the guiding principle)

POINT: “Democracy is not any one practice; it is a principle (a value-based notion, that *guides* practice). That notion, about how societies *should* decide goals and ways, centers on realizing this truth: you know better than anyone what you think, and feel, and desire ... regardless your eloquence, training, or social status. From there, democracy asserts this value: the best and fairest, most right and equitable, decision-making processes involve *everyone*. Together.

*(And if you think you can understand others' perspectives and experiences, without listening and discussing directly—share with them, and be ready to change, expand, and grow in your awareness: Democracy is an ongoing education).”

ACTIVITIES: **Reading**/Democracy as an aim ({Woodruff 2005} the principle, and its 3 doubles—what are they; how are they not the same as 'Democracy?') – DISCUSSION: **Defining**/Democracy (What is Democracy? {image 1} Why Democracy in society? {claims}) – ENDING: **Mid-Term Grades** (a sign of your VISIBLE work & thinking; what we can see, that you've shown/shared with group [project: syllabus / ID#-grade sheet]. My goal is to be on the same page as **you** regarding those 2 things. If not, let's talk) – **Mid-Term Evals** (now back in this direction ... how is this course working for you; what might make it work better? {image 2}) – **Reminder**/Essays and 1 Interviewee quote, bring Weds (& make sure you READ DEWEY! It's a crucial one!)

IMAGE 1: Democracy is/is not

Demos = “people (all people)” **Cracy** = “rule by.”

“Democracy is against ... talk of gods & nature & rulers claiming privileges based on superiority of brains or blood.”

– John Keane (2009) *The Life and Death of Democracy*

so, **DEMOCRACY** {rule by the people} ... as opposed to?

AUTOCRACY {rule by one} **monarchy** (bloodline), **dictatorship** (power/charisma), **despotism** (force), **theocracy** (god/gods), etc.

OLIGARCHY {rule by a few} **aristo-** “the best,” **pluto-** “the wealthy,” **techno-** “the experts,” **merito-** “those who deserve it”

*NOTE 1 – a definitional *distinction*:

Democracy = *all the people in power.* / **Meritocracy** = *the people who deserve it (by drive - talent - desire) in power.*

... that has real, important *implications* for:

How we decide how we divide the 'pie' (scarce resources) & Who gets input into that dividing process.

D = a *continual challenge*; how to make decisions in society:

fairly {{equity = depends on the situation}}, *for all* {{→ democracy = participation constantly required}}.

M = a *convenient shortcut*; to give the decision-making duty/privilege:

to the *“smartest/fittest/willingest”* {{by whatever conventional measure}} = pre-decided,
on behalf of those less fit for the responsibility {{→meritocracy = participation/power efficiently delegated}}

* NOTE 2 – *the way/dao/approach*, versus the tools:

Democracy is NOT *voting (that's a *process*) *majority rule (can be its own tyranny), *representation (just a way of organizing – Athens' democracy was *assembly* {direct debate; works w/ smaller groups}) *something you “get” or “receive” (democracy is not static, nor is it ever “concluded”). v v v

Democracy may – or may not – be present in any (above, or other) such ways of organizing society—depending on how it's carried out

Discuss: [Democracy during slavery? Before woman's suffrage? Before the legal right for gays to marry? While we still have voting restrictions, legally imposed gender-identities, corporate campaign finance, Etc.?] ... *It's a goal, my friends, a direction forward ...

IMAGE 2: Mid-Term Evals

How are OUR practices, in this class, working? Help me develop our Educational Environment:
Strengths, problems you see with:

- {1} Lecture / Discussion content & delivery – what helps most? What do you want more/less of?
- {2} Flexible, evolving, qualitative method for assignments, grading – benefits? Issues, confusions?
- {3} Online forums for capturing your ideas, questions – impacts on your thinking? Any issues with it?

CLAIMS: (why not {an efficient} meritocracy? ... and why {an effort-intense} democracy? ... because →)

*Individuals know best what they feel, think, desire.

*Measurable does not = impartial. *We never know where the good idea is going to come from.

Day 2 – Plans & Applications (practicing Democracy, in an educational environment: the process)

POINT: “Democracy creates educational encounters: by rejecting the (meritocratic) presumption that we can know *what is good / bad / worthy for people* from an outside perspective, and accepting the (democratic) notion that we can know only *that there are people* whose realities we can always pursue better understandings of; by asserting the stance that, whatever our technique for dealing with an issue, we should decide that approach in a way that (A) respects the intrinsic value of each individual / group / community involved—not on a scale, but equally—and (B) seeks out their voices—making room to speak / hear / listen to / respond to / discuss those diverse wants and needs; by embracing that path, we as citizens / learners / persons are opening ourselves to participate and experience, to move and be moved, to explore and expand with others who are different from ourselves, and who bring us beyond ourselves.

Others see, think, and want differently than we do—and so we notice, understand, and imagine with others in ways that we CANNOT on our own. These relationships demand sacrifice and trust, they create intimacy and awareness, and they provide fuel for learning and self-realization—which means: becoming more fully connected to the world in one's senses, one's ideas, and one's purposes. This idea lies at the heart of schooling—of gathering together, intentionally, for educational exchanges: where else, other than schools, do people have the opportunity to practice Democracy, in a dedicated way; to contact with and argue among different views and ideas, in environments framed for that purpose?”

ACTIVITIES: **Reading**/Democracy and Education (Dewey 1938) How do D & E connect mutually: how is D an Ed principle? How does Edu's practice help D endure? Any doubts/questions about the reality of this.) – DISCUSSION: **Intro**/Democracy as a subject to teach (a val/attitude/sens & a knowl/skill {image 1}) – **Essay Quotes**/discuss (How/where do interviewees' school experiences reflect—or reject—D values, notions, practices? Do D ways of education *really* seem to support healthy/deep/lasting learning?) ENDING: **Mid-Term**/your feedback (and according vows).

IMAGE: Democracy as Something to Teach & Practice

Education = Deliberate effort to transmit, evoke, acquire (via educational encounters—with other people, within a school structure/culture) **knowledge / skills / values-attitudes-sensibilities** (ways of thinking / saying-making-doing / believing—which make sense to people, within that culture) **& any learning that results from that effort.**

Democracy = a value/attitude/sensibility (i.e., the American Dream – valuing the inherent worth, unique strengths & capacity for growth within *all* individuals) **and a knowledge/skill** (i.e., the Scientific-Academic Approach – using rational, informed ideas & methods to pursue equity: by observing, fielding claims, seeking evidence, arguing alternatives, negotiating with peers ... to continually improve the community, as a whole) **to transmit, evoke, acquire.**

So, what learning results from this practice?

[your interviews, your stories...of school in moments toward / away from Democracy]

Claims:

*Democracy is an educational principle (“give and take...the exchange of experiences and ideas.” – Dewey 1938).

*Democracy takes sacrifice and trust. *I need people who are unlike me to see / think / want things that I wouldn't notice / imagine / chase on my own—to bring me beyond myself.

*...and this expansion takes exposure, and practice. *Democracy is hard for people.

*Democracy is good for people.

(the 1 value claim ^ in this course.)

Day 3 – Responses (creating a Democratic classroom environment: educational exchange)

In service of balance and democracy, JOSH DOES NOT TALK TODAY

POINT:

“Democracy puts educational demands on us; it demands that we be open to change ... [we] feel alive when we're in between what we know & what we're about to know – at an edge.

Democracy is a way of being with other people that draws us to the edge ... where I'm not winning all the time – but I'm *thinking*.”

- Jason Duque (ED125 lecture, 24 April 2012)

... And THAT – is an educational encounter.

ACTIVITIES: **Intro/Lab #2** (Democratic Conversation {image 1}) – **DISCUSSION: You Decide!** (you have the internet, the readings, all the tools of this course, and each other; your various interests, understandings, and desires regarding schooling in the U.S.) – **ENDING: We'll see...**(is it ever really over? ;))

~(optional intro, my fellow learners:~

***Democracy** = a process of social decision-making based on:

- (1) mutual exchange of perspectives, and
- (2) coordination of needs/wants/ideas, into
- (3) some agreed-upon action
(requiring sacrifice & trust from all groups/individual citizens involved).

***Why?** Because it forces everyone to expand—beyond what is individually comfortable for each, into something more:

- (1) informed & understanding about others' situations, more
- (2) connected & engaged socially, more
- (3) accepting & purposeful in everyday activities—

... i.e., more “fully human”; full of personal meanings (*values* – “this is good, and should be”, *beliefs* – “this is real, or can be”), practical experiences (*examples* – “this situation often goes in one of these ways”, *knowledge* – “here are some means for dealing with those”), principled ideals (*identity* – “I am, ideally”, *motivation* – “I am working toward that, really”).

***How?** Depends on the situation :) We figure it out together...

IMAGE: Lab #2 (democratic conversation)

Dao of Democracy (a way of interaction and social organization), in 3 steps =

Mutual exchange of perspectives,
Coordinating needs/wants/ideas,
Deciding on some agreed-upon action.

Weds, I read 20+ student feedbacks, & shared those voices, as a MODEL of how one can try to “do” Democracy. Today, **you do democracy**: hear each other, challenge and pull and expand each others' needs/wants/ideas, and decide amongst yourselves what most needs to be discussed—using the tools and topics that this class provides:

You have the ability to hear and challenge claims, and to develop them.

You have the ability to analyze current educational practices, looking at all their complex parts and their effects.

You have the ability to assess those practices, to name their ideal benefits and notice their potential practical issues—using our shared definitional (“is called”) descriptive (“is really”) and normative (“is good”) claims.Go to it.

* **I will be at the board, writing down whatever you'd like me to note for y'all (just point, or ask).**

* **If you feel momentarily at a loss for how to respond, look at the “Read/Respond” sheet projected on the front boards.**

Enjoy :)

WEEK 5: DIVERSITY

Day 1 – Ideas (we're different: ranking differences undermines equity/fairness within diverse groups)

POINT: “We are all people, all alive, and all invested in that living; all different in place and perspective, but all equivalently valid: that is our common ground (the valued belief that supports Democracy, as a social/educational principle). *Diversity*: we vary at the level of genetics, personality, social standing, and cultural identity; we vary in our bodies {appearance/capacity}, minds {psychological traits/states}, homes {direct upbringing/values}, and heritage {vicarious human stories/traditions we share with our kin-folk}. Our diversity is *natural, inevitable, and useful* for responding to the world—which is likewise naturally various, continuously changing, and practically interconnected (and so calls for various, responsive, creative human actions).

But our diversity is also *organized* by society, which through conventions / habits / norms claims that certain traits and skills and dispositions as more—or less—valuable than others, and encourages (by direct emphasis or indirect neglect) diverse individuals toward those habituated centers. That's what we call *Culture* – the things that people hand each other, because they're convenient, familiar, established, and uncontentious. We are inclined to perpetuate our culture because (A) it's SO hard to think about and question the deeper meaning and consequence of everything, if you decide NOT to accept convention as “good enough” to simply internalize and follow; and because (B) the diverging from the commonsense path, that your culture currently labels as 'Progress,' means risking an undesired label in society.

In this way, a society's culture *encourages* diverse individuals toward *coordinated, constant and predictable, efficient function* within their typical environments—e.g., Childhood / Family-bonding, School / Peer-ordering, Tests / Ranking, Apprenticeship / Certification, Marriage / Parenthood, Title / Raise, Teaching / Retirement, Philosophy / Death—but also *discourages* the social processes of questioning, testing, and exploratory seeking that are basic to finding equitable, informed and appropriate, healthy function for those people within those environments (both of which are, together, constantly growing and changing).”

The Challenge of Diversity in Society:

~ It's so hard to look beyond what Things seem like, conventionally (my daughter feels proud because she was placed in honors science), to see what Things are doing to us as a society, more fully (my daughter is being made complicit in the judging and sorting of children into 'better' and 'lesser' groups to justify unequal social access to educational opportunities). ~

ACTIVITIES: **Intro/** “Diverse” means what? (under social connotations of fairness and respect, diversity = the natural, inevitable, useful differences among us) – **DISCUSSION: Readings/** Schooling in the face of difference [on board] (**Pratt 1883** – Carlisle Indian School {Purpose? Plan to achieve this? Application, details of? ... Learning available?} // **Carlisle student artifact** {... Learning achieved? see esp. question 11} // **Curry 1894** – Education of the Negro {Social Motives? Justifying claims for these? ... specifically about certain *types* of different people: white, black, Christian, educated, etc.}) – **ENDING: Forums/**What do WE think about human differences? (selections from posts {image 1}).

IMAGE 1: Posts about human difference in schools (selected excerpts)

HUMAN DIFFERENCES:

“So much of my life has been shaped by me being a woman. If I had a different body and were a man, my entire perspective on life and how I interact with people would be entirely different. People would also treat me differently, which I believe would most definitely change my character.” ...

“I worked really hard in my high school, but may be I behaved a little be absent-minded (guys trying to be cool).” ...

“I started shaving my legs when I was 11 years old!!! What!!! I literally had no intellectual understanding of what I was doing but my mother bought me a razor, told me soon I would be in middle school where "these things mattered" and told me to shave my legs. So I did.” ...

“I am Christian and follow the Bible. ... I would want my child to be exposed to the Bible at a young age as well as serving the homeless. I would want my child to be involved in sports and art and have social interaction with other peers. But I think I will be one of those parents that really monitors who my child spends time with/hangs out with.” ...

“when i was younger i was a trouble child. My dad would constantly be giving me lectures because i would do something bad, or broke something. Moreover, my parent are really really strict they would never let me sleep over at my friends' houses. Well when i was 10 i sneaked out in the middle of the night to my best friend's house who lived two houses down. ... Around 3am i was awakened by my parents and my best friends parents and a cop. It was the craziest thing i had ever done. ” ...

“Since my childhood wasn't exactly great I wouldn't know if I could handle a kid of my own.” ...

... IN SCHOOL:

“when I was younger, starting in elementary school, I used to believe that everyone was my friend. ... [However, one day] I was wearing a brand new black and white spotted dalmatian coat (don't worry it was fake) and I loved that jacket so much! I remember telling kids in my class that it was my favorite jacket ever ... As soon as I walked away from it some kids from my class pushed it onto the floor. As I tried to quickly return and run toward them shouting at them to please stop they each began to step on it... I began to uncontrollably scream and cry ... That was the first day I began to get bullied because from then on I was referred to as "cry baby" and was constantly messed with because I was easy to upset and a quick way to get entertainment.” ...

“more motivated kids now have the option to take Advanced Placement courses. In my experience, I found the students and teachers in these classes more motivated. Additionally the teachers hold the students up to a higher standard, so you must preform better than you would in non Advanced Placement course. ” ...

“I knew that I wasn't going into the science field in the future, so I didn't bother to learn anything. BUT I did care about my grade, so I always just copied my friend's homework. I think students tend to not learn when they think the subject isn't relevant to them. ” ...

“A failing grade shows you that you are not grasping the material at all ... Once you get a failing grade, you become desperate and are more likely to give up completely, either by mentally checking out or by cheating off your neighbor. ” ...

“Personally, I find it ironic how my family encouraged me to try new things and that it was okay to fail because that is how we learn however their ideas didn't hold true for school. ... In soccer, I learned that failure makes an individual aware of their weaknesses and strive to become better. There is a community, a team, that provided a support system. However in the school setting even your own friends hope for your failure in order for them to have success. ” ...

“I still have trouble recognizing that it is ok if I answer a question differently. After all, we constantly hear "there's no right or wrong answer," yet it's so hard to fight off this idea that has been so ingrained in your psych when you've been in school for so long...”

Day 2 – Plans & Applications (most schools now are built around ranking/ordering different students)

POINT: “The Scale: society coheres around basic values, goals, and methods that it views as 'good' (meaning the 'right' values, the 'important' goals, the 'positive/effective' methods). These norms work together: claims of what is valuable and moral, justifying ideas of what is natural and desirable, explaining strategies which are realistic and appropriate. Using these hierarchies, we create society-validated metrics for assessing quality and progress: of complex systems and discrete elements, of whole factories and individual machines, of social systems and unique individuals.

The “sliding-scale” that we apply to others' humanity—whether we choose to conceptualize those who are culturally / politically / ethically / behaviorally / physically different as “sub- or in-human,” as “lower- or un-cultured,” or finally (rarely) as “true and full equals in society, with inherent worth and special value”—is validated by *cultural motivations*; it justifies whatever ends we (whether the whole group, or the power-holding elite) wish to achieve: to kill or harvest, to “save” or subjugate, or (rarely) to understand and coexist with in the common world.

That is to say, the question “Who is right/wrong, better/worse?” is a cultural invention; it is not natural or inevitable to answer, because there is no ecological/universal scale of good or bad (only present or absent, growing or decomposing, being or about to be). And within U.S. culture specifically, the question “who is better?” is inherently undemocratic. The question (A) implies pre-determined methods and set measures of value, which together undermine the democratic *process* of mutually exchanging perspectives on present aims and constantly re-forging present means. And the question also (B) implies the motivation to determine the comparative worth of individuals, which directly counters the democratic *belief* that all individuals are uniquely, equally, and importantly involved in defining and forwardly moving society as a whole. No measure is impartial—whether moral or scientific, philosophical or practical: that measuring process is motivated by a group's socially-situated human desires, and biased by their personal investment in its outcome.

And where the objects measured and sorted on that scale are human beings, *any* positive/negative quality associated with that scale's description can 'validate' inequitable, under-discussed, and/or insufficient treatment of those or other human beings in society.”

ACTIVITIES: **Videos**/Society: deciding the Bell-curve's measure (RSA 2010 – Changing Educational Paradigms {What makes you 'intelligent'? And how should we measure it?} ... Spurlock 2012 – Seeing students as scores {When goal = get kids to the top of the bell-curve, what are teachers seeing as “schools working” here? What are they NOT seeing happening educationally in those environments?}) – **DISCUSSION**: **Readings**/When someone else decides the 'objective' way to measure your ability (Gould 1996 – American Polygeny {Cultural biases ALWAYS motivate research focuses, shape 'objective' methods & inform 'rational' conclusions...let's explore} // Kamin 1974 – IQ test {Cultural biases and political motives, too, shape the ways and means of testing students'/citizens' intelligence}) – **Sample**/Test questions (Old IQ test / Old Voting Literacy Test, etc. {image 1}) – **ENDING**: ***Reminder**/Let us not judge, but just *observe* and do our best to *understand* how society's leaders attempt to manage human diversity within their unified/cultured society (their rational, morally motivated methods; those methods' intended effects, and possible educational impacts: {Image 2a}: From the Binet & Simon's original 1916 test} ... {Image 2b}: transcript}).

IMAGE: Old Tests (What are they really measuring? Intentional or unintentional methods? Toward what purpose?)

The Stanford-Binet IQ Test:

The original 1916 test and its descendants are still among the most widely used intelligence tests today. “[Stanford University psychologist Lewis Terman] believed very strongly in the concept of 'innate intelligence,' the idea that a person's intelligence was as unchangeable as the color of their eyes. ... Terman was also convinced that [the test] was an important breakthrough in psychological research. Unlike Binet, who saw his test as a rough measure of a child's level of knowledge relative to his peers, Terman believed that he had invented a diagnostic tool that could accurately and precisely measure the intellectual capacity of the human brain.”

Sample questions:

- The Brooklyn Nationals are called the: (1) Giants, (2) Oreoles, (3) Superbas, (4) Indians
- Revolvers are made by: (1) Swift&Co., (2) Smith&Wesson, (3) W.L.Douglas, (4) B.T.Babbit

(Using this test, Princeton U professor Carl Brigham concluded that immigrants who'd lived in the U.S. for 20 years or more tested just as intelligent as native-born Americans, but that immigrants who'd lived in the U.S. for 5-or-less years were scoring poorly on IQ tests, and so were “essentially feeble-minded.” Only in the 1930's, after these exams had already given rise to the Scholastic Aptitude Test for students, did Brigham realize that the underlying premise of intelligence-testing “science”—that it measured biological, genetically-inherited, ethnically-tied mental capacity—was false.) source: Uncle John's All-Purpose Extra-Strength Bathroom Reader, 2000.

Voting Literacy Tests, Southern U.S., 1950's and 60's:

“After the end of the Civil War, would-be black voters in the South faced an array of disproportionate barriers to enfranchisement. The literacy test—supposedly applicable to both white and black prospective voters who couldn't prove a certain level of education but in actuality disproportionately administered to black voters—was a classic example of one of these barriers. ... Most of the tests collected here are a battery of trivia questions related to civic procedure and citizenship. (Two from the Alabama test: “Name the attorney general of the United States” and “Can you be imprisoned, under Alabama law, for a debt?”) But this Louisiana “literacy” test, singular among its fellows, has nothing to do with citizenship.”

Sample questions:

**Do what you are told to do in each statement, nothing more, nothing less. Be careful as one wrong answer denotes failure of the test. You have ten minutes to complete the test. [30 questions.]*

- Circle the first, first letter of the alphabet in this line.
- Cross out the number necessary, when making the number below one million: 1000000000
- Draw a triangle with a blackened circle that overlaps only its left corner.
- Print a word that looks the same whether it is printed forwards or backwards
- Write every other word in this first line and print every third word in same line, (...first line ended at comma) but capitalize the fifth word that you write.

“Designed to put the applicant through mental contortions, the test's questions are often confusingly worded. If some of them seem unanswerable, that effect was intentional. The (white) registrar would be the ultimate judge of whether an answer was correct.” source: http://www.slate.com/blogs/the_vault/2013/06/28/voting_rights_and_the_supreme_court_the_impossible_literacy_test_louisiana.html

This was just meant to give a rough estimate of child functionality relative to their peers ...

– Notice the *normative value-scales*, built into the exam's framework?

– Notice the *social reinforcement*, the adult influence, in this testing/learning exchange for the child?

XII. PATRIOTIC IDEAS

From what country are you?	Would you rather belong to another country than to France?
Are you French?	Why do you prefer to be French?
Were your father and mother born in France?	Do you know what it is that one calls his country?
Are there other countries than France?	Why should one love his country?
What are they?	Is Brittany in France?
	And Normandy?

XIII. MILITARY SERVICE

Would you like to be a soldier?	What soldiers ride horses?
Was your father a soldier?	If you were a soldier would you like better to fight on foot or on horse-back?
Did he ride a horse?	What is an officer?
What do soldiers wear on their heads?	What has the officer on his sleeves?
What do you call the soldiers who have the cannon?	What officer has the highest rank?

XIV. READING

XV. WRITING

Mistakes in spelling of course make the score less according to their gravity and the age of the child.

XVI. CALCULATION

The child is questioned upon the four operations of arithmetic.

XVII. DRAWING

We have adopted the following models—a square, and three varieties of rectangular parallelograms—which the child must reproduce with the pen, to which we have added three lines of varying lengths.

XVIII. TRADES

What trade does your father follow?	What are they?
Is it a good trade?	What is the difference between the Catholic religion and Protestant religion?
What is a trade?	Between the Catholic religion and yours?
What does the baker do?	
Are there other religions than yours?	

Here, as an example, is part of the examination of a child.

I. The boy F. . . . of nine years, comes to us with his hands in his pockets, face and hands not very clean, nails bitten, countenance of little intelligence. - 2

What is the color of old people's hair?—Red.
 How is the face of an old person?—Wrinkled. My mother always has pain in her hands.
 How does one walk when one is old?—Like everybody else.
 Can old people run?—No.

VI. Put out your tongue. } Good
 Close your eyes. }
 Put your fingers on your right ear. (He puts his finger on his left ear.)
 What do you call the place (cheek) that I am touching?—Cheek.
 Where is your heart? } Good.
 And your stomach? }
 And your brain? (He points to his neck.)
 Your head? } Good.
 Your shoulder? }
 Your forearm? (He points to his arm.)
 Your lips? } Good.
 Your gums? }
 Your eyelids? (He points to his teeth.)
 Close your right eyelid. (He shuts his eyes.)
 Where is your foot? (He shows his leg.)
 Show me your leg? } Good.
 Your thigh.
 Take off your jacket as quickly as possible. } Passable.
 Put it on as quickly as possible. } - 3

VII. Sit down here. } Good.
 Raise your arm. }
 Put your hands on your head. (He places but one.)
 Both of them. }
 Cross your arms. } Good.
 Stand up. }
 Sit down on the ground. }
 Cross your arms and get up with your arms crossed. (He cannot do it.)
 He threads the needle and turns up the lower edge of his pantaloons satisfactorily. - 4

VIII. The child recognizes the inkwell, the apron, the pencil, the sponge, the pin, and table cloth.
 What is the color of this pencil?—Yellow. (It is red.)
 What color does it write?—Black. (Correct.)
 What is this? (cross-ruled paper)—A page.
 What is the color of the table cloth?—White.
 What do you do with a key?—Open the door.
 What do you do with a pin?—Stick.
 What do you stick?—Straws to hold them together.
 Do you know what a compass is?—No.
 You never saw one?—No.
 Do you know what a photograph is?—Yes.

Day 3 – Responses (educational outcomes of ranking human differences in schools; alternatives?)

POINT: “Me / You / We: an individual is marked by its *specialness* (that you are being a unique, whole, one person). But an identity is marked by its sameness (that you are being a person who has characteristics like other persons, in the way you relate to your world). Whether it is your body (“I am a white male”), your mind (“I am an angry artist”), your inclinations (“I am an eccentric liberal”) or your biography (“I am a privileged, educated teacher”) that is defining you in an environment, those identities—your samenesses—are both cultivated by you individually and imposed upon you by others socially. Our identities are NOT us; they are ways of relating with the world, that flow through us.

In large part, our education consists of exploring, realizing, and nurturing our possible identities; of becoming more fully ourselves, with the help of others who guide and add their views into our shared experiences. For example, in myself, I never forgot the lessons of micro-economics that I learned in high school from Mister Lynn: those principles now color the way I view conversations (responding to supply-and-demand), make use of my time in grocery store lines (to minimize sunk-costs), and seek the novelty and complex value in each precious moment (fending off the decreasing marginal utility of those things we treat as simply redundant). My social role may never be that of an 'economist,' but in some ways I will now always relate to my world in that way.

For better or for worse, schools—and the individuals who gather therein—shape one another's identities by the way they describe, interact with, support and discourage, affiliate with and differentiate from each other: celebrating or shaming differences, using or ignoring skills, validating or marginalizing perspectives, learning from or judging by experiences of success and failure.”

Take Heart, Your Self:

~ I wasn't born **White**; “white” happened to me when Mario said “Ha HAaa, white boy can't rap!” And I wasn't born **Male**; I was called “handsome” instead of “beautiful.” I still don't think I'm **Liberal**; I just want a society providing basic human rights, supports, and opportunities is fair. I also don't think I'm that **Intelligent**; I'm good with language, but I've been emotionally/socially a slow-developer, and I'm vastly under-skilled with cars, and ignorant of farming, and inexperienced with street-fighting. I don't feel **Eccentric**; I just feel natural, and open, and simple—until I notice I'm getting prolonged stares for my self-cut hair or bare feet or earnest enjoyment of a laugh. I didn't ask to be **Privileged**; I grew up with a working-class dad who calling mom a “rich-girl,” and me a “rich kid.” And I'm doing my best not to be **Angry**; I grew up in a house where angry yelling happened every day—but I don't want to raise my voice and hurt people with that unleashed anger the way I saw and mirrored as a teen.

All these Things are so easy to *hate* in myself; I understand how people can feel hate toward others who do Angry White things, or Privileged Male things, or Liberal Intellectual things, or any of those convention-upsetting Eccentric things. I can understand: But I also have come to understand the distinction between these Things and me: I am NOT my superficial whiteness, my momentary anger, my supposed intelligence, my stereotypical liberalness, my phallus-imposed maleness, my chance circumstantial privilege, or my culturally incidental eccentricity. I am myself: a locus of sensations and experience, a human, alive.

Same as you are; same as that, this, and everything is: connected, never finished, and never apart. ~

*

ACTIVITIES: **Intro**/Identity is defined by our *relationship* with a given environment; others' contribute to the identities we internalize (show correspondence with Jess? {image 1}) – **Reading**/We are different people in different environments (McDermott & Varenne 1999 – Adam, Adam, Adam {By what different measures is Adam defined in his environments? [on board] Where does the fall on the 'Bell Curve' in each situation? Heart/Head/Motives ...describe.}) – **DISCUSSION: Lab #3**/Culture (you decide the educational environment; I give you 3 children who are being 'different' ... decide how you will apply your principles in practice {image 2}) – **ENDING: Video**/Alternate measures of social success, imply alternate means of doing/assessing educational exchanges ([opt. intro] TED2014 – GDP versus Social Progress Index? {Guiding values, shape principles & priorities, plans & actions} // Mali2011 – What do Teachers Make? {Responding to GDP-values with some SPI-values – monetary vs. social progress: Lawyer pays attention to what? Teacher asserts what as higher priorities, implicitly? ... making difference HOW?}).

***Next Week/ The Write-Around** (start thinking about how our 5-weeks of ideas—*School-Person-Learning-Democracy-Difference*—in defining the problem with schooling in the U.S. today, and imagining an alternative way of doing education/schooling in the U.S. today...).

~ opt. vids: **PETA2014** – Industrial Practice: Wool {GDP-values speed and product...what outcomes does it ignore? Human emotional/psych/moral/etc. response? ... Implications for schooling?} vs. **Neufeld2013** – Developing Good Attachment {SPI-values health and education and opportunity ... Implications for schooling}

IMAGE 1: Example – The Social Construction & Negotiation of Identity (J&J relationship, 2012-15)

Environmental Norms / Assessments	Individual Experiences / Responses	Identity (self-environment) Growth (learning) / Realization (embodiment)
<p>Before – She defines herself (“I am female. My life is based on emotion. ... I am a very mellow for the most part drama free female.”) defines him (“you are the most beautiful human being I have ever known.... You are kind, gentle, honest, loving, humble, open, accepting of others, fun, smart, passionate, artistic, unique, ...”)</p> <p>During – She assesses him, from her value-scale (“Don't be so dramatic'/ 'you think you're perfect'/ 'you've always felt like shit about yourself'/ 'you just want someone to coddle you'/ 'you're going to be alone for a long time'/ 'you're an asshole')</p> <p>After – She defines herself (“I don't have time to worry about the little stuff”) defines him (“Everything is big to you ... You have been coddled, and that makes for a rough life in the real world. Sorry, but it's the truth.”).</p> <p>... and she validates that proposal (“You're delusional. Best of wishes. Never talk again✓✓!!!”)</p>	<p>During – He experiences the relationship (“It feels unfair, like a game with two sets of rules: things that I'm expected to do {be the 'man', hide my feelings, always support her}, and things that she gets to do {femininely receive my initiatives, express her emotions in insults and outbursts, constantly question and critique what I'm doing}.”)</p> <p>During – He experiences that assessment (... If you just read those phrases, like someone is saying them to you—you'll feel the emotional impact they have: anxiety, frustration, distance.)</p> <p>After – He resists/re-frames that externally-imposed identity from his environment (“We're all weak in our own ways. No one needs to be [continuously] reminded of that. It helps no one. It severed me [emotionally] from you.)</p>	<p>During – He defines himself in the environment (“I'm just really not very tolerant of insults and second-guessing, especially when she is so sensitive to the same kind of critiques...”) *a definition-of-self, forming in response to the environment</p> <p>During – His identity, his relation to the environment, changes (... And those moments happened regularly enough between us, that I start expecting them. And I built a shield inside to guard from that. And so over time, I just didn't feel attached anymore.”) *Pair splits.</p> <p>After – His actions come to reflect his identity (...Let's never speak again, okay? But I love you deeply; I want only the best for you, too.”)</p>

IMAGE 2: → LAB 3: Culture

You know my map (heuristic; conceptual framework) for looking at humans in culture...

Motives – (natural) > **Ideals** – (*always perfect) > **Plans** – (principled) >

Applications – (*always flawed) > **Responses** – (human) > **Habits** – (cultural)

Now *Here* are a few statements to remind you of how these parts link together:

* Humans are born with some natural needs & inclinations, which fuel **Motives**, giving rise to basic values, and thereby conceptual **Ideals**.

* Ideals then justify **Plans & Applications**—meaning that every tool, rule, structure, organized activity, *intentionally* represents an Idea – that is, they are “ends-in-process” (MLK jr.)... whether or not they *actually* tie back well, as-applied, to that original ideal.

* The immediate human **Responses** to these applied plans—and long-term cultural **Habits** that arise from these self-environment relationships—offer a concrete metric for assessing the internal consistency of the system ... how well it supports those basic human values implied in its ideals ...

And for asking, “Is this what we, as people, want to be and to pass on in this world?”

*

So now you get to have another Democratic Conversation about—specifically—what y'all want educational environments to look like:

(1) >>> Get out your **Gingerbread children** { <3 } (to remind you CONCRETELY of your normative values – what you want education to bring into your & every individual's life), and all your notes with **claims** you've heard/made in this course (to remind you GENERALLY of our descriptive realities – the agreed-upon truths you have to work with, in accomplishing these 'should-be' aims).

(2) >>> **Coordinate your diverse wants / needs / ideas—to create an image of school culture that YOU want to be part of:** {<3 → Decide your societal core aims; your guiding principles to get there} as a child or parent, student or teacher, outside taxpaying citizen or inside timegiving participant... (Be willing to trust each other, and to sacrifice, in coming to this agreed-upon social organization.)

(3) >>> I'm going to give you 3 “Nature” Cards (each representing a **Diverse Individual**, actively embodying their difference within a School, Home, Peer environment), so that **you can Decide how best to “nurture” that individual, culturally** (in a principled, intentional, educational way).

(4) >>> Then we can **Discuss**, as a group, potential issues with those plans-in-application.

WEEK 6: REAL WORLD

Day 1 – Ideas (Claims-review: what we recognize as {more fully} true about the parts that make up schooling)

POINT: “You are prepared for discussing, questioning, and imagining beyond current commonsense schooling practices: recognizing (i) the history of cultural claims that drive those practices, (ii) the places where those claims may be inaccurate or incomplete in representing the complex real world, and (iii) the possibilities for alternate ways of thinking about, speaking about, making, doing, and believing in education.”

ACTIVITIES: **Reading**/Takano2013 – “Homeostasis: the basis of training” (‘Eu-stress’...Why is this an important consideration when discussing the purposes, plans, and outcomes of school?) – DISCUSSION: **Review**/Claims we've expanded (about School, Person, Learning, Democracy, Diversity & how we Culture it ... which do you see as most important to bear in mind when discussing issues and alternatives in education? {image 2}) – **Input**/Any more you would add to this list? (important descriptive [is] realities and/or normative (should-be) values, for you? Let's turn these into catch-phrases...so we'll remember them.) ENDING: **Practice**/Write-around (your term-end critiques, about schooling {img 1}) – **ESCI**s/class reflection (your thoughts on this educational exchange).

IMAGE 1: The Write-Around

In your eyes...

How do the ideas in this course fit together in: defining an (existing, real) problem with schooling today in the U.S., or imagining an (alternative, ideal) way of doing education in the U.S. today?

STEP 1: Use claims from across the themes in this course to either

- (A) generate a critique of a common schooling practice or a specific scene/experience.
- (B) imagine an alternative to a common schooling practice—start with basics (place/setting, structure) and then describing people within that (roles/relations, what they're doing). Or
- (C) build up logical connections among various claims (how one's implications suggest another, how you see them linking together in a cause/effect or correlational sequence).

STEP 2: Shift perspective to the person experiencing these ideas...

Exchange you paper with someone. Write your name/your “Gingerbread Kid's” name on the paper. Read their writing and respond, speaking as either the child-learner or their guardian.

(You can use these questions as a guide: “What makes you excited? Why?”

“...concerned/worried? Why?” “What's missing?” “What does it make you wonder?”)

STEP 3: Believe and doubt, both building on and challenging these ideas...

Exchange your papers again. (Your name, this time. You're yourself again.)

For a few minutes, start your comments with “Yes, and...” then for a few minutes with “Yes, but...” (aim for 1 of each, at least. that's a good start...)

STEP 4: Graffiti (freestyle) – let your responses flow, free and direct, in dialog...

Exchange your papers; write your name. This time, circle, draw, comment-bubble (not simple agree/disagree praise or criticism: put your own voice on the page, actively responding).

STEP 5: Reflection. Back to the original author ... your final comments and responses.

IMAGE 2: Claims of the course (an initial list, to change and build on)

<u>Category ...</u>	<u>... Claims (go where?)</u>
PERSON	<ul style="list-style-type: none">* Nobody is just like anybody else.* We don't get to choose what we start with.* Some people are better than others— in some environments, at some things, with some tools, etc.* Who is 'better' (smarter, etc.) depends on who's asking— their beliefs, values, motives, et al.
LEARNING	<ul style="list-style-type: none">* Measurable (objective) does not = impartial (without bias).* Knowledge (conceptual) does not = understanding (experiential).* Individuals know best what they feel, think, and desire.* We <i>never</i> know where the good idea is going to come from.
DIVERSITY	<ul style="list-style-type: none">* People make sense. * People are environments for each other.* We need people who are unlike us to see / think / want things that we wouldn't notice / imagine / chase on our own—to bring us beyond ourselves.* We can't change what is <i>in</i> people (hearts / heads / homes / histories), but we can change the circumstances <i>around</i> them.
DEMOCRACY	<ul style="list-style-type: none">* Learning is change. * Learning is ordinary/natural.* Learning is wild/uncontrollable. * Learning and failing go together.* Learning is motivated by challenges, choices, unknowns.* We are <i>always</i> learning ...more than one thing at a time.
SCHOOL	<ul style="list-style-type: none">* Our diversity is natural, inevitable. * Our value-scales are cultural, invented.* Cultural habits and structures makes value-scales seem natural, inevitable.* The question “Who is better?” is a cultural invention.* The question “Who is better?” is <i>inherently</i> undemocratic.
CULTURE	<ul style="list-style-type: none">* Democracy—the “give and take...exchange of experiences and ideas” (Dewey 1938)—is an educational principle.* Democracy demands sacrifice and trust between people.* Democracy requires cultural exposure and practice.* Democracy is hard for people. (* Democracy is good for people.)

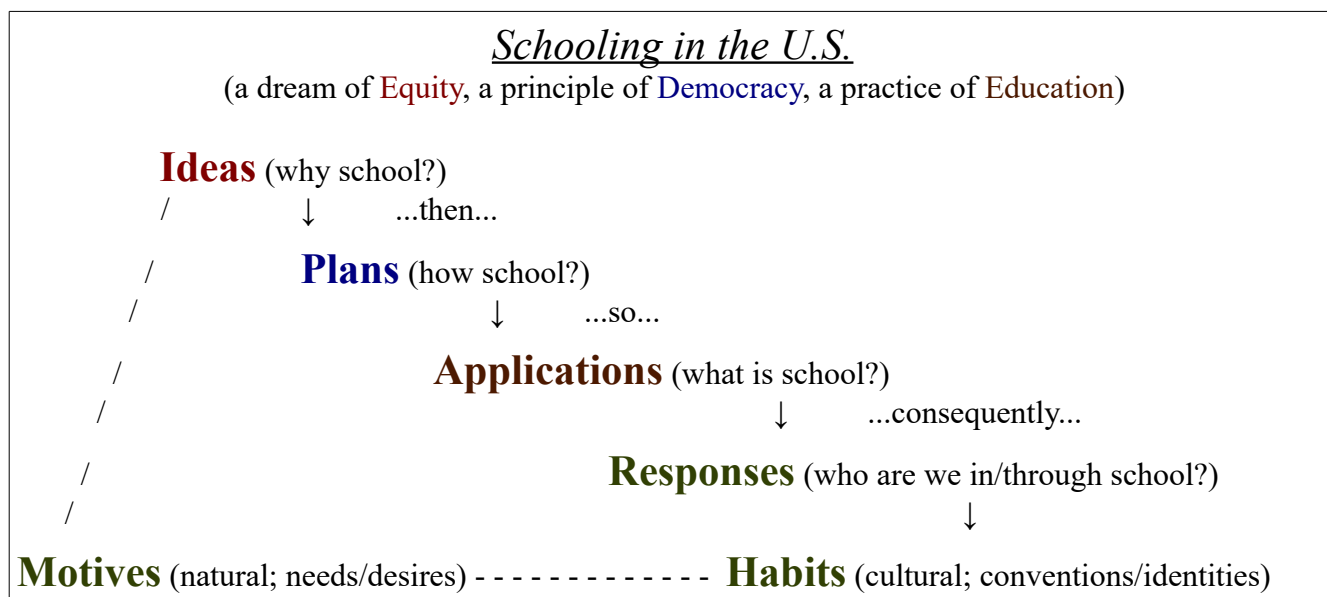
Day 2 – Plans & Applications (Skills-review:

what we can see as {more complexly} present in schooling structures and interactions)

POINT: “You are capable of observing educational environments, and the interpersonal exchanges within those environments, and perceiving the many layers of potential learning being made available to individuals—directly through words and actions, indirectly through social hints and activity structures—both intentionally and unintentionally.”

ACTIVITIES: Intro – DISCUSSION: **Review**/from clouds to earth [Draw frame; fill in together]
 (Ideas {Purpose...why school? [think about human motives, values & beliefs behind the dream of “schools”]}
 Plans {a Democratic education...how school? [4 'should-be' principles]}
 Applications {a Practical system...what school? [implementing these principles, our common practices]}
 Responses {a Complex reality...who school? [common human responses to these practices; the personal Motives, practical Habits of heart / mind / body / spirit, and social Identities, being culturally fueled in individuals]})
 → [on board] Look at these educational effects...which are intended [circle]? Not? – So now what? –
 ENDING: **Practice**/Looking critically at educational environments > “Sean's Numbers” (
<http://deepblue.lib.umich.edu/handle/2027.42/65013> → discuss, what is being made available for students to learn? {knowledge – skills – values / identities – social relations – societal goals} How? {direct – indirect / intended – unintended}) → Your Videos (Who had a good one? {Gauchospace})

IMAGES: The frame (for discussing, how we got the schools we have ...& what that can mean for learning)



G-SPACE: Educational Environments (your links & descriptions:)

Environment...	...Samples of available learning described
https://youtu.be/RnpFnkxU6j8	teachers don't need students/ they aren't important and teachers could use "having a few less students"
https://youtu.be/uVAdI1bVDiQ	Understand who, when, and where the story (“Goldilocks and the Three Bears”) happened.
https://youtu.be/pgk-719mTxM	[teacher] directs students to sit in designated areas in the classroom
https://youtu.be/aaweXw03kQI	Repeat what the teach says with her gestures used.
https://youtu.be/h6WJdsb0dfM	Responding "yes" immediately after the teacher says "class."

Blake's Swan:
(see things better, want things better, make things better...)

