7

Individual Perspectives on the Curriculum Ideologies

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After studying the four curriculum ideologies presented in this book and reflecting deeply on their beliefs about curriculum, educators frequently ask at least one of the following two very personal questions: "My beliefs are a combination of two different ideologies; is that OK?" and "I have changed my philosophy of education since I first began teaching; is that acceptable?" This chapter addresses these types of personal questions as this book turns its attention from describing the field of curriculum as a whole to describing events in the lives of individual educators. The intent of this chapter is to help educators obtain perspective on how the study presented in this book is relevant to their individual lives over the span of their professional careers.

In this book, the four curriculum ideologies have been discussed as ideal types. The ideal types were chosen because they represent the range of viable ideological alternatives available to American educators over the last hundred years that have exerted the greatest influence on educators' practices and aspirations. Educators' beliefs cluster around the ideal types that describe each ideological position, with the density of all educators' beliefs being the greatest around each ideology. However, most educators' beliefs deviate from the ideal types described in this book in one way or another.

As a consequence of using this type of category system, a number of important questions arise for educators as they attempt to relate their personal belief systems to the ideal types that have been described. The most important questions include the following: Can people simultaneously believe in more than one ideology? Over time, do people change their curriculum ideologies? What forces influence educators to change their ideologies? How do educators conceptualize the way in which they change their beliefs about curriculum over time? Answers to these questions will now

be presented. The intent is to introduce educators to some of the complexities of the field of curriculum and life. Insight into these complexities should help educators obtain perspective on how the discussion within this book relates to their present and future lives.

Briefly, research indicates that educators can believe in more than one ideology at a time, that they change their ideological orientation about once every 4 years, and that the most frequently noted events associated with ideological shifts are changes in the school or grade in which an educator works, the noting of and responding to previously unknown needs of children or communities, and changing jobs.

It is strongly suggested that readers now turn to the Appendix and complete and score the curriculum ideologies inventory. If you did so before reading this book, please complete and score the inventory a second time and then compare the graph of the curriculum beliefs you had before reading this book with the graph of the beliefs you have after completing it.

The research results that follow are based on two studies of 100 experienced educators, all of whom studied the ideologies described in this book, completed the ideology inventory before and after studying the ideologies as part of a graduate course, and reflected on and wrote about the changes in their curriculum beliefs over the span of their careers (Schiro, 1992).

Curriculum Life Histories

It is possible to study the manner in which educators conceptualize their ideologies, and the way in which they view their ideologies as changing over time, by using the biographical method (Denzin, 1989). This involves having educators describe their ideologies at different times during their careers and make drawings that illustrate any changes that have taken place. Descriptions and drawings note any critical events that caused or coincided with a change in ideology. These descriptions and drawings are called curriculum ideology life histories.

Five types of drawings that educators use to describe their curriculum ideology life histories have been identified. A sample drawing of each type, along with a brief description of what is occurring in each, is presented below. They are presented in a "cleaned up" format that maintains the structural integrity of the originals while altering such things as uneven line quality, spatial orientation, and particular life events or comments that might identify their authors.

Figure 7.1 portrays a "life history as a trip." The educator who created this drawing began teaching at the first-grade level with a close affiliation to the Scholar Academic ideology (position 1). Experience teaching children gave this educator an increased desire to nurture children's individual needs, and he moved away from the Scholar Academic ideology toward the Learner Centered ideology (position 2). When he began teaching fifth grade instead of first grade, the increased emphasis on academics and classroom control caused him to move to a combination of the Scholar Academic and Social Efficiency ideologies (position 3). Another change of grade level that accompanied a change of school and community placed him in a situation where he vacillated between the Scholar Academic and Social Efficiency ideologies before subscribing to the Social Efficiency position, a position supported by the parents of the children he

❖ **Figure 7.1**   Life history as a trip.
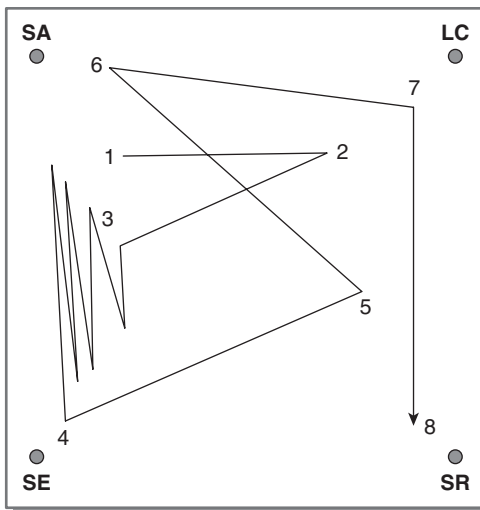
1. First three years teaching first grade

2. Fourth to seventh years teaching first grade

3. Three years teaching fifth grade

4. Four years teaching junior high in a large urban school

5. Five years teaching junior high in a small rural school

6. Five years as principal in an affluent suburban junior high

7. First year as principal at the Native American reservation

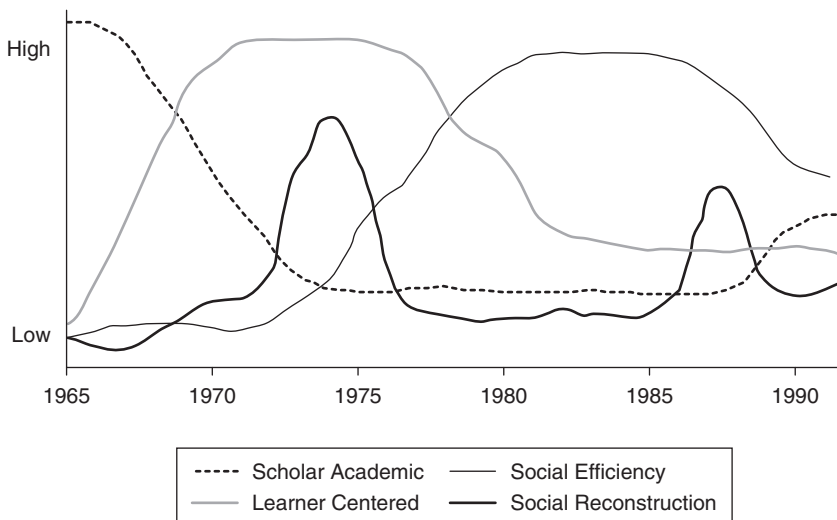8. Second to fifth years as principal at the Native American reservation

taught (position 4). When he moved again, from an urban to a rural community, he found himself working in a school and for a principal who believed in open education and the progressive approach; as a result he moved his ideology toward the Learner Centered position (position 5). When his job changed from teacher to school principal and he moved from a rural to a suburban school, he moved toward the Scholar Academic ideology, which reflected the desires of upwardly mobile suburbanites who wanted their children to attend the "best" colleges (position 6). Another relocation allowed this educator to serve as the principal of a school on a Native American reservation, where he saw how problems of alcoholism, drugs, and unemployment were daily concerns of the children. Because most children and parents on the reservation did not possess high self-esteem, the Learner Centered ideology became primary for this educator during his first year at this location (position 7). Upon learning more about the needs of the Native Americans, he moved toward the Social Reconstruction

ideology, for he felt he needed to help the Native Americans reconstruct the social conditions under which they lived rather than to simply nurture them. He realized that these children had to do something for their people. They had to become the leaders of their people to combat the serious problems on the reservation (position 8).

Figure 7.2 portrays a "life history as a set of influences." As a teacher of a single academic subject to seventh- and eighth-grade students between 1965 and 1970, this educator was most heavily influenced by the Scholar Academic ideology. In 1970, after becoming a fifth-grade teacher, this educator became increasingly influenced by the Learner Centered ideology as he became aware of the needs of the "whole child" across all academic subjects and within the context of peers and family. This ideology continued to influence him for another 8 years, although the sociopolitical events associated with the Vietnam War also resulted in the Social Reconstruction ideology's influencing him for a short time during the early 1970s. With a change of job from regular classroom teacher to special education teacher in the mid 1970s, this educator had to

❖ **Figure 7.2**   Life history as a set of influences.

Scholar Academic   Social Efficiency
Learner Centered   Social Reconstruction

1965–1970: Seventh- and eighth-grade teacher

1970–1972: Fifth-grade teacher

1972–1976: Second-grade teacher

1974–1976: Special education training

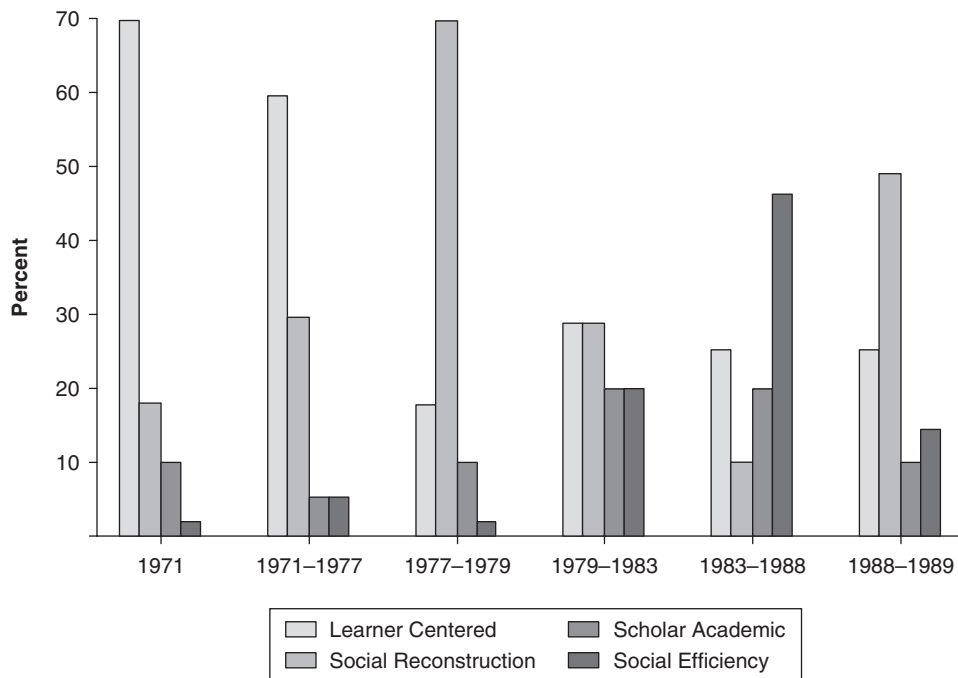1976–1984: Special education teacher

1984–1987: Assistant principal

1987–1989: Principal

follow state and federal mandates and create behaviorally oriented individual education programs (IEPs) for children. As he did so, he began to subscribe to the Social Efficiency ideology. Upon becoming a school principal in the mid 1980s, being freed from the constraints of conceptualizing education through the lenses of IEPs, and being pressured by veteran teachers to reevaluate the importance of imparting knowledge to children, this educator gradually came under greater influence from the Scholar Academic ideology while the Social Efficiency ideology exerted increasingly less influence over him.

Figure 7.3 portrays a "life history as a composite of ideologies." In 1971, as a student teacher, this educator's ideological orientation was primarily Learner Centered. (From her drawings, her orientation was determined to be 70% Learner Centered, 19% Social

❖ **Figure 7.3**   Life history as a composite of ideologies.

1971: Elementary school student teacher

1971–1977: Elementary school teacher

1977–1979: Economics master's student

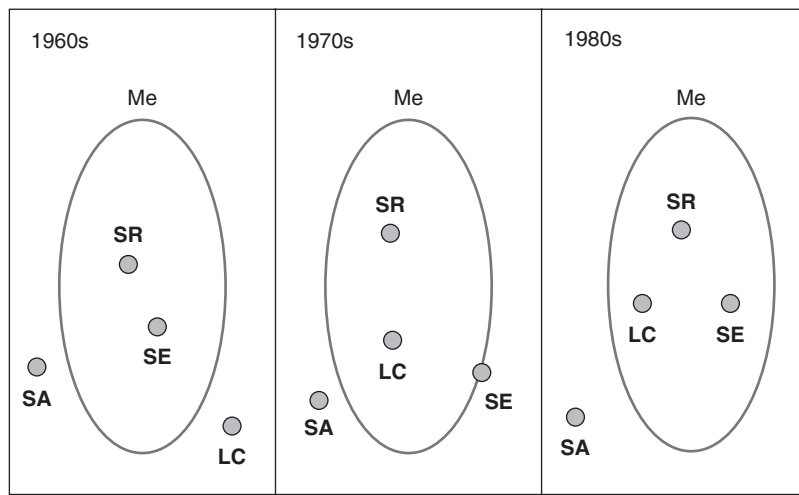1979–1983: Junior college teacher

1983–1988: College dean

1988–1989: Doctoral student and college dean

Reconstruction, 10% Scholar Academic, and 1% Social Efficiency.) During her first full-time job as an elementary school teacher, she modified her views slightly (60% Learner Centered, 30% Social Reconstruction, 5% Scholar Academic, and 5% Social Efficiency). Between 1977 and 1979, she left teaching to obtain a master's degree in sociology. The academic atmosphere of the university, which she resented, and the social and political contexts she found herself in as a student influenced her to alter her ideology dramatically (19% Learner Centered, 70% Social Reconstruction, 10% Scholar Academic, and 1% Social Efficiency). Returning to teaching and changing grade levels from elementary school to junior college equalized the influence of the four ideologies (30% Learner Centered, 30% Social Reconstruction, 20% Scholar Academic, and 20% Social Efficiency). When she became a college dean in 1983, the managerial demands of her administrative position influenced her to subscribe to the Social Efficiency ideology (25% Learner Centered, 10% Social Reconstruction, 20% Scholar Academic, and 45% Social Efficiency). Upon entering a doctoral program in 1988, while still a college dean, this educator altered her ideological orientation to a position similar to the one she had taken after entering her master's degree program; thus, the influence of the Social Reconstruction ideology increased while that of the Social Efficiency ideology decreased (25% Learner Centered, 50% Social Reconstruction, 10% Scholar Academic, and 15% Social Efficiency). This increase in the Social Reconstruction ideology's influence seemed to come as a reaction to her being a student within the sociopolitical context of a university.
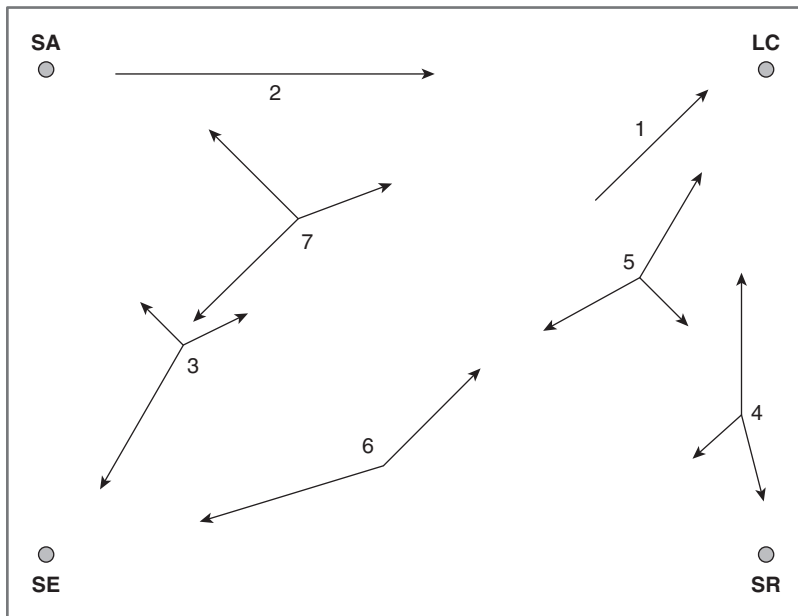
Figure 7.4 represents a "life history as a portrayal of internal change." During the 1960s, as an elementary school special education teacher working with poor children in a poor urban community, this educator adopted the Social Reconstruction and Social Efficiency perspectives. Her students lived in a world of poverty and violence, and she knew that she wanted something better for them. Thus, she worked hard to provide them with the literary tools they would need to escape from their poverty and transform their world into a better place to live. During the 1970s, her life took an interesting turn when she bore two children and adopted two war orphans. Caring for these children, as well as teaching part time, influenced her curriculum and instructional beliefs. While her children were growing up, she worked part time in a Montessori school and learned to enjoy letting youngsters make their own decisions about what they wanted to do. In this context, the Learner Centered ideology had a deep influence on her. At the same time, she worked to establish an alternative school for dropouts. Here, Social Reconstruction was a motivating ideology in her work with adolescents. The Social Efficiency ideology took a position quite peripheral to her life because of her growing dislike of IEPs. The early 1980s took this educator out of the traditional school arena and into church activist work. By the mid 1980s, however, she was back in public education as a high school assistant principal in charge of student services, staff-student relations, and management. The managerial demands of the assistant principal position enabled this educator to readopt components of the Social Efficiency ideology and add it to her acceptance of the Social Reconstruction and Learner Centered ideologies.

❖ **Figure 7.4**   Life history as a portrayal of internal change.

Figure 7.5 portrays a "life history as a vector analysis of influences on an educator." Between 1962 and 1966, the primary influence on this kindergarten teacher was the Learner Centered ideology (position 1). After changing teaching levels from kindergarten to high school in 1966, the major influences upon her were the Scholar Academic and Learner Centered ideologies, with the Scholar Academic ideology having more influence than the Learner Centered ideology because of the academic orientation of her high school (position 2). In 1968, she became a special education teacher and was heavily influenced by the Social Efficiency ideology (with its accompanying IEPs), even though the Scholar Academic and Learner Centered ideologies continued to assert a minor influence over her (position 3). In 1971, she left teaching for a year to study at a university with a mentor, who influenced her to take a socially active role in addressing the injustices done by schools to special education students. As a result, she became influenced primarily by the Social Reconstruction and Learner Centered ideologies, with a little pull from the Social Efficiency ideology (position 4). Returning to teaching in 1972 and continuing as a special education teacher until 1977, this educator became increasingly influenced by the Learner Centered and Social Efficiency ideologies, and the influence of the Social Reconstruction ideology decreased (position 5). In 1977, she changed her job from teacher to director of special education. She became increasingly influenced by the Social Efficiency ideology as she attended to her management tasks, although the Learner Centered ideology

❖ **Figure 7.5**   Life history as a vector analysis of influences on an educator.

1. 1962–1966: Kindergarten teacher
2. 1966–1968: High school teacher
3. 1968–1971: Special education teacher
4. 1971–1972: University study
5. 1972–1977: Special education teacher
6. 1977–1985: Special education director
7. 1985–1989: Assistant superintendent

continued to have a large influence over her (position 6). In 1985, she accepted a job as an assistant superintendent, where she had to deal with all students in her school system and not just special education students. Concern for the academic needs of all the children in the school system led her to become increasingly influenced by the Scholar Academic ideology. At the same time the influence of the Social Efficiency ideology decreased, as IEPs mandated by the government for special education students no longer claimed her attention (position 7).

Figures 7.1 through 7.5 illustrate five ways that educators portray how their curriculum ideologies changed during their careers. They have been described as a trip, a set of influences, a composite of ideologies, a portrayal of internal change, and a

vector analysis of influences. Inherent in the figures are answers to the following questions: Can people believe in more than one ideology? Do people change their ideologies over time? What forces influence educators to change their ideologies?

Can People Believe in More Than One Ideology?

More Than One Ideology

People would like to believe that they are consistent. However, in everyday life, they frequently hold beliefs that are mutually inconsistent. The inconsistency occurs both at any one point in time and over the span of a career.

During any particular day, the context in which educators find themselves can influence their beliefs. For example, reflect on how a second-grade teacher might instruct the following two children: a second-grader who is having problems learning to read and another second-grader who can read fluently but has problems with comprehension. While dealing with the former, a teacher might believe that phonics is the best instructional approach to reading (with its stress on skills, in the context of the Social Efficiency ideology); in contrast, while dealing with the latter, the teacher might believe whole language instruction provides the best approach to reading (with its stress on meaning construction, from the perspective of the Learner Centered ideology). In this situation, a teacher might rapidly oscillate between the Social Efficiency ideology and the Learner Centered ideology, depending upon his or her assessment of the needs of particular children in the classroom. Consider another example: when teaching mathematics, a teacher might act as a Scholar Academic (and assume that understanding is the most worthwhile type of knowledge), but while teaching history, he or she might act as a Social Reconstructionist (and assume that values are the most worthwhile type of knowledge). In this situation, a teacher might systematically switch ideologies depending on the school subject being taught. A superintendent of schools describes how he rapidly oscillated between ideologies this way:

> In 198[–] I became a superintendent of schools, and my authority, as well as my vision, was broadened. . . . In retrospect, it would seem that any adherence, however temporary, to any curricular ideology was, perhaps, a knee-jerk reaction. When the school committee or community called on me to provide an answer, I moved in the direction of greatest benefit. Some might say that I was a politician in that respect, and I might agree, except that I know that I was running hither and yon just trying to figure out what I was doing. . . . As a budgeter, I heartened to the *Social Efficiency* way of thought; at an elementary PTO meeting, paint me *Learner Centered* with a tinge of *Scholar Academic*; in giving a seminar to high school kids, the *Social Reconstructionist* reigns supreme; and when comforting the high school staff about lack of scholarship in this generation, that old *Scholar Academic* emerges like a taken-for-granted wife. (Schiro, 1992, p. 274).*

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*From "Educators' Perceptions of the Changes in Their Curriculum Belief Systems Over Time" by Michael Schiro, in *Journal of Curriculum and Supervision,* Vol. 7, No. 3, pp. 250–286, copyright © 1992. Reprinted with permission from Association of Supervision and Curriculum Development via Copyright Clearance Center.

The life history diagrams presented earlier in this chapter illustrate how educators change their beliefs over the span of their careers. Flexible educators usually alter their curriculum beliefs in response to changing social trends and the changing school populations that they serve. One educator expresses his feelings about the beliefs he has held during his career this way:

> I am a chameleon. I often wondered, but I never believed it. . . . I have been called flexible; I have been called adaptable; I have been called a survivor; but I am a chameleon, one who changes (color if one is a lizard) in reaction to situations. . . . I discovered my new self when I traced my life history through the perspective of curriculum ideologies. My span of review encompasses 30 years, and my [life history] diagram reveals more than a few stops at each of the curricular ideologies along the way. . . . I am, perhaps, at this venerable age, understanding for the first time, that there are four (or even more) different approaches to curriculum. More importantly, I, again for the first time, see how each of those approaches, while built of theory, becomes "popular" in response to a societal stance or need. Up to this point, I merely thought that I was altering methodologies in response to student needs, when in fact, I was a victim of society's tugs, my own desire to be continually competent, and a lifelong frustration with sameness. I am a chameleon! (Schiro, 1992, p. 273).

Posture Toward Different Ideologies

Not only do some educators change their curriculum ideologies during a single day or over the span of their careers, but there are also different intellectual postures educators take on the relationships among ideologies that influence both their understanding of their own ideology and how they relate to others who hold different ideologies. Following are brief descriptions of what have been identified as four different positions educators take on the relationships among ideologies:

Dualistic. Educators believe, understand, and value only one ideology, using a dualistic perspective of right versus wrong: those curriculum beliefs that agree with their own are correct and good, and those that are different from their own are incorrect. At one substage, educators see only two sets of curriculum beliefs: those similar to theirs and those that are different. At another substage, educators perceive a variety of different curriculum belief systems, but they still believe, understand, and value only one curriculum belief system from a dualistic perspective.

Relativistic. Educators perceive a variety of curriculum ideologies, and they operate from a relativistic viewpoint that gives equal value to each way of viewing curriculum issues. Here it is held that everyone has a right to his or her own opinion, that no opinion is better than any other, and that curriculum ideologies cannot be measured against any absolute scale of value. From this perspective, educators have the ability to identify and understand the language and images of each curriculum ideology they recognize.

Contextual. Educators perceive a variety of curriculum ideologies, each of which they believe is best for accomplishing certain goals or purposes. Here educators have

the ability to express curriculum opinions using the language and images of each ideology they recognize. They switch their ideology depending on the nature of the curriculum task they are engaged in or the ideology of the group or individual with whom they are speaking. Here an ideology is valued because of its utility in accomplishing certain tasks or purposes better than others.

Hierarchical. Educators can differentiate between a variety of well-defined, viable ideologies while making a personal and thoughtful commitment to only one. Educators can use other ideologies to further their endeavors and can hold discourse with other educators who subscribe to different ideologies using their language and images while still advocating their own curriculum beliefs.

Educators who take a relativistic or contextual posture toward the existence of different ideologies can believe in more than one ideology simultaneously and can combine ideologies in unique (and often inconsistent) ways.

Educators who take a hierarchical posture toward the existence of different ideologies can use different ideologies in the service of promoting a single ideology. For example, they might believe primarily in the Social Reconstruction ideology and use the Scholar Academic ideology for certain purposes to promote their ultimate Social Reconstruction ends.

Educators who take a dualistic posture toward the existence of different ideologies tend to hold only one curriculum ideology, and the ideological positions they take correspond fairly closely to the ideological positions presented in this book. Many of the curriculum wars waged by the general public, parents, and politicians—who have no experience as teachers or school administrators—take place because those persons are at the dualistic level of thinking about curriculum issues. The wars over skill-based mathematics versus understanding-based mathematics, and the wars over phonics versus whole language approaches to reading, are usually waged by educators and members of the general public who take a dualistic posture toward the existence of different ideologies.

Why Do Educators Change Ideologies?

Most educators report that they undergo important shifts in their educational philosophies during their careers. Not only do educators report changing their educational beliefs, but they report doing so more frequently than might be expected—on average, about once every 4 years. Despite public opinion to the contrary, most educators are constantly assessing their curriculum beliefs and altering them as a result of their interactions with their world.

Educators report 12 major reasons for ideology change—or 12 types of occurrences that formed turning points in their lives and stimulated a change in curriculum ideology. They are listed here in order of frequency of occurrence:

1. A change in the school in which an educator works

2. A change in the grade level with which an educator works

3. Addressing or responding to the needs of the children or community served

4. A change from one type of administrative job to another (for example, moving from being a school principal to being an assistant superintendent)

5. Attending graduate school

6. Significant life events (such as having a child, confronting the death of a loved one, or divorce)

7. A change in occupation from teaching to administration

8. Confrontation of the realities of teaching or administration

9. Temporary interruption of one's career (to be a full-time mother, work in business, or travel abroad, for example)

10. Responding to social trends or sociopolitical occurrences (these include education-based social trends, such as the popularity of whole language, or sociopolitical events, such as a war)

11. A change from one type of teaching job to another (for example, moving from being a classroom teacher to being a special education teacher)

12. Working with an influential mentor (often for several years)

Other reasons reported for ideology change, with a small percentage of occurrence, include such things as a change in the academic subject taught, becoming comfortable with oneself as a teacher, taking a sabbatical, a change in school principal or superintendent, and a significant religious experience. These reasons for change are interdependent and cannot be treated as independent variables. Several of these reasons for change in ideology need discussion.

The most frequently mentioned event that precipitates a change in ideology is the changing of the school or school system in which an educator works. About 16% of reported ideology changes have been linked to a change in school or school system. While a change in school or school system may not have been the direct cause of an educator's change in ideology in these cases, it was identified as the factor resulting in a change in ideology. This is because a change in school or school system can place an educator in a situation where a new group of children or a new school community must be dealt with, a new grade must be taught, or a new occupational role must be assumed (such as when a teacher becomes an administrator).

The second most frequent reason given for changing curriculum ideology is a change in the grade taught. About 13% of reported ideology changes have been linked to such a change. Examination of ideology life histories seems to indicate that moving from teaching a lower grade to teaching a higher grade pushes teachers to adopt aspects of the Scholar Academic ideology. The reverse (moving from a higher to a lower grade) nudges teachers to adopt aspects of the Learner Centered ideology.

Responding to the needs of the children or community served is the third most frequent reason given for a change in ideology. This includes working in a school that has a changing student population (as has occurred in many urban areas over the last 40 years), changing the type of children one teaches (for example, shifting from regular to special

education), visiting children's homes and families, and dealing with parental pressure. About 12% of reported ideology changes have been linked to educators' responding to the needs of the children or community served. Its frequency supports our current understanding of the complex ways that American schools are responsive to, embody, and reflect both the general culture and the local communities in which they are located.

Taken together, these three change factors—school change, grade change, and response to children's or community needs—reportedly account for more than 40% of the reasons why educators change their ideologies. The school system an educator works in (and the beliefs of the superintendent leading that organization), the school environment an educator works in (and the principal heading that school), the grade level an educator teaches (and the other teachers teaching at that grade level), and the children and community with whom an educator works exert powerful social, political, and ideological influences on an educator's curriculum ideology. The normal, everyday curriculum and instructional expectations and atmospheres in which educators work are the "hidden curriculum" of schools for teachers. When a change takes place in these things, the educators confronting the changes frequently face turning points in their lives that leave them open to change in their curriculum and instructional beliefs. Stability of the everyday relationships and expectations in educators' lives enables them to maintain an ideological stance. Changes in ordinary working relationships and expectations that educators confront stimulate change in their curriculum and instructional belief systems.

Three other observations about the events that stimulate educators to change their ideologies deserve mention.

First, most school administrators change their ideology upon moving from teaching to administration. About 80% of school administrators report such a change. In addition, most of the changes in ideology are toward the Social Efficiency ideology, as administrators take on the duties of management.

Second, about 25% of educators report that their first change in ideology was due to their confronting the realities of teaching, which include such things as classroom control issues, appropriate grade level content, the limits on teacher time and energy, the expectations of principals and fellow teachers, and external pressures from such things as state-mandated achievement testing. New teachers need to expect that the realities of teaching will exert pressure on them to change their ideology.

Third, about 10% of educators report that events that occur outside their professional lives stimulate them to change their educational philosophies. These personal events include having children, having children enter school, marriage, divorce, midlife crisis, death of a close relative, and a close call with death. This reason for change in beliefs is particularly important because it points out that educators' personal and professional lives cannot be treated as completely disjoint realities. An educator who is aware of the personal events occurring in an another educator's life can direct the energy generated from personal turmoil toward helping that individual change his or her curriculum and instructional beliefs, if this is desired. Either fortunately or unfortunately, we tend to excuse educators who are undergoing significant changes in their personal lives from professional growth rather than to see changes in personal lives as facilitators of professional growth.

Understanding these influences on ideological change can help educators compre-hend some of the pressures they are likely to face as they traverse their professional lives. For example, a change in ideology is likely when one changes the school one works in or the grade one teaches.

Understanding these influences on ideological change can also help educators direct their own careers and facilitate the growth of others. Three examples—one involving a teacher, one involving a school principal, and one involving a school super-intendent—illustrate this. Upon learning about these ideologies, one teacher realized that she was unhappy in the school in which she was teaching because the dominant ideology of the school was Social Efficiency while her ideology was Learner Centered. She had the courage to resign from that school, search for a teaching position in a school that was "friendly" to her ideology, and take a teaching position in a school in which the dominant ideology was a combination of Learner Centered and Scholar Academic. She was much happier in her new school than she had been in her old one (Cotti & Schiro, 2004). A school principal reported moving teachers from one grade level to another to facilitate and support their growth. And a school superintendent reported moving a principal from one school to another to stimulate the development of his educational philosophy.

Concluding Perspective

Life span psychology asserts that as most adults confront the realities of their personal lives, they grow through a series of crises. What occurs in the personal lives of adults also occurs in the professional lives of educators.

Most educators who are sensitive and responsive to the professional environment in which they work confront numerous philosophical and ideological crises as they traverse their careers. I hope they will have the courage to deal with the crises with an attitude that allows them to welcome changes in their beliefs about education. There is nothing wrong with learning, growing, and changing in response to the events that we confront as we live our lives. Usually this involves no more than welcoming for ourselves the same things that we hope for our students.

In America today, four visions of what good education involves are actively vying for influence over our educational system, as they have during the last century. As we traverse the future, different visions will surely exert pressure on each of us in different ways at different times in our lives as we interact with different groups of people, as we do different types of jobs, and as social, economic, political, and cultural forces influ-ence the direction of our society.

I hope the discussion in this book will provide readers with an understanding of the philosophical visions they will surely confront in the future, a perspective on the ideological landscape they will need to navigate in the future, and a perspective on the ideological pressures for change to which they will have to respond.

I hope the discussion in this book will provide readers with an understanding of their own visions for education, a perspective on how their visions relate to the other visions that are active in shaping the future of our schools, and a perspective on how their professional thoughts might evolve over time.