



## An Obligation to Endure

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*Fear is the main source of superstition and one of the main sources of cruelty. To conquer fear is the beginning of wisdom, in the pursuit of truth as in the endeavor after a worthy manner of life.*

—Bertrand Russell, “An Outline of Intellectual Rubbish” (1943)

*There is still very limited awareness of the nature of the threat. This is an era of specialists, each of whom sees his own problem and is unaware of or intolerant of the larger frame into which it fits. It is also an era dominated by industry, in which the right to make a dollar at whatever cost is seldom challenged.*

—Rachel Carson, *Silent Spring* (1962)

With ever more demands from the education profession’s “Organization Men”<sup>1</sup> (and women<sup>2</sup>) for faculty labors over proliferating assessment protocols and clerical tasks, new technologies, fundraising and marketing initiatives, heavily documented application proposals to garner some institutional support for expected work now otherwise personally financed, and colleagues’ and students’ own related stresses, when can an educational foundations scholar even find time needed for that contemplation on learning and life so necessary to our calling? Educational foundations graduate students whom I teach and advise—simultaneously professional educators and mothers of infants and school-aged children, some also caregivers for family elders—tell me they read, think, and write primarily while their households sleep. So intense are their thirst and hunger for this foundational inquiry as educators and learners. They have survived sexual and racial oppression, religious abuse, symbolic and domestic violence, poverty and crushing debt, disability, cancer, eating disorders, rape, unintended pregnancy, and anti-intellectual bigotry. A few do wage-labors in and around schools, but most work today in colleges, universities, human service agencies, and various social movements. Their struggles as educators, for justice and joy, inspire and sustain my own sense of obligation to endure in this field.

Everyday, therefore, I wake up to the prairie train’s honk—eager to watch a new dawn-hour spectacle of growing light, lifting night away, unspeakably beautiful, emerging from behind that broad wooded horizon, maybe glowing like gentle fire, maybe clouded pale and silvery or tinted pink and blue. The sunrise beams through these silhouetted treetops; a neighbor’s dog barks; wind-chimes ring; mourning doves coo and peck the ground; finches and cardinals flock to feed here. I dare not take for granted this wondrous setting where I do my contemplative work as an educational foundations scholar—today rereading Rachel Carson’s classic in e-book for-

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1. William H. Whyte, *The Organization Man* (Philadelphia: University of Pennsylvania Press, 1956/2002).
2. Rosabeth Moss Kanter, *Men and Women of the Corporation* (New York: Basic Books, 1977/1993).

mat, *Silent Spring*,<sup>3</sup> from whose second chapter I borrow this essay's title. For one urgent question poses fearsome material challenges to our field now: How to endure, wherever we are, as our climate changes?

### Two Climate Changes—Global and Educational

Year after year, in this ecotone<sup>4</sup> between the Cross Timbers and the Mixed-Grass Prairie, I am bearing witness to a dramatically hastening climate change, the worst drought and summer heat since the Great Depression,<sup>5</sup> a feast for ants and other insects, easily controlled by pesticides.<sup>6</sup> Before Europeans colonized the prairie, natural ecological processes included spontaneous fires that consumed vast reaches of landscape, renewing grasses' growth by clearing out aggressive underbrush that stole their needed water. Drought and development render such wildfires more frequent, severe, and dangerous now:<sup>7</sup> filling the air with smoke; flaming fast across roads and tracks; demolishing vehicles in transit; burning down homes, farms, and suburbs; killing all that lives in their path, trees, wildlife, and sources of the continental food supply, cattle and wheat.<sup>8</sup> As this drought worsens, fear of wildfire intensifies here, "Where the wind comes sweeping down the plain."<sup>9</sup> Shorelines have receded substantially on lakes made here under the New Deal to prevent a future Dust Bowl.<sup>10</sup> Trees' thirst was evident last summer in unseasonable displays of "autumn" colors and many dead, leafless branches. The prairie remains magnificent, but songbirds are becoming less plentiful.<sup>11</sup>

Unlike the Dust Bowl, which imprudent, profit-motivated, and weather-challenged agricultural innovations caused in the Panhandle several hours' drive northwest from here in the 1930s,<sup>12</sup> this life-threatening postmillennial climate change is no mere local problem. Texas, New Mexico, Kansas, and Colorado have suffered even more substantial wildfire devastation than Oklahoma; dust storms have plagued Texas and New Mexico. Farther away, Katrina's and Sandy's survivors have no less severe, albeit different, climate-change stories to tell. Much of the nation,<sup>13</sup> indeed much of the world,<sup>14</sup> has begun to experience this climate change in life-altering and deeply gendered, racialized ways that reach into politics, economics, religion, arts, philosophy, and education too.<sup>15</sup>

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3. Rachel Carson, "The Obligation To Endure," chapter 2 in *Silent Spring*, with introduction by Linda Lear and Afterword by Edward O. Wilson (Boston: Houghton Mifflin Harcourt, 1962, 1990, 2002), 5 & 14. Carson borrowed this phrase from Jean Rostand, whom she quotes thus: "The obligation to endure gives us the right to know."

4. A region of transition between two biological communities.

5. Gary McManus, "Drought Continues to Persist, Worsen in Oklahoma," Oklahoma Climatological Survey: [http://www.mesonet.org/index.php/news/article/drought\\_continues\\_to\\_persist\\_worsen\\_in\\_oklahoma](http://www.mesonet.org/index.php/news/article/drought_continues_to_persist_worsen_in_oklahoma); see Ken Burns, *The Dust Bowl* (2012): <http://www.pbs.org/kenburns/dustbowl/>.

6. See Carson, *Silent Spring*, chapter 3.

7. [http://photos.normantranscript.com/EventPhotos/South-Cleveland-County-Fire/24545860\\_HpdCrn#!i=2004405321&k=ZhStD6N](http://photos.normantranscript.com/EventPhotos/South-Cleveland-County-Fire/24545860_HpdCrn#!i=2004405321&k=ZhStD6N); [http://normantranscript.com/fire\\_8-2012/x328567824/Body-found-in-wake-of-wildfire](http://normantranscript.com/fire_8-2012/x328567824/Body-found-in-wake-of-wildfire).

8. <http://normantranscript.com/archive/x228014672/Wildfire-decimates-familys-herd>; <http://normantranscript.com/headlines/x2103324739/Wildlife-displaced-during-wildfires-seeks-refuge>.

9. Oscar Hammerstein and Richard Rodgers, "Oklahoma": <http://www.50states.com/songs/okla.htm#URhRA44eXdk>.

10. Jane Glenn Cannon, "Lake Thunderbird's Low Water Level to Prompt Conservation Effort in Three Oklahoma Cities," *NewsOK* (December 24, 2012): <http://newsok.com/lake-thunderbirds-low-water-level-to-prompt-conservation-effort-in-three-oklahoma-cities/article/3740352>.

11. Dick Gunn, "Dry Weather Influenced Annual Bird Count," *Norman Transcript*, January 10, 2013: <http://normantranscript.com/headlines/x730426534/Dry-weather-influenced-annual-bird-count>.

12. Watch Ken Burns, *Dust Bowl* (PBS/iTunes): <http://www.pbs.org/kenburns/dustbowl/>.

13. "U.S. Drought Monitor Update," National Climatic Data Center, National Oceanic and Atmospheric Administration: <http://www.ncdc.noaa.gov/news/us-drought-monitor-update-february-5-2013>; "Hundreds of U.S. Counties Labeled Disaster Areas Due to Drought," *CNN*, January 9, 2013: <http://www.cnn.com/2013/01/09/us/drought>.

Many elected leaders and representatives deny climate change still,<sup>16</sup> and just before President Obama announced his commitment to address it,<sup>17</sup> *New York Times* shut down its environmental desk to accommodate its publisher's budgetary concerns.<sup>18</sup> Yet the newspaper here is already featuring sober advice to home gardeners: "Shallow root systems will not survive the drought."<sup>19</sup> My city now enforces water rationing while its most aggressive developers continue to market rapid growth of suburban sprawl,<sup>20</sup> and its mayor (a feminist professor of government) is working hard to promote both "smart growth" and a bicycling, recycling local culture-initiatives with scarcely considered implications for local schooling.

The foundations of earthly life itself, *everything we do to feed, shelter, nurture, and heal ourselves and future generations must become open to question—and to learning whose necessity few education professionals have even acknowledged yet, much less tried to imagine.*<sup>21</sup> This agenda will require many diverse participants' collaborations in highly various contexts, but even conceptualizing it poses many immense challenges. Questioning smartly in order to act with intelligent moral imagination as educators is, of course, the educational foundations field's *forte* and *raison d'être*—as outlined in "Standards for Academic and Professional Instruction in Foundations of Education, Educational Studies, and Educational Policy Studies."<sup>22</sup> Confronting

14. "U.N. Warns of Looming Worldwide Food Crisis in 2013," U.S. Drought Portal, October 15, 2012: <http://www.drought.gov/drought/news/un-warns-looming-worldwide-food-crisis-2013>; "World Day to Combat Desertification and Drought," <http://www.timeanddate.com/holidays/un/world-day-to-combat-desertification>.

15. See, for example, Huey-li Li, "Bioregionalism and Global Education: Exploring the Connections," *Philosophy of Education 2000*, ed. Lynda Stone (Urbana, IL: Philosophy of Education Society, 2001), 394-403. Also see Karen J. Warren, *Ecofeminist Philosophy: A Western Perspective on What It Is and Why It Matters* (Lanham, MD: Rowman & Littlefield, 2000); Margaret Atwood, *The Handmaid's Tale* (New York: Houghton Mifflin Harcourt, 1986); Sallie McFague, *A New Climate for Theology: God, the World, and Global Warming* (Minneapolis: Fortress Press, 2008); Al Gore, *An Inconvenient Truth: The Planetary Emergency of Global Warming and What We Can Do About It* (New York: Rodale, 2006); Winona LaDuke, *All Our Relations: Native Struggles for Land and Life* (Cambridge, MA: South End Press, 1999).

16. See, for example: Senator James Inhofe, *The Greatest Hoax on Earth: How the Global Warming Conspiracy Threatens Your Future* (New York: WND Books, 2012); about others, see Dana Liebelson, "The Nine Most Anti-Science Candidates in America," *Mother Jones* (October 30, 2012): <http://www.motherjones.com/politics/2012/10/most-anti-science-lawmakers-running-office>.

17. Richard M. Stevenson and John M. Broder, "Speech Gives Climate Goals Center Stage," *New York Times* (January 21, 2013): [http://www.nytimes.com/2013/01/22/us/politics/climate-change-prominent-in-obamas-inaugural-address.html?\\_r=0](http://www.nytimes.com/2013/01/22/us/politics/climate-change-prominent-in-obamas-inaugural-address.html?_r=0).

18. Katherine Bagley, "New York Times Dismantles Its Environment Desk," *InsideClimate News* (January 11, 2013): <http://insideclimatenews.org/news/20130111/new-york-times-dismantles-environmental-desk-journalism-fracking-climate-change-science-global-warming-economy>. For daily world environmental news see both BBC and *The Guardian*: [http://www.bbc.co.uk/news/science\\_and\\_environment/](http://www.bbc.co.uk/news/science_and_environment/) and <http://www.guardian.co.uk/environment>.

19. "How to Effectively Water During a Drought," *Norman Transcript* (February 16, 2013): <http://normantranscript.com/headlines/x1746089715/How-to-effectively-water-during-a-drought>.

20. Joy Hampton, "City Mandates Water Conservation," *Norman Transcript* (January 12, 2013): <http://normantranscript.com/headlines/x1525004504/City-mandates-water-conservation>; Susan Laird, Letter to Editor, "NEDA's Vision Not Right For Norman," *Norman Transcript* (June 3, 2012): <http://normantranscript.com/opinion/x1595586276/NEDA-s-vision-not-right-for-Norman/print>.

21. Dilafruz Williams and Jonathan Brown, *Learning Gardens and Sustainability Education: Bringing Life to Schools and Schools to Life* (New York: Routledge, 2011); Rebecca A. Martusewicz, Jeff Edmundsen, and John Lupinacci, *Ecojustice Education: Toward Diverse, Democratic, and Sustainable Communities* (London: Routledge, 2013): <http://cw.routledge.com/textbooks/9780415872515/students1.asp>; Susan Laird, "Food for Coeducational Thought," Presidential Essay in *Philosophy of Education 2007*, ed. Barbara S. Stengel (Urbana, IL: Philosophy of Education Society, 2008), 1-13; <http://ojs.ed.uiuc.edu/index.php/pes/article/view/1429/176>.

22. Formulated in 1977-78 by the Council of Learned Societies in Education, revised in 1996 by CLSE's successor, the Council of Social Foundations of Education, and undergoing CSFE's further revision in 2012: <http://csfeonline.org/about/csfe-standards/>: "Since the 1996 publication of the Standards, we have witnessed increased corporatization of state power and privatization of public services, including education, on a global scale. At the same time, the advanced technologies that enable immediate access to local and global communities, also contribute to corporate exploitation and unregulated production worldwide. These forces created massive political, social, and ecological devastation triggering global democratic movements struggling to address and redress the consequences of these capitalist excesses. This Third Edition of the Social Foundations Standards aims to

learners' (and our own) multiple life-challenges complicated by global climate change (henceforth GCC), educators need more of this field's intellectual resources for such practical questioning. Not fewer.

But, like journalism, institutional education has undergone another man-made climate change over the past two decades or more,<sup>23</sup> a societal change that threatens to remove educational foundations from formal preparation for the education profession, as reported recently at University of Georgia. This educational climate change (henceforth ECC) has sustained general professional evasion of foundational questions about education that might respond more pragmatically to GCC.

This special issue is not questioning how to sustain life on earth or even just inquiring-life, but how to defend educational foundations. Countless symposia and panels have discussed this topic at various Council of Social Foundations of Education member organizations' conferences over the past quarter century, so educational foundations scholars know our self-defense scripts well enough to recite them by heart to any colleagues, deans, state chancellors and state superintendents who might listen. No need to rehash them here. How to respond to this call for a "defense" without homiletic or polemical platitudes about educational wisdom's obvious value, fraught with reasonable concerns about democracy's future?

Much disciplined inquiry has already addressed this special issue's topic, "the defense of educational foundations," in other special issues of *Teachers College Record*, *Educational Studies*, and other journals—responding to its urgency both indirectly and directly with recent major productions such as the *Encyclopedia of the Social and Cultural Foundations of Education*,<sup>24</sup> the *Handbook of Research in the Social Foundations of Education*,<sup>25</sup> parts of the forthcoming *Handbook of Educational Theories*,<sup>26</sup> and other similar volumes (including some focused specifically on philosophy or history of education), along with some anthologies on foundational pedagogy and curriculum.<sup>27</sup> Schooling myself in that research literature, I have discussed issues related to this topic with colleagues here and elsewhere, in education and in arts and humanities—faculty, students, and administrators. This extensive reading and conversation have proven often provocative, sometimes exhilarating. But I must be frank: this searching, ruminative study in light of my experience over the past three decades has led me to a tough sore spot with this tired topic—which even my critical review of defensive research in, about, and for educational foundations could scarcely begin to theorize. This topic's *frame*, the ECC now shaping our field's internal struggle to endure, merits educational foundations scholars' seriously strategic, sustained attention.

Educational foundations scholars promote often the value of pre-service teachers' learning about school and society, yet how often do we consider likely comparable value in pre-service professors' learning about university and society? Could neglect of such graduate education for the professoriate have contributed to this ECC that now threatens educational founda-

revitalize educators' commitment to empower future generations to confront and resolve the ecological, social, economic, and political challenges the 21st century."

23. On this point, see: Jim Parsons & William Frick, "Why Professors Hate Their Jobs: A Critique of the Pedagogy of Academic Disengagement," in *Culture, Society & Praxis*, 7 (2008), 2: 30-46. (However, quite frankly I love my own job.)

24. Eugene F. Provenzo, *Encyclopedia of the Social and Cultural Foundations of Education* (New York: Sage, 2008).

25. Steven Tozer, Bernardo Gallegos, Annette M. Henry, et al, eds., *Handbook of Research in the Social Foundations of Education* (New York: Routledge, 2011).

26. Beverly J. Irby, Genevieve Brown & Shirley Jackson, eds., *Handbook of Educational Theories* (Charlotte, NC: Information Age Publishing, 2013).

27. For example, see Dan W. Butin, ed., *Teaching Social Foundations of Education: Contexts, Theories, and Issues* (Mahwah, NJ: Lawrence Erlbaum Associates, 2005).

tions? Founding and leading Oklahoma Educational Studies Association (OESA) with outreach both campus-wide and statewide, in connection with American Educational Studies Association (AESA) and now also with American Association of University Professors (AAUP), graduate students here devote substantial energies to some such professional learning, integral to their doctoral residency.<sup>28</sup> Locally active myself in AAUP, upon whose conception John Dewey exerted famous influence, I regard its website, publications, and campus events as vital field-stewardship curriculum for graduate students. Toward that same end, *The Chronicle of Higher Education*, *Inside Higher Education*, *Education Week*, and other news media are primary sources also vital for educating about the ECC situation prompting this special issue—a situation that threatens far more than educational foundations—its entire institutional frame.

Rather than “defend” educational foundations as assigned, therefore, I want to question recent synergistic marketing of fear to educators generally and consider what responses to that fear-production this field’s morally responsible, sustainable development may require. Advocating generous engagement with ECC concerns that arts and humanities confront now also,<sup>29</sup> I commend educational foundations’ substantial, transformative development of arts’ and humanities’ pragmatic value in myriad institutional and cultural sites of learning,<sup>30</sup> including departments, schools, and colleges of education. Such an approach to educational foundations’ sustainable growth presumes the field’s conception as a variegated, peripatetic, simultaneously ancient and radical tradition of wisdom and inquiry, definitively and deeply rooted in arts and humanities while branching out in dynamic practical response to oppressive social situations and human needs—confronting ever-more-urgent needs to rethink education for those situations wrought or worsened by GCC.

### Educational Climate Change (ECC)

Just a couple years ago the ivy-league, land-grant education department from which I earned my Ph.D. was shut down, not just its educational foundations program, but the whole education department—the same fate as education at University of Chicago fifteen years ago—and I hear grapevine reports that such large cuts continue to occur elsewhere, like wildfires, causing educational foundations scholars to be relocated in sociology or anthropology departments. Perhaps we should not be surprised: at the millennium, Ellen Condliffe Lagemann featured educational research as *An Elusive Science* with a “troubling history,” while scarcely glancing at educational foundations research in her critical chronicle of that practice, except to remark now and then upon Dewey’s educational insights and to conclude that her own field “history can become

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28. OESA will host a conference at the Jeannine Rainbolt College of Education in Norman, OK, August 9-10, 2013, on the theme “Educating Activism: Reimagining the Future of Leadership and Stewardship in the Professoriate,” featuring Steve Tozer as keynote speaker along with events co-sponsored by the University of Oklahoma’s AAUP chapter that will aim to educate graduate students (and faculty) across campus and state about a variety of shared-governance issues. See <http://www.ou.edu/oesa/>.

29. Stacey Patton, “MLA President Offers A Sobering Critique of Graduate Education in the Humanities,” *Chronicle of Higher Education* (December 6, 2012): <http://chronicle.com/article/A-Stark-Appraisal-of-Graduate/136171/>. I emphasize arts and humanities in relation to educational foundations here because of my informal perception that, although social sciences are also vital to this field, the market society (discussed later in this essay) does make comparatively abundant (even if often distorted) use of social sciences to inform its myriad schemes for “reform,” “innovation,” and “assessment” while devaluing arts and humanities as sources of educational wisdom and as disciplined approaches to interpretive, normative, and critical inquiry on education.

30. Ellen Hazelkorn, “Europe Looks for Better Ways to Measure the Value of the Arts and Humanities,” *Chronicle of Higher Education* (January 10, 2013): <http://chronicle.com/blogs/worldwise/europe-looks-for-better-ways-to-measure-the-value-of-the-arts-and-humanities/31413>.

an instrument of reform.”<sup>31</sup> Diane Ravitch’s *The Death and Life of the Great American School System* may fulfill that hope,<sup>32</sup> but has either celebrity historian’s landmark work had the aim or the impact of prompting education professionals to revalue historical studies in education?

Here climate-crisis gardeners’ wisdom cited above may resonate with metaphoric significance: “Shallow root systems will not survive the drought.” Educational foundations’ root systems are deep, in arts and humanities especially. Only two years ago classicist-philosopher Martha Nussbaum published *Not For Profit*,<sup>33</sup> declaring “a crisis of massive proportions and grave global significance... a crisis that goes largely unnoticed, like a cancer; a crisis that is likely to be, in the long run, far more damaging to the future of democratic self-government: a worldwide crisis in education.”<sup>34</sup> She grounded her argument in thought directly from educational foundations’ philosophical and literary traditions,<sup>35</sup> and her forward to that book’s paperback edition reports her belief that “it has helped many people make arguments to administrations, communities, legislators, alumni, parents, and the public at large,”<sup>36</sup> just as this special issue of *CQIE* aims to do. Rooted in arts and humanities, educational foundations’ struggle for institutional sustainability is integral to arts’ and humanities’ similar struggle, which Nussbaum has addressed here. In this brilliantly pragmatic, internationally researched inquiry, she has warned that

Radical changes are occurring in what democratic societies teach the young, and these changes have not been well thought through. Thirsty for national profit, nations, and their systems of education, are heedlessly discarding skills that are needed to keep democracies alive. If this trend continues, nations all over the world will soon be producing generations of useful machines, rather than complete citizens who can think for themselves, criticize tradition, and understand the significance of another person’s sufferings and achievements. The future of the world’s democracies hangs in the balance.<sup>37</sup>

But still, lately, some state universities are deliberating whether they should charge undergraduates extra tuition to study humanities,<sup>38</sup> and everyday there seems to be some news item about a politically motivated report on what’s wrong with the field of history,<sup>39</sup> or a powerful speech about the dire situation confronting scholars of language and literature.<sup>40</sup> Educational foundations scholars will continue to focus only on our own programs’ plight and ignore this ECC crisis in arts and humanities at our own peril. Other climate changes directly related to this

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31. Ellen Condliffe Lagemann, *An Elusive Science: The Troubling History of Educational Research* (Chicago: University of Chicago Press, 2000), 246.

32. Diane Ravitch, *The Death and Life of the Great American School System: How Testing and Choice Are Undermining Education* (New York: Basic Books, 2011).

33. Martha Nussbaum, *Not For Profit: Why Democracy Needs the Humanities* (Princeton, NJ: Princeton University Press, 2010).

34. *Ibid.*, 1 & 34.

35. *Ibid.*, chapter IV.

36. *Ibid.*, 145.

37. *Ibid.*, 1-2.

38. John Villasenor, “In Defense of Equal Tuition for All Majors,” *Chronicle of Higher Education*, January 7, 2013: <http://chronicle.com/article/In-Defense-of-Equal-Tuition/136475/>.

39. James Grossman and Elaine Carey, “An Undisciplined Report on the Teaching of History,” *Chronicle of Higher Education*, January 28, 2013: <http://chronicle.com/article/An-Undisciplined-Report-on-the/136845/>. On challenges facing historians, see Benjamin Alpers, “The Future of the Profession,” *Perspectives on History* (American Historical Association, December 2012): <http://www.historians.org/perspectives/issues/2012/1212/Future-of-the-Profession.cfm>.

40. Michael Berubé, “How We Got Here,” 2013 Presidential Address, Modern Language Association, Boston, MA: [http://www.mla.org/pres\\_address\\_2013](http://www.mla.org/pres_address_2013)

market-driven devaluation of arts and humanities confront us as well.<sup>41</sup> University presses and other publishers vital to our scholarship are struggling just as we are,<sup>42</sup> as heavily marketed electronic media reshape academic publishing radically.

I expect, too, that we all have sat puzzled and frustrated through long, demoralizing administrative meetings in our colleges recently, *not* talking analytically and imaginatively with our colleagues about education's changing meaning and value, or even about the democratic ethic of higher education's shared governance, as we should be doing (and as we could be doing with intellectual leadership from educational foundations scholars). Instead we find ourselves sitting there amid our faculty colleagues' mostly uncritical talk led by administrators, about tedious clerical micro-technicalities of high-tech assessment, assessment, assessment—clearly a corporate code word for fear, fear, fear. Facing this insistent ECC, some may advocate for obsessive high-tech assessment's universal value in fearful pursuit of programmatic preservation and finance, but I beg to differ.

Yes, I have seen programs put productively at risk by just measures of poor performance, so I cannot advocate total disregard for reasonable (not obsessive, nor politically motivated) assessment. However, I have also borne witness over three decades to women's and gender studies programs' struggles for survival within colleges of arts and humanities nationwide. As intellectual leaders in the world-wide movement for sexual and reproductive justice, directly addressing campus women's well-documented "chilly climate"<sup>43</sup> with their own distinctively theorized "feminist pedagogies" (to which philosophers of education have contributed),<sup>44</sup> women's studies faculty practice a rigorously democratic shared self-governance (increasingly rare elsewhere in higher education) that involves constant collective strategizing for the field's sustainable development, from time to time under threats of extinction or fiscal starvation at various institutions. That struggle has resulted in many theoretical debates (remarkably *not* foreign to the educational foundations field, either!) about comparative merits of "mainstreaming" their scholarship across various departments versus administering it from academic units of their own that focus on their central concerns—debates most prudently resolved by coordinating both approaches somehow, in mutually supportive, locally sensitive ways. Its leaders have often organized to focus their preservative energies on particular challenged programs by traveling directly to their campuses, where they explain, promote, and defend the field's importance face-to-face, both singly and in groups, through public lectures to students and faculty and through consultations with deans, provosts, donors, and regents behind closed doors. I have had occasion to write letters defending

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41. See, for example, Ben Alpers, "The Academy in Peril," *Blog for the Society of U.S. Intellectual History* (March 12, 2012): <http://hnn.us/articles/ben-alpers-academy-peril>.

42. Jennifer Howard, "Mapping the Influence of University Presses," *Chronicle of Higher Education* (November 16, 2012): <http://chronicle.com/blogs/pageview/mapping-the-influence-of-university-presses/31210>.

43. Bernice Resnick Sandler, *The Chilly Climate: How Men and Women Are Treated Differently in Classrooms and At Work*: [www.bernicesandler.com/id4.htm](http://www.bernicesandler.com/id4.htm).

44. Gloria T. Hull, Patricia Bell Scott & Barbara Smith, eds., *All the Women Are White, All the Blacks Are Men, But Some of Us Are Brave: Black Women's Studies* (New York: Feminist Press, 1982); Charlotte Bunch & Sandra Pollack, eds., *Learning Our Way: Essays in Feminist Education* (Trumansburg, NY: Crossing Press, 1983); Margo Cully & Catherine Portugues, eds., *Gendered Subjects: The Dynamics of Feminist Teaching* (New York: Routledge, 1985); Carmen Luke and Jennifer Gore, eds., *Feminisms and Critical Pedagogy* (New York: Routledge, 1992); Ann Diller, Barbara Houston, Kathryn Pauly Morgan, & Maryann Ayim, *The Gender Question in Education: Theory, Pedagogy, and Politics* (Boulder: Westview, 1995); Frances A. Maher & Mary Kay Thompson Tetreault, *The Feminist Classroom: Dynamics of Gender, Race, and Privilege* (Lanham, MD: Rowman & Littlefield, 2001); Berenice Malka Fisher, *No Angel in the Classroom: Teaching through Feminist Discourse* (Lanham, MD: Rowman & Littlefield, 2001); Robbin D. Crabtree, David Alan Sapp, & Adela C. Licona, eds., *Feminist Pedagogy: Looking Back To Move Forward* (Baltimore: Johns Hopkins University Press, 2009). Also see critical review of theorizing on feminist pedagogy by Susan Laird, "Reforming 'Woman's True Profession': A Case for Feminist Pedagogy in Teacher Education?" in *Harvard Educational Review* 58 (November 1988): 449-463.

educational foundations programs recently slated for shutdown, but have often wondered why educational foundations organizations have seldom applied that generally successful feminist field-stewardship strategy. Imperiled women's studies programs have survived threats of shutdown as a result of such strategically organized in-person initiatives. But despite innovative leadership, prolific and diverse enrollments, ever-growing faculty participation and diversity, glowing local and national publicity, documentation of educational "impact" on students' conscientious civic engagement, and well-triangulated external and internal assessment measures that indisputably justify strong support for its programmatic growth—adequate material support to sustain such programs at a level minimally sufficient to meet students' demands for them is too often still not forthcoming. Hence my own deep cynicism about obsessive assessment's possible salvific utility, especially for fields that want their demonstrable "impact" to be learning aimed intelligently at social justice—a definitive aim for any educational foundations program worth preserving.

In many locations, such impact can even be imprudent to document and broadcast. As Nussbaum has noted, "There's no doubt that politicians have incentives that bode ill for their judgment when making decisions about higher education."<sup>45</sup> Last month Indiana's governor, who instigated major education budget cuts, left the state house to become president of Purdue University.<sup>46</sup> We do not yet know what his impact will be,<sup>47</sup> but this nationwide trend in higher education leadership—not a new phenomenon, to be sure<sup>48</sup>—underscores pragmatic wisdom in Nussbaum's caveat about possible political disruptions of rationally formulated educational purposes and values.<sup>49</sup>

What field in higher education has remained untouched by this ECC that corporatism has wrought across U.S. campuses over the past quarter century? I have even seen an article claiming that athletics programs need to rethink their purpose in these fiscally stressed times.<sup>50</sup> Can their big-business budgets—supporting corporate profit-making ventures along with men's spectator-sport coaches who make more and more millions each passing year and live like French kings—really be in such disarray that even they are caught up in the same terror of programmatic diminution that prompts this special issue? Educators' terror of this or that possible program cut seems to be in ever-higher, market-driven demand these days. A few highly visible, well-

45. Nussbaum, *Not for Profit*, 147.

46. Nick DeSantis, "Purdue Picks Indiana Governor as Next President," *Chronicle of Higher Education* (June 21, 2012): <http://chronicle.com/blogs/ticker/purdue-picks-indianas-governor-as-next-president/44701>.

47. Helpful impact is sometimes possible in such situations. For example, David Boren, a former governor and U.S. senator, also a Rhodes Scholar, has provided politically savvy, economically resourceful, historically conscious presidential leadership for preservation and development of intellectual and aesthetic culture at the University of Oklahoma.

48. Lamar Alexander made a similar move in Tennessee, from governor to university president in 1988, before becoming U.S. Secretary of Education and U.S. Senator: [http://topics.nytimes.com/topics/reference/timestopics/people/a/lamar\\_alexander/index.html](http://topics.nytimes.com/topics/reference/timestopics/people/a/lamar_alexander/index.html).

49. My own dean at the University of Oklahoma, Gregg A. Garn, understands this phenomenon, having written a master's thesis in educational foundations at Arizona State University, "The Influence of Politics on Charter School Reform in Arizona" (1996), which concluded Arizona legislators had passed charter school reform based on political rhetoric rather than empirical evidence.

50. Brad Wolverton, "In Time of Austerity, Athletics Programs Need a Reset," *Chronicle of Higher Education*, January 27, 2013: <http://chronicle.com/blogs/players/in-austere-times-athletics-programs-need-a-reset/32403>. Of course, athletics programs should be rethinking their purpose: DUH! When have you ever heard of an athletics program in higher education focused primarily on educating all students in and about diverse world physical cultures, including their traditions of training and practice in somatic arts and disciplines as well as games and sports, which might foster continuing intelligent activity for health, agility, strength, mindfulness, and grace in daily life throughout adulthood? Educational foundations scholars could help athletics programs rethink their educational purposes—brilliantly. See, for example, Richard Shusterman, *Thinking Through the Body: Essays in Somaesthetics* (New York: Cambridge University Press, 2012); Richard Shusterman, *Body Consciousness: A Philosophy of Mindfulness and Somaesthetics* (New York: Cambridge University Press, 2008).



targeted program cuts or shutdowns can produce enough terror among educators and students to afflict an entire field nationwide.

Some friendly colleagues in arts and humanities, in educational foundations, and in college administration at several different institutions fall often into shop-talk with me about online courses and for-profit universities, about public universities' politicization and privatization, about their administrations' costly runaway growth and corporate entities superseding faculty governance, about teaching and research incentives offered that are not really incentives, about myriad ECC issues reported by the *Chronicle* that lead to our long speculative conversations about what some whisperers have dared to call "the death of the university" itself. Last June, graduate students celebrated OESA's tenth anniversary by hosting a symposium, "The Future of the Professoriate," at which University of Oklahoma's provost presented her shocking analysis and prediction of tenure's bleak future, even as a prominent young educational foundations scholar from our adult and higher education program's faculty spoke out for sustaining university commitments to the "public good."<sup>51</sup> Voicing that latter commitment, James M. Giarelli observed in his George F. Kneller Lecture to AESA this past year, "I do not think one needs magical powers to see that the era of the school is quickly passing."<sup>52</sup> Of course, anyone reading news about high-stakes testing, alternative certification, teachers' unions, vouchers, charter schools, school report cards, faith-based and corporate partnerships, parent trigger laws, virtual academies, and so on knows he is right about that<sup>53</sup>—not even to mention *The Shame of the Nation* or *Hostile Hallways*.<sup>54</sup>

Bearing witness to energetic cultural construction of what we might reasonably call "The Educational Apocalypse,"<sup>55</sup> enjoining us to fear injury and death for all that we prize in our life's ethically motivated work as educators, should we declare institutional turf war now in an end-times defense of educational foundations? In some places, such turf battles have been waged at our field's expense already, producing enough fear to prompt this special issue. How should we respond to such market-driven aggression, framed as we are by this ECC?

Bertrand Russell's epigraph begs for some contemplation here. In its light, the question Giarelli posed in his Kneller Lecture becomes most relevant: "What happens to educational theory without the school?...what happens to schools, colleges, departments and professors of education without the school?"<sup>56</sup> Educational foundations scholars might ask wisely also what becomes of educational theory when public universities build ever larger and more costly administrations while disabling shared governance, starving arts and humanities, and ignoring GCC? What does education come to mean at public universities that devalue arts and humanities?<sup>57</sup> Anyone who has read Mary Wollstonecraft's compelling early modern argument in *A Vindication of the Rights of Woman* for universal government-funded day-schooling must ask also:

51. Penny Pasque, *American Higher Education, Leadership, and Policy* (New York: Palgrave Macmillan, 2010).

52. James M. Giarelli, "Reflections on Educational Theory and Practice: From Pre-School to After-School," George F. Kneller Lecture, American Educational Studies Association, Seattle, WA, November 1, 2012, unpublished manuscript, 8.

53. See *Education Week* as well as local media documenting and explaining these developments.

54. Jonathan Kozol, *The Shame of the Nation: The Restoration of Apartheid Schooling in America* (New York: Broadway, 2006); Harris Interactive, *Hostile Hallways: Bullying, Teasing, and Sexual Harassment in School* (AAUW Educational Foundation, 2001): <http://www.aauw.org/learn/research/upload/hostilehallways.pdf>; see also *The 2011 National School Climate Survey* (Gay, Lesbian, & Straight Education Network, 2011): <http://www.glsen.org/cgi-bin/iowa/all/library/record/2897.html?state=research&type=research>.

55. On current apocalypticism, see William Pannacker, "Surviving the Next Apocalypse: A Modest Curriculum," *Chronicle of Higher Education*, January 21, 2013: <http://chronicle.com/article/Surviving-the-Next-Apocalypse-/136707/>.

56. Giarelli, "Reflection," 8.

57. Related to this question, see Dennis Carlson, "Conflict of the Faculties: Democratic Progressivism in the Age of 'No Child Left Behind,'" 2007 AESA Presidential Address, *Educational Studies*, 43: 94-113.

What happens to children without public schools?<sup>58</sup> Or to the next generation if they fail to learn how they might most wisely go about feeding, sheltering, nurturing, and healing themselves and their children through threatened and actual droughts, wildfires, and floods—and how they might go about reducing GCC’s destructive effects on their lives? Such questions evidence a growing, not diminishing, ethical need for foundational inquiry on education.

### Marketplace Questioning

This ECC reflects a radical and morally problematic long-term social shift, remarked by several prominent educational foundations scholars,<sup>59</sup> that political theorist Michael J. Sandel has theorized in *What Money Can’t Buy*: “from *having* a market economy to *being* a market society,” where the latter “is a way of life in which market values seep into every aspect of human endeavor. It’s a place where social relations are made over in the image of the market.”<sup>60</sup> This special issue’s editors have solicited strategic responses to that specific political-economic context of corporatism which pollutes the air educators and learners breathe and seeps into our groundwater too—materially threatening both educational foundations and its taproots in arts and humanities,<sup>61</sup> now urgently needed for cultivating new thought on educating ourselves and the next generation for GCC’s challenges.

In his Kneller Lecture, Giarelli reflected critically upon U.S. education’s past institutional reconfigurations—as theorized historically by Lawrence Cremin and philosophically by John Dewey. Meanwhile he drew upon Sandel’s moral critique of the market society’s “commodification of everything” to argue that “the direct and systematic corporate takeover of the *educational* system in the emerging configuration” is now changing “the deep structure of educational practice.”<sup>62</sup> He constructed this last conceptual tool for future inquiry from Jane Roland Martin’s critical conception in *Education Reconfigured*—“the deep structure of educational thought”—which grounds education in assorted fallacious dualisms, divides, and splits.<sup>63</sup> For that thought-structure also “awards a monopoly over educational agency” to the school, “an institution that from the standpoint of the individual is relatively short-lived.”<sup>64</sup> Glossing Martin’s argument that “those who wish to transform society are well-advised to enlist school’s help,” but that “they are misguided...if they imagine that school can accomplish this task working alone,”<sup>65</sup> Giarelli summoned educational foundations scholars to observe closely how “the deep structure of educational practice is changing” and to “rethink educational theory and the institutions of educational study in response.”<sup>66</sup> Thus he has named vital new intellectual leadership tasks—a challenging agenda for inquiry—which educational-foundations scholars are best equipped to undertake in present struggles to meet our obligation to endure climate changes, both educational and global.

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58. On her educational thought, see Susan Laird, *Mary Wollstonecraft: Philosophical Mother of Coeducation* (London: Continuum, 2008), chapter 4—forthcoming also in paperback from Bloomsbury Press.

59. See especially those whose studies appear in Deron R. Boyles, ed., *Schools or Markets? Commercialism, Privatization, and School-Business Partnerships* (Mahwah, NJ: Lawrence Erlbaum, 2005).

60. Michael J. Sandel, *What Money Can’t Buy: The Moral Limits of Markets* (New York: Farrar, Straus and Giroux, 2012).

10. My thanks to Jim Giarelli for recommending this book to me.

61. On educative culture as the metaphoric “air we breathe,” see Jane Roland Martin, *Education Reconfigured: Culture, Encounter, and Change* (New York: Routledge, 2011), 96-97.

62. Giarelli, “Reflection,” 20.

63. Jane Roland Martin, *Education Reconfigured: Culture, Encounter, and Change* (New York: Routledge, 2011), especially chapter 2.

64. Martin, 199; cited by Giarelli, “Reflection,” 18.

65. *Ibid.*

66. Giarelli, “Reflection,” 21.

Educational foundations' long history of endurance through such radical reconfigurations should furnish some needed inoculation against debilitating fears occasioned by these dramatic climate changes. The field has a fund of intellectual resources for moral endurance in its own definitive dispositions and disciplines to inquire into education's past, present, and possible future purposes, values, and meanings. This field's primary gift to the education profession more generally may thus be what some have called "the art of possibility," for such foundational inquiry on education is premised upon imaginative resilience against fear and despair—a determined eagerness to cultivate against all apparent odds some realistic and rational hope that "Every problem, every dilemma, every dead end we find ourselves facing in life, only appears unsolvable inside a particular frame or point of view. Enlarge the box, or create another frame around the data, and problems vanish while new opportunities appear."<sup>67</sup>

I am not an historian, but this journal's readers can be expected to know—though some may forget!—that inquiry which defines what we call "educational foundations" is actually an enduring intellectual tradition that began in Athens' marketplace about 2500 years ago.<sup>68</sup> Such inquiry moved into universities only about two or three hundred years ago, but it became a professional field of study focused primarily on schooling just over a century ago. Women (often unschooled themselves until recently) have been pursuing such inquiry as self-educating public intellectuals, mothers, and *ad hoc* educators for at least five hundred years, perhaps much longer, even if seldom acknowledged by the field's professional scholarship before three decades ago.<sup>69</sup> Typically professional scholarship in educational foundations has been located in colleges, schools, and departments of education, educating teachers, other school leaders, and diverse scholars who pursue various educational research specialties, not to mention a substantial number of deans and vice presidents. But professional study of education began in a philosophy department, and since then has been housed sometimes within universities' colleges of arts and humanities, as well as in most small liberal arts colleges. Meanwhile many of our field's doctoral alumni and alumnae now pursue educational foundations scholarship within other programs primarily devoted to empirical concerns with practical pursuits of early childhood education, adult and higher education, curriculum and instruction, and educational administration. Responsive to both ECC and GCC, the next generation includes those who will pursue educational foundations scholarship within other professions too, such as architecture, law, nursing, public health, engineering, and fine arts. Educational foundations has grown as a field of study not so much by enlarging its own programs as by maintaining strong small programs within departments, schools, and colleges of education, from whose explicit inquiry-focus on education within a broad cultural frame, they have extended educational foundations' reach quietly, even anomalously, across the professional and academic landscape. Taken-for-granted program assessment practices do not account for that impact. In this regard educational foundations resembles women's studies structurally, which for many years developed "mainstreaming" initiatives across the university curriculum even while strengthening its own field identity through established academic units, journals, and a professional association devoted expressly to studies of, by, and about women.

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67. Rosamund Stone Zander and Benjamin Zander, *The Art of Possibility: Transforming Personal and Professional Life* (Cambridge, MA: Harvard Business School Press, 2000), 14. Thanks to Leonard Waks for recommending this very practical book to me.

68. Robert Ulich, *Three Thousand Years of Educational Wisdom* (Cambridge, MA: Harvard University Press, 1968).

69. Jane Roland Martin, "Excluding Women from the Educational Realm," in *Changing the Educational Landscape: Philosophy, Women, and Curriculum* (New York: Routledge, 1994), chapter 1.

Regardless of programmatic location, sustained foundational inquiry in and about education has sometimes become suspect among power elites and their followers, at certain historical moments subject to their withering satire and scorn, even punishable by death. But in the grand sweep of history such inquiry has proven nonetheless irrepressible, like grass growing back repeatedly after seasons of prairie wildfire. So long as people thirst, hunger, hurt, and struggle, some wise people among them can be expected to brave their own poverty, others' derision, ostracism, and assorted punitive threats to ask: *Why? Who profits at whose expense? What is a just society? How are we to live? What do we need to learn? From and with whom? Where and how?*

Such foundational questions may be applied in either narrowly practical or broadly theorized terms, or both; present climate changes' far-reaching effects make their parochial study necessary in multiple disciplinary, institutional, and professional locations, but still insufficient without their study also in much broader terms that comprehend educational changes more globally, as ecologically and economically significant cultural formation. Amid the market society's climate-changing exploits, such large questions have become so urgent in everyday life's overwhelming challenges that many folks are asking them now, with or without resources for deep study needed to think about their complexities consequentially—in myriad popular networks and idioms worthy of educational foundations scholars' social research, “encounters” that Martin would likely recognize as educational, for better and for worse.<sup>70</sup> How expedient it is for market-driven managers to let basic questions hang there in the air with toxic blame and apocalyptic urgency, seemingly everywhere—or better yet to polish them to a marketable high gloss, render them manageably shallow, and capitalize on them to generate fear and pugnacity,<sup>71</sup> perhaps even with help from the state.<sup>72</sup> Thus, unsupported by careful multi-disciplinary (macroscopic and microscopic) study rooted in arts and humanities, foundational questioning about education has become cheap in the opinion-spinning marketplace—especially for informal self-education, for profitable educational entrepreneurship, and for demonizing criticism of public schools and universities.

Nonetheless, in some quarters, we are told, foundational studies of education have become too useless and costly to support any longer. A climate of fear among both scholars and students in educational foundations is the result, whose ripples of discouraging impact on surviving programs that hitherto have flourished will doubtless be quantified and represented as their own decline in market value. Somehow, educators have to school both our selves and others to see this violent ECC's contradictory shape, and remember: “shallow root systems will not survive the drought.” We have to re-learn how to inspire educational imagination in shared governance of our colleges and institutions, to refuse this political-economic ECC's calculated seductions to fearful distraction from the morally pressing work of rethinking education for this GCC era that is far more likely to deepen than to level socioeconomic inequalities in learning.<sup>73</sup>

With whatever resources lie within our grasp, can we respond to currently proliferating common-talk foundational questions about education that we spend our lives studying? And,

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70. Martin, *Education Reconfigured*, chapter 1. I am thinking here of the current profusion of blogs, broadcast talk, book clubs, Facebook discussions, and “Occupy” assemblies, but also of a growing number of coffee shops where such conversation flourishes informally—about which see Christopher Philips, *The Socrates Café: A Fresh Taste of Philosophy* (New York: W.W. Norton, 2002), which recounts non-academic use of philosophical dialogue to create informal communities focused on learning how to think carefully about living well.

71. Kathleen Demarrais, “The Haves and the Have Mores’: Fueling a Conservative Ideological War on Public Education (or Tracking the Money),” 2005 American Educational Studies Presidential Address, *Educational Studies*, 41 (2006): 201-240.

72. See <http://www.studentsfirst.org/pages/our-mission>.

73. Warren, “With Justice for All: Ecofeminist Philosophy and Social Justice,” in *Ecofeminist Philosophy*, chapter 8.

wherever we are, deliberately draw others into this study as well? I am thinking especially of the market society's Outsiders: diversely thirsty, hungry, hurting, and struggling people whose minds are most intensely nagged by such questions, unheard by the market society's professional educators and its policy leaders now technologizing public education. (Sadly, both educational thought and educational practice are often foreign to such policy leaders.<sup>74</sup>) Educational foundations scholars do this conscientious uphill work already in various ways in diverse "marketplace" locations, often in poverty and deliberate obscurity.

### **An *Ad Hoc* Society of Outsiders**

In sum, educational foundations scholars confront an obligation to endure despite two extreme climate changes—(1) global and (2) educational—both wrought by the market society's radically demoralizing developments. GCC poses urgent moral demands for purposeful public education scarcely yet imagined, moral demands that ECC's political-economic leaders often deny, overlook, trivialize, minimize, and otherwise discredit—but which some educational foundations scholars have begun to theorize, and which most of us should be studying carefully. ECC not only threatens to diminish, even abolish, educational foundations programs. It also devalues arts and humanities in which both educational foundations scholarship (regardless of its institutional location) and higher education itself have always been rooted. Meanwhile, as some foundations scholars have begun to theorize, this ECC is forcing radical reconfigurations of "education" as both a concept and an institutional practice to serve market values rather than moral values organized around our obligation to endure. Myriad forms of "cultural miseducation" have resulted from this climate change,<sup>75</sup> worthy of educational foundations scholars' extensive research. For example, public education's well-documented chilly climate for women and other sexually, racially, linguistically, economically, and culturally diverse people represents another morally challenging dynamic, integral to the market-driven ECC—which many educational foundations scholars have begun to critique and theorize over the past quarter century, and whose difficulties GCC now well under way can only intensify. In sum, these climate changes make more work for educational foundations scholars, not less. For both GCC and ECC are posing new questions about meaning, value, method, fact, and historical direction at every practical turn—questions whose moral and cultural consequences mere psychometric assessments cannot address fully or sensitively enough to represent them responsibly.

However mired in, frustrated by, and responsive to the market society's impacts upon both global climate and educational climate, educational foundations scholars who bring our conscientious sense of "obligation to endure" to those climate changes can only meet that obligation as deliberate Outsiders to the market society. We cannot get outside it, of course, because we swim in its toxic waters. But we can labor to avoid drinking toxins. We can act as the market society's critical Outsiders in much the same sense that Virginia Woolf urged upon unschooled "daughters of educated men" in *Three Guineas*, as Outsiders to the British Empire living in Britain. Recall that on the eve of world war she urged upon them an ethic of cultural criticism and creativity, rather than cultural compliance and ambition, an ethic constructed from the civilizing, civilized values of their "unpaid-for profession," household nurture, cultivated by "unpaid-for education" from their mothers' four great teachers: poverty, chastity, derision, and subjection to

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74. <http://www.good.is/posts/an-open-letter-to-president-obama-from-bill-ayers>.

75. Jane Roland Martin, *Cultural Miseducation: Toward a Democratic Solution* (New York: Teachers College Press, Columbia University, 2002).

government in which they had little or no voice. In 1938, Woolf recommended that they think of themselves as a disorganized “Society of Outsiders” transforming those oppressive teachers into a nonviolent ethic that involves pursuit of modest means for simple living, refusal to commit “adultery of the brain,” commitment to work in obscurity, and enactment of “freedom from unreal loyalties.”<sup>76</sup>

Similarly, seventy-five years later, I propose that educational foundations scholars can best fulfill our present obligation to endure these two radically challenging climate changes by heeding gardeners’ instructive caveat: “Shallow root systems will not survive the drought.” That is, we need to preserve, sustain, and develop our field’s ancient roots in intellectual cultures worldwide with particular attention to their diversity—no matter what our location may be—while adopting the courageous ethical standpoint of Outsiders to the market society:

(1) pursuing our urgent inquiries and educational projects for social and ecological justice as resourcefully as we can, even if under-funded or not funded at all, aware that gifts of *time* for interpretive, critical, and normative contemplation on education may be the most vital currency for our timely purposes in this climate-changing era;

(2) seeking and accepting only those institutional and fiscal supports that cannot undermine our moral concerns about this era’s reconfiguring educational aims, practices, and policies and their likely effects upon both GCC and ECC;

(3) seeking no gain or glory from assessments of our work’s market value, content instead to witness, document, interpret, critique, and learn from meaningful educational movements, small and large, toward social and ecological justice, especially among those who do value such moral ends; and,

(4) working deliberately with various partners in arts and humanities and among local communities of the oppressed to create anomalous new cultural spaces strategically located both inside and outside schools, universities, and various other educational institutions—as the women’s and gender studies movement has done so brilliantly—spaces that can foster vital learning and foundational inquiry while strategically resisting and minimizing their climate-damaging commodification by the market society.

Such re-framing of educational foundations, wide-awake to both GCC and ECC wrought by the market society, implies the field’s necessary reconfiguration toward a future conscientiously intent upon our obligation to endure. That future is a topic for another occasion. But institutions whose leaders share educational foundations scholars’ moral concerns related to that obligation will hear our field’s self-defense, exert themselves to help us protect our work as Outsiders from deleterious market-driven impacts, and welcome chances to learn from our inquiries about education’s historical, conceptual, cultural, and practical reconfiguration for better and for worse. But, no matter how smart our scholarly self-defense in special issues like this may be, such effort will be wasted on those educational institutions whose leaders lose no sleep over moral sacrifices that the market society is demanding from them—at the expense of both the global climate and the educational climate, upon which depend our planet’s and our democracy’s powers to endure.

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76. Virginia Woolf, *Three Guineas* (San Francisco: Harcourt, 1938), especially 109 ff.

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