GENERAL INFORMATION

Course Description
This course will examine some of the major philosophical theories about education and schooling beginning with Plato and continuing through the present day. We will examine changing and, often times, conflicting ideas about learning, teaching, the purpose of education, and the role of schooling. By exploring the field of philosophy of education it is hoped that futures teachers, education policy makers, and community members will develop a deeper understanding of pedagogical practice, the response of the school and schooling to individual, community, and society interests, and the ways in which power and privilege interact with the aims of education. The assignments in this course are designed to develop your ability to identify and engage with a philosophical argument and your analytic writing ability. In addition, these assignments give you an opportunity to expand your understanding of social action through education.

Course Objectives
Students will become adept at identifying philosophical issues and controversies embedded in current educational practice, especially as these relate to educating for human flourishing, promoting the values of a democratic society, accommodating the interests of the society and particular groups within it, and the realization of social justice.

Conceptual Framework: Social Action through Education
The School of Education's conceptual framework (www.luc.edu/education/mission/) – through its components of service, skills, knowledge, and ethics – guides the curricula for this course. In keeping with the SOE’s conceptual framework Social Action through Education, this course will place particular emphasis on the following conceptual standards:

- CFS3: Candidates demonstrate knowledge of ethics and social justice.

Issues of diversity, ethics, and social justice are embedded in various ways in the assigned readings and will intentionally surface during class discussions. Throughout the course, we will
discuss the role of pluralism in participatory democracy, the significance of race and gender in philosophy and education, and issues of cosmopolitanism.

**Dispositions**
All courses in the SOE assess student dispositions on *Professionalism, Inquiry, and Social Justice*. Full transparency is critical to ensure that students are able to meet the expectations in this area. Although you can find rubrics for these disposition on LiveText, you will not be assessed on dispositions in this course.

**Smart Evaluation**
Towards the end of the course, students will receive an email from the Office of Institutional Effectiveness as a reminder to provide feedback on the course. Students will receive consistent reminders throughout the period when the evaluation is open, and the reminders will stop once the evaluation is completed.

Of the 13 possible objectives those bolded below are essential for this course:

1. **Gaining a basic understanding of the subject** (e.g., factual knowledge, methods, principles, generalizations, theories)
2. Developing knowledge and understanding of diverse perspectives, global awareness, or other cultures
3. Learning to apply course material (to improve thinking, problem solving, and decisions)
4. Developing specific skills, competencies, and points of view needed by professionals in the field most closely related to this course
5. Acquiring skills in working with others as a member of a team
6. Developing creative capacities (inventing; designing; writing; performing in art, music drama, etc.)
7. Gaining a broader understanding and appreciation of intellectual/cultural activity (music, science, literature, etc.)
8. Developing skill in expressing oneself orally or in writing
9. Learning how to find, evaluate and use resources to explore a topic in depth
10. **Developing ethical reasoning and/or ethical decision making**
11. **Learning to analyze and critically evaluate ideas, arguments, and points of view**
12. Learning to apply knowledge and skills to benefit others or serve the public good
13. Learning appropriate methods for collecting, analyzing, and interpreting numerical information

**Syllabus Statement**
In this class software will be used to record live class discussions. As a student in this class, your participation in live class discussions will be recorded. These recordings will be made available only to students enrolled in the class, to assist those who cannot attend the live session or to serve as a resource for those who would like to review content that was presented. All recordings will become unavailable to students in the class when the Sakai course is unpublished (i.e. shortly after the course ends, per the Sakai administrative schedule). Students who prefer to participate via audio only will be allowed to disable their video camera so only audio will be captured. Please discuss this option with your instructor.
The use of all video recordings will be in keeping with the University Privacy Statement shown below:

Privacy Statement
Assuring privacy among faculty and students engaged in online and face-to-face instructional activities helps promote open and robust conversations and mitigates concerns that comments made within the context of the class will be shared beyond the classroom. As such, recordings of instructional activities occurring in online or face-to-face classes may be used solely for internal class purposes by the faculty member and students registered for the course, and only during the period in which the course is offered. Students will be informed of such recordings by a statement in the syllabus for the course in which they will be recorded. Instructors who wish to make subsequent use of recordings that include student activity may do so only with informed written consent of the students involved or if all student activity is removed from the recording. Recordings including student activity that have been initiated by the instructor may be retained by the instructor only for individual use.

Use of Technology

The Sakai course management system will be used extensively throughout this course. Additionally, you must have working access to your Loyola e-mail account. Either use your luc.edu address or set it to forward to another e-mail account that you check regularly since the luc.edu e-mail is the one that will be used to communicate with you.

To meet synchronously we will use zoom—which means you need access to a computer, tablet or phone and the internet.

Communication Policy

To communicate with me you can email me at (sdeane@luc.edu) any time of day. During the week I will reply within 24 hours and over the weekend I will respond within 48 hours. Given the shortened format of this course, I will not hold regularly scheduled office hours, but I will be available to meet via zoom. To schedule a zoom/office hour meeting with me compose an email with this information:

Subject line: office hour request
Body of the email: include your name and the date/time you would like to meet.

Reading List

The following required books are available and available as e-books and in paperback form. Do not use the Google Books version of any text as all Google versions are missing pages and page numbers.
Plato, *Meno*
John Dewey, *Experience and Education*
William Ayers, *On the Side of the Child: Summerhill Revisited*

All other readings will be made available electronically as PDF’s on Sakai

**Course Requirements**

Attendance is required at every session. Students are expected to come to class having read and thought carefully about the assigned readings, which are listed here in the syllabus, in order to fully participate in class discussions.

Participation in all class discussions will be graded and will compose part of your final grade in this course. Missing more than one class over the course of this class will significantly hinder your learning and – unless arrangements are made with the professor – will result in your grade being lowered.

To engage with these texts and ideas in this online and condensed class format, we will be working and learning in small groups. There are 4 groups and for some class meetings each group will be responsible for reading a particular section of the assigned text (though you may always read more than what is assigned for that week. You are expected to have read all of the course material by June 12). During each class you will work with your reading group peers to synthesize, analyze, share and teach a section of the text. Pay close attention to the reading schedule; some days require everyone to read while others are segmented.

**A guide to reading**

- Create a system to markup your texts. Check marks or arrow for key ideas. Question marks for murky points. Exclamation points for soul-speaking passages. You get the idea.
- Check for understanding: what sections or paragraphs are unclear? What sections speak to your soul?
- Look for the author’s claims: what do they intend to accomplish?
- Discern what the authors are worried about and consider the context of the text and who it is addressed to.
- Look for faulty logic and unexamined assumptions. Consider alternate explanations and views to the ones presented.

For those among you who are not as inclined to speak in class, please be aware that I will most likely call on you to speak at some point in the semester, and that there are many other (non-classroom) ways to communicate with me, including: zooming with me during office hours, preparing additional written remarks and/or questions about the course, etc. Please note that Sakai and Zoom (among other technologies do tally your attendance, participation, and general engagement within the online platform). Please know that it is your responsibility to participate in any way you are best able to. I can generally sense your interest in the course through these things, and the importance of this impression should not be underestimated.
Zoom Expectations

For our synchronous classes we will meet on zoom. When you log on to Zoom, you will be placed on mute and can choose whether to turn your video on or off. Please note that you can update how your name appears and should take care to include your name and picture (so that when you have your video off, you are still present in the course). I ask that you turn your video on when you address the class and when you are working in small groups. This boils down to turning the video on when you are speaking. This is not a hard and fast rule. If you have privacy concerns or unstable internet you can keep your video off.

Short Paper 1: What does it mean to learn and know?

Drawing on Plato’s *Meno*, Ann Diller reflects on “the shock of realizing we don’t know what we thought we knew” (1). Yet, Meno’s paradox asks us to consider how we search for that which we do not know that we do not know. The central question is: how do we become aware of our ignorance? The opposite worry inspires Rousseau and Wollstonecraft who trouble over how we come to know the self when the self is always in relation to others. In other words, they worry about ignorance is not who do we become aware of our ignorance, but what kind of “not knowing” is built into our society and institutions. Rousseau sends Emile away from the city and the corrupting influences of public opinion to learn how to be a man for himself, while Wollstonecraft argues that gendered children ought to learn in coeducational spaces. Meanwhile, Martin’s critique of Rousseau challenges us to think about the ways in which our ideas about gender (and all that we have inherited from Rousseau) have influenced our notions of the ideal educational subject.

In this paper you will reflect on the readings from the first week of class and answer the following questions: what is knowledge and how do we come to know what we need to know about ourselves and others? How do power and privilege intersect with definitions of knowledge and what it means to learn?

In 750-1000 words (3-5 pages) you will use any one or two philosophers we read in the first week of class to respond to these guiding questions. In this paper you should develop sound logical premises about specifics within the material and then use the material (philosophers) to support your argument. The papers are not to be simple reflections upon what was read (e.g. ‘I liked the part where… this reminds me of one time when …’, etc.), but rather a series of insightful comments, challenges, questions and new considerations made in light of the material read and in response to the prompt.

*The paper is due to Sakai by Sunday, May 24th at 5:00 pm.*

Paper 2: Democratic Education

In 1250-1500 words (5-7 pages) reflect on the relationship of education to learning to be a member of a particular community. What role should schools play in teaching young people to be community members/citizens? What does it mean to be a citizen/community member? What
are the limits or disadvantages of leaving democratic/citizenship education to schools? How do power and privilege intersect with the aims of educating for community membership/citizenship?

The goal of this paper is to build an analytical argument for your vision of education for citizenship/community membership. The goal here is to begin with a normative claim; a claim about how school/education ought to support the maturation of socially situated persons. As you build your argument, think about philosophers who back you up or authorize your claims. Draw on one or two philosophers to support and explain your vision.

As with your first paper, you should select no more than one philosopher from the first half of class and two philosophers from the second half of class to support your argument. Again, the papers are not to be simple reflections upon what was read (e.g. ‘I liked the part where… this reminds me of one time when …’, etc.), but rather a series of insightful comments, challenges, questions and new considerations made in light of the material read. Doing well on this paper will require you to read the complete assigned portion of whatever text you draw upon.

The final paper will be due to Sakai on Friday, June 12 at 5:00 pm.

Some notes on writing a philosophy paper

A philosophy paper should make a philosophical argument that leads the reader in logical steps from obviously true premises to an unobvious conclusion. A positive argument tries to support a claim or theory, for example, the view that learning is recollection, or the view that we should never school children. A negative argument is an objection that tries to show that a claim, theory, or argument is mistaken. In your paper you must develop your own claim or view on a claim made by a philosopher and then craft an argument to support your claim. You will use the philosophical sources to support your views and develop your argument. As you engage with the texts, explain the texts to your reader, assuming that your reader has not in fact read this particular document. Remember interpretation is analysis. You can also include some direct quotes where, in quotation marks, you include verbatim text from the source. Use direct quotes when a particular passage is pivotal to your analysis.

Some steps to take when writing your paper:

1) Begin by formulating a thesis statement. The thesis should be precise; it should tell the reader what you will achieve in this paper. It is direct and to the point. It should be in the introduction. (If you cannot find your thesis, then assume that I cannot either).

2) Define technical terms. When Socrates uses the term “knowledge” he means something specific. When Dewey talks about “experience” he has a particular definition in mind. Lay these definitions out for your reader to avoid confusion. Technical definitions are different from dictionary definitions—so turn to your philosophical text and not google.

3) Explain to your reader why they should care about your thesis. If you are arguing that schools are unnecessary, you should tell your reader why they should care about schools and their role in society.

4) Explain briefly how you will support your thesis. For example, “to support my thesis that school are unnecessary and harmful, I will turn to Rousseau’s critique of public opinion.”

5) Use first person.
6) Make an argument and support your thesis. Think of each body paragraph as a mini argument that further supports your thesis.
7) Use examples to clarify your position.
8) Say what you mean.
9) Conclude by briefly reminding your reader what you have argued. What has your argument established?
10) Proofread.

Grading

Papers will be graded on:

Understanding—Are the descriptions, explanations, analysis, and/or interpretations of thinkers/texts accurate and precise?; Is the summarization, description, and/or paraphrasing of text accurate, precise and textually supported?
The argument—Are the premises/claims (reasons for believing the thesis) clearly spelled out? Are the premises/claims supported by appropriate evidence? Are the inferences leading from premises/claims to conclusion cogent?
Thesis—is there one, is it clear, is it in the introduction?
Structure—is there an introduction and conclusion, are the paragraphs the appropriate length?
Synthesis—Are the connections between the parts clear and easy to follow?
Style—Is the prose clear and to the point? Is the language used specific rather than vague?

Evaluation of Assignments
Paper 1 ................. 30%
Paper 2 ................. 40%
Class Participation......30%*

*** You are required to complete a participation self-assessment in Sakai by May 30th at midnight. The rubric is attached in Sakai to the assignment tab. Complete the rubric and then scan/upload your completed rubric.

Grading Distribution
A: 100-93%  C+: 79-77%
A-  92-90%  C:  76-73%
B+: 89-87%  C-  72-70%
B  86-83%  D: 69-60%
B-  82-80%  F: 59% and below

Course Reading Schedule
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*All read* |
| **May 19** | Plato, *Meno* (ebook available)  
*All read* |
| **May 20** | Jean Jacques Rousseau, *Emile*, Selection of Books 1-4  
*Group 1: Introduction and Book 1*  
*Group 2: Book 2*  
*Group 3: Book 3*  
*Group 4: Book 4* |
| **May 21** | Jean Jacques Rousseau, *Emile*, Selection of Book 5;  
Jane Roland Martin, "Sophie and Emile: A Case Study of Sex Bias in the History of Educational Thought"  
*Groups 1 & 2 read the rest of Emile, Book 5*  
*Groups 3 & 4 read Martin* |
| **May 22** | Wollstonecraft, *Vindication of the Rights of Women*, “On National Education”  
*Groups 1 & 2 through the end of page 171*  
*Groups 3 & 4 from beginning of page 172-end* |

**WEEK 2**

| May 23 | Memorial Day: No Class |
| May 24 | John Dewey, *Experience and Education* (ebook is available)  
*Group 1: Chapters 7 & 8*  
*Group 2: Chapters 5 & 6*  
*Group 3: Chapters 3 & 4*  
*Group 4: Chapters 1 & 2* |
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*Group 1 & 2: Read the introduction through the end of the first paragraph on page 8. Stop where the paragraph begins “It is with similar concern...”  
*Groups 3 & 4: Read beginning with page 8 where the paragraph begins “It is with similar concern...” to the end.* |
*All read*                                                                                                           |
*Group 1: DuBois  
Group 2 & 3: Applebaum page 277- 282 (up to the section on color blindness)  
Group 4: Applebaum page 282- 289 (begin at the section on color blindness)* |                                                                                                         |
*Groups 1: pages 3-35 (chapters 1-7)  
Groups 2: pages 36-68 (chapters 8-11)  
Group 4: pages 103-147 (“Play” – “The road to happiness”)* |                                                                                                         |
Smart Evaluation
Towards the end of the course, students will receive an email from the Office of Institutional Effectiveness reminding them to provide feedback on the course. They will receive consistent reminders throughout the period when the evaluation is open, and the reminders will stop once they have completed the evaluation.

- The evaluation is completely anonymous. When the results are released, instructors and departments will not be able to tell which student provided the individual feedback.
- Because it is anonymous and the results are not released to faculty or departments until after grades have been submitted, the feedback will not impact a student’s grade.

Dispositions
All students are assessed on one or more dispositional areas of growth across our programs: Professionalism, Inquiry, and Social Justice. The instructor in your course will identify the dispositions assessed in this course and you can find the rubrics related to these dispositions in LiveText. For those students in non-degree programs, the rubric for dispositions may be available through Sakai, TaskStream or another platform. Disposition data is reviewed by program faculty on a regular basis. This allows faculty to work with students to develop throughout their program and address any issues as they arise.

LiveText
All students, except those who are non-degree, must have access to LiveText to complete the benchmark assessments aligned to the Conceptual Framework Standards and all other accreditation, school-wide and/or program-wide related assessments. You can access more information on LiveText here: LiveText.

Syllabus Addendum Link

- www.luc.edu/education/syllabus-addendum/

Center for Student Access and Assistance (CSAA)

Should you encounter an unexpected crisis during the semester (e.g., securing food or housing, addressing mental health concerns, managing a financial crisis, and/or dealing with a family emergency, etc.), I strongly encourage you to contact the Office of the Dean of Students by submitting a CARE Referral for yourself or a peer in need of support: www.LUC.edu/csaa. If you are uncomfortable doing so on your own, please know that I can submit a referral on your behalf.

This link directs students to statements on essential policies regarding academic honesty, accessibility, ethics line reporting and electronic communication policies and guidelines. We ask that you read each policy carefully.
This link will also bring you to the full text of our conceptual framework that guides the work of the School of Education – *Social Action through Education.*