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## Forward to the Summer 2019 SUP Special Issue: Goodlad's Legacy: A Deliberation of Simultaneous Renewal

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### A Deliberation of Simultaneous Renewal

John Goodlad was a powerfully influential force in American education over the seven decades of his career. He was a modernist visionary who had a keen sense for what American public education should be. Through his intrepid efforts to *renew* public education, Goodlad inspired change at every level of schooling. His legacy will endure because the ideas and concepts he has put forth of what is ideal and what is possible continue to make sense to teachers, administrators and professors alike. His research and writing have a timeless quality. The nearly forty books he authored and/or edited during his lifetime continue to speak to chronic problems facing teacher education in the twenty-first century.

Goodlad passed away in November 2014 at age 94. Unsurprisingly, he continued to work on his Agenda for Education in a Democracy up until the time of his death. We are pleased to share ideas from his work that illustrate Goodlad's passion for teacher education, his skill for conducting large-scale research and his ability to identify enduring problems in the field with such clarity.

The entire premise for the text, *The Moral Dimensions of Teaching* edited by Goodlad, Soder, and Sirotnik (1990; see the book review by Lynch & Badiali in this special issue) is the exploration of what morality means in schools and society, as well as building the case for the claim that teaching is undeniably a moral activity. The first lines of the preface (p. xi), written by the editors, launch us into their essential and enduring moral questions central to the welfare of public schools in a democratic society:

1. What *should* schools be for, and for whom?
2. Whose interests are served and whose *should* be served in a system of compulsory education?
3. What is the nature of the relationship between the interests of the individual, the family, the community, the state, and society?

The remainder of *The Moral Dimensions of Teaching* (Goodlad et al., 1990) invites us to ponder whether there are "fundamental normative positions derived from moral and ethical arguments that serve to ground appropriate answers to crucial educational questions such as these" (p. xi). As such, these questions of morality are difficult to answer. They rely on answers at individual and institutional levels; the answers bring to the surface the beliefs that hide behind policy and teacher action; they require people to be connected to the institution, to each other, and to society. To the authors and editors of the text, these questions should be taken up as the starting point for public engagement about what is needed for a healthy system of public schooling. We invite our readers to carefully consider their answers to these critical questions.

### **Honoring our Past, Interpreting our Present, and Envisioning our Future**

We pitched this special issue just over a year ago because we felt that teacher education has reached a tipping point. Enrollments in teacher education programs across the country are down sharply. The profession as a career choice has apparently lost its appeal due to oppressive federal and state policies and the low regard in which teachers are held today. The rise of alternative certification has led many to believe that replacing teacher education with new, for-profit programs is easier than reforming it, as well as realizing an untapped market for profit (Zeichner, 2018). The time seemed right to reintroduce Goodlad's legacy by asking teacher educators to write about their experiences with his vision for renewing schools and for giving clearer purposes to their professional lives.

We do this to bring Goodlad's work back to the present in this special issue not as a call to return to the "way things once were," but to position it against the current wave of teacher education reform so that we can take steps together to improve the future of teacher education. In our critique of the present state of affairs and by referencing Goodlad's work of 20-30 decades ago, we are not asking for a return to the past. We are not asking for a time "before" the stronghold of the ideology of neoliberalism. Instead, we are bringing back into focus a body of work that recognized the shift in teacher education and spoke out against some of the central tenants of the neoliberal ideology. If, as teacher educators, we wish to provide the best possible education for our students/prepare teachers etc., we must understand the political and economic reality that affects our schools. We call for future publications to consider the political and economic reality alongside partnership work, as they cannot be disentangled.

### **The Connection Between John Goodlad's Work and Professional Development Schools**

In the late 1980s to early 1990s, John Goodlad led a five-year study into the schools and colleges of education and concluded that teacher education had ultimately fallen short of its purpose to prepare the young for their role in sustaining a democratic society. As a result of this work, Goodlad and his associates, argued that schooling in a democratic society had to recognize the moral dimensions of teaching. Simply put, Goodlad attempted to move national education reform to a vision that encompasses a good and just society and the centrality of education in "renewing" that society. Goodlad and his colleagues argue passionately and persuasively that the role of schools is to bring this education equitably to all. Further they assert that teacher education programs should prepare new teachers for the stewardship of schools and of their profession generally. "This is the vision that provides the moral grounding of the teacher education mission and gives direction to those teachers of teachers responsible for designing coherent programs for the education of educators" (Goodlad, 1994, p. 4).

Goodlad's work went beyond expressing a vision. He and his associates employed a variety of strategies designed to operationalize the moral dimensions. Goodlad (1994) wrote extensively on what he referred to as "centers of pedagogy" for the simultaneous renewal of schooling and education of educators, a truly collective, boundary-spanning endeavor to push back against the bureaucratic reforms mentioned above and provide education for all. In many respects, Goodlad was extending the work of John Dewey who wrote that the entire primary and secondary "educational system was being left unduly to the mercy of accident, caprice and routine experiment" (Goodlad, 1994, p. 3). Goodlad understood well that Dewey wanted to extend the influence of the

laboratory school. Like Dewey, Goodlad was an ardent supporter of learning through dynamic clinical experiences driven by inquiry (or what Dewey thought of as the scientific method). Goodlad saw school and university partnerships as the key to renewing schools. Both Goodlad and Dewey envisioned schools as laboratories of practice. Dewey wrote that “theoretical work (in education) partakes of farce and imposture – it is like professing to give thorough training in a science and then neglecting to provide a laboratory for faculty and students to work in.” (as cited in Goodlad, 1994, p. 3). In an effort to summarize so much of the work accomplished by the Institute for Educational Inquiry (IEI) and to set a so-called glide path for schools forming the National Network for Educational Renewal (NNER), Goodlad published *Educational Renewal: Better Teachers, Better Schools* in 1994.

### **Democracy, Morals, and Educational for All**

Goodlad's work can be interpreted as a fight for equity, justice, access to knowledge, shared power, and democracy. Goodlad (2004) critiques education's “[dedication] to the pursuit of individual affluence” (p. 90) and worship of the “god of Economic Utility” (p. 59). In his discussion of the purpose of schooling, Goodlad, with Mantle-Bromley and Goodlad (2004) profoundly state the following.

We say ‘schooling for some’ because schooling is an enterprise of the formal political structure. Those in power can and do determine how much schooling is available and for whom and even who will learn what under what rules of inclusion and exclusion. Stratification in the regularities put in place often conforms to stratification in the cultural caste system.

Our argument is that the well-being of a *total* culture requires education for all, without exclusivity on the basis of caste: ethnicity, race, sex, heredity, religion, lifestyles and sexual preferences, wealth, assumed intelligence, physical disability, or whatever else humans are able to think up as bases for discrimination. (p. 7)

To reiterate a theme that resounds in the work of Goodlad and his associates, schooling in a democratic society is a moral endeavor. Goodlad (1990, p. 19) presents four moral dimensions upon which teaching and teacher education rests: 1) enculturation of the young, 2) providing access to knowledge for all students, 3) being responsible to the student, and 4) being involved in the renewal of school settings. More deeply, these four moral dimensions are about always working towards social justice. Part of enculturating the young, to Goodlad (1990), is making it a matter of moral justice to include every single child in the educational system and “[remedy] the long period of neglect” (p. 20). Including every single child in the public education system may be a reality today, but appearances are not quite what they seem. Schools are still segregated across cities in the U.S. (Anderson & Frankenberg, 2019). Charter schools prey on vulnerable student populations without the intent of providing adequate education (Anderson, 2016; Black, 2013). Thus, it is more than simply ensuring every child has access to education; it is that the knowledge valued (e.g. funds of knowledge, Luis Moll et al., 1992) and shared must be distributed equitably. In the “generic,” seemingly apolitical curriculum for preservice teachers that Goodlad (1990) observes, conversations about grouping/tracking students, selecting domains and knowledge in the K-12 curriculum, and the allocation of daily and weekly instructional time must include the fact that these casual, misguided decisions can result in unfairly and unequitable distribution of access to knowledge (Goodlad, 1990). For schools to become places that demonstrate care, a moral purpose,

and places of intellectualism and inquiry, they must become “responsive renewing institutions” and “the teachers in them must be purposely engaged in the renewal process” (Goodlad, 1990, p. 25). If this is the vision of schools, the vision of preparing teachers to enter schools such as these must also change.

Recently there has been a much-needed call for more intentional partnership work to occur in urban settings and goal of preparing teachers for social justice education (Abdal-Haqq, 1998; Darling-Hammond, 1994; Glass & Wong, 2003; Zenkov et al., 2013). The majority of this work is in its infancy. Polly, Reinke, and Putman (in this issue) recognize “equity” as a core strand across the Proclamations of the AACTE Clinical Practice Report, the Nine Essentials of Professional Development Schools, and Goodlad’s Twenty Postulates. If equity is a core strand, we must see more work towards equity in the professional development school and school-university partnership literature. And it must go beyond superficial constructions of “cultural responsiveness.” Professional development schools and school-university partnerships started as a political ideology, yet a survey of the literature today leads one to believe that the movement appears apolitical. Yet, this in itself is in fact a political statement. The lack of attention to systemic inequalities in schools and the assumption that a PDS in name only is enough to transform education and provide equality for all participants is faulty, at best. While some fight has remained against the bureaucratic influence in teacher education, not enough has been done to change the school system in a way that Goodlad’s vision of simultaneous renewal once offered.

### **This Issue**

Engaging with John Goodlad’s work has given us, as the editors, plenty to discuss. Goodlad’s work stretches across matters of political democracy; social democracy; morality; teaching as a profession; simultaneous renewal of schools and colleges of education; tripartite partnerships of public schools, colleges of education, and the arts and sciences; centers of pedagogy; and the work and purpose of teacher education. You will find elements of each of these threads across the 10 articles for this special issue. Authors were given the option to submit articles that were conceptual, empirical research, or cases-in-point illustrations that report on Goodlad’s influence on PDS work. For some authors, this was perhaps their first time engaging with Goodlad’s work; for others, it has been decades. One intent of putting together this special issue was to invite those engaged in partnership work to become familiar or re-familiarized with some of the foundational roots of partnerships. We were excited to see the new lenses that the authors in this special issue have taken to Goodlad’s work. For the readers, we hope it is the same.

The articles range in scope. Some are historical accounts framed for today; some span the landscape of teacher education and our political democracy broadly; some focus on specific aspects of a PDS; and others reflect on their own work and stories within the spaces of PDS and Goodlad’s work. We hope that there is something for everyone.

The first pair of articles present historical perspectives of John Goodlad’s work. Bullough paints a detailed biographical account of John Goodlad’s life. Lynch and Badiali review a trilogy of texts *The Moral Dimensions of Teaching, Places Where Teachers are Taught, and Teachers for our Nation’s Schools*. The three texts are the result of the five-year study of teacher education programs across the U.S. and are instrumental in understanding the basis of Goodlad and his associates’ critique of teacher education and the foundations of partnership work.

The next pair of articles situate professional development school work within a larger context. Polly, Reinke, and Putnam synthesize Goodlad's twenty postulates, AACTE's proclamations, and the NAPDS Nine Essentials to find six overlapping themes. They then re-frame two vignettes of partnerships around the six overlapping themes and conclude with recommendations for discussion, elaboration, and research moving forward. Bullough addresses the concern of the "deconsolidation of democracy," arguing that the notion of democracy is waning in popularity. He then contextualizes Goodlad's leadership in the Agenda for Education in a Democracy and his development of the moral dimensions of teaching, and how this body of work is evident in the BYU-Public School Partnership.

The third section of this issue focuses on ways in which the authors have re-imagined or reframed specific aspects of their professional development schools in light of John Goodlad's twenty postulates. Janis, Schmeichel, and McAnulty present findings on how a targeted, clinical experience within a PDS district enabled teacher candidates to recognize conditions for learning but did not enable them to see how the lessons could transfer to their imagined classrooms. Bazemore-Bertrand, Quast, and Green contribute a case-in-point article that focuses on how the three partners collaborated to revamp one cohort across a three-course sequence in the elementary education program courses to be centered on urban field experiences. This is the authors' first step in developing the partnership with urban education and equity at the center. Thiele and Martinie also contribute a case-in-point. They share how they have been able to incorporate a third partner to their partnership, that of the Kansas Department of State. In doing so, they share how this third partner has contributed to new, innovative forms for math professional development across the state.

In the final section are three articles from first-person perspectives that highlight the ways in which their own work has been influenced or reconceptualized in light of Goodlad's work. Carter, Snow, DiGrazia, and Dismuke reflect and analyze the narratives of two hybrid teacher educators (Carter and DiGrazia) new to their positions in a third space as they experience self-doubt, struggle negotiating power, and try to sustain relationships. They present a strong case for teacher development across the lifespan and the accepting the process of becoming. Klock reflects on her time in her PDS and reminds us of the meaning of stewardship and the careful attention we must pay to our collective and individual memories, relationships, and time commitments. Grubb draws personal connections to Goodlad's work through her partnership work in a pre-school classroom.

Badiali writes an epilogue that encourages us to "remember yesterday." He ends his epilogue by re-printing Goodlad's twenty postulates.

We hope that within these 10 articles there is enough of John Goodlad's lasting legacy to bring back to focus the intent of school-university partnerships: embodying in partnership work democratic citizenship and the moral character of teaching as collective, simultaneous renewal of schools and universities.

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