

# WEB Additional Information

---

## Chapter 1: Teaching Profession

### 1.1. Additional Information: p. 6

#### JOHN AMOS COMENIUS

Among the leading Protestant educational innovators was John Amos Comenius, a bishop of the Moravian Church. In his most important work, *Didactica Magna (The Great Didactic)*, Comenius advocated innovative ideas for his own time that are widely accepted today: provision of universal education to all, rich or poor, male or female; use of the child's own powers of observation and natural senses for learning; recognition of the natural order of child development in providing educational activities and materials, and proceeding from the simple to the complex in teaching and curriculum organization. In *Orbis Sensalium Pictus (The Visible World in Pictures)*, for example, he strongly advocated the use of pictures to help children learn more effectively.

Comenius never came to the United States, but his ideas did. His scholarly reputation was such that Harvard College invited him to become its first president in 1641, an offer he was unable to accept.

Sources: John Amos Comenius, *John Amos Comenius on Education, with an Introduction by Jean Piaget*, Classics in Education, no. 33 (New York: Teachers College Press, 1967); and Lawrence Cremin, *American Education: The Colonial Experience, 1607–1783* (New York: Harper Torchbook Edition, 1970), 213.

### 1.2. Additional Information: p. 9

#### SOME COLONIAL AMERICAN TEACHERS

In colonial times, most people who took up teaching probably expected to move on to more lucrative professions, but there were those who chose teaching as a lifelong career. Ezekiel Cheever (1615–1708) was born in England and attended Cambridge University before immigrating to Massachusetts in 1637. He began teaching in 1638, and after 32 years of teaching in both Connecticut and Massachusetts, he became headmaster of the Boston Latin School in 1670, where he remained until his death in 1708. During his remarkably long teaching career, Cheever was a strict disciplinarian and highly respected figure who taught many students, some of whom became important colonial leaders.<sup>a</sup>

For others, teaching was a good place to start their careers, with ultimate choices being perhaps the law or the ministry. After completing Harvard College in 1755, John Adams wished to study law, but in order to earn some necessary funds he took the job of schoolmaster in Worcester, Massachusetts, starting with a total of 12 students. Although he left teaching for the law, Adams enjoyed his students and imagined what they might become as adults. He discovered that both boys and girls responded better to encouragement than to harsh discipline. Eventually, Adams

became not only a successful lawyer and a prominent leader in the American Revolution, but also the second president of the United States.<sup>b</sup>

Philip Vickers Fithian graduated from the College of New Jersey (later renamed Princeton University) in 1773, aspiring to become a minister. Lacking funds for the additional preparation, Fithian took a job with Robert Carter of Nominy Hall (a large plantation in northern Virginia), where he taught Carter's two sons, five daughters, and a nephew. Fithian made use of Carter's extensive library. Eventually he earned a degree of status in the local community because of his employer's importance. He eventually became a minister and also a committed patriot in the revolution. Tragically, Fithian died of an illness on October 8, 1776, while serving as a chaplain at an American military camp.<sup>c</sup>

Sources:

<sup>a</sup> "Headmaster Ezekiel Cheever," at <http://kristinhall.org/fambly/Cheever/EzekielCheever1.html> (accessed on September 23, 2010); and "Ezekiel Cheever," at <http://www.famousamericans.net/ezekielcheever/> (accessed on September 23, 2010).

<sup>b</sup> David McCullough, *John Adams* (New York: Simon and Schuster, 2001), 37–38.

<sup>c</sup> Philip Vickers Fithian, "Letter to the Reverend Enoch Green, December 1, 1773," in *Education in the History of Western Civilization: Selected Readings*, Frederick M. Binder, ed. (London: Macmillan, 1970), 262–263.

### 1.3. Additional Information: p. 19

#### COLLECTIVE BARGAINING

The power that comes to unions from strikes is found in collective bargaining, where the union represents employees with strength in numbers, as a group (or collective), and it negotiates (or bargains) with the employer to address members' grievances. The central idea is that employees take action more successfully when they speak with one voice than when each employee speaks individually. Strikes are successful only if enough people support them, and strikes have power only when employers are compelled to accept or otherwise agree to bargain. There is no guarantee that strikers will actually gain from bargaining. Public pressure usually comes into play if either the employers or the employees prove too unyielding.

### 1.4. Additional Information: p. 19

#### SELECTED LEADING PROFESSIONAL SOCIETIES FOR TEACHERS<sup>a</sup>

Association for Childhood Education International (ACEI)  
<http://www.acei.org/>

American Council on the Teaching of Foreign Languages (ACTFL)-  
<http://www.actfl.org/i4a/pages/index.cfm?pageid=1>

American Federation of Teachers (AFT)  
<http://www.aft.org/about/index.htm>

Council for Exceptional Children (CEC)  
<http://www.cec.sped.org//AM/Template.cfm?Section=Home>

International Reading Association (IRA)  
<http://www.reading.org/>

International Technology Education Association (ITEA)  
<http://www.iteaconnect.org/index.html>

Music Educators National Conference (MENC)  
<http://www.menc.org/>

National Art Education Association (NAEA)  
<http://www.naea-reston.org/>

National Association for the Education of Young Children (NAEYC)  
<http://www.naeyc.org/>

National Association of Biology Teachers (NABT)  
<http://www.nabt.org/>

National Association of Elementary School Principals (NAESP)  
<http://www.naesp.org/>

National Association of Secondary School Principals (NASSP)  
<http://www.nassp.org/>

National Association of State Boards of Education (NASBE)  
<http://www.nasbe.org/>

National Council of Teachers of Mathematics (NCTM)  
<http://www.nctm.org/>

National Council of the Teachers of English (NCTE)  
<http://www.ncte.org/>

National Council for the Social Studies (NCSS)  
<http://www.socialstudies.org/about/>

National Earth Science Teachers Association (NESTA)  
<http://www.nestanet.org/>

National Education Association (NEA)  
<http://www.nea.org/index.html>

National Science Teachers Association (NSTA)  
<http://www.nsta.org/>

\*All of these websites were accessible on September 23, 2010.

# Chapter 2: Governance

## 2.1. Additional Information: p. 72

### SHOULD SCHOOLS BE MORE LIKE BUSINESSES?

At the present time, there are those who continue to call on the schools to emulate the business world, as if this were something new. Such would-be reformers might be informed by the position of the Massachusetts department of education:

We view the school committee [local board] as the publicly elected or appointed equivalent of a board of directors of a corporation, which in this case is a school system. . . .

The superintendent serves as the school committee's chief executive officer and educational advisor. . . .

Just as a corporate board of directors seeks information and recommendations from the CEO and from others with expertise in a particular field before making policy decisions, an effective school committee solicits information and recommendations from the superintendent before establishing policy. . . .

Source: Massachusetts Department of Education, "Education Laws and Regulations: Advisory on School Governance, . . . Department of Education recommendations [1995]," at <http://www.doe.mass.edu/lawsregs/advisory/cm1115gov.html#IE> (accessed on February 5, 2010).

# Chapter 6: Gender

## 6.1. Additional Information: p. 295

### GENDER AND HIGHER EDUCATION

Title VII of the Civil Rights Act of 1964 was amended in 1970 to prohibit sex discrimination in employment and to support equal pay and equal hiring practices. Although affirmative action regulations remain controversial, public institutions of higher education must take an active role in recruiting minority groups, including women (although some private institutions may legally continue their traditional single-sex admissions policies). In addition, Title IX of the Educational Amendments of 1972 requires that no person shall be excluded because of gender from participation in or benefits of any educational program or activity receiving federal tax funds.<sup>a</sup>

*Gender Discrimination.* Considerable progress toward gender equity in higher education has been made over the last three decades. By the early 1970s, there were still some blatant forms of sex discrimination in higher education: Women were excluded from some schools, subjected to discriminatory admission policies at others, and endured inadequate advising at still others. They were often excluded from athletic programs, slighted in financial aid, offered curriculum programs that favored males, and confronted with scheduling hardships when they had household and child-rearing responsibilities. Few colleges or universities provided special programs for women to re-enter the world of work once their children were grown. Some colleges established restricted admissions quotas for female students, and some required higher grade-point averages for their admission. Even where entrance requirements were equal, in actual practice men were often favored over women. Some colleges and universities charged women higher tuition fees, which

caused particular hardships for them because scholarships and financial aid were also awarded on a discriminatory basis.<sup>b</sup>

*Enrollment Changes.* Female enrollments in colleges and universities have shown dramatic improvements over the last few decades. Female undergraduates now outnumber male undergraduates in American higher education, and the gap is widening. For example, in 1979 the percentage of female students enrolled in American degree-granting institutions of higher education for the first time passed the halfway point when it reached 50.9 percent, from which it steadily climbed to 57.2 percent in 2007. Projections assume the growth of female enrollments to continue. In terms of graduate enrollments, the number of full-time students saw a 32 percent increase for men between 1997 and 2007, but a 63 percent increase for women.<sup>c</sup>

**Table 1.** Fall enrollments in degree-granting institutions of higher education, by sex of student: Selected years, 1978 through 2018.

Year	Total		Male		Female	
	Enrollment	Enrollment	Percent	Enrollment	Percent	
1978	11,260,092	5,560,998	50.1	5,619,094	49.9	
1988	13,055,337	6,001,896	46.0	7,053,441	54.0	
1998	14,506,967	6,369,265	43.9	8,137,702	56.1	
2008	19,102,814	8,188,895	42.9	10,193,919	57.1	
		<b>Projected</b>				
2018	20,620,000	8,505,000	41.0	12,115,000	59.0	

Sources:

Adapted from NCES, "Table 189. Total fall enrollment in degree-granting institutions, by attendance status, sex of student, and control of institution: Selected years, 1947 through 2008," and "Table 191. Total fall enrollment in degree-granting institutions, by sex, age, and attendance status: Selected years, 1970 through 2018," *Digest of Education Statistics 2009*, at [http://nces.ed.gov/programs/digest/d09/tables\\_3.asp](http://nces.ed.gov/programs/digest/d09/tables_3.asp) (both accessed on August 31, 2010).

*The Single Sex Issue in Higher Education.* While some single-sex proposals are relatively new, single-sex institutions have a long tradition in higher education. One well-known example of the latter is the Virginia Military Institute (VMI), a public, state-funded higher education institution founded in 1839 in Lexington, Virginia. VMI staunchly defended its identity as an all-male military school until it was taken to court in *United States v. Virginia et al. (1996)*. The case was appealed to the U.S. Supreme Court, which ruled a male-only tax-supported institution of higher education violated the equal protection clause of the Fourteenth Amendment, and VMI must end gender discrimination and open its doors to female cadets. Since then, no public institution of higher education may operate as a single-sex institution.

Defenders of single-sex education at VMI (and at The Citadel, its South Carolina equivalent,) saw such schools as bulwarks of diversity in higher education. From their perspective, they provided a niche for young men seeking a unique type of education that gender integration would only destroy, and the demise of its single-sex status was interpreted as political correctness run amok. Those in favor of coeducation, however, welcomed the Supreme Court's decision as a victory for gender equity in public higher education.<sup>d</sup>

*Faculty Changes.* While female students currently outnumber male students in higher education, faculty demographics are slightly different. Female faculty dominate the lower-paying, less prestigious, non-tenure-track positions, but they are underrepresented in the upper echelons of higher

education. Women represent 47 percent of assistant professors, 40 percent of associate professors, and 26 percent of full professors.<sup>e</sup>

One possible explanation for this gap is that women in outside employment who are mothers are unfairly hampered when they carry the lion's share of child rearing and domestic duties at home. Female faculty thus situated often find little time to prepare for classes, undertake research and writing, and fulfill institutional and community service obligations; therefore, they do not compete on as level a playing field as male faculty. Some female faculty also believe they are held to higher standards, and others claim they are assigned a disproportionate amount of committee service. Many female scholars also believe they work in research areas that may be devalued by senior colleagues who participate in making tenure and promotion decisions.<sup>f</sup> These and similar factors may help explain why more women do not seek full-time faculty appointments or retain them once appointed.

*Collegiate Sports.* Sports are an area of higher education where gender equity historically has been an issue, but progress has been made. In 1994, Congress passed the Equity in Athletics Disclosure Act, which required colleges and universities receiving federal funds to report expenditures on men's and women's sports. Among Division I institutions of the National Collegiate Athletic Association, for example, the participation rate among female athletes increased. Some institutions now provide more scholarship money for female athletes than required by law, but budgets to recruit female athletes continue to lag behind in many top programs. Some universities allocate as little as 25 percent of their overall recruiting budget to women's athletics.<sup>g</sup>

Sources:

- <sup>a</sup> Miriam K. Chamberlain, ed., *Women in Academe: Progress and Prospects*, Task Force on Women in Higher Education (New York: Russell Sage Foundation, 1988), 15–16.
- <sup>b</sup> Patricia Sexton, *Women in Education* (Bloomington, IN: Phi Delta Kappa Educational Foundations, 1976), 78–82.
- <sup>c</sup> NCES, "Table 189. Total fall enrollment in degree-granting institutions, by attendance status, sex of student, and control of institution: Selected years, 1947 through 2008," *Digest of Education Statistics 2009*, at [http://nces.ed.gov/programs/digest/d09/tables/dt09\\_189.asp?referrer=list](http://nces.ed.gov/programs/digest/d09/tables/dt09_189.asp?referrer=list) (accessed on October 16, 2010); and "Table 191. Total fall enrollment in degree-granting institutions, by sex, age, and attendance status: Selected years, 1970 through 2018," *Digest of Education Statistics 2009*, at [http://nces.ed.gov/programs/digest/d09/tables/dt09\\_191.asp?referrer=list](http://nces.ed.gov/programs/digest/d09/tables/dt09_191.asp?referrer=list) (accessed on October 16, 2010); and NCES, *Fast Facts*, at <http://nces.ed.gov/fast-facts/display.asp?id=98> (accessed on August 30, 2010).
- <sup>d</sup> Laura F. Brodie, *Breaking Out: VMI and the Coming of Women* (New York: Pantheon Books: 2000); and *United States v. Virginia et al.* (94-1941), 518 U.S. 515 (1996) at <http://www.law.cornell.edu/supct/html/94-1941.ZO.html> (accessed on July 20, 2010).
- <sup>e</sup> "Number of Full-Time Faculty Members by Sex, Rank, and Racial and Ethnic Group, Fall 2007," Almanac of Higher Education (August 24, 2009), published by *The Chronicle of Higher Education* (2009). This source may be accessed through the student's college or university library services, either in hardcopy or electronic form.
- <sup>f</sup> Annette Kolodny, "Raising Standards While Lowering Anxieties: Rethinking the Promotion and Tenure Process," in *Power, Race, and Gender in Academe*, Shirley Geok-Lin Lim and Maria Herrera-Sobek, eds (New York: The Modern Language Association, 2000), 86–92.
- <sup>g</sup> Libby Sander, "Have Money, Will Travel: the Quest for Top Athletes," *The Chronicle of Higher Education*, vol. 54, no. 47: A1 (August 1, 2008).

For information on the United Nations Millennium Project, see *Taking Action: Achieving Gender Equality and Empowering Women*, at <http://www.unmillenniumproject.org/documents/Gender-complete.pdf> (accessed on July 23, 2010).

For information of female faculty, see Maïke Ingrid Philipsen, *Challenges of the Faculty Career for Women: Success and Sacrifice* (San Francisco: Jossey-Bass, 2008).

# Chapter 8: Religion

## 8.1. Additional Information: p. 360

### GRECO-ROMAN MYTHOLOGY AND ITS CONTINUING IMPACT

Listed below are a few names of Greek Olympians and their Roman versions. Consider how often these names are parts of languages today, particularly in astronomy, space exploration, and calendar systems.

#### 1. GRECO-ROMAN GODS<sup>a</sup>

<i>Greek Name</i>	<i>Role or Function</i>	<i>Roman Name</i>
Aphrodite	goddess of love	Venus
Appollon	god of archery, healing	Apollo
Ares	god of war	Mars
Artemis	goddess of fertility	Diana
Athena	goddess of wisdom	Minerva
Demeter	goddess of harvests	Ceres
Hades	god of the underworld	Pluto
Helios	god of the sun	Apollo
Hypnos	god of sleep	Somnus
Hestia	goddess of the hearth	Vesta
Kronos	father of the Olympians	Saturn
Odysseus	hero of the Trojan War	Ulysses
Poseiden	god of the sea	Neptune
Selene	goddess of the moon	Luna
Zeus	god of the sky	Jupiter (Jove)

#### 2. DAYS OF THE WEEK<sup>b</sup>

English*	French	Spanish	Greek	Latin	"Planet"***
Monday	Lundi	Lunes	Selene	Lunae	Moon
Tuesday	Mardi	Martes	Ares	Martis	Mars
Wednesday	Mercredi	Miércoles	Hermes	Mercuri	Mercury
Thursday	Jeudi	Jueves	Zeus	Iovis	Jupiter
Friday	Vendredi	Viernes	Aphrodite	Veneris	Venus
Saturday	Samedi	Sábado	Kronos	Saturni	Saturn
Sunday	Dimanche	Domingo	Helios	Solis	Sun

## Notes

<sup>a</sup> English retains elements of the Greco-Roman astrological “planets” in its weekday calendar (Saturday, Sunday, and Monday), but it also has four weekdays with names from its Anglo-Saxon/Nordic roots: Tuesday (Tiw’s day), Wednesday (Woden’s day), Thursday (Thor’s day), and Friday (Frigg’s or Freya’s day).

<sup>b</sup> Most contemporary romance (Latin-based) languages (including French and Spanish) name each weekday after one of the seven astrological “planets” of Greco-Roman times.

## Sources

\* Adapted from “The Immortals,” Greek Mythology, at <http://messagenetcommresearch.com/myths/bios/index.html> (accessed on August 16, 2010).

\*\* Adapted from “The Calendar,” at <http://ancienthistory.about.com/library/weekly/aa100797.htm>; and “The Days of the Week in Various Languages,” at <http://www.geonames.de/days.html> (both accessed on August 16, 2010).

## 8.2. Additional Information: p. 362

### ISLAMIC SCHOLARSHIP AND EUROPEAN EDUCATION

Medieval Europeans at various times saw themselves locked in mortal struggle with Islam. In the late Middle Ages, Europeans were particularly threatened to the east by the Ottoman Turks, who conquered Constantinople and the Byzantine Empire in 1453. In the west, Europeans attempted to force the Moors out of Spain, finally succeeding in 1492, in the process losing a cultural presence from which they might have learned much. Nevertheless, Europe gained much from Islamic scholarship in such fields as medicine and mathematics. It was also by way of Islamic scholars that Europe recovered some important classical works of Greek philosophy, particularly those of Aristotle, which greatly influenced the development of European universities in the twelfth century.

One important Islamic scholar was Avicenna (Abu-’Ali Al-Husayn Ibn-Sina, 980–1037), a Persian philosopher and physician who authored an important medical textbook that influenced European medical education after it was translated into Latin in the twelfth century. Avicenna also authored important essays on Aristotelian and neoplatonic philosophy. His ideas were opposed by Abu-Hamid Muhammad Al-Ghazali (1058–1111), a Persian philosopher and Islamic theologian who advocated religious truth in opposition to Aristotelian rationalism. In addition, there was Averroes (Abu-al-walid Muhammad Ibn-Ahmad Ibn-Rushdi, 1126–1198), a Moor and a respected scholar of philosophy, law, and medicine from Cordoba, Spain. Averroes opposed Al-Ghazali’s religious enthusiasm and argued that truth could be expressed in both religious and secular terms.

## Sources:

Avicenna (Ibn Sina), “On Medicine,” in *Medieval Sourcebook*, at <http://www.fordham.edu/halsall/source/1020Avicenna-Medicine.html> (accessed on August 16, 2010).

Al-ghazali, “O Child,” in *Three Thousand Years of Educational Wisdom: Selections from Great Documents*, 2nd edn, Robert Ulich, ed. (Cambridge: Harvard University Press, 1954), 195–198.

Averroës (Ibn Rushd), *On the Harmony of Religions and Philosophy (Kitab fasl al-maqal)*, at <http://www.muslimphilosophy.com/ir/art/ir100.htm> (accessed on August 16, 2010).



### 8.3. Additional Information: p. 387

#### CITIZENS FOR EXCELLENCE IN EDUCATION

Citizens for Excellence in Education (CEE) proposes to help parents “rescue” their children from public schools in favor of private and home schools, or to help parents who cannot undertake such options “rescue” those children remaining in the public schools. The organization’s Rescue 2010 plan is an effort to save the nation’s children from “atheism, homosexuality, the occult, drugs, children having children, abortion, brainwashing and crippling psychology” allegedly rampant in public school environments. Because of public school deception and arrogance, CEE members believe, the Lord has counseled them to exit public schools as soon as possible. The group also claims public schools never took Christianity seriously, decried Christians as a minority, and constructed a curriculum almost entirely based on an anti-Christian, humanist worldview. In addition, public schools teach evolution as scientific fact, not that God is the designer and creator of all things. As a result, parents have lost control of their children’s education in public schools, the academic quality of which is inferior to private and home schooling. The CEE contends that much prayer and effort are needed to introduce “the Bible curriculum” to high schools and “Christian/American Culture” courses to the schools.

Sources:

Citizens For Excellence in Education, at <http://www.nace-cee.org/ceehome.htm> (accessed on October 18, 2010).

Citizens for Excellence in Education, “Rescue 2010 Strategy,” at <http://www.nace-cee.org/ceestrategy.htm> (accessed on October 2, 2010).

#### PEOPLE FOR THE AMERICAN WAY

People for the American Way claim that religious right organizations assault public schools, attack curriculum programs, challenge state and national education reforms, and seek to impose school prayer, ban sex education, and undermine free public education. For years, the religious right has aggressively sought to undermine public schools, but their efforts have only torn communities apart. Moreover, their Bible curriculum only promotes a particular kind of Christian doctrine. While it is lawful to teach about the Bible in courses on world religions, cultures, and histories, it is unlawful to proselytize or inculcate students into the beliefs of a particular religion or sect. The Constitution requires public schools to remain neutral about religion and not endorse religion generally or any religion or sect specifically. PFAW points out that since public schools are supported by all taxpayers and must educate students of all faiths, they must not promote religious beliefs, but the religious right tries continuously to integrate religious activities (such as prayer) into the schools by labeling them student initiated, despite such activities having been found unconstitutional by courts of law.

Source:

People for the American Way, “Back to School with the Religious Right,” at <http://www.pfaw.org/media-center/publications/back-to-school-with-the-religious-right> (accessed on September 28, 2010).