F&S 105-108

* Human capital (Heckman, Schultz/Feinberg & Soltis)
  + Schultz:
    - The growth of human capital is the most distinctive feature of the economic system. Schultz emphasizes higher education as a source of human capital
    - We’re hesitant to use HCT because “to treat human beings as wealth that can be augmented by investment runs counter to deeply held values” (26).
    - The most important investments in human capabilities: health facilities and services, job training, education, study programs for adults, migration of individuals to fit changing job opportunities
    - Education is important! The expansion of education has not eliminated it (38). It’s replaced apprenticeship and adjusted to demands for new skills
    - Human capital theory conceptualizes education (and other investments) as a means of increasing economic success.
    - Human rights/capabilities are not addressed, though Schultz does make the point that job discrimination (racism, sexism, etc.) is one force that limits the advancement of human capital
  + Heckman:
    - Advocates a historical and cultural critique of functionalism. Not explicitly stated, but also goes along with human capital theory
    - The idea that human well-being is closely tied to economic success (has an economist’s perspective)
    - Heckman believes early education is a great way to increase human capital: “Education boosts productivity and enlarges opportunities.”
  + Critique:
    - Bartlett:
* Human Capital Theory has dominated the discourse on development and education.
* Human capital theory advocates for primary-level schooling and literacy as sources of economic development
* Human capital theory endorses an **autonomous model of literacy**: literacy instruction results in automatic effects on economic development. Literacy is independent of social context
* **Bartlett uses an ethnographic study to offer alternatives to HCT.**
* Bartlett uses an **ideological model of literacy**: literacy as inextricably linked to cultural and power structures in society. Literacy has culturally embedded meaning that influences its relationship to development.
* Human agency (according to Sen)
  + Agent: “someone who acts and brings about change, and whose achievements can be judged in terms of her own values and objectives, whether or not we assess them in terms of some external criteria as well” (Sen, 19)
  + “agency role of the individual as a member of the public and as a participant in economic, social and political actions” (Sen, 19)
  + Agency is a person’s ability to act on what they value and have reason to value
* Symbolic violence
  + “The imposition of the meaning system of one group onto that of another”, which allows the dominant group to maintain and continue to reproduce its status over the subordinate groups without resorting to physical repression or coercion (F&S, 60)
* Habitus
  + The deep-seated ways of perceiving and understanding that develop in the process of symbolic violence (F&S, 60)
  + “The elements of perception, understanding, and style that are passed on from one generation to the next, binding the members of a cultural group together and separating them from the members of other cultural groups” (F&S, 60)
  + Habitus provides legitimacy to the symbols of the dominant culture. School is the primary agency for establishing this legitimacy, and it does so by developing in the members of the subordinate culture a distant respect for the unapproachable objects and symbols of the dominant culture ordinarily found ins such institutions as museums, concert halls, and “the classics”. Because the school presents itself as an apolitical and neutral forum, those in the subordinate cultures come to accept the claim to cultural superiority that is made for the symbols of the dominant culture. This perception of school as neutral and apolitical conceals the ever-present bias in selection and provides the appearance of objectivity and fairness.
* Ideological State Apparatuses (ISAs)
  + Include the communications institutions (ie: newspapers, TV, radio), cultural intuitions (ie: literature, art, sports), religious institutions, the family, political parties, trade unions, and SCHOOLS
  + Function of “all these institutions is to provide people with compelling reasons for doing that which they otherwise might not be inclined to do and which is essential for maintaining the current system of production relations and power” (F&S, 54)
  + Supplement for the repressive apparatus of the state to maintain the interests of the ruling class
* Functionalism
  + A system of universal, compulsory, public education accomplishes role differentiations and social solidarity
  + All social institutions (including education) serve a societal need and contribute to the adaptation and adjustment of the total social system
  + “Compulsory education is also able to assure that older, dysfunctional habits, attitudes, and loyalties are replaced by newer, more functional ones” (F&S, 14-15)
  + 4 norms:
    - Independence—the learning that occurs while children come to take responsibility for their own actions and to acknowledge that others have a right to hold them accountable for such action
    - Achievement—learning that one will be judged by one’s performance and not, for example, by one’s effort or good intentions. Students also learn to judge their own performance against that of others
    - Universalism—uniform treatment of individuals as members of one or more specific categories that requires the same treatment for all and that individuals become willing in certain circumstances to put aside their individuality to be treated as a member of a group; treatment of a person in terms of some standardized basis of comparison
    - Specificity—allows for exceptions to be made regarding treatment of individuals within the context of a unified group; treatment of a person in terms of some standardized basis of comparison
  + Critiques:
    - Treats society as an agent. Is all this functioning that schools perform manifest or latent? Functionalism assumes manifest, yet systems themselves do not have interests
    - Functionalists leave little role of individual wants
    - “A functionalist analysis often tends to depersonalize social movements, while attempting to view them in neutral, nonpolitical terms” (F&S, 37)
    - Functionalism hides power relations, and in it’s act of concealing those power relations it has been an important instrument in maintaining them
    - According to conflict theory: functionalism takes the interests and perspectives of the dominant social groups in society and elevates them to the status of universal norms (F&S, 44)
    - According to feminism: “A set of interrelated practices may be highly functional, but they may still be wrong from an ethical point of view” (F&S, 73)
* Modern education
  + “Much of educational reform has been built on the functionalist view the schools serve to help people adapt to the changing life of modern society” (F&S, 20)
* Conflict theory
  + “the driving force in complex societies is the unending struggle between different groups to hold power and status…schools serve the dominant privileged class by providing for the social reproduction of the economic and politics status quo in a way that gives the illusion of objectivity, neutrality, and opportunity. They believe that the schools reproduce the attitudes and dispositions that are required for the continuation of the present system of domination by the privileged class” (F&S, 41)
  + There is no necessary and direct relation between the intent behind an action or policy and the social effects of that action (F&S, 43). It is possible to have a system in which different members of an advantaged class decide matters independently of one another without intentionally serving the narrow interest of their own class.
  + Marxism
    - the driving force in complex societies is the unending struggle between different groups to hold power and status
    - “Marxists observe that new codes are developed by and for a specific social class. They note that the development of a new code involves a struggle with other classes, which serve as the protective agents for the older, more established norms” (F&S, 49)
    - Each social form contains within it the seeds of it’s own destruction and transcendence, otherwise basic social change would not occur (F&S, 51)
    - Critiques:
      * Marxism seems to presuppose some system need. Unlike functionalism, where this is for the social system as a while, for the Marxist this need is of the capitalist class. Class needs also presuppose actor wants
    - In a capitalist society, schools will serve to reproduce the relations of production that are essential to maintaining the dominance of the capitalist class
  + Feminism
    - Feminism is a political, social, intellectual, and artistic movement that strives to eliminate the subordination of women (F&S, 72).
    - Additional dimension to oppression that goes beyond class—Marxists have underemphasized the extent to which women are dominated by men
    - There is an additional dimension to oppression and domination that goes beyond social class, and this is sexual oppression
    - “the problems associated with the sexual division of labor are even more pervasive than those associated with class. Unlike class division of labor, the sexual division occurs not only within the job site but at home as well, and feminists have addressed both of theses” (F&S, 72)
    - “Since women were not expected to occupy important positions outside of the home, the educational expectations for girls have become different from those of boys…girls may underestimate their own ability or reject a natural inclination for science or math in order not to appear too competitive or to outdo the boys” (F&S, 72-73).
    - “In the end all of these factors—the different opportunities for men and women at work, the different curricula for boys and girls in school, the sexist assumptions by teachers and administrators about the abilities of boys and girls and the lower academic self-esteem and ambition of girls—reinforce one another” (F&S, 73)
    - The problems associated in fair selection of men and women candidates are not restricted to the work place, but extended into deeply help cultural practices and beliefs about home life, the raising of children, and the independence of women” (F&S, 73).
    - Sorting within schools is based on gender
    - Asks us to look beyond structure of work and attend to the pervasive social meanings and assumptions that are called forth by different practices
* Hidden curriculum
  + Functionalist: “the organizational features and routines of school life that provide the structure needed to develop the psychological dispositions appropriate for work and citizenship in industrial society” (F&S, 19)
  + Marxist: hidden curriculum works differently for different social classes
* Freedom/Unfreedom according to Sen:
  + Different freedoms are intrinsically linked: “Economic unfreedom, in the form of extreme poverty, can make a person a helpless prey in the violate f other kinds of freedoms...economic unfreedom can also breed social unfreedom, just as social or political unfreedom can also foster economic unfreedom” (Sen, 8).
    - Unfreedoms can arise either through inadequate processes or through inadequate opportunities that some people have for achieving what they minimally would like to achieve (Sen, 17)
* Interpretivist
  + “The interpretivist sees the social world as a world made up of purposeful actors who acquire, share, and interpret a set of meanings, rules, and norms that make social interaction possible. The social forces at work are shared meanings and interpreting individuals who interact in particular social contexts” (F&S, 7)
  + Local rather than global orientation
  + Believes that there are many different roles that schools play in differing contexts
  + Concerned with the culture-bound frameworks of particular schools and the ways individuals understand and act ins specific social contexts
  + Schools are places where groups and individuals interact through local, mutually understood “rules of the game”
  + Does not act on some universal, politically salient theory of explanation nor seek the one true description of social reality
  + Because culture provides the larger context in which human messages are interpreted, it is quite likely that the same behavior will be interpreted differently from one culture to another (F&S, 83)
  + The intention behind an individual’s behavior receives meaning in the context of a set of shared rules and goals that allows that behavior to be the activity that the individual intends it to be
  + The classroom is a place where status and meaning are constantly negotiated in the process of everyday interaction. Success and failure are the results of the politics of everyday classroom life
  + Interpretivists see the relationship of school and society as the development of a shared social structure of intelligibility
  + Critiques:
    - Even our interpretations are developed within the existing social structures (and so therefore are suspicious)
    - Perception of an inconsistent relativism—are all interpretations equally valid?
* Equity vs. Equality
  + Equity: ensuring an even playing field; equal capacity
  + Equality: ensuring equal opportunity
* Development (Rist)
  + “Development” is a buzzword. It is a vague set of beliefs and assumptions about the **nature of social progress.**
    - There’s no real definition, but a strong set of positive connotations
    - A belief that development necessarily leads to lessening poverty.
      * Like an addictive drug, or a form of religion.
        + Corresponds to a generalized and firmly rooted modern belief.
      * The fact that “development” is good has become an indisputable truth that binds social groups together -- a religion.
      * We need to stop using the word and remove an positive connotations associated with it.
  + **The essence of development is the general transformation and destruction of the natural environment and of social relations in order to increase the production of commodities (goods and services) geared, by means of market exchange, to effective demand.**
    - Development leads to the commodification of intimate social ties
  + Development necessarily increases poverty and destroys the environment. Economic development takes place only at the expense of the environment or human beings
* Cohen’s goals of education and how this reflects society for one historical period
  + “After the end of the wars of religion, the religious importance of the state-supported schools declined and the political importance increased. States increasingly viewed universal education as an instrument to produce citizens with the motivation and skills required to serve the purposes of the state (initially militarily, more recently, economically)…Early Western treatises on education reveal changing views of the purposes of education from suiting students to the tasks of their class to preparing young adults for the workforce, from instilling moral and civic virtues in individuals to promoting democracy. All of these purposes continue to be present in discussions of educational goals today.
  + **Thomas Jefferson (1743-1826)-** morals, civic, reading, and understanding of others. White males only.
* Capitalism:
  + The free market exchange of goods and services, with profit as motive and primarily private ownership.
  + Based on the assumption that man is good in nature and has the best interests of their neighbor in mind
  + Key assumption is that people have access to information
  + Issues are with how capitalism is practiced (like communism)
* False consciousness
  + “Members of the subordinate class who express the point of view and share the values of the dominant class exhibit false consciousness. True consciousness of your own class is impeded by your acceptance of the values of the dominant class” (F&S, 47)
    - Slave who espouses the values of his/her/their master
  + The development of the false consciousness is an essential component to maintaining the capitalist state (according to Marxists)
* Hegemony
  + “When the dominant class is successful in establishing its own mode of thinking among most members of the subordinate class, it is said to have established hegemony over the subordinate class. Hegemony means having a preponderance of influence and authority over others. This influence is expressed both in the concepts and institutional arrangements of the social structure” (F&S, 47)
    - Hegemony exists when one class controls the thinking of another class through such cultural forms as the media, the church, or the schools
* Abyss of inequality
  + Larrain: **“**The system functions by virtue of having unequal core and peripheral regions...What remains is the unequal nature of the world system” (15)
* Compare and contrast definitions of development of Sen and Rist
* Explain key features of conflict theory/functionalism vis a vis schooling
* How does the hidden curriculum vary in functionalist/conflict perspectives
* What are the critiques of these schools of thought?
* Why is interpretivism like bi/tri/focals?
* Hermeneutics and interpretation
  + The science of interpretation
  + Involves the reading and interpretation of some kind of “human text”
  + Attempts to find a good interpretation of human action that is based on an understanding of the rules, roles, and norms that are operative in social situations
  + Hermeneutic circle: both the process whereby we come to an understanding of a given social text and the process that we might use to choose between two or more competing interpretations of the same text. “Circle” because in the interpretation of a text there is nothing beyond the unfolding text itself to which an appeal can be made; we must stay within the boundaries of the text itself to interpret it on its own terms
    - A particular law must be understood in terms of the body of laws that comprises the legal tradition as a whole. However, the legal tradition can only be understood in terms of the particular laws comprise it.
* Feminism/feminist critique of Marxism
* constructed versus produced knowledge (Manion)
  + Produced knowledge: encompassing the statistical and situational data produced through quantitative and qualitative inquiry into the lives of women and girls in The Gambia.
  + Constructed knowledge: it is not always evident, visible, or explicit. Reality is constantly in flux and different actors construct different, yet sometimes overlapping realities
* Human capital versus human connections (essence of Bartlett article arguments)
* Why do poor students struggle? (how does this article reflect core ideas from course?)