Can education change society? Michael Apple’s simple question and complex answer

Connie Schaffer
University of Nebraska at Omaha, cschaffer@unomaha.edu

Follow this and additional works at: https://digitalcommons.unomaha.edu/tedfacpub

Part of the Teacher Education and Professional Development Commons

Please take our feedback survey at: https://unomaha.az1.qualtrics.com/jfe/form/SV_8cchtFmpDyGfBLE

Recommended Citation
Schaffer, Connie, "Can education change society? Michael Apple's simple question and complex answer" (2019). Teacher Education Faculty Publications. 103.
https://digitalcommons.unomaha.edu/tedfacpub/103

This Article is brought to you for free and open access by the Department of Teacher Education at DigitalCommons@UNO. It has been accepted for inclusion in Teacher Education Faculty Publications by an authorized administrator of DigitalCommons@UNO. For more information, please contact unodigitalcommons@unomaha.edu.
Can education change society? The question is simple, and Michael W. Apple’s response is an irrefutable, yes. However, a broader exegesis is needed because the issues confounding this question are steeped in powerful political forces from both the right and left. Within the pages of *Can Education Change Society?*, Apple continues his long-time professional exposition regarding education’s role in challenging these and other hegemonic systems.

Apple’s compulsion to write his latest treatise was driven by two concerns. First, he was disquieted by his perception that progressives naively and all too often assume they are the sole ideological group posing the query of how education might change society. When in reality, the question has become a hallmark of neoliberal as well as neoconservative agendas. Second, he had a growing suspicion that scholarly considerations of the question had become little more than self-serving colloquies of academics for whom “almost all their political engagement is textual” and whose work may very well “denigrate into elitism, masquerading as radical theory” (p. 40).

Counts, W.E.B. DuBois, and Carter Woodson. Apple attempts to unify and amplify these notable voices of past scholar/activists who not only agreed, but expected education to be counter-hegemonic. This rather grandiloquent foundation situates the following chapters within the “memory of both the people and the questions they asked” (p. 39).

Having worked directly with Friere during the early stages of his career, Apple all but deifies the Brazilian’s theory of critical pedagogy as well as his passionate commitment to personally embed himself within the oppressed populations in Sao Paulo. Friere’s work is presented as the benchmark for anyone purporting or aspiring to be a true scholar/activist and who believes education can change society. In fact, there is repeated and harsh criticism for those who use Friere to advance their academic standing, but do little to understand or change the day-to-day realities of people or groups marginalized by society.

Although he did not work directly with Counts, Apple holds the reconstructivist in high regard for his opposition to the capitalistic influences in society. In fact, it was Counts who first posed the question, *Dare the School Build a New Social Order* (Counts, 1932), that inspired the title of Apple’s book. Yet he finds Counts’ message, crafted for a predominately white audience, somewhat homogenized and romanticized. DuBois and Woodson balance Apple’s historical and theoretical framework because, unlike Counts, they are “organic intellectuals” who were “significantly more advanced and profound in their understanding of the constitutive nature of race and racializing structures” (p. 75) within society. DuBois is depicted as an articulate statesman and Woodson as a pragmatic populist. Within their context of facing overt personal and covert institutional racism, both were devoted to transforming society through education.

Having attempted to “counteract historical amnesia” and “restore the collective memory of a much broader set of voices that demanded that schools challenge the hierarchies that dominated society” (p. 96), Apple provides two present-day examples in which education has been used to change society. The first case, the Citizen Schools
of Porto Algere, Brazil, internationalizes Apple’s thesis and exemplifies how an educational structure can mitigate the oppression of the poor and transform an entire city. Created with great intentionality in the impoverished and hectored favelas of Porto Alegre, this system of elementary education is described as Friere, Counts, DuBois, and Woodson “brought to life” (p. 106). The participatory system of education was designed with input from teachers, staff, parents, and administrators. Its curriculum recognized the knowledge of the community and incorporated the interests and concerns of the common people of Port Algere. For Apple, the establishment and subsequent success of the Citizen Schools provides reason for hope and optimism that schools can democratize communities and empower those who are typically subjugated within society.

If the Citizen Schools personify Friere, Counts, DuBois, and Woodson, Apple’s second example represents the antithesis of their ideological perspectives. The “Wal-Marting of America” (p. 128-137) provides a stark realization that counter-hegemonic forces “are not alone in acting in the space of changing the connections between education and other major institutions in society” (p. 128). Relying heavily on the analysis of Bethany Moreton (2009), Apple outlines the manner in which both neoliberals and neoconservatives, driven predominately by capitalistic interests, have leveraged the concepts of educational accountability and measurement to not only reinforce but to advance the powerful structures of the corporate elite.

Apple’s point is clear, if educators hope to transform society, they cannot limit their efforts to writing and research. Like Friere, Counts, DuBois, and Woodson, today’s educators must also “engage with the responsibilities of being scholar/activists, of being organic public intellectuals” (p. 146) and actively participate in efforts which challenge dominant and oppressive systems of authority. A very personal and compelling chapter (p. 138-150) recounts Apple’s own such efforts which led to his de facto imprisonment in South Korea.

In order to become scholar/activists, educators must create and engage in interruptive movements which contest the barriers to
democratization and lead to a more responsive and
egalitarian society. To do so, educators must build
decentered unities. These unions suture together
groups which, based on their race, class, gender,
sexual orientation, nationality, ability, or religion,
are frequently oppressed. Decentered unities, a
concept Apple has written about in the past (2006,
2010), are alliances in which several factions set
aside their singular perspectives and work jointly to
advance a common ground. Apple recognizes the
complications and complexities of building
coalitions and maintaining cooperative solidarity
between diverse groups. However, the difficult
work must be done because retrogressive forces
have already accomplished this. More importantly,
these efforts are critical because according to
Apple, “Oppression is real. It is systemic and
structural. Its power is profound in our institutions
and our daily life. There are very real costs being
paid by identifiable persons (p. 165-166).

Apple is the John Bascom Professor of
Curriculum and Instruction and Educational Policy
at the University of Wisconsin – Madison, USA. He
earned his doctorate from Columbia University in
New York City, USA and holds numerous honorary
degrees from institutions in North America, South
America, Europe, and Asia (University of
Wisconsin – Madison, n.d). Only a limited number
of educators hold comparable positions of
influence from which they can challenge dominant
social infrastructures. However, Apple clearly
extends his invitation to all educators, regardless of
status, to use their positions to impact society. He
proposes “no place is too small, no policy too
insignificant, that it can’t be the site of challenges”
(p. 149).

Apple’s latest book, rich with academic and
theoretical language, adds to his vast array of
distinguished and professional accomplishments
related to critical dialogue within education. It calls
on the profession as a whole to reconsider the
ubiquitous intersections of education and society.
In other ways, Can Education Change Society, is an
intensely personal retrospective for Apple. It leads
the individual reader to review and perhaps
reevaluate his or her unique personal role as a
scholar/activist. If or when these challenges to the
profession and to individuals are widely embraced,
Michael W. Apple may very well be added to the list of iconic figures who provided the theoretical basis for this book and who have inspired Apple and countless other educators to change society.

References


doi:10.1080/09620214.2010.503057


About the Reviewer

Dr. Connie Schaffer
Assistant Professor
University of Nebraska at Omaha
Dr. Schaffer earned her post-secondary degrees from Kansas State University (BS – Secondary Education) and the University of Nebraska at Omaha (MS – Special Education & Ed.D – Educational Administration and Supervision). She is a long-time advocate of K-12 public education. Her research interests include field experiences within teacher preparation programs and preparing educators to work in urban schools.