

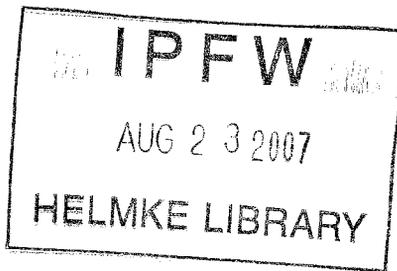
# TAKING SIDES

Clashing Views on  
**Social Issues**  
FOURTEENTH EDITION, EXPANDED

Selected, Edited, and with Introductions by

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*To my wife, Meredith Ramsay, who richly shares with me  
a life of the mind and much, much more.*

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## The Key to Closing the Minority Schooling Gap: School Choice

**I**n a nation supposedly committed to free enterprise, consumer choice, and equal educational opportunities, school choice should be routine. That it is not demonstrates the clout of those dedicated to preserving the government's monopoly over public education. To listen to the education establishment, one would think that school choice is a radical, scary, alien concept. Indeed, the defenders of the status quo have convinced many voters that school choice is a threat to American society.

But school choice is not threatening, and it is not new. To the contrary, it is the norm in most modern nations. . . . Even in the U.S., non-government schools have long played a key educational role, often using public funds. America's college system—the world's envy—is built on school choice: Students can use the G.I. Bill, Pell Grants, and other forms of government aid to attend either public or private schools, including religious institutions. At the other end of the age spectrum, parents of preschoolers can use child care vouchers in private and religious settings. And under federal law, tens of thousands of disabled elementary and high school age children receive schooling in private schools at public expense. It is only mainstream K-12 schools in which the government commands a monopoly over public funds.

Thomas Paine, the most prescient of our founding fathers, is credited with first suggesting a voucher system in the United States. He wanted an educated, enlightened citizenry, but the idea that the government should operate schools was an alien concept to him and his generation. Instead, Paine proposed providing citizens with financial support that they could use to purchase education in private schools.

The great portion of early American "public" education took place in private schools. Even when states started creating government schools, the teachers often were ministers. The concept of "separation of church and state" is not in the U.S. Constitution, and was certainly never applied to education.

In 1869, Vermont adopted a school choice program for communities that did not build their own public schools, and Maine followed suit in 1873. To this day, both states will pay tuition for children to attend private schools, or public schools in neighboring communities. In Vermont, 6,500 children from 90 towns

attend private schools at government expense; in Maine, 5,600 children from 55 towns do so. Those programs, in existence for more than a century and a quarter, have not destroyed the local public schools; to the contrary, both states boast a well-educated population.

But the goal of universal common schooling, fueled by the ideas of Horace Mann, helped make government schools the norm in the late nineteenth century. Thereafter, private schools typically served two groups: the elite, and those seeking a religious immersion different from the Protestant theology that dominated public schools. The latter, of course, were primarily Catholic immigrants.

The rise of Catholic schools bitterly annoyed Protestant public school advocates like Senator James Blaine (R-ME). Blaine struck back in 1876. His proposed amendment to the U.S. Constitution to prohibit any government aid to religious schools came just short of securing passage in Congress. His allies, however, lobbied state legislatures and succeeded in attaching "Blaine amendments" to approximately 37 state constitutions which prohibited expenditure of public funds in "support" of sectarian (i.e., Catholic) schools. Anti-Catholic bigotry crested in an Oregon law, secured by the Ku Klux Klan, which *required* all children to attend government schools.

In the landmark 1925 decision *Pierce v. Society of Sisters*, the U.S. Supreme Court struck down that Oregon law, declaring that "The fundamental theory of liberty upon which all governments in this Union repose excludes any general power of the State to standardize its children by forcing them to accept instruction from public teachers only. The child is not the mere creature of the State; those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations." This principle of parental sovereignty remains a cornerstone of American law today. Though it remains constantly under attack, it continues to keep private educational options (among other rights) open to parents.

The modern case for school vouchers was first made by the Nobel laureate economist Milton Friedman in 1955. Instead of providing education as a monopoly supplier, Friedman suggested, government should just finance it. Every child would be given a voucher redeemable at a school of the parent's choice, public or private. Schools would compete to attract the vouchers. Friedman's proposal contained two insights that formed the intellectual foundations of the contemporary school choice movement: that parents, rather than government, should decide where children attend school, and that the economic rules which yield good services and products are not suspended at the schoolhouse door.

Support for school choice began to expand and diversify in the 1970s, when two liberal Berkeley law professors, Jack Coons and Steven Sugarman, began to consider school choice as a means of delivering educational equity. If forced busing plans had failed, Coons and Sugarman argued, why not give vouchers to poor and minority parents so they could choose the best education for their children? Coons and Sugarman adapted Friedman's proposal to their own ends: While Friedman advocated universal vouchers, Coons and Sugarman

wanted to target them to disadvantaged populations. Friedman preferred a lightly regulated system, while Coons and Sugarman called for substantial government oversight. Still, there was the beginning of an alliance between freedom-seeking conservatives on the one hand and equality-seeking liberals on the other. That alliance eventually made the school choice programs of the 1990s a reality.

The main force generating support for vouchers, however, was the alarming decline in urban public schools. During the 1960s and 1970s, most urban public schools were ruined. Whites and middle-class blacks fled to the suburbs, leaving poor and mostly minority populations in rapidly worsening city public schools.

The problems of urban public schools were connected to a broader decline in public education. The 1983 study *A Nation at Risk* warned that large doses of mediocrity and failure had crept into American public schools. Meanwhile, starting in the 1980s, social scientists like James Coleman began showing that private and religious schools were succeeding in educating the very same poor, minority schoolchildren that government schools were failing. Many corroborating studies followed.

Also helping set the stage for a school choice movement was the 1990 Brookings Institution study by John Chubb and Terry Moe, *Politics, Markets & America's Schools*. Chubb and Moe set out to discover why suburban public schools and inner-city private schools generally produced good academic outcomes, while inner-city public schools were disasters. They found that whereas the first two types of schools were characterized by strong leaders with a clear mission and a high degree of responsiveness to parents, inner-city schools were not. Instead, urban public school districts were run by bloated bureaucracies whose principal constituencies were not parents, but politicians and unions.

A crucial factor distinguishing the successful and unsuccessful schools was the element of choice: Suburban parents could send their children to private schools, or move to different communities, if they were dissatisfied with their public schools. Private schools, obviously, were entirely dependent on satisfied parents. But inner-city public school parents were captives: They had no choice except to send their children to whatever the local government school offered. In school districts with tens or hundreds of thousands of students, they were powerless to do anything about the system.

Introducing choice in inner-city public schools, Chubb and Moe concluded—particularly giving parents the power to exit the public system altogether—would force the bureaucracy to respond to its customers rather than to politicians and special-interest groups. These findings created a scholarly foundation for school choice as a way not merely of helping children in failing government schools, but also as an essential prerequisite for reforming public school systems.

When the current school choice movement started to come together a decade or two ago, its leading protagonists could have met comfortably in a telephone booth. In an amazingly short period, it has grown into a sophisticated, passionate, and ecumenical movement. There are philanthropists,

activists, public officials, clergy, lawyers, and parents, all willing to put aside ideological differences in pursuit of a common cause.

The movement's core argument is that parents, not government, should have the primary responsibility and power to determine where and how their children are educated. That this basic principle should require a vicious fight is testimony to the strength, determination, and ferocity of the reactionary forces defending today's educational status quo. Teacher unions, which form the cornerstone of our education establishment, are the most powerful special-interest group in America today. At the national level, they essentially own the Democratic Party. At the state level, they wield enormous influence over elected officials in both parties. At the local level, they frequently control school boards. They and their education allies dedicated all the resources at their disposal to defeat meaningful school choice anywhere it has presented itself.

For the education establishment, this battle is about preserving their monopolistic vise grip on American schooling. For parents—and our society—the stakes are much higher. Nearly 50 years after *Brown v. Board of Education*, vast numbers of black and Hispanic children do not graduate from high school. Many of those who do still lack the most basic skills needed for even entry-level jobs. As a result, many children in inner-city schools wind up on welfare or in jail. Children who most need the compensations of a quality education are instead regulated to dysfunctional schools. In climbing out of this morass we should not worry about whether a particular reform is too radical; we should worry about whether it is radical enough.

The school choice movement is not only a crusade to improve American education. It is also a true civil rights struggle. It is critical to the real lives of real people. The system has written off many of the people who most need choice—both the parents and their children. Minority citizens may be offered welfare payments, or racial preferences, but little is done to help them become productive, self-supporting citizens. Government schools and their liberal patrons implicitly assume that low-income children are incapable of learning. With little expected of these children, that becomes a self-fulfilling prophecy.

Meanwhile, conditions are different in most inner-city private schools. Not because they have greater resources than their public school counterparts (they typically have far fewer), or because they are selective (they usually accept all applicants), but rather because the operating philosophy is markedly different. At non-government schools, parents are not discouraged from involvement, they are *required* to play a role in the school and in their children's education. The children are expected to behave. They are expected to achieve. And research shows that they do.

Ultimately, we want school choice programs that are large and accessible enough to give government schools a serious run for their money. But initially, even a small program—publicly or privately funded—can begin to introduce inner-city parents to the previously unknown concept that there is an alternative to failure. That creates a constituency for a larger program.

Any functioning program, no matter how small, will change the debate from one about hypotheticals to one about realities. When we can show that

competition helps public schools, and that families are choosing good schools rather than, say, witch-craft schools, we can begin to debunk the myths of choice adversaries. In Milwaukee, where school choice has been pioneered, public opinion polls show that support for choice is stronger the closer one is to the program. Not only inner-city parents but also suburban parents now support school choice there.

Actual experience has shown that school choice programs do not “skim the cream” of students, as our detractors like to say, leaving only hard cases in the public schools. Instead (not surprisingly), school choice programs usually attract children who are experiencing academic or disciplinary problems in government schools. Many such children are on a downward trajectory. Just arresting that trajectory is an accomplishment, even if it doesn’t show up immediately in improved test scores.

Academic research by Harvard’s Paul Peterson and others shows that academic gains are modest in the first year or two of a school choice program, and begin to accelerate afterward. Longitudinal studies tracking choice students over many years seem likely to find higher high school graduation and college enrollment rates, plus other measures of success. If that happens, the debate over the desirability of school choice will be over. The pioneers of school choice will have shown how to rescue individuals from otherwise dark futures, as well as how to force our larger system of public education to improve itself for the good of all students.

