

# A COMMUNITARIAN FRAMEWORK FOR PLANNING EDUCATIONAL LEADERSHIP PREPARATION PROGRAMS

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## ABSTRACT

*In response to the liberalization of the public school, many university-based principal preparation programs now emphasize a curriculum focused on the development of school leaders as data-driven business managers rather than as public servants and community leaders. This paper will describe a theoretical framework for planning the preparation of public school leaders with an emphasis on a communitarian balance between the rights of the individual and an individual's responsibilities to his/her community; between business supervisor and public servant; between management and leadership. The primary focus of this approach is to facilitate a learning experience that is multi-dimensional and diverse in content, membership, pedagogic process, and program administration.*

## INTRODUCTION

The language of school leadership has become increasingly business focused. We use a vocabulary that includes words like *results*, *input*, *output*, *accountability*, and *work product* to describe the individualized academic progress of children and the professional craft of their teachers. Some divisions offer *performance incentives* for their schools. Our urban centers have begun to privatize public education in the form of charter school, school voucher, and prepackaged whole-school learning and discipline programs. The school principal is obliged by local and federal law to evaluate the academic progress of students attending the school using almost explicitly quantitative measures. Mandates for instructional time on task and compliance to professional certification structures accentuate the more technical and managerial aspects of school leadership.

The corporate business model with an emphasis on scientific management of individual performance, however, is not exclusively a realistic model for public schooling. Business success is quantified by capital profit and loss. The public school—students, curricula, families, teachers—cannot quantify success in the same way. The products of the public school—if they can be called products—include learning, health, and citizenship. These less tangible products cannot be measured in dollars and their subtle characteristics are as varied as there are members in the school communities.

In response to the liberalization of the public school, many university-based principal preparation programs now emphasize a curriculum focused on the development of school leaders as data-driven business managers rather than as public servants and community leaders. This paper will describe a theoretical framework for planning the preparation of public school leaders with an emphasis on a communitarian balance between the rights of the individual and an individual's responsibilities to his/her community; between business supervisor and public servant; between management and leadership. The primary focus of this approach is to facilitate a learning experience that is multi-dimensional and diverse in content, membership, pedagogic process, and program administration.

## WHAT IS COMMUNITARIANISM?

It is helpful to briefly distinguish philosophical communitarianism from communitarianism as it has been articulated as policy framework. Philosophical communitarianism was a response to the liberal philosophy of Thomas Hobbes, John Locke and, contemporarily, John Rawls, which conceptualized man [*sic*] as an atomistic individual. Aliasdair MacIntyre (1984), Michael Sandel (1998), Charles Taylor (1992), and Michael Walzer (1984) are often grouped under the umbrella of philosophical communitarianism for their critique of Locke, Hobbes, and Rawls. For the purposes of this paper, it suffices to note that these communitarian writers argued generally that the individual exists only because of their membership within a broader community.

This paper uses the communitarian policy work of Amitai Etzioni (1993) and the emancipatory communitarian work of Isaac Prilleltensky (1997) as a point of departure for imagining a theoretical framework for the planning of educational administration preparation programs. Etzioni (1993) called for a balance between individual rights and the individual's responsibilities to their community. "The pursuit

of self-interest can be balanced by a commitment to the community” (Etzioni, 1993, p. 2). Etzioni does not imply duality in his imagination of communitarianism: his notion of rights/responsibilities is not an either/or proposition. Communitarianism can be depicted, rather, as a spectrum of social possibilities ranging from individual rights to community responsibility. More simply, the balance can be depicted as a simple teeter-totter (see Figure 1.).



Figure 1. *Communitarian model*

Emancipatory communitarianism (Prilleltensky, 1997) takes the ideas of Etzioni (1993) a step further. Prilleltensky imagines the balancing of rights and responsibility as a purposefully liberating or emancipating action. When, for example, there is an overwhelming emphasis on personal rights, individuality, and liberty, the individual loses his or her sense of community. When, conversely, a society overemphasizes community, collectivism, or social activity the individual loses his or her sense of self. Either case, in the extreme, is oppressive. At one extreme, the individual is captivated by self-concern, like Narcissus, imprisoned by his own visage. Emancipatory communitarianism invites, or pulls, if necessary, Narcissus away from the fountain edge. At another extreme, the individual wholly sacrifices self to the greater group; like Echo punished to be forever without her own voice. Emancipatory communitarianism teaches Echo to speak. Emancipatory communitarianism mobilizes the ideas of Etzioni. It is a practical vehicle for social justice. Put simply, the balance action is social action when acted with deliberation.

### *Communitarian Illustrations*

Consider an individual standing and smoking a cigarette at a crowded bus stop. In most American communities this individual is well within his or her legal right to smoke in a public place. Communitarianism argues, however, that this individual has a responsibility to fellow passengers to refrain from smoking for the benefit of their collective health. The transit authority could take an emancipatory communitarian approach by posting no-smoking signs at bus stops, or members of the crowd could ask the smoker to extinguish their cigarette or to step away. For a broader example, imagine an impoverished single mother pregnant with her sixth child. She certainly has the right to bring as many children into the world as she

desires. Communitarianism argues, however, that she is obliged to consider the impact this infant will have on the welfare of her family and of her community. The local department of health could adopt emancipatory communitarian approaches such as subsidizing birth control or hosting educative seminars on abstinence.

The concepts of communitarianism are immediately applicable to the school principalship. Consider the teacher who delivers a standard lecture from the front of a classroom while students sit quietly listening in rows. This individual might choose from a variety of pedagogic styles, and it is of one's professional prerogative to settle on a style that best fits one's personality. The communitarian, however, argues that the teacher has a responsibility to educate the class of students as best fits their collective personalities and learning styles. An emancipatory communitarian approach empowers the school principal not only to raise awareness in the teacher, but to collaborate with the teacher to find a more suitable pedagogic approach for the student community.

Shifting from the hyper-individual to the center is an accessible concept in an era which emphasizes self-interest. It is important to consider the other end of the communitarian balance. Imagine a group of coworkers who meet daily outside their office building to take a cigarette break. Each of their daily presence collectively constitutes the smoking group. Their community, however, is based on an unhealthy addiction. In this example, the communitarian balance should shift towards individualism to escape the oppression of codependence and addiction. The employer of the smokers, as an emancipatory communitarian policy, might sponsor smoking cessation classes. Consider, also, the state of Massachusetts and its role in the national debate on same-sex marriage. While the community of state legislatures either remained silent or took an active stance against gay marriage, Massachusetts made an independent decision to legally permit same-sex marriage. The state at once took a step away from the broader community of states, and liberated homosexuals to legally unite in marriage.

The principal is often faced with similar dilemmas. Imagine a group of students who have adopted a gang or mob-like mentality. They wear the same clothes, play the same games, communicate with a common dialect, and crowd into the same lunch tables, all at the exclusion of classmates. An emancipatory communitarian framework empowers the school principal to guide students to a realization of their unique and individual selves while re-conceptualizing a broader and more inclusive understanding of school community.

## INDIVIDUALISM IN AMERICAN CULTURE

The term "liberty" in American culture is often discussed in terms of pervasive freedom and the presupposition of individual rights. As the concept was introduced in early American documents such as the Declaration of Independence and the Bill of Rights, liberty connoted individual rights such as property ownership, free speech, and religious choice. The introductory concept in the Preamble of The Declaration of Independence holds "that all men [*sic*] are created equal." Any equation necessitates that at least two independent constants are equal. This implies that we must be individuals in order to be equal with one another. The basic notion of states' rights is further example of the centrality of individualism as a concept in American culture; while America is a nation of united states, each state retains a unique legislative personality within the greater union.

From the beginning, America has idealized the rugged individual. Christopher Columbus and his peers in exploration struck out from the old world hoping to elevate themselves in terms of both fame and fortune. The Puritans emigrated from England in specific search of religious freedom. Our heroes include Davy Crockett and Daniel Boone, men famed to have single-handedly tamed the wild frontier; the pioneer families and claim-stakers who settled the American Midwest and West against harsh elements both natural and human. Tall Tale mythology elevated the individual to super-human status: Paul Bunyan the gigantic lumberjack who shaped the continent with his physical strength and willpower and the hard working John Henry who drove rail road steel more efficiently than any work-team or machine. Horatio Alger captured the attention of Americans with his "rags to riches" stories of success through self determination. We think of Admiral Robert Peary standing alone at the North Pole or Neil Armstrong walking on the moon, rather than consider the teams of people who made their adventures possible. Some of our greatest American unifiers—George Washington, Harriet Tubman, Rosa Parks, John Kennedy—are remembered more as

individual icons than as members of a movement or leaders of a group. America is a nation that respects and values individual thought and individual wealth.

A convenient illustration of individualism in American culture is made through analysis of the American Dream. The ideal American family is a nuclear and isolated entity. They live in a detached house, even further detached by a picket fence. They own a plot of real estate with clear boundaries legally documented. The family of the American Dream travels by private car rather than the more communal public bus or train. They erect a basketball hoop in the driveway, so their children play together at home rather than share the neighborhood park. The nuclear family prefers the home entertainment of television over the more social and communal experience of theater or museum. The most striking feature of a family who has attained the American Dream, perhaps, is that they no longer communicate in meaningful ways with the community; the front door is shut. The individual family who is closed to community engenders atomism in its members. Children of these families come to the public school, in many ways, self-concerned individuals.

## INDIVIDUALISM IN AMERICAN SCHOOLS

To better illuminate challenges posed by the dominant climate of atomism and faced by the modern school principal, this section will discuss the ways in which individualism is manifest in American schools.

### *Students*

A discussion on schools should always begin with their most necessary members: the children who learn within their walls. Public school students in this country know well the language of business at a young age. Their vocabulary includes words such as: accountability, measurement, product, input, output, and performance. They are each concerned primarily with measurement of their individual performance. In academic currency, consistently excellent grades are the mark of a student's individual wealth in the public school. The school system, from Kindergarten through secondary school, is laid out before children in a linear progression. Grades become a measure by which students periodically mark this independent journey. Each child is individually rewarded for performance in areas such as independent completion of work, mastery of individual academic skills, personal attendance record, and ability to follow rules. Students come to consider course credit and academic credentials individual and consumable items. Ideas, skills, books, courses, and entire years of school become mere milestones to tick off of a personal checklist. Students are further individualized in schools when they are labeled as different from their peers. This occurs when students are pulled out for remedial instruction: when English language learners, regardless of their level of education or native language proficiency, are grouped into an exclusive learning environment; when poor students receive subsidized lunch that is less nutritious than what their more affluent peers are served; when student performance is disaggregated along race and gender lines. Individualized plans of education, designed to aid the academic inclusion of special education students, serve in some ways to set students apart from their peers. Students ultimately define themselves more by their labels than as individual members of a greater school community.

### *Curricula*

Curricula can contribute to the individualization of teachers and of students. A program of learning that requires a collection of generic specialists to administer fragmented sets of standards is, by design, professionally divisive. The mathematics teacher teaches mathematical skills to meet mathematics learning standards. These skills are taught in a period designated for the purpose of mathematical skill acquisition. The writing teacher plies his or her generic trade at another time and in another setting. While the learning of mathematics might be facilitated and enriched through the integration of writing skills, the curriculum does not explicitly call for this type of intersection or collaboration. Curriculum documents are presented in plain, logical, and sequential terms. Their format is that of a reference text. The standard curriculum document, by design, invites the teacher to find only that which they have the notion to seek. Standards are grouped generically and ordered from the most elementary skills through those taught in secondary school. Concepts and skills are itemized as components of a long checklist. When presented to students in this

fashion, concepts and skills are interpreted as individual pieces of information rather than as an integrated whole. Acute angles are only germane to the context of the geometry class; poetry is only relevant to the student in the context of the poetry unit of an English class. Students whose learning patterns are fragmented, whose skills are compartmentalized, become fragmented and compartmentalized individuals.

### *Families*

The atomization of the American family at home was introduced earlier in this paper. By logical extension, parents are often self-concerned in their interaction with the public school. This individualized home-school relationship is evident in both high poverty schools and in more affluent schools. Parental absence is an active statement that individuality is more valuable to the parent than the notion of school community. Whether it is a work obligation or a negative personal school experience that keeps a parent disengaged with the school community, the parents have put their personal needs above the educational needs of their child and of their school. Parental micromanagement of the student experience, in the other extreme, indicates dominant individualism. Consider a parent whose child has been punished at school for violating a school community rule: fighting with a classmate. The parent who openly disagrees with the school-based punishment communicates a dominant individual perspective. Consider parents who insist on the individual success of their student at any expense, or parents who push for innumerable special accommodations for their child, even against the professional opinion of educators or medical doctors: they display the same variety of individualized self-concern. Parents send a similar message when they chronically excuse absences from school for events such as extended family vacation, parental court appearances, elaborate payday shopping sprees, or mild illness: the individual is, ultimately, more important than the school community.

### *Teachers*

Teaching can be an extremely isolating profession. Educators might socialize with each other in the staff lounge, in a faculty meeting, or even outside of school. Inside the classroom, however, teachers are most often alone as a solitary adult with many children. This can be an individualizing experience; professional community can be difficult to achieve when each teacher's experience is so extremely unique. Because learning to teach can be a lonely and arduous process, successful teachers often cling to the individual traits and techniques, which have brought them success. Part of the art of teaching is the individual personality a teacher brings to the craft; students are attracted to instruction that is innovative, to teachers who offer them something different. From an evaluative perspective, teachers are typically rated by administrators for their individual instructional performance. As academic performance is reviewed annually per school, and per school division, teachers are often asked to track the academic success of their students as an aggregate group. Taking sole ownership of the performance of many students individualizes a teacher; the successes and failures of many become the success and failure of a single person. Through intricate structures of accountability, imposed both federally and more locally, teachers are systematically individualized by the performance of their students. State designed structures for professional licensure individualize teachers, labeling them by credential. Local teacher contracts further atomize the educator, delimiting in detail services a particular individual is obliged to render.

### *Facilities*

The typical modern American school building can be characterized by the long hallway lined on either side with individual rooms where instruction occurs. These classrooms are solitary units, each housing a teacher. Each classroom becomes associated with the independent genre of learning that it hosts. One classroom, for example, is designated for mathematics learning, the next for Latin, while the next possesses an entirely separate and independent instructional purpose. Complete sections of a school building are sometimes designated for a particular learning purpose: the Sixth Grade Wing, the Special Education Hall, or the Vocational Department. In this way the school building facilitates the fragmentation and individualization of its inhabitants. Classrooms are barricaded from each other by concrete walls and long corridors. It becomes physically difficult for teachers to share craft knowledge when instructional spaces are partitioned. Their classrooms become islands, disconnected from one another geographically,

instructionally, and socially. Learning across a curriculum is difficult when learning spaces are physically disjointed. Students are set apart from one another even within the classroom. The heavy, largely immobile, plastic and metal furniture facilitates an individual learning experience for each student. Each desk is built for one student. Even when desks are arranged in formations designed to facilitate collaboration, classroom furniture reminds students that they are independent of one another. Students store their belongings in individual lockers. Cafeteria furniture factionalizes students into socially limited groups. Computer labs, by design, give each a student an independent work station. Teachers are isolated from students when there are areas of the school building, such as a faculty lounge or a teacher planning area, where students are not permitted. The faculty is isolated from the school principal whose office is buried deep inside an administrative suite. The physical plant of the school building, ultimately, is the most inescapable and omnipresent feature of the organization.

### *Educational Administrators*

These descriptions of individualism in American schools are extreme and monochromatic by design. Schools also can exist as places where students are actively engaged in the performance of community service; where learning is cooperative and concepts are eloquently articulated across traditional curricular boundaries; where parents and teachers collaborate to establish healthy links between home and school; and, where the walls are broken down, physically or metaphorically, to liberate learning from the classroom. In an environment predisposed to individualism, however, the principal must be prepared to emphasize the significance of responsibility to the school community, if the school is to educate with balance. University programs that train principals for the field must adequately prepare their students for the ideological and practical obstacles they will encounter in their schools. An emancipatory communitarian model (Prilleltensky, 1997, p. 529) would emphasize elements such as collaboration, power sharing, and the negotiation of curriculum content and program structure. This approach deemphasizes self-determination, or individualism, favoring instead reciprocal or mutual-determination. To train school leaders in an explicitly communitarian mode is to ready principals to both function as efficient managers and to serve as community leaders; to lead with technical competence and with compassion; to facilitate the cultivation of unique yet responsible perspectives and to unite diverse individuals.

## PLANNING THE COMMUNITARIAN PROGRAM

### *Program Accreditation and State Licensure Standards for School Leadership*

The Interstate School Leaders Licensure Consortium (ISLLC) Standards for School Leaders (Council of Chief State School Operators [CCSSO], 1996) “have become a national model of leadership standards and serve as common language of leadership expectations across differences in state policies” (Sanders & Simpson, 2005, p. 1); in 2005, forty-one states adapted ISLLC standards into their state standards for administrative licensure. The National Council for Accreditation of Teacher Education (NCATE), through the Educational Leadership Constituent Council (ELCC), accredits principal preparation programs using ISLLC-based standards (National Policy Board for Educational Administration [NPBEA], 2002). Universities must consider these learning standards when designing programs to prepare individuals for successful acquisition of professional licensure. Exams such as the School Leaders Licensure Assessment (SLLA) evaluate mastery of ISLLC standards. ISLLC standards are, fortunately, supportive of a communitarian framework for educating school leaders. Standards I (CCSSO, 1996, p. 10) and IV (CCSSO, 1996, p. 16), for example, are oriented to community responsibility and describe the facilitation and implementation of shared vision and the evaluation of school community needs. Standard III (CCSSO, 1996, p. 14) describes “management of the organization, operations, and resources for a safe, efficient, and effective learning environment.” ISLLC standards describe a leader capable of balancing the interests of the individual and of the community. These standards, in the emancipatory communitarian mode, use active language in the form of descriptive administrative “performances,” illustrating that preparation must balance theoretical and practical aspects of school leadership.

### *Faculty and Staff Selection*

A communitarian framework for principal preparation calls for a multi-voiced program of studies,

which is concerned not only with balancing individual rights with community responsibility, but also with balancing the roles of principal-manager with principal-public servant. Principals must be prepared to apply a diverse set of skills in leading diverse individuals toward community. To educate effectively within a communitarian framework, with full consideration of a variety of perspectives, program faculty should be diverse in expertise and in opinion. In order to prepare principals who are technically competent as well as socially aware, programs must recruit professors who are expert in areas such as planning, budget and finance, law, scientific management as well as leadership theory, education philosophy, social justice, and community development. Care must be taken to select faculty and administrative staff who voice a wide variety of political and cultural perspectives. Professors should explore with students a wide possibility of empirical research methodology not limited to positivist approaches. Qualitative perspectives such as critical theory, and methodologies such as case study and ethnography should be presented with the same care and importance as quantitative perspectives. The faculty in the communitarian program should be a diverse community of individuals dedicated to the education of a diverse community of learners, who in turn will lead diverse school communities.

### *Curriculum Design and Implementation*

The learning and learning environments must be consciously and purposefully diverse. The classroom must include individual pieces of moveable furniture to allow for the continual transformation of the instructional facility to suit various purposes. The classroom, in this way, becomes a laboratory, a collaborative workspace, a lecture hall, an art gallery, or perhaps arena theater, depending on the instructional needs of the learning cohort. Principal trainees who are exposed to a wide variety of instructional methods will encourage a wide variety of instructional methodology in their schools.

In the same spirit, learning should be constructed using a wide variety of texts. Programs in educational administration most typically focus on the written work of Lee Bolman, Terrence Deal, Michael Fullan, and Thomas Sergiovanni (Hess & Kelly, 2007, p. 265). This short list should be expanded to include the written work of a wider variety of educational thinkers modern and foundational, progressive and conservative, popular and technical. Texts should not be chosen necessarily within the fields of education leadership or management. Students and teachers should discuss the work of social theorists and philosophers. They should, through a variety of texts, explore the intersection of educational leadership and other fields such as community development or corporate business. Texts should be selected to present a wide variety of cultural and political perspectives for purposes of thinking and discussion. Texts, for that matter, need not be limited to the written word. Film, photography, theater, and the expert guest speaker are examples of alternative texts that make the learning experience more tangible. The cohort learning structure is an integral facet of the communitarian preparation model and will be addressed in a later section of this paper. Through access and discussion of a wider variety of texts, principal trainees cultivate an understanding that while individual ideas have merit, these ideas do not exist in a vacuum; the unique individual is most relevant when considered in contrast with other unique individuals.

Prilleltensky (1997) called for emphasis of mutual-determination over self-determination in emancipatory communitarian program design. For this reason, if not because the public school is an organization where various groups of people cohabitate and hopefully collaborate, the primary structural facet of communitarian principal preparation is the learning cohort. In a cohort model, a group of students are pre-selected to complete the majority of their training as an intact group. In the spirit of communitarianism, individual learning experiences are purposely balanced with group learning experiences. Trainees should complete key courses within the cohort setting. Students also should have the opportunity to complete some independent elective coursework outside the cohort setting. In this way, learning is both a communal and an individual experience.

Learning projects and evaluations should be similarly varied. Group projects should be balanced with assignments in which students work independently. In this way, students develop independently and bring a variety of unique perspectives to collaborative assignments. The method of assigning group membership also should be varied throughout the learning experience. Methods might include self-selection, random assignment, or professor-determined groupings. Assignments and evaluations should be similarly varied. Traditional assignments such as technical writing projects or professional-style presentations should

be balanced with alternative and informal assessments such as round-table discussion or theatrical skit performance. This variety in assignments acknowledges and supports the reality of the public school principalship. Professional school leaders will be held individually accountable for certain measures, and will similarly be expected to measure the independent growth of teachers and students. Principals trained within a communitarian framework will balance the individualized perspective with the group perspective.

Many educational leadership preparation programs require students to complete an extensive practical field experience to meet state requirements for administrative licensure. Field experience should be purposeful and enriching to the individual student, the learning cohort, and the host organization. Students should practice clinical observation using a variety of methods in a variety of instructional settings. Equal emphasis should be placed on the instructional observation as a management practice, as a tool for instructor professional development, and as a vehicle for sharing innovative instruction across classrooms. Clinical observation in the communitarian preparation program mixes methods; administrative candidates are trained to make balanced critiques using both quantitative and qualitative methods. Training should include practical methods for sharing observations and critiques with instructors; this method invites teachers to consider their individual practice in the context of a broader instructional community.

Field experiences should be purposefully diverse in setting. Candidates should observe and practice school leadership in venues as varied as primary schools, secondary schools, special education classrooms, urban schools, rural schools, affluent schools, in racially segregated schools, parochial schools, and public charter schools. These experiences encourage students to identify differences and similarities in leadership practice over a variety of communities. Each leadership student should engage in an extended independent internship under the mentorship of a pre-selected school leader, who is expert in implementing, fostering, and maintaining balance between the individual and the school community. Providing a rich field experience for each leadership student will require extensive program planning and the ongoing cultivation of relationships with a variety of school systems, schools, school leaders.

All learning activities, inside and outside the classroom, should engage students in reflection. The central ideas of communitarianism should be explicitly stated from the outset of the program, and repeated periodically throughout the learning process. Students should reflect upon how their individual and group learning experience is linked to the concepts of communitarianism. Using a variety of reflective methods students will make continuous connection to these ideas over time, internalizing them both conceptually and practically.

### *Student Recruitment and Selection*

The communitarian balance demands respect for both individual and community. Communities, therefore, are collections of diverse individuals united by common purposes. Just as it is essential to recruit a diverse professoriate, to present a variety of perspectives through text, and to plan an array of learning experiences, student diversity is fundamental to a communitarian preparation model. Programs should recruit students from a variety of schools and school systems. Cohort membership should be ideologically, culturally, racially, sexually, and generationally diverse. Selection committees should use a variety of criteria not limited to standardized test scores. Letters of recommendation, statements of reflection on professional and personal experience, creative writing samples, and non-traditional interviews are criteria that might give selection committees a better impression of the commitments and purposes of the individual applicant. Committees should seek outspoken individuals who will contribute to a multi-voiced community of learners and leaders.

### *Program Evaluation*

The concepts of communitarianism “should be viewed not as a series of final conclusions, but as ideas for additional discussion” (Etzioni, 1993, p. 267). Students, faculty, administrators, and field experience hosts should describe their experiences within the educational leadership preparation program. Evaluative reflection should be ongoing through all stages of the preparation program, and should formally continue after students have been graduated and have begun their work in schools. In keeping with the spirit of diversity, program evaluation should take a variety of forms. Students and teachers should continue to participate in traditional anonymous course evaluation at the culmination of each term. Evaluation teams of



program administrators, professors, and students should periodically review these anonymous reflections as well as samples from reflections made after projects and field experiences. Themed focus groups should be periodically convened to discuss the program's success in balancing individual and community concerns from structural, practical, academic, and conceptual perspectives. The program should take great care to foster an ongoing dialogue with program graduates, their colleagues, and the communities in which graduates eventually serve to evaluate sustained impact.

## REFLECTION AND CONCLUSION

Many elements of the proposed communitarian model are already applied practically in the preparation of school principals. This paper calls for principal preparation to be more conscientious in the integration of communitarian ideas and practices. It does not suggest that programs immediately and comprehensively implement a communitarian framework, but that programs recognize where themes of community, opportunities for collaboration, and emphasis on diversity already exist and highlight them in juxtaposition with and relation to the dominant managerial paradigm. This essay, initially designed as a theoretical exploration of the intersection of communitarianism and educational leadership preparation, is perhaps more a work of educational criticism (Eisner, 2002). In the spirit of educational criticism and communitarianism it is hoped, like Etzioni, that this paper initiates further thinking and discussion on the topic. Balance of individual and community is a challenge in the public school, as it is in society. The conscientious and purposeful education of school leaders through a communitarian framework prepares educational leaders for this challenge.

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