ENCOUNTER

EDUCATION FOR MEANING AND SOCIAL JUSTICE

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Editorial

Transitions and the Best and Worst of Times

With my apologies to Dickens, *"it is the best of times and worst of times."* In the ten years that I have had the great pleasure of serving as Editor of this journal, I don't think I've ever been more optimistic about the possibilities for education to be responsive to the highest in each one of us, the need for social justice and the ecological sustainability. Over the years, I have sensed a receptiveness in American culture, and many cultures around the world, to ideas that transcend the mechanical conceptions of humanity in the world so emblematic of much of the 21st Century. The articles that have been submitted to, and published in this Journal, as a whole, have matured. There is a greater diversity of people writing with numerous contributors from universities and teachers struggling to give form to an education which grounded in the unity of all things, struggling with the need not only for communication but for communion, and the call of each and every moment beyond our best-made plans.

At the same time, there is a greater stress on testing and corporate-like accountability. The plans for national testing proposed by President Bush, Sr. and rejected by Congress are now, under President George W. Bush, effectively written into law and tied up in neat packages with the ribbons of federal grant programs. School report cards are published in local papers. Superintendents live and die by them. Principals use them as a foundation for teacher development and as the subject of many a faculty meeting. Teachers are more constrained now than at any time of which I am aware in exercising their own conscience and in taking true responsibility of the children before them. Today, children are a means to an end for those responsible for their education. The understandings we have developed to help our children grow, what they need to learn, and the dynamic of quality learning itself—all seem like remnants of Camelot.

As I weigh all of these factors, I still am optimistic. The human spirit can be denied for only so long before it bursts into rubble the artifices that attempt to constrain it. The spiritual truth that lies within each one of us, the common core of humanity which we all share, is more essential to who we are than the social trappings, ideological and otherwise, which we often mistake for our individual and collective identity. The essentials will rise; the expedients of the moment will collapse under their own weight.

In this context, I continue to believe that this Journal is vitally important. It is a forum for transcendent ideas and, I hope, a source of inspiration for those of us who might find ourselves seemingly isolated in our views and dispositions. It has been my great pleasure to have participated in the community of educators that have contributed to ENCOUNTER both as writers and readers. In particular, I would like to thank Dr. Ron Miller whose vision, energy, and checkbook founded and nurtured this Journal. Our publisher, Charles Jakiela, has contributed to the journal in ways that can hardly be imagined. His insight, his good humor, his patience, and his dedication have been essential to our success. My Associate Editor, Dale Snauwaert, has provided wise guidance and intellectual substance in innumerable ways. The members of the Editorial Board have been instrumental in making the journal focused and vital. Through their efforts, we have been able to attract many sterling writers and offer responsive criticism through the review process to push authors to greater clarity and form.

One of the most vigorous members of the board has been Dr. Bill Crain. Happily, he has agreed to serve as the new editor. Bill is a gentle soul with a warm heart and a love of children. These qualities are matched in full by his astute intellect, his broad range of knowledge, and his uncompromising focus on essential issues. Bill has that rare and unique ability to cut right to the quick of a matterand differentiate the great from the small, the significant from the insignificant, the central from the tangential. I am certain he will continue, with the support of the Board to lead in the evolution of this Journal in this "best and worst of times."

As my last contribution as editor, I offer two brief pieces for your consideration. The first relates to, r

what I believe, is the core issue of the next decade: educational choice. The second, a poem, is of a very different nature. It presents a personal reflection on how I have grown to understand the meaning of knowledge. In an information age where we are so enamored with the speed and complexity of machines, I cannot think of any more closing thought that I might add than a reflection on the possibilities for knowledge in the expansion and growth of the human soul.

On the Meaning of Educational Choice

Two of our most treasured ideals, the separation of church and state and public education, are irreconcilably in opposition; we may choose one or the other, but we cannot have both. The assumptions embedded in these ideals have long been in conflict without notice and are only now revealing their inconsistencies as we continue to clarify their implications in the evolution of the position of the Supreme Court on public support for religious schools.

Recently, the High Court ruled constitutional a Cleveland school voucher program plan that offers a tuition grant of up to $2,250 for each student wishing to leave the public school system to attend non-public schools, whether religious or non-religious. Chief Justice Rehnquist, in delivering the opinion of the Court, explains that the use of vouchers under the Cleveland plan allows numerous individual parents free private choice in selecting schools for their children. He writes, "No reasonable observer would think that such a neutral private choice program carries with it the *imprimatur* of government endorsement." The state, therefore, was not lending its approval or authority to "any particular religion, or [to] religion generally." The endorsement of any particular religion through educational choice is "reasonably attributable to the individual recipient, not the government, whose role ends with the disbursement of benefits."

If, as "reasonable observers," we were to accept such logic, we might ask if there would be any grounds to distinguish the constitutional status of public from religious schools. So long as parents have private choice, public schools would have no greater constitutional claim to public funds than religious schools. In fact, religious schools participating in the plan could not be defined as religious relative to their eligibility for tax dollars. All participating schools would be "public," and it would seem unreasonable for government to support one subset of schools with priority funding.

We may expect that the Court's reasoning will become a template for voucher programs across the country irrespective of their economic characteristics or the academic performance of their public schools. Many communities will reject such initiatives but not as a result of constitutional prohibition. The funds available for the current public schools will likely come under considerable pressure, particularly in areas where resources are scarce, undermining the efforts of local governments to operate even minimally effective schools. Another consequence, one less obvious and more problematic constitutionally, is that demand will rise for accountability for the use of public funds. States will mandate curricula, educational assessments and standards of performance for all schools receiving public funds. The states will finance and largely control religious schools.

The roots of this chaos are misunderstood if we conclude that they lie in the judgment of the Court. They lie, rather, in the very concept of public schools themselves. All schools, whether public or non-public, necessarily and profoundly influence what children learn, how to see and think, how to act and understand. Schools necessarily not only provide information, but exert exceptional force on the development of mind and character through what is said as well as what is never mentioned, through the subjects that are studied and the questions never asked aloud, through tests that drive the curriculum and the importance given to things never measured in numbers, through the sheer amount of time spent under their rules and expectations. Whether schools promote theistic precepts or focus on unadorned academic basics, they cannot escape their role in shap-

ing children's senses of identity, purpose and direction in life. They clearly function more in the domain of private concern than public mandate.

The distinction between schools which rest on one side of the wall separating church and state rather than the other, is the function they play in shaping children's fundamental understanding, world view, modes of thinking, values and beliefs, whether theistic or not. The system of public education we have so long cherished is not any different in its basic function in the lives of growing children than schools outside the system. The distinctions we have drawn are profoundly problematic and are suffering the weight of their own internal contradictions. Schools, all schools, belong fundamentally on the non-public side of "the wall." Government has no role in determining the curriculum, methods, assessments or standards of any schools. Schools have never been, and never will be, like post offices or motor vehicles departments or any other government agencies; their responsibility and task in shaping independent human beings is more sacred than administrative, more a matter of private beliefs and values than governmental aims and policies.

So it is that we must make our choice: the separation of church and state or the governmental control of all schools. Vouchers are neither the problem nor the solution. We simply cannot have both.

—Jeffrey Kane, *Editor*

The Infinite Awaits

All that is without
is an expression
of the Infinite
All that is within
is the Infinite
asleep
The Sounding Chord
awaits resonance
All learning is
becoming
All learning is awakening in
the continuous act of loving
Creation

A Calling to Teach

Faith and the Spiritual Dimensions of Teaching

Paul Michalec

The spiritual journey of the teacher is the peeling away of loose outer layers of teaching beliefs and diving deeper into the center of what calls us into the classroom.

I am an educator. Teaching is my calling. I believe that teaching is inherently a spiritual endeavor characterized by the search for meaning. Given these assertions it is surprising to me that as a child I never assembled imaginary classrooms of stuffed animals, dolls, or siblings. I have few memories of my schooling experience. I was a willing student and respected my teachers but I never aspired to be a professional educator. I do, however, have vivid memories of learning to teach. I remember the passionate discussions with fellow novice teachers about philosophy, pedagogy, and curriculum. I remember with delight when my teaching kindled a bright gleam of understanding in the eye of a student. I remember with fright the perception of power I experienced when all eyes in the classroom turned to me for guidance. I remember with embarrassment the day I led my students into a thicket of conceptual confusion and emotional turmoil out of which no one escaped unscratched.

My teaching memories are so enduring, so revealing of my inner self and so personally transforming that I can argue with complete certainty that I am a teacher. Teaching is and always was at the core of my soul. It is a gift that in my youth I lacked sufficient experience and wisdom to see and cultivate. Only now, after understanding teaching as the spiritual process of uncovering truth, am I able to more fully enact my calling. Truth in a pedagogical sense is the core set of beliefs or understandings I hold about teaching that were revealed through thoughtful reflection, life experiences, and the wisdom of academic texts.

After twenty years of teaching and reflecting on learning in colleges, public schools, nature centers, churches, and wilderness settings, it is clear to me that I am philosophically and pedagogically drawn to student-centered forms of teaching. I rely heavily on the power of faith to guide me in the task of know-

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ing each student as a unique learner and as a collaborator in designing classroom experiences to benefit all students. The more attentive I am as a teacher to each student as a learner, and as a person, the more effective I am at providing educational experiences that lead each student to deeper understandings of subject matter, knowledge of self, and development of self in relationship with others.

In the remainder of this essay I hope to bring additional insights to these claims about the linkage between spirituality, faith, and teaching by first describing the role of *spirituality* in my classroom. Then I will describe the role of *faith* in my classroom by viewing my teaching as a series of paradoxes held in creative tension by faith. Throughout this description I will offer pedagogical vignettes into my teaching to illustrate the ways faith is evident in my classroom. The first paradox I will examine is the tension between individual and communal views of truth. The second is the struggle between humble and authoritative speech about the nature of truth embedded in educational texts. Finally, I will examine the paradox of suffering and wonder in my teaching.

The Role of Spirituality in the Classroom

One characteristic of teaching is the need to make meaning out of the lived experience of the classroom by developing a set of beliefs or concepts that organize and order daily interactions with students. It is this system of meaning-making and its corresponding set of pedagogical beliefs that allow educators to make judgments about which classroom actions are justifiable and which are arbitrary. When I ask myself why I hold the beliefs I do about teaching, why I order my classroom interactions the way I do, I often turn inward for answers. Do the pedagogical choices I'm making feel right for me? I also seek guidance from the more objective insights of students, colleagues, and the texts of educational sages. But ultimately it is me, not these external voices, who is faced with the real task of resolving the uncertainties of the classroom. I can more easily live with the consequences of my pedagogical choices when I am sure my actions arise from the core of my being instead of my ego.

I agree with scholars like Palmer (1998), Astin and Astin (1999), and Laurence (1999) who argue that the journey inward toward our inner teacher, toward greater pedagogical certainty, is inherently spiritual. My efforts at ordering my classroom interactions with students in increasingly meaningful ways reveals much about my core being and my gifts as an educator. These are gifts to be uncovered and cherished, not techniques to be mastered and catalogued away for future reference. Teaching is the act of clarifying old, often unconscious frameworks of meaning and establishing new more fully conscious patterns of meaning. In essence, what I can claim as pedagogical certainty, the truths I hold most dearly about teaching, are anchored on the bedrock of my soul.

The metaphor of "ground" both enables and constrains my teaching. The "ground of our being" as described by Paul Tillich (1948) sets the parameters for our external self. For Tillich, one goal in life is to seek a better match between our internal calling and ordering of truth, and our external actions. Analogously, the ground of my internal teacher sets the ideal parameters for my external pedagogy. My responsibility as an educator is to teach what I have learned to be true, which means identifying my inner gifts, clarifying my inner sense of meaning-making, professing my knowledge of subject matter and making what is internal external and open to investigation.

The ground of being for teachers can be lightly bonded and shifting or as tightly structured and certain as bedrock. The spiritual journey of the teacher is the peeling away of loose outer layers of teaching beliefs and diving deeper into the center of what calls us into the classroom. My personal journey from unconscious recognition of my calling to teach to conscious examination of my inner teacher has lead me to believe that the insights, gifts, and grace of the spirit are essential tools in this transformation. I try to consciously respond to the "voice from the burning blackboard telling me to take off my shoes," and treat the classroom and learning as sacred space (Carson 1996, 17).

Classrooms can also be spiritually rich for students. One characteristic of learning is the formation of new perceptions of self and systems of meaning following encounters with new forms of knowledge, new visions of the world, and differing perceptions of truth (Parks 2000). Learning is in part the process of becoming increasingly grounded in the matrix of

internal and external truth. As with teaching, ground is an important metaphor when describing learning in the classroom. In the natural world, ground has a strong influence of the physical shape of landscape, the presence or absence of plant species and human patterns of land use. As the quality of ground varies foot by foot across a landscape, so too does the ground of meaning vary according to the learning trajectory of each student in my classroom. My classroom is a landscape of student identities waiting to be discovered rather than an ideological monoculture to be harvested and processed en masse. My students and I share the common ground of learning as the process toward clearer visions of self, grounded in meaning-making.

The spiritual journey in the college classroom is a personal and communal search for truth in the form of deeper and stronger layers upon which to justify our actions in the world. For teachers the task is identifying core values and beliefs that support pedagogical choices. For students the challenge is reorganizing lived experiences into coherent and cohesive patterns that act as guides for right and defensible action in the world. As a check against over self-justification, meaning-making is also a communal endeavor. Viewed through the lens of spirituality, the classroom becomes a sacred space from which teacher and students make the pilgrim's journey toward greater understanding of subject matter, understanding of self, and understanding of truth.

The Role of Faith in the Classroom

By faith I mean listening to and following my inner teacher, often over the external protests of my ego, my rational mind, and the normative confines of academia (Miller 2000). The more I act from internal faith, rather than external ego, the more I am convinced that my teaching actions are likely to be meaningful to my students. My students see the real me rather than a shadow figure of who I think I am, who my students think I should be or whom my colleagues believe is an appropriate professional image. As Parker Palmer (1998) argues, I display a greater sense of "integrity" to my students. Faith provides the courage to be real and it is the solid ground upon which I can design experiences that reveal some notion of truth for my students. I never assume my students will fully accept my vision of truth, but at least they will recognize it as an honest expression of who I am and what I know.

Faith is an essential component of my teaching because it encourages me to more fully express the truth within my soul, allows for the truth of texts to emerge, and calls forth the truth that my students bring into the classroom. Faith is also a source of the authority that compels me to voice my opinions in class and to act with purpose and meaning. Faith also generates moments of peace and solitude within which I can reflect on my teaching practices and measure their value in accordance with the degree to which my actions resonate with my inner sense of truth. Faith encourages me to take pedagogical risks that my ego and rational mind view with suspicion because of the unknowable quality of their outcome. Finally, faith facilitates the formation of community in the classroom.

To illustrate the role of faith in my teaching, I offer the following vignette describing a pedagogical puzzle my students challenged me to solve.

> Five minutes into the third class meeting of the semester it is painfully obvious to me that most of my students are unprepared for the day's class. I sense, judging by downcast eyes, withdrawn body language, and the shuffling of pages in response to my questions that no one did the assigned reading. I am surprised, angry, and faced with a pedagogical conundrum. My core teaching values are being challenged. Do I allow my students the power to force me to abandon my student-centered principles and to treat them as objects to be filled solely with my interpretation of the author's words? Do I address this issue or cover for my students and go on as if being prepared is an optional activity?
>
> To buy some time to process my response and to forestall my impending sense of doom, I try a few techniques to stimulate conversation and interaction. During this pedagogical timeout I begin the process of looking inward for answers. My external self registers the persistent sense that my students are unprepared and faltering intellectually. My mind begins to reel and I feel my body sagging under the weight of un-

certainty as to how to truthfully address the puzzle my students are offering me.

As a check against my ego and my rising sense of anger I give my students the benefit of the doubt. Maybe my perceptions are wrong and it only looks like no one did the readings. I ask for a show of hands indicating who did the day's reading. Even as I ask the question my external self dreads the answer and my internal self begins sorting through my repertoire of past experiences to plan my next pedagogical move. Only two hands rise into the air.

The cat is now out of the bag and everyone, including myself, waits for the next move. I calm myself and focus on the advice of my inner teacher, which in this moment of pedagogical doubt is the only solid piece of ground I can find. The response from deep inside is soft yet unmistakable: dismiss the class. My rational mind balks at the suggestion; you have never done this before and have no idea what the consequences will be. I find the possible scenarios terrifying. How will my students interpret this show of power? What effect will my actions have on our ability to intellectually and emotionally trust each other throughout the semester? What assurance do I have that my actions will lead to enhanced learning? As fast as I process each question it is replaced by a new concern. There seems to be no end to the potential pitfalls.

Yet I have to act on the pedagogical conundrum dominating the classroom space and in order to be truthful to my principles of teaching I have to honor the wisdom of my inner teacher. The bridge to action is faith. I trust the still small voice of my soul urging me to respond to my students with a firm yet caring refusal to let them enter our classroom unprepared. I take hold of my fears and plunge into the unknown, down into the heart of teaching. I take a pedagogical risk and will my external self to close my book. With an angry tone of disappointment I tell my students that their choice to not do the reading is unacceptable, class is dismissed, and they should go home and do their readings. I invite the two students who did the readings to stay and join me in conversation.

The truthfulness of my actions are affirmed later in the semester by the ways my students engage the course material, the sense of trust and respect that develops between us, and the high marks students give the course for its rigor, its content, and its ability to facilitate learning. They learned about the power they have to structure and take ownership for their own learning. They learned to honor their responsibilities to themselves, to their classmates, the text, and to me as their professor. I learned experientially the importance of trusting my inner teacher and having faith in the pedagogical advice it offers. If faced again with this same story I am not all certain how I will act. My pedagogical response will depend on the circumstances surrounding the conundrum and my ability to faithfully listen to and act on the advice of my inner teacher.

Paradoxes as a Form of Faithful Teaching

The vignette speaks to the role of faith in my teaching, but it also suggests the presence of several paradoxical elements that on the surface appear contradictory. For instance, how do I weigh the needs of the individual against those of the community? How do I create a classroom space that encourages both vigorous expressions of truth and humble contemplation? How do I maintain a classroom space that welcomes suffering and wonder? Faith allows me to teach in a way that holds these paradoxes in tension without attempting to collapse either into the other. Faith provides the rationale for believing that the strength of paradoxes as a tool for enhancing teaching is centered on their unity not on their disunity.

The Paradox of Individual and Community

Faith holds in dynamic tension the forces of individual and community interests in my teaching (For the purpose of this paper, by *individual* I mean my self-reflection on teaching and by *community* I mean the learning interest of students). Faith-driven pedagogy is a journey of discovery into the soul of my teaching; it is often uncertain, problematic, and highly dynamic. Despite hours of reading, planning and reflection I never fully know what will transpire between the text, the students, and the professor. I

crave this mysterious nature of teaching even though it sometimes stimulates my ego into action to hide the fear; if I look busy I can't really be afraid. I believe that effective teaching is faith driven and never regularized, processed, and prepackaged for easy digestion. It contains patterns, rhythms, and principles, but it should never be completely managed. A static pedagogy is a spiritually dead pedagogy.

In the vignette, the unexpected nature of the limited preparation of my students and my response taught me much about myself as a teacher. I learned that a teacher's soul is more like a wild animal than a domestic pet. It is elusive, insightful, and easily scared into hiding by noise and confusion. It is more at home in the solitude of wilderness than the lights and clamor of civilization (Palmer 1998). My teaching soul is more likely to offer assistance in the form of pedagogical advice when I create a calm inner space than when I create a noisy environment full of the external chatter of a teacher trying to maintain the perception of control. Faith reassures me that if I listen to the small voice of my soul the answers to pedagogical questions will be forthcoming. In the vignette it was only after calming my external ego that I was able to attentively listen to the call to action; to dismiss my students. I do need to structure learning in accordance with my professional and disciplinary responsibilities but never to the point where external structure impedes the ability of faith to assist in the formation of meaningful learning experiences for my students.

Frustration, disappointment, and fear mark my journey into the soul of my teaching. I have learned to use the weight of my fears to plunge through the deep unknowable darkness of teaching. Faith transforms my fears and uncertainties from tormentors into advisors to facilitate spiritual growth and more effective teaching. When I go deep into my ground of being, I am more likely to catch a glimpse of my inner teacher peering out from behind a pedagogical boulder. Thomas Merton (1958) argues that "the solution of the problem of life is life itself. Life is not attained by reasoning and analysis, but first of all by living." For Merton, one route to greater spirituality, or deeper levels of self-discovery is to live life. In the crucible of pain, joy, and decision-making that constitutes life, we begin to know our inner self and the spirit that makes us unique. Instead of running away from the uncertainties of life, Merton suggests plunging in and living soulfully.

My classroom is a landscape of student identities waiting to be discovered rather than an ideological monoculture.

The same advice can be applied to teaching. The solution to the problems of teaching is teaching itself. By plunging into the fears, uncertainties, and joys of teaching, educators are more likely to uncover the soul of their teaching. By being mindful of those teaching actions that lift my spirit and those that darken it I gain insights into the character of my inner truth, my inner teacher. The closer I am to my ground of being as a teacher, the more certain I am that my pedagogical choices will nourish my students emotionally, spiritually, and intellectually. In the vignette, instead of walling off the pedagogical puzzle offered by my students I embraced it and moved as a teacher from surprise, to anger, to action that respected my students as learners and challenged them to be more fully present in our classroom space.

My process of knowing self as teacher begins in the quiet moments before class when my dragons of intellectual and personal inadequacy are most active. My body is keyed up and nervous. I pace around feeling unsure of myself. My mind is cluttered with pedagogical uncertainty. Do I have all the supplies I need? Will I remember to make the intellectual points I have so carefully planned for? Will my students follow my intellectual lead? This internal sense of chaos marks the transition from the life of my office to the life of my classroom. It is a preparatory phase before entering into relationship with my students. A deep breath, a calming meditation and I walk to class with the flames of ego licking dangerously close behind. I try to enter the classroom with a sense of being fully present, a sense of being fully open to my students and the day's reading. I strive for a milieu within which there is little differ-

ence between the teacher my students see as I walk through the door and what I hold internally as truth.

Sometimes being fully present means revealing aspects of my pedagogical or intellectual uncertainty, unmasking the dragons I have invited into the sacred space of the classroom. My demonstration of inner rawness can leave me vulnerable. Elements of my core being are publicly exposed for students to accept or deny. This is risky business and my ego is straining to be released and to take control. Faith is a steadying hand when I make the trusting leap past my external sense of self as expert into my internal sense of self as questioner. What if my students reject the image of self I present to them? What if the activity I have planned for the class period flops? Or in the context of the vignette, what if an unintended consequence of dismissing my students is the perception that I am needlessly cruel and hateful? It is my faith that sustains me through these moments of interpersonal doubt and pedagogical uncertainty. Faith also assures me that the more I divulge my inner sense of truth, the more my students see me as a genuine person. And the more they see the virtue of being true to self, the more willing my students are to divulge their view of truth.

While my faith journey into teaching is highly personal, its paradoxical other is community. Belief untested by the experiences and wisdom of others is doomed; at best it stagnates and at worst it festers into blind dogmatism. Faith as a spiritual dimension of teaching fosters community in the classroom. In cooperation, each member calls forth new and fuller meanings of self, others, world, and community. By viewing my classroom as a community of faith, a sacred space where teacher and students are open to learning from each other and from the text, my teaching responsibilities become clearer.

If I truly value the sense of integrity and vision of truth held by each of my students then I must acknowledge that each student embodies a unique vision of truth. Just as our knowledge of a mountain is enhanced by the descriptions of multiple observers from differing locations, so too is our personal sense of truth enhanced by listening clearly to the views of others reporting from unique vantage points. The making of meaning becomes communal rather than insular.

My challenge within the classroom community is to listen for and call out this inner understanding, to educate each of my students. And it is my charge to call out their sense of truth, which sometimes languishes behind an artificial wall of complacency. I have come to understand that the souls of my students are as timid and elusive as the soul of their teacher. Several class periods after dismissing my students in the vignette, they confided that no professor had ever publicly challenged them to take full responsibility for their learning, to honor their intellectual abilities.

My best teaching occurs in relationship with, not in isolation from, the real needs of the students in my class. When I am true to the spiritual dimensions of teaching I grow interpersonally by responding honestly, from my soul, to the ethical and pedagogical dilemmas my students present. For instance, how do I assess the learning of a student who has demonstrated exceptional ability and understanding but has missed numerous classes due to challenging life circumstances? How do I respond to a student who dominates the conversation and silences classmates? Or, in the case of the vignette, how do I remain true to my calling to teach when my students fail to read the assigned text?

I am pedagogically and spiritually challenged by the myriad ways students ask me to suspend my initial judgment of who they are. Their actions challenge me to grapple with the complexity of their lives, to look past their overly sincere expressions, the latest clothes fashion, dyed hair, sloppy thinking, and the blind acceptance of authority. I struggle against the voice of culture and academic colleagues who stereotype students according to dress, social class, academic discipline, and intellectual performance. My students encourage me to look past all this social and cultural flak to their ground of being, to join them in relationship.

The Paradox of Humility and Authority

Humility, the act of being silent, is a counter balance to the overzealous expression of truth, especially when the needlessly assertive point of view is mine. I have learned the dangers of exhibiting too much authority and committing the sin of pedagogical hubris. My ego replaces reserved wisdom and I

cut students off, railroad my agenda or discount a student's intellectual contribution. Humility tempers the force of unrestricted individual authority. When I remain humble in the face of the truths that my students and the text reveal, I remain open to change. My ability to listen more fully, my ability to see more clearly, and my ability to communicate the fullness of truth are improved. Through an exercise of humility I sometimes find that the strained silence I encounter after asking a question arises from the need for my students to process the question and generate an honest response, instead of my assumption that they failed to do the readings for the day.

Through the power of pedagogical faith I am less concerned with overly filling the classroom space with the sound of my voice. Faith provides the courage to let go of the need to always speak authoritatively and it provides the patience to allow the shared spirit of inquiry to wind its way around the room, revealing truth on its own time. I know that when I have something worthwhile to say I will be compelled to speak my understanding of truth. I value silence in my teaching as much as dialogue.

Faith gives me the certainty to speak with authority from my heart and soul, to know that what I am about to convey to my students comes from a source beyond all of us. I speak not for myself but rather for the other: the text without a voice, the author whose disembodied words we are reading, and the universal truths of humanity and social justice. I take less of the center stage and truth moves to the forefront. The classroom dynamics become tripartite: students, teacher, and the text (Palmer 1998). Each has a distinct voice and authority to speak the truth. Through faith I know that the truth will be spoken, but not always by me.

Faith also compels me to speak the truths that my students sometimes would rather not hear. At times they need to know that their views of truth are not universally accepted. And sometimes, as in the vignette, they need to hear of my disappointment when their performance fails to match their potential. Humility also compels me to listen to those truths that I would rather not hear. For instance, sometimes my students call into question my rationale for a text we are studying. When their critique rings with authenticity, faith compels me to remain humble and to question whether or not we are reading a piece for the right reasons. When I am true to the learning embedded in these encounters, humility encourages me to remake meaning about teaching and to find more inclusive centers of pedagogical authority. My teaching goals become clearer and more consistent with the learning needs of my students. But it is only by listening to the authoritative voice of my students that I can test and be tested by my perceptions of pedagogical reality.

A classroom infused with humility and authority is attentive to the dual demands of individual and community interests. It drives everyone in the learning process, teacher and students alike, toward clearer understandings of personal uniqueness and encourages us to be open and accepting of challenges to our beliefs. The learning environment is both more humane and more rigorous as teacher and student follow truth deeper and deeper into the bliss of understanding. Both teacher and students alike must know their subject matter, trust each other and have faith in the process of discovering personal truth, tempered by communal oversight. Faith allows teacher and students to humbly journey forward into the intellectual unknown, knowing that we will eventually arrive at a point of understanding, a place of personal authority and meaning-making where classmates, the text, and emerging understandings of self are held together in relationship.

The Paradox of Suffering and Wonder

Faith binds together the paradox of suffering and wonder in the college classroom (Parks 2000). For students, suffering takes many forms: A significant personal relationship is ending; a midterm exam is failed; an academic text awakens a sense of guilt and privilege; or a teacher embarrasses a student in front of her peers. I can picture in my pedagogical eye a number of students I have met over the years who walk into class physically, emotionally, and intellectually weighed down by the demands of their life outside class. I cannot ignore the effect this suffering has on their ability to fully attend to learning. I sometimes approach these students during the quiet moments before class begins and give them permission to relax, to take the time to find their center before fully joining the class.

As the vignette of my teaching suggests, teachers suffer too when students fail to read an assigned text. Teachers also suffer when students spend more time passing notes than engaging in a class discussion, when a question is asked during a lecture and no one volunteers an answer, or when half the class fails the final. Yet classrooms are also full of wonder. Students embody wonder, when despite their personal suffering they rise above their wounds and are compassionate toward a fellow student in trouble, when they demonstrate wisdom by synthesizing stories of truth in profound ways, or when intellectual connections are made and a previously quiet student blazes with understanding for all the class to see. Teachers are swept up in wonder when they are awed by the nuances of understanding exhibited by a previously average student or when they offer a powerful image during a seminar that crystallizes student understanding of a pivotal concept.

I have learned during my faith journey of teaching that my pedagogical suffering and wonder, the lows and highs of my classroom are elements of a moving wave rather than static experiences. I am convinced that suffering, just as much as wonder, is a virtue and an integral part of the cycle and rhythm of teaching and learning. How can I know the wonder and joy of rescue if I never experience a pedagogical shipwreck? How can I avoid self-complacency and gain distance from my entrenched pedagogical self if I never experience complete isolation and separation from the well-established routines of my classroom? A good shipwrecking is never convenient but it can provide the time for pedagogical reflection, an opportunity to take stock of the core beliefs that survive the ordeal, and it offers the promise of returning to the wonder of teaching.

Pedagogical suffering challenges me to dive deeper into the ground of my being around which I organize meaning as a teacher. My teaching missteps constitute the "negative pedagogy" of my teaching and although unintentional, they can harm the emotional, spiritual, or intellectual well-being of my students (Colucci 2000). These mistakes can be as minor as failing to fully listen to my inner teacher, my students, or the text. When I force an activity that doesn't meet my students, as learners, at the point of their need, as a class we experience a tinge of suffering and we flounder through the activity emerging relatively intact. I remind myself to be more attentive and trusting of my inner teacher and as a class we regain our bearings and move on.

In contrast, violating the trust of a student and damaging our relationship is a major pedagogical misstep. The results are quite disastrous and the suffering can be intense. For example, at times a student will take an overly aggressive stance toward the class material and other students in the course. If unchecked, the student's actions threaten to shut down the openness and community-based discourse of the classroom. As the professor I am institutionally and pedagogically compelled to talk with the student one-on-one. In an effort to evade conflict, I tend to avoid these conversations, hoping instead that the need for intervention will pass. But, of course, the issue rarely moderates.

I schedule a meeting and the opening moments of our conversation are often fraught with pedagogical uncertainty. What is the most effective approach for dealing with this issue while maintaining the student's sense of humanity? I barely know this person sitting in front of me. I often know only an incomplete image of self, projected within the normative confines of a college classroom. At best I see my students three days a week for fifty minutes each class period. If I am lucky a student will stop in during office hours, hang around after class, or pull up a chair in the college cafeteria. Beyond what I am able to ascertain during the class period or after class while answering questions about assignments, I hardly know the soul of my student. How do I know if what I am about to say will liberate or cast the student into an unnecessary period of suffering?

Pedagogical faith provides an answer by encouraging me to practice good listening skills. When I really listen for the inner voice of my student, I gather valuable information about the student's ground of being, even though our interaction is limited. Yet listening, as the earlier vignette suggests, is not enough. Faith also entails acting to the best of my pedagogical ability.

Still, sometimes I manage to completely misjudge the student. My ego overrides measured judgment because I am angry with my student for disturbing the sacred space of the classroom. I come off too

heavy-handed; I make false claims, and I sail right into a reef of hidden rocks. I shut the student down, emotionally, intellectually, and spiritually. Water pours through the rents in our relationship. I bail madly and faith becomes a life ring. It assures me that through our suffering I will gain new insights into myself as teacher and into my student as a human being and learner. Faith also reassures me that, with the right form of attention, the pedagogical relationship can be patched and a sense of wonder can be restored. But the shock and embarrassment of my misstep is a very painful reminder to be more attentive to each precious moment I spend with each student in and out of class.

Suffering can also shatter the complacency that sometimes follows my pedagogical successes in the classroom. Given the disparate teaching, professional, and scholarly demands of higher education, I find it difficult to resist the temptation to teach the same material or use the same activity from semester to semester, especially when my bag-of-tricks elicit moments of wonder. Yet I have learned that successful teaching strategies may work for a few semesters, but sooner or later my students will change sufficiently to expose the inadequacy of my curriculum and pedagogy. Suffering is a wake up call. It challenges me to pay attention, to wonder again about the mystery of teaching.

For example, for the first time in my pedagogical career I find myself teaching a course that meets once a week for two and a half hours. I am suffering mightily these days. I love my students and look forward to engaging them in conversation, but I also feel out of synch with the texts, my students, and myself. I often end the class feeling battered by the crashing waves of doubt and tossed on the beach of pedagogical uncertainty. Too much time passes between classes for me to feel grounded in my pedagogical objectives and fully in touch with the learning needs of my students. I am being forced to reassess my beliefs on teaching and question whether or not the texts I use and the activities I teach from are appropriate for a course that meets only once a week. Despite my pain, faith compels me to return weekly to the classroom knowing that at some point my suffering will turn to wonder.

Teacher as Learner

During my early years as a teacher I viewed much of my teaching through the separate lenses of teacher and student. Now I see more clearly the similarities I share with my students, while acknowledging our different levels of academic preparation, life experience, and unique views of truth. The spiritual dimensions of teaching suggest that the more attentive I am to my inner calling to teach, the more I will use my gifts to call out the inner learning spaces of my students. Viewing teaching as essentially a spiritual journey can shift the focus from teacher as the center of pedagogy to elements of learning shared by both the teacher and students. The primary teaching tasks of the classroom become learning opportunities rather than teaching techniques. The teacher and student no longer stand in opposition.

Bridging the student/teacher dichotomy is consistent with a student-centered pedagogy. To know a student as an individual is to understand the unique emotional, intellectual, and spiritual qualities of the learner. A teacher equipped with this knowledge is afforded greater opportunities to guide students toward understanding of self, others, subject matter, and truth. In the process of listening and calling forth the truer essence of a student, the teacher becomes increasingly aware of his/her inner teacher. For it is in companionship with the challenges, doubts and uncertainties of navigating interpersonal spaces that teachers can hear more clearly their inner voice of meaning-making, a beacon guiding their pedagogical choices.

I have learned to increasingly trust my inner teacher when encountering pedagogical uncertainties. Over and over I find that my teaching effectiveness is directly tied to my ability to pay attention to the spiritual dimensions of teaching and learning. In particular, I find that faith is a useful tool to continue my growth and to enhance the learning of my students. I believe this to be true because faith-filled teaching is inherently student-centered. Faith is grounded in the spiritual task of meaning-making. It enhances our understanding of the ground of our being, for students and teachers. Faith sustains reflective encounters with subject matter and community. Faith ferrets out answers to the challenges of teaching by encouraging the teacher to plunge into the

pedagogical uncertainties of the classroom, rather than pulling away. Faith is paradoxical glue. It binds together the interests of the individual and community, speech that is humble and authoritative and teaching that elicits suffering and wonder.

Faith journeys are certainly full of pitfalls and the thorns of disappointment. Faith is never an anecdote to personal or pedagogical struggle; for me, faith is simply a more truthful way of teaching and learning. It calls the teacher and students to a fuller accounting of their unique status as persons. It encourages all members of the classroom community to articulate and justify the ways they organize life experiences into coherent patterns of meaning. When old systems of meaning are threatened or swept away by classroom experiences, students must learn new ways of making sense of knowledge, life, self, and truth.

College classrooms are rich sites for personal change and college professors are uniquely positioned to help young adults develop fuller understandings of self, world, and community. For as Parks (2000, 159) suggests, "Every institution of higher education serves in at least some measure as a community of imagination in which every professor is potentially a spiritual guide and every syllabus a confession of faith." I am an educator. Teaching is my calling and I increasingly listen attentively to the blackboard in my classroom for the whispered offerings of pedagogical wisdom.

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Enlivening Education Through Art

Jack Petrash

Education that is infused with the arts can renew student enthusiasm and help teachers avoid half-hearted, uninvolved instruction.

Three o'clock is a low point in the day for most teachers. Energy levels have hit bottom and that frazzled feeling brought on by a day's worth of concerns doesn't just disappear once the children depart. Most teachers simply long to sit down at their desks and decompress. But despite this inclination, a number of teachers from the Guilford Elementary/Middle School in north Baltimore are making their way to the faculty room at the end of the school day to participate in a six-week course designed to enliven the teaching of social studies through art.

As the teachers gather and greet each other, they take their seats at one of the worktables where crayons, pads, and colored pencils have been set out. Once they open their large drawing pads and begin to work on a map of Africa, the conversations start, just as they do with the children, friendly conversations brought on so naturally by busy hands.

At first the teachers sketch the outline of the vast African continent, tracing the coastline of the Mediterranean with quick movements of the hand. They cover hundreds of miles from Morocco to Egypt and then move south toward Somalia. The teachers check the map on the board and the photocopy at their desk, as their outline rounds the Cape and then rises vertically toward the equator, leaving plenty of room for the Sahara.

These maps begin to come alive with color and detail as the teachers work intently to add the mountains and rivers, Lake Victoria, the Kalahari desert, and the Indian and Atlantic oceans. As the teachers work to complete their physical maps of Africa, coloring in the Congo rain forest and the Rift Valley, they become increasingly aware of the fact that a picture is worth more than a thousand words and that drawing is a most effective way to learn.

When basic classroom instruction is infused with artistic activity, a variety of benefits arise. Steven Levy, a school designer for Expeditionary Learning and a former Massachusetts state teacher of the year,

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points this out in a recent article in his organization's publication, *Fieldwork.*

> Learning to draw is not just about technique. It is about learning to see. I challenge my students to draw in every subject of the curriculum. On an *expedition* about shoes, I had everyone find a shoe in their parent's closet that looked like it had a story to tell. They each wrote a descriptive paragraph about the shoe. The next night I had them draw the shoe. Then they wrote again, with much richer detail and interesting observation, simply from the attention they gave the shoe in the drawings. (Levy 2002, 11)

Other educators like Robert Sylwester in his piece in the journal *Educational Leadership*, have focused their attention on how art supports the development of intelligence.

> Evidence from the brain sciences and evolutionary psychology increasingly suggests that the arts (along with language and math) play an important role in brain development and maintenance. (Sylwester 1998, 32)

Arts-based instruction supports cognitive growth. It heightens observation and furthers the development of higher order thinking by fostering a wide range of brain activity (Healy 1990, 125). It does this because it involves children on so many levels. When young students are engaged in an artistic activity, any teacher can see the difference. They sit differently; they lean forward; they kneel in anticipation and bite their lip; they pull their paper and pencils close to them. Their eyes are bright and their movements are purposeful, energetic and yet controlled. In short, they are focused. This complete involvement, both inner and outer, is the key to learning because it engages the whole child and this warm, enthusiastic participation enkindles thinking.

It is true that creating beautiful artwork fosters self-esteem, but the real educational value of this work rests not with the finished product, rather with the creative process itself. Art is not just a subject for a select few, but something of educational value for the vast majority of students. Because artistic activity involves students emotionally and actively it fosters memory. When children draw a map and then answer a series of questions about the map, they are much better able to answer those questions correctly than if they only look at the map. When students act out a play about a given historical period, their understanding of that period is more comprehensive than if they merely read about it in a textbook or hear about it in class. Arts-based instruction fosters effective education because it involves the whole student.

The same can also be said for the teacher.

Prior to the start of the program to Enliven the Teaching of Social Studies through Art, I was able to visit the classes of the teachers who would participate in the course so I could better understand their teaching styles and their students. As is always the case, I observed teachers who were dynamic and successful as well as teachers who struggled to infuse their teaching with vitality. In a couple of classes, I observed teachers who were well prepared and whose students were well behaved, but whose teaching seemed wooden and lifeless. When I got to know these teachers better through their participation in the course, I was surprised to see that they were in many ways the most artistic. Yet in their classrooms they never felt that they had permission to use their artistic gifts in their teaching. They bowed to the pressure of the standardized tests and limited time and chose only the sanctioned tools at their disposal—work sheets, text books, computers, etc.—and were not able to put their whole selves into their work. Consequently, their teaching was partial and pale.

A teacher's ability to give him- or herself fully to a lesson could be the single most important ingredient in effective teaching. Parker Palmer (1998, 10 and 11) points this out in *The Courage To Teach.*

> [G]ood teaching comes from the identity and integrity of the teacher….
>
> [I]n every story I have heard, good teachers share one trait: a strong sense of personal identity infuses their work. "Dr. A is really there when she teaches," a student tells me, or, "Mr. B has such enthusiasm for his subject," or "You can tell that this is really Prof. C's life."
>
> One student I heard about said she could not describe her good teachers because they differed so greatly, one from another. But she could

> describe her bad teachers because they were all the same: "Their words float somewhere in front of their faces, like the balloon speech in cartoons."
>
> With one remarkable image she said it all. Bad teachers distance themselves from the subject they are teaching—and in the process from their students.

An arts-based lesson can prevent half-hearted, uninvolved instruction because it calls on teachers to be creative participants in the educational process. Many teachers are as innately artistic as their students. Why would it be any different? The only variance is that most teachers' artistic abilities have atrophied from more years of neglect. These dormant abilities can be reawakened with the right kind of teacher training and with the right kind of creative professional development. Arts-based instruction should not be limited to guest specialists—dancers, painters, sculptors, and musicians—who come into the school and engage children in isolated artistic activities. Art can infuse all instruction—science, language arts, history, even math—especially in the elementary school. We need to encourage teachers to develop their general artistic ability in an effort to enliven education. The benefits would be manifold.

When we are engaged artistically, we are renewed. As I watched the teachers at the Guilford School work on their maps, I could see them beginning to relax. They would pause, sigh, breathe more deeply, and exhale—all evidence of the stress reducing, health-giving power of artistic activity.

At the end of the session the teachers were asked to describe their experience. One middle school teacher stated, "When I came in here today, I was exhausted. But I'm not tired now. I feel refreshed." Another teacher mentioned that she had had a trying day and had arrived for our class distracted and tense. But all that slipped away and she was no longer stressed. In an instant the teachers understood that their students would experience art-infused instruction in a similar way and that it would enliven teaching because on a fundamental level it would reenliven the students.

Art revitalizes students. It not only enhances the lesson into which it is integrated, but it enhances subsequent lessons as well. Far too often we view children in a mechanistic way and assume that students should switch on their attention in the morning and keep it on until three o'clock. But a child's learning contains a more natural ebb and flow. Good teachers anticipate this rhythm and use it to their benefit. Artistic activities allow a child to unwind and reflect. As children draw they ponder, they reflect, and they work a subject over in their mind. When the artistic assignment is done, they have assimilated the lesson and are ready for the next subject.

This understanding that arts-based instruction enriches students academically, emotionally, and physically was a fundamental premise for the Enlivening the Teaching of Social Studies Through Art program, at the Guilford School. Three organizations—the Nova Institute, the Network for Enlivening Academics, and the Waldorf School of Baltimore—collaborated to seek funding from *The Fund for Change*, and then to design and implement this pilot project in collaboration with the principal of the Guilford School because we all believed that arts-based instruction would enhance the learning experience of the children.

The coursework was designed to provide instruction for teachers in two artistic areas—drawing and storytelling—and to show how these art activities could be used to enrich and enliven social studies teaching. The introductory work with drawing focused on map making, specifically on three areas covered in the Maryland state curriculum: local geography (Maryland), national geography (United States and North America), and world geography (Africa). This focus on geography reflected a growing trend in schools nationwide. A recent article in the *Washington Post* reported that "after languishing for decades as a minor and memory intensive course, geography is emerging as a higher priority for school officials across the country" (Shapira 2002, 1).

The second aspect of the Guilford School Project to enhance and enliven Social Studies teaching through art employed storytelling in both the elementary and middle school as a natural means of conveying pertinent information to children in a manner that was easy to grasp and easy to remember.

Social Studies teaching is enhanced by the use of narrative. By employing storytelling it is easy for a teacher to move from geography to culture, from

economics and environmental awareness to history. One of the teachers who attended the course at Guilford Elementary/Middle School taught second grade. Her class consisted of fourteen children who had been held back the previous year because their reading scores were below the level needed for promotion. She was interested in using narratives to support her social studies unit on shelters. As part of the on-site mentoring component of the program, I was able to meet with this teacher to help design a unit on shelters that would teach the children about teepees, igloos, and pueblos. We selected three stories from the Native American literature in which these three types of shelters were featured prominently and then used these stories as the vehicle for helping the children learn their social studies lessons.

One of the stories, "Quillworker," came from the Cheyenne nation and told the tale of a young Indian maiden who had skill in making beaded geometric designs (which the children could draw). In the story, Quillworker journeys across the prairie to meet her brothers and to live with them in their teepee. Through this enchanting tale, which the children enjoyed and for which they needed no reminder to sit still, they received a detailed picture of the teepee, of prairie life, of the buffalo, and how all of these elements helped to shape the existence of the Plains Indians. Similar lessons were designed for the igloo using an Eskimo story entitled "Kahasi," and for the pueblo using the story "Eagle Boy" by Native American storyteller Joseph Bruchac. These lessons conveyed the essential vocabulary, the important information on the shelter construction, and a vivid picture of tribal life. Much of the teaching was brought to the children through the time-tested medium of storytelling, a form of instruction that commands the attention of even the most easily distracted students.

The narrative is an effective method for teaching young children and is equally effective for upper grade instruction in a variety of subject areas.

> When I was in public high school in New York City, I had a math teacher who had the unenviable assignment of instructing twenty-five tenth graders in geometry during the last period of the day. Needless to say, he had to work to get our attention, but he succeeded through the use of stories. I can still recall a warm, sunny, late spring afternoon when he was preparing us for the state Regents Exam by telling us the tale of a Native American princess, *Sohcahtoa*. We had other things on our mind, but as he related the story of this lovely princess and her romantic inclination for a brave of her tribe, we were hooked. At the end of the tale, when he was sure that he had our attention, he told us that we should remember *Soh-Cah-Toa* because she would remind us that **S**ine = **O**pposite / **H**ypotenuse**, C**osine = **A**djacent **/ H**ypotenuse, and **T**angent = **O**pposite / **A**djacent. We groaned, of course, when we realized that we had been tricked into learning, but thirty-five years later I still haven't forgotten that lesson. (Petrash 2002)

The right story can be an invaluable asset in teaching the adolescent. During a mentoring meeting at the Guilford School, the seventh grade social studies teacher expressed concern that he was unable to capture the interest of his students during his recent geography lessons on Japan. He wanted the students to understand the role of Buddhism in Japanese culture and was telling them about the Buddhist principle of *non-attachment.* His students understood this concept on some level already because during the lesson they seemed completely unattached and disinterested in what he had been saying. This concerned the teacher and he wanted some way to enliven his teaching. I suggested that he teach this concept by telling the Buddhist legend, Kisagotami.

> A young woman came to the Buddha with her newborn child who had died. She asked the Buddha if he could help. The Buddha replied that he could if she would bring him a mustard seed.
>
> The young woman asked, "Only a mustard seed?" "Yes," The Buddha responded, "Only a mustard seed. But it must come from a home where no one has lost a mother, a father, a husband, a wife, a daughter or a son."
>
> The young woman left and went from house to house seeking a mustard seed. However, each time she asked if someone had died, she received disappointing news. Eventually she realized that death comes to every home. Then

she understood that death is a part of life and she could bury her child.

The story enhances instruction because, like art, it engages children on both cognitive and affective levels.

The Enlivened Literacy Project

A second arts-based project that is being developed by the Nova Institute and the Network for Enlivening Academics is the Enlivened Literacy Project. This is a program designed to bring enriching language experiences to children in kindergarten and grades one, two, and three in an afterschool setting. The project has been designed for the *Safe and Sound Campaign* in Baltimore, and is being developed over a three-year period.

The Enlivened Literacy Project is a program that also uses storytelling as the centerpiece for arts-based instruction. It employs a narrative-centered curriculum that enables afterschool personnel to present children with folk tales and legends each week and out of these stories to create opportunities for artistic activities with drawing, poetry recitation, book making, and drama. Out of these experiences the children will acquire new vocabulary, practice reading, and work on oral expression and creative writing.

Because artistic activities elicit enthusiasm in children, they are the right fit for afterschool instructional programs that are searching for ways to engage children in further learning after they have already spent a long day in school.

The beauty of the Enlivened Literacy Project is that it is child-centered. It takes activities that children enjoy—like storytelling, drama, and drawing—and uses them as a springboard for instruction. And yet the benefits are more wide ranging than academic support. The children who participate in this program will be immersed in rich language through the stories that are told, but will also receive the ethical lessons that have always been part of folk tales and legends. They will practice their writing and reading, but at the same time their self-esteem will be bolstered as their work is collected and made into books that they can take home to show to their families. These same children will develop their oral expression and strengthen their vocabularies by creating the lines for the plays they act out each week. On numerous occasions they will invite their parents, relatives, and friends to see their performances and then the whole community will benefit from increased parental interest and involvement.

Both of these projects, *Enlivening the Teaching of Social Studies through Art* and *The Enlivened Literacy Project,* have grown out of the work that is done in two Waldorf schools in Maryland. Waldorf schools have incorporated the arts into their instructional program since their inception over eighty years ago. These projects have applied some of the basic principles of Waldorf education in an effort to enrich the educational experience of a greater number of children in a variety of educational settings. The essential understanding that has formed the basis of this work is that children need to be engaged actively, emotionally, and thoughtfully in school. When they are, they learn readily and with marked enthusiasm. A second understanding is that the same principle holds true for teachers. When educators are able and willing to work in an active and artistic way, their teaching becomes dynamic, creative, and ultimately more effective. This simple, yet comprehensive approach, which engages head, heart, and hands makes the classroom experience more meaningful and vital for both the children and their teachers. The hope of both the Nova Institute and the Network for Enlivening Academics is that these programs will begin to make a difference for the children of Baltimore by transforming the work that is done in their classrooms. This hope is best expressed by Parker Palmer (1998): "Many programs are trying to effect educational reform from the outside in, but the greatest immediate power we have is to work to reform from the inside out." Arts-based instruction enlivens both teachers and children from the inside out.

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Emotional Intelligence, The Witness, and Education

Ann Gazzard

To be most effective in helping others (or ourselves) attain higher EQ, we need to develop our own self-reflective powers and awareness.

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This article is an attempt to broaden the perspective in which Emotional Intelligence (EQ) is currently understood and expand the ways in which we might better appreciate it and go about securing it for ourselves and fostering it in our children and students. In this paper I argue that for EQ, like most other things, it is necessary to think outside the box that currently frames our dialogues about it.

Sometimes it seems that when we focus on the specifics of different research paradigms (e.g., physiological, educational, and psychological), it causes us to lose sight of the larger picture, in this case, the whole person. Information and knowledge change, and at different times seem more or less valued and applicable. This is after all what we expect of scientific knowledge, which is changing, growing, and often prone to error. Hopefully though, those things that seem to remain true, useful, and meaningful have value, irrespective of the current fashion of speculative theorizing. This paper, while perhaps speculative in its own right, attempts to create a meaningful and useful tool to work both theoretically and practically with emotional intelligence. Sometimes what works for people runs counter to what one might otherwise rationally conclude from popular theory. Sometimes what is intuitively meaningful runs counter to—or at least not in parallel with—what is rationally meaningful, and sometimes it does. We have to learn to dance with both.

Conclusions are drawn addressing the attention to spiritual development that emotional development entails. The conclusions, however, do have a caution: Before we act unreflectively on the tenets of physiological and psychological theorizing, we should perhaps consider the possible differences between theories of conditioned emotional develop-

ment and those of spiritual development and emotional liberation.

Emotional Intelligence

Daniel Goleman in his landmark book *Emotional Intelligence* (1995) coined the term "EQ." Physiological research had revealed the existence of neural pathways for unconscious emotional processing; and psychological and educational research had shown the consequences of coping with emotional difficulty or trauma and why some people may feel they are able to cope and why others don't. Working from Goleman's definition, the popular conception of EQ could be described as the ability to know what one is feeling and communicate it appropriately, together with the ability to get along with other people, to be able to read others' feelings well and respond appropriately.

Another equally significant conclusion from this research that Goleman alerts us to is the substantiation of neural networks for unconscious emotion. That is to say, research gives credence to long-held psychoanalytic beliefs that unconscious emotions formulated in childhood are carried as emotional memories that are triggered by similar stimuli in the present. Recent findings in clinical fields have corroborated these findings.

Drawing from the work of Joseph LeDoux, Goleman comes to the important conclusion that there is little apparent involvement of the left hemisphere of the brain (the thinking brain) during emotional outbursts. Prior to the work of LeDoux in 1995, it was understood that emotional processing took place first in the cortex then in the limbic system.[1] LeDoux's research showed, however, that in some cases stimuli can be first taken to the limbic system before cortical layers have a chance to kick in. This so-called "emotional tripwire" is what has been more recently used to explain emotional outbursts, or the experience of doing something and not knowing what came over over us as we were doing it. More recently, LeDoux has explained that this can be accounted for in terms of human evolution. Man simply has not evolved sufficiently to have more of his emotion imbued with thought. LeDoux writes:

> Emotions can flood consciousness because at this point in history, connections from the emotional brain to the cognitive system are stronger than those from the cognitive system to the emotional system. (LeDoux 1996, 19)

Arguments coming from clinical psychology corroborate these findings and attest to the necessity of a more strident involvement of the left hemisphere of the brain for the resolution of some clinical disorders. Ross Greene, for example, from Massachusetts General Hospital and Harvard Medical School, works intensively with Oppositionally Defiant Children and asserts that part of what being a therapist or a helping parent entails is becoming the child's left hemisphere. For Greene, we have to "find out what the child is thinking that he shouldn't be [thinking], and what he's not thinking that he should be," and, based on this, start training his thinking.[2] According to Greene, we have to become the child's "surrogate frontal lobe" whereby the child can be helped with skills like staying calm in the midst of frustration, problem-definition, anticipation of problems, generating alternative solutions, taking another's perspective, seeing the big picture, interpreting accurately, finding language to match individual and situational needs, and altering cognitive biases (Greene 2001, 14).

The Development of Emotional Intelligence

In an earlier paper I made an argument for the role of philosophical and creative thinking in the development of emotional intelligence (Gazzard 2001). Briefly, my argument was that, in light of the apparent absence of cortical feedback at times of emotional distress, early childhood is the place to begin engaging children cognitively with the emotion in question. That is to say, it is not enough to engage children (or even adults) cognitively at times of distress unless that engagement is specific to the problematic emotion. Walking around the block when one is angry may prevent actions one might later regret, but in and of itself it does little to deepen one's understanding of one's feeling or the situation in which it occurred. Rather, creative or philosophic engagement with the problem at the time of its inception and duration holds more likelihood of such an outcome, particularly if this is encouraged in early childhood.[3] Alice Miller (2001) in her recent insightful book *The Truth Will Set You Free* speaks also of the

necessity for early childhood intervention as a way to forestall patterns of emotional ill health and encourage emotional health and intelligence. Drawing upon even more recent brain research of Joseph LeDoux and others, Miller (2001, 118) writes that

> the consensus is that early emotions leave indelible traces in the body and are encoded as information that will have a serious impact on the way we feel and think as adults, although those effects normally remain beyond the reach of the conscious mind and logical thought.

However, few attempts have been made to apply this research data therapeutically or clinically. As Miller points out, one exception has been LeDoux who postulated a possible collaboration between the cognitive and emotional systems. Miller argues cogently from a psychoanalytic and therapeutic perspective that the conscious mind *can* be brought into play but not until after the often very painful experience of confronting early childhood experiences and "re-feeling" them occurs. Until that happens, she argues, the pains and memories stay repressed and serve as barriers in the mind to a more fully conscious life in the present. Part of what that means, the argument goes, is that a person lives with an area of emotional blindness that causes behavior both inexplicable to themselves and perhaps ignorantly hurtful to self and other.

LeDoux draws conclusions he can legitimately make as a brain researcher but concedes that he does not know what the connection might be between emotional knowledge of the body (the unconscious) and the cognitive faculties. Yet perhaps it is time to make well-reasoned speculations that concur with clinical findings in the hope of serving the development of our children's EQ. It is also necessary if we are concerned with their schooling and academic pursuits and their career prospects to pay attention to the direction in which the research is leading us.

On the basis of his own research, Goleman concluded that success, measured by American standards, can be accounted for by 80% EQ and 20% IQ. Children who cannot contain themselves in classrooms or their seats have little chance of concentrating on their school work, and children and adults who don't get along with others or can't communicate effectively have little hope of doing well even if they "know their stuff." As parents and teachers, the onus is upon us to make use of what the research is telling us. The physiological research points us in the direction of the necessity for more cognitive involvement in emotional processing, especially for purposes of warding off emotional dysfunction. Clinical psychology provides evidence for the necessity of left hemisphere involvement in correcting and perhaps even preventing certain behavior and emotional disorders. Both the physiological and clinical findings support the psychological tenet of an emotional unconscious whose structure and dynamics are laid down primarily in early childhood.

One way to start putting all this together is to integrate creative cognitive strategies in early childhood *about* the emotion *when* the emotion is happening (Gazzard 2001). Ideally this approach would be available to all children through education, not just for children in some sort of need, emotional or otherwise. Everyone can benefit from understanding emotions more fully and from having access to more constructive, creative, meaningful, and perhaps even productively useful ways to process emotion and its meaning.

Another component, however, must also be considered: parent education and paticularly the training of early childhood educators. Parental education could easily enhance the prevention of some of the mishaps in upbringing and communication with young children that now often leads to much remedial work in later life. As I have argued elsewhere (Gazzard 2001), much of the responsibility for correcting the dialogues and interactions between parent and child at times of emotional difficulty is the burden of the adults. If Vygotsky (1986) is correct in claiming that thinking is internalized dialogue, then the thinking that takes place around emotional issues is going to be well established early in life when those basic emotions are being experienced. Communication at these times that is fraught with negativity, blame, or negligence leaves little room for the conditioning of thinking in the child that itself is not dominated by equally biased patterns. Conditioned patterns of thinking easily become established when these patterns of communication are frequently repeated and reinforced.

We readily accept the reality of the behaviorist principles of conditioning when it relates to overt behavior. Less readily do we accept the same phenomenon when it applies to our thoughts and feelings, yet we don't have to look too far to find examples of the connection. Take, for example, the formation of prejudiced attitudes conditioned by family upbringing. The physiological literature also abounds with research on conditioned fear in the search to understand the neurophysiological bases of emotion. One can't help wonder what one would be naturally afraid of, if one hadn't observed and responded to others' fears about all sorts of things that one consequently "learned" to be afraid of. Although it may be more easily seen in the case of more basic emotions like fear, would it not be equally true of the more complex emotions like envy, greed, love, and resentment? Would we love and hate different people and different things if we were raised in a different family or a different culture? Since we define ourselves to ourselves and to others largely by our feelings and thoughts, we should look more closely at this process of conditioning in the formation of our identity. Surely this is one of the things Kohlberg was discussing in his Post-Conventional Level of Moral Reasoning (Kohlberg and Hersh 1977). Although he was working within the framework of moral development, it is being able to consider oneself outside the bounds of one's culture that enables us to see the limitations it has placed on our identity in general, not just our moral self.

The Enlightened Witness

Miller introduces the concept of "an enlightened witness" as part of the solution. Although she focuses on overcoming the emotional barriers or emotional blindness in adult life that are derived primarily from traumatic incidences of abuse in childhood, her notion of the importance of an enlightened witness seems applicable to all degrees of emotional awareness.

For Miller, the enlightened witness is somebody in the person's life, most likely the therapist, who has done "the work" themselves. That is to say, an enlightened witness is somebody who has personally been through the difficult process of getting in touch with blocked feelings from childhood, especially those feelings that were blocked because what was being done was in the name of "what was good for you" (Miller 2001,121). It is not enough merely to *know* what the issues were; for Miller it is also necessary to have returned to the feeling and understood it more experientially. Such a person can guide others most successfully through their own return discoveries.

It would seem then that the presence of the Witness—whether externally as a mentor or therapist, or on the inside as a self-developed part of oneself—is especially important for parents or teachers. Otherwise it would be very unlikely that they could constructively contribute to the development of a child's emotional and cognitive makeup without transmitting their own conditioned patterns of feeling and thinking. To help a child think clearly, for example, requires someone who can see the situation from many angles and as much as possible get outside the box of his/her own historical and cultural conditioning. In *Teaching To Transgress*, bell hooks (1994) argues in a similar vein when she asserts that one of the most important things a teacher needs to be engaged in is self-inquiry.[4] Otherwise, it is difficult to control or minimize unconscious indoctrination. Self-inquiry, while not eliminating indoctrination, can certainly serve as a buffer to it.

The Witness and EQ

In light of the above, it would seem that the important concept of the Witness and an important aspect of being a person has, up until now, been missing in discussions of emotional intelligence and its development. Whereas Miller used the term "enlightened witness" to mean a person who could help someone else because of having explored the blocked emotions in his/her own psyche, the use of the term *Witness* in this paper is more developmental. That is to say, here Witness may refer to somebody on the outside who can help another, but mostly it refers to a certain aspect *within* a person that can be developed over time through practice, training, and effort.

It is that part of the person who can observe the behaviors stemming from both the left and right hemispheres of the brain and the instinctual brain; that is, it can observe the thinking self, the feeling self and the instinctual self, ideally with equal objectivity. It is

that part of the person that can create the conditions for a behavior of choice, and provide the vision of neutrality from which a more objective, less attached, less conditioned response can be formulated. It is *not* that part of the self that judges one's behavior, putting it into categories and then labeling it with negative or positive attributions, but rather it is that part that simply "sees." The "judge" is usually part of the conditioned self. Otherwise, how could it derive its notions of right and wrong? The Witness is culture free, family free; it is the place from which conditioning can be seen. This faculty is, we must admit, essential for emotional intelligence. What we are learning is that EQ is a function of different parts of the brain and that, as LeDoux reports, it has much to do with the interpretation (cortical brain) of the felt experience. This enlightens us to the fact that how we have learned to *understand* the feeling contributes largely to what we ultimately experience as the emotion, yet it still leaves us bound by the paradigm within which that understanding was shaped. The Witness is the other faculty that might allow a fleeting glimpse of the whole drama and is necessary to access a vision of that paradigm by being momentarily outside of it.

There is no doubt that it is beneficial to develop the understanding that what we ultimately experience can be redirected by how we interpret it. Efforts to liberate an individual from suffering or restrictions that any one interpretation might bring can be made by helping the person develop their critical thinking abilities, and learn to interpret the situation differently. People can learn to reframe their understanding of situations. For example, **Person A** is walking down the corridor and sees **Person B** walking towards him/her. **A** has been feeling that **B** doesn't like him/her because **B** doesn't seem ever much to want to interact with **A**. **A** sees **B** just ahead and is hoping for another opportunity to engage **B** in conversation. At that moment **B** goes into the bathroom door. **A** feels disappointed. **A** experiences sinking feelings. **A** concludes that **B** was trying to avoid **A** by going into the bathroom and concludes that **B** doesn't really like **A**. **A** now feels worse.

With practice, **A** could learn to reinterpret the whole situation and understand it differently. For example, **A** is disappointed because **A** likes **B** and wanted to interact. **B** is a busy, absent-minded person who is often lost in thought and often unaware of his/her surroundings, including other people. **A**, with this framework, could come to understand that **B**'s behavior has nothing to do with personal feelings of either like or dislike towards **A**. **A** could learn to experience the situation as mild disappointment in wanting to do something that **B** wasn't even aware of.

One could learn to interpret and understand situations in a variety of ways and hence regulate a lot of emotion and responses that one might otherwise have. But is this a sufficient and satisfactory enough understanding of emotional intelligence? A question needs to be raised, for example, about freedom. Is there not a freedom that might come from being able to observe the whole melodrama and, in so doing, to experience a part of oneself that is not part of it? Is there not a freedom that might come from being able to smile and communicate from a part of oneself not confined to whatever the drama is demanding of one's psychophysical system at any given moment? Is this not more what emotionally intelligent behavior could be?

What about the part of **A** that could allow **A** to momentarily see all of **A**'s processing and return bemusedly to the drama less focused on **B**'s behavior and more fascinated with his/her own. After all, **A** might conclude, "I don't really know **B** too well but what is that initial let-down feeling I had?" "Where does that really come from? What is it really? Has this happened before?" Indeed, **A** might conclude, "I have a better chance of gaining some self- understanding here, more than an understanding of what just happened between me and **B** because what I conclude about **B** is really only speculation at this point. However, to return to using my thinking brain for self-understanding is productive to the extent that it might shed some light on future engagements." Could not the whole drama be recast by bringing the observer to all aspects of oneself?

It is from this place of the Witness that we have the greatest hope of communicating most authentically with ourselves and with others. In being able, no matter how momentarily, to observe all aspects of ourselves, we gain increasing ability to distance ourselves at any particular time from life's drama and our role in it.

As parents and teachers, we have the responsibility to enhance and develop EQ in others because we are presumably able to see more clearly what is perhaps the underlying need or problem the other is having. The Witness also seems a fairer place from which to approach and communicate with another. Once we appreciate that our psychophysical being is subjected to, and a product of, the environmental conditioning process—and rightly so—it becomes easier to look beyond that to the person inside the other whose journey we more readily see. This is more what we really thought we were doing in the first place.

The best goal for EQ that we can have is that of enabling the experience of this Witness, or observer, to come to the foreground. As parents and teachers we need to do whatever we can to create the conditions and opportunities for children to get in touch with that aspect of themselves and we need to start with them at a very young age. Without the compassionate appreciation that can come from understanding each other as persons struggling to overcome some aspects of their conditioning, struggling to recognize it, and in many cases struggling to manage it, we fail to relate to the experiencer, and instead mistake the experience for the person.

Without the opportunity to experience ourselves from the point of view of the Witness, not only would it be difficult to be clear about our own motivations and behavior but it would be equally difficult to understand those of others. Not only would an appreciation of the person inside the other be difficult but also the haze of one's own conditioning would blur any perception of their behavior.

Moments of true observation, of seeing things just as they are, are remarkable for their clarity. Given that it is not always something desirable that we see about ourselves, it not uncommon for people to run from the observation. A lot of human behavior is like this. Freud used the term "ego defense mechanisms" to describe psychic phenomena like denial, displacement, and projection that serve similar purposes. Yet the observation in all its accuracy remains within, ultimately and eventually to be embraced without resistance. In so doing just once, future occasions are made less difficult if only because the process of observing the observation and the reaction to the observation are common to all people. Not only is an understanding of oneself more readily embraced, but so too is an understanding of others.

For example, person **X** may see very clearly in some moment that in saying something nice to **Y**, **X** was only truly interested in winning favor with **Y** out of fear of another person **Z,** with whom **Y** was very friendly. In other words, **X** in that moment of clarity realizes that in fact he/she is using **Y** to get to **Z**. Uncomfortable with that recognition, **X** buries the feeling, denies their intention and carries on. Sometimes these things and others like them remain buried, which often makes such persons uncomfortable with themselves and with others. Usually though the layers of denial are not so thick and the recognition stays present in some form or other, from slight pangs of conscience to an outright inability to continue in the same fashion. It is not to cast blame on oneself that these observations need to be encouraged; rather the observations can help one to clearly see oneself and one's actions for what they really are. If one desired these behaviors to be different, then he/she would have a place to start, a place of understanding and compassion. That our intentions towards others may be clouded by self-interest and therefore undesirable is not the point here. It is more to the point that such observations reveal our selves to us, the nature of others to ourselves, and provide an opportunity for self-correction, if desired, by understanding the motives behind the behavior.

Young children are often taught to be "nice" to others, and what it means to be nice is often explained in behavioral terms. But the question needs to be asked if this approach is sufficient for the development of emotional intelligence. Without an understanding that could come perhaps through discussion of "good and bad" reasons for being nice and possible "good and bad" consequences of being nice, a child's appreciation of others' niceness might, for example, be dangerously naïve. It also leaves the door open for children to justify malicious or manipulative intentions that they might have towards others and/or themselves. To foster EQ in all aspects of human behavior we have to dig a little deeper and we have to provide our children and students with the opportunity of a safe environment for that to happen.

Sadly we see people living what appear to be successful and productive lives who feel trapped by them. When questioned what they want, they often discover that they have what they want yet they feel unhappy and unfree. A person could be living the same life either free to a large extent of the conditioning or not. The point I wish to make here is that even with positive conditioning, a person may still feel not happy because he/she does not feel free. That is to say, a person may experience a host of positive emotions, thoughts, and attitudes as a result of conditioning through fortunate parenting practices and other early childhood experiences; yet they still may not feel free. Yes, they may have all they want—a happy family, a good career—but on some level they still may feel that their life is not their own. Conditioning has its own momentum and its own agenda, and consequently, it is not uncommon for a person living inside their whole conditioned psychophysical self, to feel powerless to act, be or feel differently. The feeling of one's life being not in one's own hands can bring on feelings of powerlessness and depression. This, of course, does raise many spiritual questions. Whether one can change one's life or not and whether one would want to or not, the question still remains how to be happy inside the life one is living and inside the psychophysical unit through which one is experiencing it. The ability to observe oneself and see all the underlying motivations, intentions, desires, and inhibitions that frame one's behavior, together with the ability to experience that part of oneself that is not them, but that is free of them all, enables the freedom of personhood that is a birthright of humankind. EQ should now aim towards this goal, for this is where the opportunity to be free of the grip of conditioning lies. It is not so much the nature of the conditioning that is important, as it is to be able to recognize the process within ourselves and not mistake who *we* are for what *it* is.

Miller makes the point that one of the things important about external Witnesses is that they have already done a lot of the work themselves. In order to help find the observer within themselves and begin the process of deconditioning, the helper must be well along in that process for him/herself. Certainly this would allow for the powerful learning tool of modeling and imitation to make its impact, but perhaps even more remarkable would be the dialogue that such a helper could institute with the student or child, as teacher or parent. Having done a lot of the challenging work him/herself enables the helper to understand the tricks of the mind, the games the mind plays to resist letting go of past patterns. Whether the patterns have been positive or negative, successful or not, the resistance to letting go is all the same. Fear usually steps in the door and it can take many different forms. The mind can become very clever in protecting or defending itself from having to face the temporary void and unknown space that comes from letting an habitual way of thinking, feeling, or doing go. Indeed, the extent of attachment even to negative emotions can be understood in these terms. For many, the familiar, no matter how unpleasant it may be, is often preferable to the discontent of the emptiness that follows from giving up such a pattern. Enough time has to pass to allow a new pattern to be formulated and come into play. Experience with this is invaluable and probably necessary to help another through it, whether it is a child or an adult. Not only can that person help the other outwit the strategies of the mind's resistance, but he/she can also provide a framework for understanding the experience and make useful suggestions for how that person might creatively move forward with new ways of thinking, feeling, or doing. Moreover, he/she provides for the other a knowing companionship, a place where their concerns and struggles, feelings, and thoughts are acknowledged and understood. Ultimately this is what we need to develop and have alive in ourselves.

On the one hand, then, we have the process of observation and, on the other, we have the process of self-reflection, self-inquiry working together to foment the deconditioning. Observation is important to see as clearly, as objectively, as honestly, and as sincerely as possible, the self for what it is. Self-inquiry and self-reflection become increasingly important if one wants to understand more deeply the connection between these observations and how the self functions in various situations. It is through the development of the logical thought processes required of inquiry that we are able to pierce through the tale that the psychological phenomena (the conditioned patterns, that is) might otherwise tell us and have us

believe as true. That is to say, the conditioned patterns of thoughts and feelings might lead us automatically and uncritically to believe a particular worldview or favor a particular perspective.[5]

For example, a white student might have been brought up to believe that black people are bad. As a result he/she avoids playing or interacting with black children at school as much as possible. However, the teacher assigns him/her to work on a class project with **B**, a black student. **A** is a bit afraid and a bit resistant. As time goes by, **A** notices, in fleeting moments of honesty, fond feelings developing for **B**. **A** sees that **B** is fair, shares responsibility, likes **A**, and helps **A**. Many of the things **A** learns about **B** fly in the face of what **A** previously thought about **B** based on no real knowledge or experience of **B**, only assumptions based on family beliefs about African-American culture. Through careful self-reflection, and indeed with help if possible, **A** could come to counter his/her prejudiced belief by systematically comparing his actual experience of **B** with his previously held beliefs.

Probably an emotion everyone can relate to in some fashion is love. People often say "I love you" and in so doing express, unless they are acting manipulatively, that there are certain feelings they have for the other person. When person **A** says to person **B**, "I love you" it seems a simple enough assertion. However, does it not assume that **A** knows who **A** and **B** really are? Indeed we could replace "love" with any strong emotion (e.g., envy, fear, hate) in the phrase and still be faced with the same conundrum. In other words, the problem is not peculiar to love, but rather, irrespective of the emotion, the question of whether **A** knows or assumes to know who **A** and **B** actually are still arises.

When **A** says "I love you" to **B**, **A** may believe he/she knows who **A** and **B** are; indeed, **A** may think it absurd not to think he/she knows that, otherwise he/she couldn't assert, "I love you." But we have to look at what **A** understands he/she is and what **B** is. What concept of a person is **A** working with? Is **A** thinking a person is what is contained within the skin, what the body does, what the mouth says? Is **A** really restricting his/her understanding to what the senses allow us to understand? Is **A** restricted in his/her understanding of **B** as the psychophysical conglomeration he/she sees before him? If that were the case, then what happens when the body changes as it inevitably does, or the person's thoughts, feelings, attitudes, and values change? Would **A** still be willing to assert that **A** loves **B**? On the other hand, **B** may boldly assert that even though having lost a leg, he/she is still the same person, or even though having changed political views or religious beliefs, he/she is still the same person. **B** may say, "If you really loved me, you'd still love me because 'I' haven't changed."

Similarly, at the other end of the spectrum we find persons immersed in the process to the extent that to say "I love you" feels peculiar because they don't feel an 'I' that is doing anything, rather its more that they feel 'in' something, that something being love. It is unfortunate such people do not have more awareness of themselves in the process. Abandoning one's sense of agency to this extent creates an understanding of personhood that is determined by the process being experienced at any given time. Yet processes are always so vulnerable to random contingencies and extraneous variables. Haphazard developments in relationships and life and the consequent emotions they bring would be a poor way to define and understand how one might chart a course for EQ. This would not be what one would want to aim for in our search for emotional intelligence and its development. Without a sense of self that can be developed independent of how a particular relationship is going or how life is going, EQ becomes a function of the fickle finger of fate. Surely this is a poor model. To understand **A** as someone with more EQ than **B** because **A**'s circumstances were more favorable than **B**'s is like defining success as a two-car garage and a white picket fence.

Developing that sense of self that is not affected by the fortunes of fate, but that is rather strengthened by the honesty of self-observation, is a more likely way to develop EQ. In this model, **A**'s understanding of what a person is cannot be reduced to the psychophysical; neither can it be irresponsibly understood as merely the process itself.

Strengthening the Witness, moreover, enables one to derive the utmost from happiness when it is occurring for it fosters appreciation. Rather than being *in* it, bombarded by pleasure from the senses or what-

ever the experience of happiness might entail, the Witness allows an appreciation of all that is happening. It also acts as a savior in the sense that it can forestall trying to get more out of the experience than is possible. The empirical experience necessarily has its limits, but the appreciation we can derive is beyond that. It is only through this observer that we can have access to other realms and keep a perspective on the whole.

Let us take one more example from love. Often we become so busy trying to get more of it, planning and controlling how it will go, that we may be unaware that we could be appreciating it more. Things like fear of losing it and the struggle to keep it get in the way. It is only by watching these things come and go, and not getting caught in the mind games they dictate, that one can sit back and appreciate just what one has now. Loving someone is certainly a great thing but it is also a hard thing to fear the loss of a person or feeling or to blame the other when the feeling fades.

Conclusion

First, I would like to suggest that Daniel Goleman's definition of EQ is not sufficiently comprehensive. It is not enough just to know what one is feeling and be able to communicate it. One needs also to know *why* one feels the way one does if one ultimately hopes to be able to be free of the dictates of emotion.

Second, I would like to point out some of the connections between emotional intelligence and spiritual development. As parents and teachers, being attuned to a child's emotions and concerned with helping them develop well in this area means we must also necessarily be attuned to the child's spiritual development. Part of what it means to develop spiritually is to be able to move towards being able to handle with equal grace and equanimity the pains as well as the gains of life. Some may mistake this for thinking that to feel the pain or gain has to be foregone. Quite to the contrary, forward movement in spiritual development usually entails increased depth of feeling; in fact the losses and gains may be increasingly felt, but grace and equanimity become a factor in how one handles these depths of feeling and the vicissitudes of life. As the experience of the feeling intensifies so too does the need to be not controlled by feeling or emotional states. Part of what enables this aspect of spiritual growth is the development of the Witness or this observer-self.

Moreover, forward movement in spiritual life is usually accompanied by a desire to clean up emotional messes, especially those from the past and early childhood. Indeed, some argue that it is required. Working with children and students, therefore, to prepare them to better understand and cope with all the types and depths of feelings and emotions can only serve then to enhance their spiritual growth. One becomes aware of the burden that unresolved emotional issues can bring to one's life, especially those from the past that are integral to one's emotional makeup and define what we think has to be our emotional makeup. The conditioned emotional nature is more or less harmonious, depending upon the harmony or lack thereof of the conditioning circumstances. Therefore the development of emotional health, it would seem, requires the development of the Witness awareness, first to be able to see the mess for what it is and to disidentify with it, and second, through observation of its structure and dynamics, to slowly set about making the necessary changes. Tying off loose ends in relationships, changing patterns of behavior that elusively delude us by promising something but never succeed in achieving it, learning to understand appropriate behaviors towards employers, friends, lovers, siblings, parents, and not confusing their boundaries—all these are examples of ways to secure a more healthy emotional life.

Third, the development of the Witness is crucial in many other aspects of education. At some point we need to consider whom we are teaching when we teach. We need to question what we are teaching to or educating in the person when we teach. Without an understanding of the Witness and appeals to teach to it, we merely contribute further to conditioned patterns. This does not necessarily need to be a bad thing; the conditioning we may offer may be more to the positive side and indeed may contribute towards enhancing pleasant emotional experiences or acquiring positive interpretations of life experiences. In order to contribute more directly, however, to emotional development and the ability to experience emotion without becoming a victim of it, whether positive or negative, we need to appeal

more to the Witness aspect of our students. We need to appeal to that part of the person that is not the emotional state, that is not the thinking state, but that is rather the one that observes them. We need to appeal to the one that actually enables us to have any of these other experiences by allowing us to be cognizant or aware of them.

We also need to stay alert to the close relationships between emotion or feeling and truth, especially if truth is what we think is important in education. Our experience all too easily reveals the tight connection between them. We know that when people are emotionally upset or indeed on an emotional high, their perception of what is true can be very different from what they perceive when they are not in that state. We also know that when people are upset emotionally it is quite common for them to report not being able to think straight. Given that perception is so sensitive to emotion, and given that truth is so easily distorted by perception, we are challenged to develop an awareness that can be an impartial and objective observer, namely, the Witness.

Finally, I would like to suggest that we keep in mind how we use physiological research findings. While there is no doubt that much important scientific research on the neural pathways of emotion, most notably the work of Joseph LeDoux, has been published, it is important to consider that with most research we are in the territory of the conditioning. Important as it may be to discover the physiological basis of emotion, conditioned and otherwise, we have to be careful not to allow brain research to circumvent otherwise important speculative clinical proposals. While it is true that we need to figure out how to enhance our own EQ as well as that of others, and although the neurophysiological research is extensive, the findings may disproportionately yield only a fragment of the solution. That is to say, they may, if correct, be only applicable to conditioned emotion. Theories go in and out of vogue. Therefore, whatever we can appropriate from these findings to formulate an understanding or strategy for working with EQ is beneficial only in so far as it makes sense and is practical for anyone who might attempt to use it. In other words, these findings may help us devise ways to understand and enhance EQ, but they should make sense to us even if the physiological research understanding might change. The real test is not if the theory continues to be thought of as true, but if the application of that theory continues to produce the desired results.

Notes

1. More recently, LeDoux (1996) has argued that the evidence does not support the existence of a limbic system. He argues rather that emotional processing takes place throughout many areas of the brain depending largely upon the area of survival to which the emotion in question relates.

2. Personal notes taken from a therapist-training workshop conducted by R. W. Greene at University of Pennsylvania, Philadelphia, March 23, 2001.

3. The use of color and art to express emotion, the use of poetry and writing to communicate feelings, and the use of creative play, drama and role play are all ways children can be encouraged to release emotions as they are happening. At the same time, they are also ways to gain insight into those emotions. Cortical pathways in emotional processing may, in so doing, be activated, created and/or strengthened.

4. It is not so much that the argument is stated specifically in any one place, but rather it is one of the themes running through the book.

5. Two examples further serve to illustrate the point. Alice Miller writes,

> Emotional Blindness can be well studied by examining the careers of sect members. Jehovah Witnesses, for example, are in favor of corporal punishment and constantly warn that the end of the world is near. They are not aware that they bear within themselves the abused children they once were, and that they already experienced the end of the world when their loving parents beat them…. The reality of the end of the world is constantly on their minds, but they do not know why. (Miller 2001, 126)

bell hooks (2002) attempts to show the pervasiveness of patriarchy. As an example she castigates John Gray's very popular book, *Men are from Mars, Women are from Venus*, on the grounds that it attempts to provide advice for human relationships designed from within the overarching framework of patriarchy itself.

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Use of Film Media as a Didactic Tool

Aaron Lieberman

The inherent characteristics of feature films make them valuable teaching tools.

A number of years ago, while seriously experimenting with the use of film as a teaching tool, an anonymous note was slipped into a pile of assignments which were collected at the end of a class. The class was part of a special institute developed in collaboration with a colleague who teaches courses on film critique. It was a graduate course on adolescent development that utilized carefully chosen films and film segments to present the material and stimulate an exploration of the presented topics. The anonymous note simply stated, "I have previously taken theory courses which included child development, but never realized how dynamic and interactive child development issues are. Also, I don't think I will ever be able to see movies the same way ever again"(sic). This simple note may be one of the more personally satisfying of all student feedback my teaching has generated over the years. It was rewarding because it highlighted premise of the course that, however abstract or theoretical a topic may be, film can help bring it to life.

Film can bring the issue into the moment and make it real, personal, and engaging. Bringing material to life and engendering an engagement on the part of students with the curricula material can be accomplished in various ways. The use of film is only one such promising method, yet it has not been fully explored in the literature.

Film can depict a process that, like real life, unfolds over time with more than one possible path or solution. Teaching may also be seen as a process, but one over which the teacher has some degree of control in such areas as sequence, timing, and presentation. The pedagogic use of film appears to have the potential to personalize the abstract and heighten engagement and relevancy. Although a full analysis of the utility of film in pedagogy needs to be written, my aim in this paper is to begin an exploration of the inherent qualities of film that may promote their use in the classroom.

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The Search for Innovation in the Classroom

Decades ago when I was an undergraduate, vocal students throughout the nation took up the clarion call for "relevancy" in the curricula. This was certainly not a novel idea; indeed it might even be argued that the human need for a personal and meaningful connection to any task or any endeavor might be as innate as the human need for connection and meaning in our social and business interactions with others. This writer has experienced numerous occasions when, as I was expounding on theoretical material in the lecture hall, a student would ask for a practical and illustrative example. I gladly comply for I believe that students need to relate to the material in order to assimilate and engage with any construct or abstract notion to give them meaning and life.

Academic institutions continue to strive to be responsive and to provide and enhance curricular relevancy. In part, this seems to be accomplished through the encouragement of innovation and by providing access to cutting edge presentation devices. This commitment can clearly be seen in the recent proliferation of "smart classrooms" that contain sophisticated presentation and integrated multimedia devices.

Any review of the pedagogic literature will reveal that academicians devote much effort to the struggle to engage the hearts and minds of their students. Much of the literature is devoted to an exploration of practical and philosophical approaches to producing and increasing relevance, meaning, and student engagement with the various academic disciplines. One notable example increasingly addressed in the pedagogic literature is the constructivist approach to teaching (Kanuka and Anderson 1999, Duffy and Jonassen 1992), which stems from phenomenology. The constructivist point of view suggests that learning is most effective when students are first encouraged to explore their extant understanding of the subject at hand, and then helped to build upon that baseline as they add personal meaning and synthesis in the incorporation of new information presented.

In their treatise on the development of astronomy and dynamics, Toulmin and Goodfield (1961, 61) distinguish between ancient and modern science by arguing that the abstract alone, is insufficient. They state that

> it was, of course, essential, then, as now, to think up fruitful theoretical ideas. But…it is no longer enough to have the right ideas… [it is] the effective union of theory and practice, which is characteristic of "science" nowadays….

The historically productive movement away from disembodied and abstract ideas or theories appears to mirror the pedagogic premise that learners need to relate and connect to ideas in a personal manner. It is to this ongoing search for increasingly effective pedagogic tools and methods that this writer's current effort is dedicated.

Using Feature Films as Teaching Tools

As a graduate school professor , I am constantly striving to keep abreast of developments in my field, while simultaneously seeking for and experimenting with effective and innovative presentation methods to make the material as relevant, interesting, engaging, and memorable as possible. To accomplish this, I have tried to enhance my acting and storytelling skills, but more importantly, I have continually experimented with both traditional and emerging forms of presentation. In doing so, I have carefully and very effectively explored using video and films in the classroom. Encouraged by the promise of the didactic use of film, guidance, direction, and caution was sought from both colleagues and from the literature. I discovered, however, that there is very little dialogue on this topic in the literature, despite the number of my colleagues who reported that they have also experimented with film in their pedagogy in a variety of ways.

Careful reading of the literature on the use of film in pedagogy suggests a number of attributes and qualities that are unique to feature films, and which recommend them as a teaching modality. Much of the literature is of an experiential nature and is anecdotal. Therefore, it is necessary to attempt to integrate these disembodied ideas and experiences in a conceptual whole. Some of the benefits of film as a didactic tool are itemized below, yet for the sake of brevity I will address here only those characteristics of film that strongly argue for its unique strength as a significant teaching tool. The same literature that supports the didactic use of film also hints at some

cautions in its use, and these too will be explored at the end of this inquiry.

The unique qualities recommending the use of film as a teaching tool include its immersive quality; its ability to induce vicarious experience; its relevancy and reliability; its ability to stimulate active learning and critical thinking; and its capacity to expand experiential possibilities. It also promotes the development of media literacy and offers a diversity of topics, issues, and points of view. It offers realistic presentations but incorporates fantasy and promotes "what if" thinking. Finally, it is transferable and allows for the generalization of skills.

Immersion

Patrick McCormick, in his brief analysis of how teachers are portrayed in feature films, reports that they show that effective teachers commonly demonstrate that "teaching isn't just about ideas; it's about engaging hearts and minds in the process of learning" (McCormick 1996, 47). McCormick was speaking about the portrayal of fictional high school teachers, yet this portrait seems generalizable even to higher education. One of the most distinctive traits of feature films, and indeed one of the potential strengths of film and certain other media as learning tools, lies in their immersive quality. The concept of immersion, which is not given much consideration outside of cognitive and behavioral psychology, provides a strong support for the use of film in the classroom, but suggests that one must guard against the assumption or acceptance of the story as an absolute reflection of reality.

Immersion is the sense or illusion of "presence," of full focus and involvement in a task created by full sensory involvement in the presentation, thus artificially mimicking the sensory input of the experience of real life. Norton and Wiberg (1998, 95) note that

> thinking begins with sensory input. The human brain is well designed to process all forms of sensory input, including visual images, sound and music, touch, and video sequences. Yet most of what is taught in school requires only an ability to perceive auditory and print input.

Film produces a strong immersive effect. Although it primarily provides sensory input of an integrated visual and auditory nature, its impact appears to be deeper. How many of us have found ourselves lost or completely immersed in a movie, temporarily suspending awareness of what was going on around us?. How many of us have felt that we were temporarily part of the artificial world, and how many of us have not identified with a character, been emotionally moved, felt goose bumps, or shed tears at the cinema? Although the input is visual and auditory, the effect can be physical, emotional, or even tactile, bringing the total sensory apparatus into play. This is the power of immersion and its potential effects can be a dynamic, experiential, and enduring teaching tool.

Although no direct references were found in the pedagogic literature to the immersive characteristics of film, this quality may seem to present one of the strongest arguments for its utilization in the classroom. The ability to fully mimic "real life" experience, to engage all of a student's senses while drawing the student's full attentional capacity and interest on a presentation related to a lesson, can, if guided appropriately, be a most potent tool. Choice of film, like choice of written material, must be carefully considered prior to its adoption as a learning resource. Unquestionably, the written word can also be highly absorbing. It can and does also serve as a common focal point for discussion, exploration, or illumination of issues, facts, and procedures. Film can do the same. Film not only expands an instructor's tool kit in meeting these goals, it also adds the unique characteristic of enhanced accessability, both literally and figuratively, for many students. In addition, the moving visual image can further serve as a source of symbolic or overt modeling (Bandura 1971, 1976, 1989). Moreover, film has a clear impact on incorporating multiple sensory input as stimuli that activate responses and involvement on the part of students.

Vicarious or Expansive Experience

The immersive quality of film can certainly make the presented images come alive, but film can also transport the viewer to other places, real or imagined. It can depict unfamiliar cultures, people, worldviews, and perspectives. It can place the viewer in circumstances and situations which he may never otherwise experience or understand. Although the degree of immersion experienced at any

particular viewing can differ from one viewer to another, film can, at the very least, expose one to that which may otherwise be out of daily experience or reach of the student. A student may be exposed to the Taj-Mahal or observe the day-to-day struggles of a homeless person, all in a safe, relatively inexpensive, time sensitive manner. "One of the values of literature (of which film is a part) is vicarious experience. We can experience persons and situations that we would never meet in the flesh" (Banks 1990, 11). The pedagogic implications and the ease of use of this medium are apparent.

Active Learning

The notion of active or passive learning refers to the student's level of engagement with the material at hand. Viewing films or film clips may, on the surface and occasionally in reality, appear to be a primarily passive act, but in fact it may engender no more passivity than does a professor lecturing behind a podium in front of a classroom. In fact, it has been suggested that the use of film in the classroom promotes active, rather than passive student learning. "Several authors suggest that film analysis may enhance active learning opportunities" (Bluestone 2000, 141). Bluestone further reports that

> active learning also involves a "minds-on" approach (Perry et al. 1996, citing Benjamin 1991) to stimulate students' active mental engagement with concepts…; [and]…film, when linked conceptually to the content of a curriculum, can increase students' involvement.

The use of film in the classroom, or for that matter, the use of any form of media is not being suggested here as a form of entertainment. Though originally produced for entertainment and/or commercial ends, film is a potentially powerful educational tool. As a tool, it is certainly not intended to stand on its own but used as an illustration of a topic or as the focus of discussion and active analysis. As such it possesses the power of any well-designed interactive classroom activity or independent hands-on assignment, and offers a potentially strong immersive quality, comfortable familiarity, and increased potential for motivation and interest that are inherent in few other academic tools.

Critical Thinking

Used appropriately, film can enhance critical thinking. Like active learning, critical thinking is a quality inherent in the approach to a subject, rather than intrinsic to the subject itself. The use of film as a learning tool has characteristics that make it ideally suitable for the enhancement or application of critical thinking skills. Film, like written text, can contain a quantity, quality, and diversity of information that lends itself to, or requires, the imposition of an order, a gestalt, or analysis requiring critical thought. Critical thinking requires the ability to apply order, meaning, and context to stimuli. It involves the identification of data bits and requires judgment on their relevance, weight, meaning, and congruity with other data. Critical thinking finally requires a grounded syntheses and a studious application of judgment throughout the process. Like written text, film need not necessarily be presented in a linear fashion, and it can sometimes offer greater challenges to critical thinking skills than linear text. The film *Brazil* is perhaps a somewhat extreme example of a film that requires some persistence and patience to give meaning or order to what initially appears to be a random, unrelated presentation of a completely alien or ambiguous unfolding of events.

In addition, film presents important data through visual and auditory modalities, adding a complexity and an important dimension not found in the written text. All of this might be seen to offer increased challenges to the teaching, enhancement, or the application of critical thinking skills, yet, in our modern media culture, such ability is necessary and seemingly familiar to students. Though, perhaps not media literate (i.e., aware of the purposeful and intentional devices and techniques used to subtly persuade or shape emotion, opinion, or thought), and perhaps largely uncritical of media culture, students nonetheless do appear to identify with and enjoy media presentations because they comfortable and familiar with them. Importantly, the more the ability to apply critical judgment to stimuli that more closely resemble the stimuli of real life, the better prepared students may become for the professional practice of their chosen disciplines. This last idea is similar to the construct of symbolic modeling (Romi and

Teichman 1995), whereby various media are used to develop or improve abstract skills and behaviors.

Further, since films depict events and situations in space/time, they can depict "process" as it unfolds. Thus, the use of films can potentially allow for an analysis of alternative solutions or paths that the protagonists might have chosen and the possible outcomes of those choices. A blatant example of this possibility might be seen in the relatively recent film *Family Man*, where the main character of the film is magically allowed to see and experience the outcome and ramifications of an alternative life decision he had not made earlier.

A stronger example depicting the correlation of action and outcome, and the impact of interlocking variables and forces on a process, can be seen in *It's a Wonderful Life*. This film is ripe as a vehicle to explore moral and ethical decision making, causal relationships in social, economic, and personal development, as well as a number of other potential issues in humanistic, sociological, or psychological studies. In such areas, the distinction between causality and correlation may be readily illustrated. The complex or numerous variables and factors that impinge or direct the unfolding process and its potential outcomes may be dissected to illustrate these points, or alternatively, may be used to illustrate the dynamic complexity of a process.

Simply put, film is a medium that offers a vignette of real life. As such, it can be a potent tool to apply or enhance critical thinking skills with the instructor's careful guidance and structure. The additional challenges that film may offer to critical judgment, due to its potential complexity and occasionally nonlinear format, may, under proper circumstances, enhance its applicability in higher education. Used in conjunction with traditional text and other forms of presentation, film's ability to mimic real life stimuli and situations can add yet another important dimension to the classroom.

Fantasy, or "What If"

The training of mental health clinicians in diagnosis is one example of how popular film can be beneficially utilized in classrooms. The use of film as a teaching aid originally occurred to this writer many years ago while viewing the release of the first Star Wars movie. This film makes free and frequent use of mythology, universal symbolism, and archetypes in developing both its characters and story line. The movie struck me as traditional or universal folklore reworked in futuristic trappings, complete with such basic human themes as good overcoming evil, the duality inherent in human experience and activity, and duty and the intrinsic humanistic striving for fulfilment of potential. It was therefore not surprising that this film resonated with the public and became an almost instant classic and major success for the studio that released the film. Although the movie is unusable in a serious exploration of human personality since the characters were not fully or deeply developed, it potentially illustrates and provides a source of analysis for the theories of Carl Jung in a psychoanalytic theory class. Indeed, after presentation of the theoretical constructs, students have found it engaging, interesting, illuminating, and helpful to view segments of this film to identify such Jungian constructs as archetype and persona.

The ability of movies to convincingly depict any fantasy or possibility is perhaps their greatest strength. The ability to transport the viewer to other worlds, dimensions, or experiences as symbolic metaphor opens up wide possibilities for film's potential use as a teaching tool. Through symbolism and fanciful depictions, abstract constructs and possibilities might be explored.

Just as realistic movies may transport the viewer to countries, cultures, persons, and situations they may never have otherwise encountered, fantasy movies may likewise broaden experience or thought, empathic understanding, or worldview. For example, the film *Enemy Mine*, although ostensibly a science fiction tale depicting two individuals from warring alien cultures stranded together on a desolate planet in the distant future, is in fact a tale of race relations. These two castaways are required to work together to survive, and in time, distrust, hatred, and complete misunderstandings of each other's culture and society are transformed into mutual respect, understanding, and peace. However fanciful the scenario, the underlying issues are valid portrayals, for example, of contact theory; they are also useful as a catalysts for exploring constructs of perception, power, politics, propaganda, and perhaps even

themes in cultural anthropology. The presentation of these issues in a context and form that is not immediately recognizable may actually provide some distance and objectivity to topics that may otherwise be emotionally laden and perhaps more difficult to address directly.

Transferability, or Generalization

Any newly learned skill or ability takes on meaning and utility to the extent that it can be broadened or expanded beyond the narrow or specific situation in which it was first applied. The young student learning addition through his class workbook needs to apply these same skills in other arenas and circumstances. This student might be encouraged to tally his marble collection, correctly pay the grocer for purchased candy, and eventually to reconcile his checkbook. Transferability is often aided and reinforced by the application of learned skills through different or various modalities or venues. Although film may have no more or less intrinsic transferability than traditional learning tools, it does offer another avenue to learn and reinforce skills. When film is used in conjunction with other teaching modalities, generalization of learned skills may be heightened. To the degree that a film reflects reality, transferability may even be more likely. This can be seen, for example, in teaching diagnostic or clinical skills where film characters, like real people, may not show clearly obvious classic textbook symptomology. The fact that film is multisensory, that it addresses and presents material through more than one modality may help in retention and the transferability of skills. Students learn in different ways and respond variously to different modalities, so that addressing as many of these as possible may aid them to transmit and to transition the skills and knowledge they have obtained.

Relevancy

Relevancy is not necessarily a characteristic inherent in film and, as in choosing any material for classroom or didactic presentation, relevance relates more to the content than the specific media or method of presentation. It may, however, be worthwhile to note that we, as well as our students, live in a culture where we are all constantly bombarded by media. Students who grew up on television, film, and radio can be assumed to relate to and readily assimilate messages from these sources. The use of film may, therefore, take on a special kind of additional relevancy in that it may provide for a continuity and a familiarity or comfort because it is consistent with how students function in the rest of their lives.

Again, the importance of the instructors' judgment in choosing appropriate films must be emphasized. The issue of relevance is broad, but one aspect of relevance can be seen in finding a film whose main characters are familiar in the sense of being easy to identify with or whose background is similar to the students'. An example is the documentary *Girls Like Us*, which followed the lives of three adolescents, each from a different ethnic group. This documentary became the focus of a discussion in a graduate class designed to teach the application of personality theories to diagnoses and the preparation of case treatment plans. The students were asked to view the film and to chose one of the three girls to analyze and to prepare hypothetical treatment goals and procedures. Student feedback indicated heightened motivation for the assignment and consistently included the assertion that the girls depicted were easy to identify with and were like familiar people in their own social environment.

Reliability

Although we need not overemphasize this point, the availability of film for repeated viewings will indeed generate identical stimuli, time and again. Thus, the stability and constancy of presentation is assured, allowing the instructor to pre-screen, prepare, choose, use and reuse, a film or clipping to impact her fundamental educational message.

Expansion of Experiential Possibilities

Although other media possess this characteristic as well, certainly film possesses the ability to transport our minds to other worlds and other experiences. Through the powerful immersive characteristics of film, travel to other galaxies and alien cultures can be vividly explored and experienced as readily as a gladiator's life in Ancient Rome or rural farm life in the Deep South. Students can be stimulated to grapple with and discuss cultures, experiences, and possibilities beyond their own familiar surroundings.

Cautions and Final Recommendations

Although the literature suggests that the use of media in general, and film in particular, can serve as a potent teaching tool, such use is not without its drawbacks. While film possesses inherent characteristics that makes it uniquely suitable for use in classrooms, some of these characteristics may create problems unless they are carefully monitored. The immersive quality of film, for example, while serving to enhance interest and engagement, might also serve to distract from the educational objectives of the teacher. Experience suggests that an instructor needs to carefully prepare the class in advance by focusing attention on the issues to be addressed and the purpose of the screening. Feature films were prepared for purposes far different from the uses suggested here, and they may espouse a point of view, a story line, or a focus different from that which an instructor may intend to explore. Analyzing a film makes different demands on the viewer than when it is viewed for entertainment. Preparing students for this difference may also serve to mitigate a possibly habitual passivity that those students, new to a didactic use of film, may bring to the experience.

In preparing for the use of film in the classroom or as an independent activity, some degree of film literacy may be required. Although this may appear to be a tangential imposition on valuable and limited class time, it creates a necessary baseline for the successful use of film for didactic purposes. Experience suggests, however, that complete and detailed film literacy is not an absolute necessity. Rather, suggesting or illustrating a few simple ideas and calling attention to one or two basic film techniques that were purposefully designed to persuade or create a specific emotional response, is sufficient to raise awareness and attention to film artifice. Pointing out a few of these intentional techniques in a film helps increase media literacy and critical thinking, and most importantly, can mitigate the potential to be manipulated by the film. Suggesting to the class that film relies heavily on symbolism, noting that every frame of a movie is purposely and knowingly designed and consciously included for a particular purpose, and illustrating this with an example or two from the film, may be adequate preparation for the didactic use of film. Like revealing a magician's tricks, the impact of the magic is altered, and the focus can shift to a cognitively based or more objective analysis of the show. This brief introduction is necessary to optimize the use of film as a teaching tool; it is also a small price to pay to obtain the immense potential of utilizing film for didactic purposes.

Distractions and tangential focus may also occur in occasionally surprising ways when utilizing film in the classroom. Given the power of film, it can be possible for students to get lost in secondary story lines, to develop strong identification with, or response to, a character or scene, or even to exhibit a powerful or unanticipated reaction from the viewing experience. One published account (Chambliss and Magakis 1996) related a cautionary tale whereby a planned class activity was diverted to a discussion on racism. This diversion was prompted by an early scene in a film that portrayed a negative or stereotyped depiction of a minority group. The class reaction forced the instructor to abandon the planned viewing and any subsequent analysis of the focus issues in the film. Despite this, the authors reported that the experience had been valuable in its own right.

Certain films that include nudity, profanity, or disturbing images may indeed be unusable or inappropriate as a whole for adaptation to didactic purposes. It is certainly possible, however, to utilize illustrative clips or scenes from even salacious movies that, in themselves, do not gratuitously offend. Careful judgment is required in the choice of film or film segments as a didactic tool beyond the primary considerations of a film's utility and its ability to stimulate or enhance curricular goals. As in constructing any class activity, the specific demographics and character of the students need to be understood and considered in planning. Even such carefulness may not completely eliminate surprises and difficulties, but it can certainly limit or mitigate problems. The instructor will need to carefully pre-screen any film and pay attention to any potential distractions from his/her intended goal. Idiosyncratic response to class stimuli may, however, be largely uncontrollable. As a precaution, instructors might desire to query the class regarding the use of film in general, the use of a specific film, and/or their familiarity with the films chosen. If there is any uncertainty about the suitability of any aspect of an otherwise useful film, it may be ad-

visable to find an alternative. Likewise, it is certainly possible to ask a class about the students' comfort level with questionable aspects of the film before deciding whether to use it. Ultimately, there may not be any substitute for a teacher's experience with and knowledge of her students when she decides about possibly controversial film content.

Many of the distractions potentially inherent in utilizing film, such as overlooking crucial details within a film's large data stream, can be mitigated by experience and careful planning on the part of the instructor. Group discussion and exploration serve as an enhancement to motivation, to focus, and to increasingly complex and detailed synthesis of the issues by the class. Creativity, interest, and engagement are enhanced in this fashion. Students may notice details or connections initially overlooked by the instructor, adding depth, creativity, and ownership to the experience. Additionally, film presents the advantage of constancy and may be repeatedly viewed for a deeper or more complete analysis.

Although the degree of the students' film literacy has already been raised, the overall levels of student sophistication has to be taken into consideration. The instructor might wish to guard against any danger that students will accept film depictions as real, as truisms or facts. The instructor may wish to direct preliminary attention to a film's unique point of view, note that it is only one of many possible perspectives, and point out any distortions or inaccuracies contained in the film.

There is much to recommend the incorporation of film as an additional or adjunctive teaching modality, yet its use requires care and involvement. Effective class management and focus on the goals and purposes of film usage may serve to enhance the instructor's intended aims. As with the use of any teaching tool, care in adaptation, remaining alert to the classroom atmosphere as well as the direction of discussion, the ability to refocus and quickly respond and fluidly shift mindset may be needed to obtain maximum benefit from the modality. As noted above, the instructor may need to carefully prepare the atmosphere for didactic film usage, pre-screen potential films with attention to aspects that may cause difficulties, and follow some of the other potential recommendations discussed. Overall, care in assuring a fit or specific appropriateness to curricular goals may be considered the overriding criterion for appropriate and beneficial use of this tool. With such care, the promise of film as an engaging classroom tool, which also possesses the potential to enrich and enliven even abstract and theoretical constructs by making them real, immediate, and personally meaningful, may be realized.

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Dysynchrony, Disintegration, And Rebirth

Andrew P. Johnson

When holistic educators encounter students who are depressed, they should remember that depression can be viewed as a form of spiritual death, which can be a launching pad for rebirth.

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Holistic education is an approach to teaching and learning based on the idea of interconnectedness. Whereas traditional educational perspectives seek only to address the mind and, to a lesser extent, the body, holistic education can be a vehicle to purposefully address the mind, body, soul/emotions, and spirit. This article examines the interconnections between traumatic life events, religion and mythology, psychology and mental health issues, and holistic education.

The Journey of the Buddha

Before he became the Buddha, Siddhartha Gautama was a very rich prince who lived within the confines of a luxurious palace. He was born sometime around the year 566 BCE. Tradition has it that in order to protect his son, Siddhartha's father kept him enclosed in wealth and privilege, away from the pain and evil of the world.

One day on a ride outside the palace, he encountered an aged, toothless old man in wretched condition begging by the side of the road, a man afflicted by a repulsive disease, and a dead man. This was the first time he encountered such things. Suddenly he discovered that his internal vision of the world was out of synch with the world he was experiencing. His old paradigms, like the walls of Jericho, came tumbling down. At age 29 he renounced all the joys, pleasures, and privileges of his birth and wandered for years as a poor, ascetic monk.

Finally, after a long fast that brought him to the brink of starvation, he wandered to a fig tree somewhere in central India. There he fell into a deep meditation. This was a mediation of total emptiness, a state of total absorption. Out of this emptiness came a new beginning: the bodhi or enlightenment. He spend another 28 days (or 49, depending on the source) under

that tree in total absorption, after which he decide to communicate the truth he experienced to all.

Growth Experiences

Siddhartha had two experiences that forever changed his perception of the world. The first was his encounter with old age, poverty, disease, and death; and second was his fasting, meditation, and enlightenment experience. Both of these experiences were painful and required a disintegration of personal paradigms. These experiences eventually resulted in high levels of spiritual and psychological growth.

One of the many lessons of this story is that the very painful things that occur in our lives can become vehicles for spiritual and psychological growth. This occurs when physical, psychological, emotional, or spiritual trauma creates tremors in the psyche that result in a destruction or disintegration of the old ways of seeing and being. This is a shamanic death episode. These very painful episodes can become positive experiences if they bring us to a higher level of consciousness or they can be negative when they leaves us shattered and broken.

Depression can be one such painful experience. Depression that goes beyond normal mood swings can be frightening and confusing. The symptoms of a major depressive episode include loss of appetite, weight loss, sleeplessness, numbness in the hands and feet, confusion, inability to concentrate, feelings of hopelessness, fatigue, lost of interest in ordinary activities, increased anger and irritability, and suicidal ideation. Depression is not a condition to ignore or treat lightly. Those experiencing the symptoms described above need to get professional help.

Dysynchrony

Siddhartha's first growth experience was a result of extreme dysynchrony. Dysynchrony occurs when one perceives a difference between ideal and real states. Here one receives new data in the form of experiences, ideas, or insights only to discover that these data do not correspond with existing cognitive structures or personal paradigms. To continue to receive this data while maintaining old structures creates disequilibrium and internal disorder. This often manifests itself outwardly in the form of neurosis, depression, anxiety, or fanaticism.

External and Internal Dysynchrony

There are two types of dysynchrony: internal and external. These are similar to the concepts of internal and external validity used in empirical scientific inquiry. *Internal dysynchrony* occurs when external reality is found to be lacking or out of synch with our idealistic internal vision. This is the babe-in-the-woods syndrome, the naïve, eternal optimist who, when confronted with human greed, pettiness, and self-centeredness, becomes disenchanted. Holistic educators often feel internal dysynchrony when their values and practices encounter the values and practices of public schools.

External dysynchrony is when our internal vision is lacking or of synch with external reality. Here we are not able to accommodate new bits of data. This is the new-wine-in-old-wineskins syndrome: We cannot embrace new knowledge without somehow changing. That is, we cannot have new experiences and expect to contain them in the old wine skins that are our old cognitive structures or paradigms.

> No one sews a patch of unshrunk cloth on an old garment, for the patch will pull away from the garment, making the tear worse. Neither do men pour new wine into old wineskins. If they do, the skins will burst, the wine will run out and the wineskins will be ruined. No, they pour new wine into new wineskins, and both are preserved. (Matthew 9:16-17)

Teachers and schools experience external dysynchrony when they encounter new ideas or methodologies that do not match their existing values, approaches, or paradigms.

To maintain internal structures some people deny the existence or validity of new data. With internal dysynchrony this leads to denial or repression. With external dysynchrony this leads to a narrowing of one's awareness and a lowering of consciousness. In both cases, a growth-oriented approach is what psychologist Jean Piaget called accommodation (Good and Brophy 1995). Here, old structures are allowed to disintegrate as new structures are built to accommodate the new data. The time between structures is a time of disequilibrium, often resulting in neurosis, depression, and anxiety. But instead of deficiency, these can be seen as signs of growth that have the ca-

pacity to produce greater awareness and higher levels of consciousness.

Death

Accommodation is a natural thing in a growth-oriented person. It is death of the old that leads to the birth of the new. In the realm of the psyche, death is ego dissolution or the break up of the old self that eventually leads to a merging or an at-one-ment of conscious and unconscious forces. This reflects Dabrowski's (1964) theory of positive disintegration which states that advanced development requires a breakdown (or a disintegration) of existing psychological structures in order to form higher, more evolved structures. While this disintegration process can lead to growth, it can also bring one to a lower place. This would be negative disintegration.

In the realm of the spirit, death occurs when the old earth-bound ways of seeing, thinking, and being are left behind for higher states of consciousness. This death is illustrated in the shaman's initiatory experience. A shaman is one who is able to transcend the human condition and move freely between dimensions, realities, or states of consciousness for the purpose of bringing back wisdom, insight, or healing (Harner 1996). A shamanistic state is usually preceded by a death experience in the form of great sickness or trauma or by an initiatory experience created by the tribal elders (Eliade 1964). Both experiences serve to break traditional perceptions of or assumption about reality and to dissolve the existing personality structure so that a new one might be birthed (Ryan 1999).

Our Shamanic Deaths

In our own lives it is common for us to experience this shamanic death when we encounter dysynchrony or trauma. This death is often accompanied by a dark night of the soul in the form of anxiety or depression.

> They went to a place called Gethsemane, and Jesus said to his disciples, "Sit here while I pray." He took Peter, James, and John along with him, and he began to be deeply distressed and troubled. "My soul is overwhelmed with sorrow to the point of death," he said to them. "Stay here and keep watch. (Mark 14:32-34)

As the old structures fall apart, there is crucifixion and painful death. The curtain that lies between our ordinary and transcendent perceptions is torn in two. The unconscious is opened up and there is an onrush of suppressed memories, images, or intuitions. This can be quite frightening and is often perceived as madness.

> At that moment the curtain of the temple was torn in two from top to bottom. The earth shook and the rocks split. The tombs broke open and the bodies of many who had died were raised to life. (Matthew 27:51).

The Birth of Things

As the old structure disintegrates its particles become scattered. This is true whether the old structure is a psychic construct, physical object, star, or a universe. Robert Ryan (1999) compares the birth of a shaman to the chaotic beginning of the universe:

> The total crisis of the future shaman, sometimes leading to complete disintegration of the personality and to madness, can be valued not only as an initiatory death, but also as a symbolic return to the pre-cosmogonic Chaos—to the amorphous and indescribable state that precedes any cosmogony. Now, as we know, for archaic and traditional cultures, a symbolic return to Chaos is equivalent to preparing a new Creation. It follows that we may interpret the psychic Chaos of the future shaman as a sign that the profane man is being dissolved and a new personality is being prepared for birth. (Ryan 1999, 68)

Eventually bits and pieces of the old structure bump into fragments of other structures and they begin to clump together. This clump grows and evolves until a new thing is birthed.

In this way the shamanic death and rebirth that occurs internally at the level of the psyche is the same process that occurs externally. Perhaps then our unconscious minds reflect external events. Maybe our way of processing reality reflects external circumstances. Or might our thoughts so be so powerful that we have shaped our physical universe? Does what is determine how we think? Or does how we think determine what is?

The Fall of Humpty Dumpty

My shamanic death episode occurred in 1994. I was in a doctoral program at the University of Minnesota. I embraced the poverty-stricken lifestyle of a grad student. I pushed myself hard. I spent weekends reading books and research articles, studying, and writing. I taught courses and supervised preservice teachers in schools all over the Twin Cities. Then I started the dissertation study.

Humpty Dumpty sat on the wall.…

Upon this dimly lit scene, a woman enters stage left. She walks slowly center stage. I am there. She taps me on the shoulder. Music plays. Violins. We dance, slowly, on a moonlight floor. I allow myself to feel deeply for this woman. There is beauty in this kind of love. There is also a sort of madness that comes from feeling and loving deeply. The eagle within flies high, into the nether sphere where there is little oxygen.

The woman, the protagonist in this little drama, the one whom I thought was a leading lady made an early exit. Alas, alack, sweet morning dew. Alas, alack, thou love of mine, thou lady of my heart.

Add to this a lifetime filled with negative thinking. Bashing myself. Holding myself and those around me to unrealistically high standard, and thinking I continually needed to accomplish something to be of worth. Negative thoughts, all caught up in the oil filter in the back of my head. Eventually that oil filter backed up and all that dirt and ugliness began to seep into the other parts of the machine, the machine that was me.

Humpty Dumpty had a great fall....

I sprained my brain. My psyched was splattered, broken into pieces. Clinical name: major depressive episode.

All the kings horses and all the king's men....

Sometimes depression comes from feeling too much. We feel until our feelers are all felt out. Highly creative individuals tend to feel too much. That is what makes them highly creative.

Couldn't put Humpty together again.

These things are not talked about, so I had no idea what was going on. I lost 20 pounds. No body fat, I was cold all the time. Tenseness in my neck and shoulders, my hands turned cold and numb. Couldn't think. Couldn't do. I could only sit and feel. Amidst all of this, I searched for anything to take away the pain....

"Brother Lazarus, dip your finger in the water and come and wet my tongue for I am in a torment of flame!"

I tried to drink the pain away. Insidious drink, like Gollum's ring, sneaking up on you, robbing you of your power, releasing your dark side. Sweet nectar to lull you to sleep; vile brew to greet you in the morning. The angry voice still in your head, covered with vomit, screaming at you louder than before.

"Do you think," the doctor said to me, "we should consider medication?"

And in a state when I was not deciding very well, I had to decide. I had to decide if I should have medication. Medication, the stuff for crazy people (or so I thought).

"A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of hyssop plant, and lifted it to his lips."

I found myself in the cold, sterile pharmacy on the UM campus. Lots of people were there, waiting to get their chemical dispensation. My number dinged and I scuttled across the tile floor to the man behind the counter. He looked down on me and spoke in a voice so loud it rattled the windows and echoed down the halls, *"This is for depression,"* he bellowed. *"... The side effects are ... If that happens you need to ... It can cause ... If you're still feeling ... Depression can often ... Depression ... depression ... depression …*

I partook in the Holy Eucharist.

"Take and eat. This is my body, given for you. Do this in remembrance of me"

I swallowed the little white pill.

Facing the Dragon

The medication was not a cure. It seemed only to put a little padding around my psyche so that my reactions were not as extreme. Putting Humpty Dumpty back together took a lot of work.

I know that if I look deeply in the nature of my suffering, I will see a way out (Nhat Hanh 1999, 124).

Like Robin Williams in *The Fischer King*, I had to turn and face the dragon. You cannot run from the dragon because it will always find you. You cannot kill the dragon, for if you do, two more will spring up in its place. You must face the dragon, understand the dragon, see what it feeds on, and eventually embrace it. In this way you can use the power of the dragon to bring you to a higher place.

I started by reading Norman Vincent Peale's *The Power of Positive Thinking* (1952), a great book that describes our capacity to change our lives by changing the way we think. While we cannot always control external circumstances, we can control our thoughts. Thoughts have energy. Our negative thoughts can make us sick and hurt people around us. Our positive thoughts can heal us and nourish people around us. We have a choice.

> You can make the mind give you back anything you want, but remember, the mind can give back only what it was first given. Saturate your thoughts with peaceful experiences, peaceful words and ideas, and ultimately you will have a storehouse of peace-producing experience to which you may turn for refreshment and renewal of your spirit. (Peale 1952, 36)

The Buddha tells us also that the way leading to the cessation of suffering is the noble eight-fold path: right views, right aims, right speech, right action, right livelihood, right effort, right mindfulness, and right contemplation. Right mindfulness means we are to make healthy thought choices and attach our minds to positive seeds instead of dwelling on that which makes us angry. We have a choice.

> In each of us, there are wholesome and unwholesome seeds in the depths of our consciousness…. The practice of mindfulness helps us identify all the seeds in our store consciousness and water the ones that are the most wholesome. (Nhat Hanh 1998, 51)

The Gift of Depression

Through medication, talk therapy, and restructuring my way of thinking, I began generating positive thoughts and controlling my negative thoughts. While the depressive episode was the worst experience of my life, I am thankful for it. I am a much better person today as a result of it. It has brought me to a higher place and has given me new insight and spiritual gifts. It also forced me to look inside where I discovered the power of my thoughts, both for growth and for destruction. I learned that it is my choice which thoughts I allow to linger and grow.

You cannot run from the dragon because it will always find you. You cannot kill the dragon, for if you do, two more will spring up in its place. You must face the dragon, understand the dragon, see what it feeds on, and eventually embrace it.

I do not want to imply here that depression is a prerequisite for spiritual or psychological growth; rather, that it can become a vehicle toward this end. In addition, the painful episodes or events in our lives often signal that it is time to let go of something in order to move on to a higher place. If we ignore the gentle signals long enough, sometimes we are pulled kicking and screaming from our old structures or ways of seeing and being.

Implications for Holistic Educators

In this article I have tried to provide some understanding of the internal mechanisms of trauma and depression. So how might a holistic educator use the ideas described in this article? I have six recommendations:

Recognize the Symptoms of Depression

Do not be afraid get professional help for yourself, a colleague, or a students if the symptoms described earlier appear and persist. Untreated depression is the leading cause of suicide. Among young Americans suicide is the third leading cause of death (Jamison 1999). Adolescents and college students are particularly vulnerable. This is partly because of the extreme physical, social, and psychological changes

they must make. Also, because they have not lived very long, they are less able to put their experiences in a meaningful context. Understanding depression and talking about it with students may help prevent tragic young deaths.

Do Not Try to Fix Everything

There are times when sadness, anxiety, fear, or depression are normal and healthy. Instead of denying a student or friend these feelings, recognize and validate their experience. Let them talk to you instead of giving them advice. Provide support and empathy as they rebuild internal structures.

Become Aware of Your Thinking

Your thoughts are powerful entities. With them you can build heaven and hell. Negative thoughts build up over time, creating a very dark universe. From this dark universe, hurtful words and actions are birthed. Positive thoughts nurture the self, which in turn, births the words and actions that nurture others. More importantly, positive thoughts and words create a healing, nurturing classroom. Thich Nhat Hanh (1998, 172-173) says that

> one compassionate word, action, or thought can reduce another person's suffering and bring him joy. One word can give comfort and confidence, destroy doubt, help someone avoid a mistake, reconcile a conflict, or open the door to liberation.

Embrace and Teach Change

Recognize that in both your own personal and professional paradigms, you will change and change is good. Thich Nhat Hanh says,

> You discover a new thing that helps you to understand better. Yet you are aware that some day you'll have to let go of that thing in order to discover something deeper and higher. The Buddhist teaching of abandoning your knowledge is important. (Nhat Hanh 1999, 58-59)

Introduce Children to the World of Mythology and Fairy Tales

This may seem like a strange recommendation; however, such stories might be one way to help children deal with the dysynchrony they will encounter in their lives. Because of the prevailing themes of good and evil, creation and death, and triumph and tragedy, fairy tales help prepare children for their eventual encounter with them in the real world by allowing them to first experience them in a safe, imaginary world (Bettelheim 1989).

Insert the Inner Curriculum into Current Courses and Curriculum

The inner curriculum is a school or teacher's plan for addressing the inner life of students: their emotions, imagination, intuition, ideals, values, sense of spirituality, and psychological well-being. Activities in the inner curriculum include things such as guided imagery, meditation, journal writing, poetry, and other self-reflective experiences. These kinds of activities lead to a better understanding of oneself, which in turn makes it less likely that the conscious mind will be ruled by unconscious forces (Bettleheim 1984). Also, by bringing unconscious images, wants, and feelings to consciousness one is then free to act upon them.

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Pathways to Inclusion

Rethinking Our Policy and Practice

Anne M. Mungai and Devin Thornburg

What a teacher does in the inclusive classroom has the most immediate impact on their students' success, yet teacher certification programs do not reflect what research tells us are the most effective practices in such programs.

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The focus of our work is on the education of teachers as it pertains to inclusion in schools. In the United States, inclusion has come to mean the education of all children in the "least restrictive environment" to the greatest extent possible with non-handicapped peers. This involves offering services to meet students' needs within the context of the regular classroom. The inclusion movement—which is now international—emerged in the 1970s and 1980s from the Regular Education Initiative and revisions of the Individuals with Disabilities Education Act of 1990. Over the past decade, schools across the nation have worked towards creating inclusive classrooms, based on one of two positions: either all students with disabilities have a right to go to school with their non-disabled peers, or all students with disabilities should go to regular schools. With either view, the modification of curriculum and instruction presents a significant challenge to educators.

While it will become clear in this paper that the implementation of successful inclusion programs require a comprehensive rethinking at all levels of policy and practice, we believe that teacher attitudes and behaviors in the classroom have the most immediate and powerful impact on students' academic development and performance. In addition, we are concerned about the potential disjunction between what we know about effective instructional practices in inclusion settings and teacher certification requirements for those who will work with students in those settings.

While inclusion of special needs children in regular education has become established policy over the past decade in most public schools throughout North America, there is wide variation in the models, methods of implementation, and outcomes of students' learning (Katsiyannis et al. 1995; Pruslow

2000). Recent research reviews have shown contradictory results on the effects of inclusion: Some report positive outcomes on measures of student achievement and social relations (e.g., Baker et al. 1995; Calvanese et al. 1998); others describe undesirable effects (Zigmond et al. 1995). In fact, these reviews may reveal more about the variability of instructional and research designs used than they do about the critical elements of successful inclusion programs. There does seem to be growing consensus, however, on two key points: (1) inclusion cannot be fully evaluated—or implemented—without consideration of the larger communities and histories in which schools are situated (Popkewitz, 1999; Schwartz 1997); and (2) that the research paradigms used to evaluate inclusion—and special education populations and programs in general—should be rethought with regard to their deepest assumptions about disability (Fendler 1997; Lightfoot and Gustafson 2000; Rioux and Bach 1994). Taken together, these points have major implications for both policy and practice.

Many of the studies on inclusion point to the need for future and current educators to become more knowledgeable about disability, special needs, instruction, and collaboration (Hamill et al. 1999). We will use a "situative perspective" (e.g., Greeno 1997), a view of learning that advocates examining within meaningful contexts and holds that learning is social in nature and is distributed between the individual, others, and tools (Putnam and Borko 2000). Learning is not an abstraction because it is always learning *about something* or learning *for something*. We will argue from this perspective that teacher education programs must themselves be inclusive in both curriculum and research. This means that it is insufficient to merely incorporate topics related to special needs children and inclusion models within general education programs. It is also insufficient to have teachers only *exposed* to inclusion classrooms as part of their field experience.

Instead, teacher education programs that effectively develop professionals for inclusion should involve an integrated model of knowledge and practice for the education of all teachers. On the one hand, this would suggest that teacher certification requirements should map onto an integrated model rather than, for example, having distinct or somewhat overlapping curricular requirements. On the other, the curriculum should embody an integrated approach to theory, to research, and to the language used to describe learning and teaching. To do so requires a scope of study that encompasses the educational needs of diverse communities and learners—ethnically, culturally, and linguistically—as well as a multidisciplinary grounding in the liberal arts and sciences. (While they are beyond the focus of this paper, the links between multicultural and multidisciplinary approaches to learning are both interesting and important.)

Special Education as Segregation And the Challenges for Inclusion

To understand the challenges that inclusion programs now face, one needs to review its position within the larger educational fabric. We will not trace its history here but, instead, want to locate special education and inclusion within larger educational reform movements. Legislation over the years tended in the 1980s to encourage ordinary schools to meet special needs—in effect, bringing special education into the center of what schools did (Allan 1999). However, the limitations placed on schools and increasing expectations on students in the 1990s has tended to move special education to the periphery.

The inclusion movement (and, in some countries, the integration movement before that) has become the new orthodoxy: "… responding to diversity, it is about listening to unfamiliar voices, being open, empowering all members and celebrating 'difference'…" (Barton 1997, 233). There are critics, however, who express fears that inclusion will reproduce the special education problems of the late 20th Century. Many schools have failed to alter their culture and practices in order to increase student participation and remove exclusionary pressures. Inclusion, in this sense, becomes a euphemism for containment and assimilation, ignoring the need for deconstruction and real educational reform (Skrtic 1995). The "included child" becomes a category set against the evils of segregation. Paradoxically, though, it brings its own type of discrimination by having the included child with "non-included" children in the inclusive classroom (Barton 1997).

Discrimination, in a more specific sense, is part of the legacy of special education. There is little debate about the overrepresentation of children from minority ethnic, racial, and language backgrounds in special education—certainly one of the key features of the push towards mainstreaming of special education students. Tragically, this overrepresentation still exists, even nearly three decades after the passage of laws guaranteeing the right of all children to a public education in the least restrictive environment. Needless to say, children with these backgrounds are also "overrepresented" in inclusion classrooms.

In the United States, this problem was the target of an initiative by the Office of Civil Rights in the early 1990s when the special education process from referral to placement was examined. In one study, 750 students in a southeastern state were sampled and 341 were assessed and referred for special education services. Of this group, African Americans were overrepresented in the initial referral stage and in programs for mild mentally retarded students. They were underrepresented in programs for specific learning disabled students. The researcher concluded that variables such as attitude or expectations towards various races should be explored in future studies (Cahalane 1996). Handy (1999) found that poverty, racism, cultural differences, and inferior socioeconomic conditions continue to be the main causal factors for minority children being labeled as exceptional and placed in special education. He argued that the disparity in academic achievement levels and self-esteem between students of different racial backgrounds has been systematically polarized.

Several concerns emerge from these findings, including a closer look at the ways in which students needing special services are identified. Ronzone (2000), for example, wrote about the results of a two-year study of teachers' construction of students' status of "at risk" in Pennsylvania. Through intensive observation and interviewing, she found that the profile of "at-risk" students is linked to minority status, socioeconomic status, and gender—not student deficiencies per se. If these at-risk youth end up in special education—and now, perhaps, in inclusion—classes, then it stands to reason that their academic progress would also be linked to demographic factors. This has increasing significance, given the trend towards the establishment of higher academic standards and expectations for all school-aged children and the sounding of an increasingly popular theme by educational scholars and policymakers to eradicate the "achievement gap."

This is occurring not only in the United States. Issues of race in special education research—most notably, over- and under-representation in special education programs, equitable assessment, curriculum and access to services—are prominent in the educational literature, for example, from the United Kingdom (e.g., Diniz 1999). In Canada, inclusion has grown out of two decades of education reform, sparked by widespread dissatisfaction with the system and public concern over rising costs in the face of meager outcomes. With the increasing cultural and linguistic diversity of the country, equity has become "desperately more pressing" (Li 1994, cited in Winzer 1999). The responses have been diverse, since each province and territory is responsible for education and its budget. Access to education varies, as does the governmental obligation to provide accommodations.

While there are no federal policies about special education, the Supreme Court of Canada had ruled that special education does not constitute segregation in the same sense as racial segregation and that race is not relevant in determining educational service delivery (Howard 2000). Yet there are indications in the educational literature that special education and inclusion continue to be linked, in many cases, to privilege and inequity at the levels of policy, organization, and legislation (Lupart 1998; Smith and Foster 1997). Grossman and Jordan (1998), for example, have written about inclusion programs in Ontario that have suffered because more students were labeled as exceptional, minority students lacked sufficient advocacy, and services were often distorted or fragmented.

While a review of special education and inclusion from the perspectives of labelling, and racial and cultural representation would seem disconnected from our focus on teacher education, we would argue that these issues signal the need for rethinking the aims and organization of schooling as well as the knowledge used to guide educational practice. Put most simply, special education and the children it serves

will continue to be treated as "the other"—even with inclusion—until we challenge the focus on intrinsic disability, keeping schools and teachers out of "the diagnostic gaze" (Slee 1998). A dual system has developed to isolate those students who cannot function successfully in the dominant education program. Special education has developed as a parallel system in order to contain the problem of failure in public schools (Burrello et al. 2001). As Barton and Tomlinson (1984, 65) wrote, special education is

> a product of complex social, economic and political considerations which may relate more to the needs of the wider society, the whole education system and professionals working within the system, rather than simply to the needs of individual children.

Segregation and Inclusion in the Curriculum

The duality that characterizes regular education and special education in schools reflects the duality of the knowledge tradition used by each. In regular education, this tradition has included the development of a scope and sequence in curriculum, delivering curriculum to groups of students, and using standardized assessments to evaluate student progress. The current emphasis on higher standards and accountability is addressed by, for example, having standards in each curricular area, creating new models for grouping, and monitoring student progress through comprehensive testing programs. Teacher education programs, in tandem, include such areas as content knowledge, curriculum objectives, content resources support, content development, and curriculum sequence (Burrello, Lashley, and Beatty 2001; White and White 1992).

In special education, the knowledge tradition emphasizes adapting curriculum, individualizing curriculum and instruction, motivating students who have difficulty learning independently, and assessing progress toward individually established learning goals. This has resulted in an array of service configurations for small groups of students, adapting the general curriculum to provide that which is essential for those students, and using assessment data to plan appropriate instructional programs. Preparation of special education teachers includes knowledge of disabilities, individual learning styles, adaptation of curriculum, learning strategies, modification of the learning environment, legal issues, and motivational techniques (Burrello, Lashley, and Beatty 2001; White and White 1992).

The duality is somewhat obscured by the startling overlap in curricular content in teacher education programs. In a survey of over 400 departments/schools of education across the United States and Canada that house both regular and special education degrees, for example, almost 90% of those surveyed had academic content that were virtually the same—except for testing, diagnosis, and placement—for regular and special education at the elementary grades (Thornburg 1999). And these areas of distinction may soon disappear, given the recent trend away from diagnostic placement of special needs children toward a functional approach where placement decisions are based on teacher/student ratios (e.g., the "new continuum of services," [United Federation of Teachers 2000]). The overlap diminishes at the secondary level, largely because of the emphasis on discipline-based course work (e.g., graduate courses in history for the social studies teacher [Thornburg 1999]).

The developmentally appropriate paradigm of practice is more in line with an education that values all students equally and fosters differentiated learning and instruction.

From our perspective, these overlaps in practice represent a convergence based on a shift in the knowledge paradigm from what Elkind (1989) described as a psychometric to a developmentally appropriate paradigm. The psychometric paradigm is the basis of both regular and special education traditions—as well as guiding most policy-making and accountability measures—and its proponents argue that learners' abilities are quantifiable, that schools are social agents for sorting and selecting students

accordingly, and that knowledge is a definable set of skills or concepts to be acquired and measured against a "master list." How students learn and the content they learned are not connected; thinking occurs independently of context.

Policymakers responsible for special education knowledge have used this paradigm in its most extreme form, focusing on expected and observed behaviors that can be quantified. With eligibility for special education, for example, based on performance on standardized measures of intelligence and achievement, the student is held responsible for the "curriculum" by the test authors. Tests are supposed to be context-free, allowing schools to disavow any responsibility for student performance on them (Burrello, Lashley, and Beatty 2001). But the links between test performance and demographic variables—not just children's intellectual capacities per se—are now well-documented. Using the scores from the National Assessment of Educational Progress for mathematics and reading (grades 4 and 8), Antonucci (1999) studied the school achievement of various subgroups on standardized tests across the United States. Dividing the data by gender, race, and ethnicity; location of school; family income; parental education; teacher qualification and experience; English proficiency; special education participation rates; and per-pupil spending, he found that the student's gender, race/ethnicity, family income, and English language proficiency were more predictive of test scores than other school-related variables. Concluding that it is important to treat these factors and differences as obstacles to be overcome, Antonucci (1999) warns against using them as alibis to be given when test scores are bad.

As an alternative, the developmentally appropriate "paradigm of practice" proposed by Elkind (1989) is more in line with an education that values all students equally and fosters differentiated learning and instruction. It is more responsive to diversity, views learners as works in progress who learn differently as they create meaning, who are most effective when engaged in creative and constructive activities. This paradigm argues that education's purpose is to provide the opportunity for learners to engage in knowledge creation, to foster creative/critical thought, and to build habits of lifelong learning. Here, content and process are inexorably linked (Burrello, Lashley, and Beatty 2001).

Segregation and Inclusion of Research

The other source of knowledge production for both regular and special education is research. We will argue here that the segregation of research has helped to maintain the segregation of regular and special education. That is, the questions raised in research studies tend to assume that the two educational programs are separate and distinct. Instrumental reasoning—at the foundation of our research paradigms—produces and creates what is considered "normal" and "abnormal" (Fendler 1997). Our focus is on the language used to formulate those research questions. As Michel Foucault (1970) wrote, "… it will be possible to speak of human science, when an attempt is made to define the way in which individuals or groups represent words to themselves.…" (Foucault 1970, 353).

Lightfoot and Gustafson (2000) discuss the language of educational disability as a propagation of difference that is socially constructed. For example, scholars who argue against intelligence testing create designs or statistical methods for filtering out biases and, as a result, are unable to escape the very language and instrumental reasoning used by psychometricians who create the tests. Within a framework of difference, students are labeled as functional or disabled and the school setting takes on differential functions for them: to "stimulate" or "challenge" the former and to "treat" the latter. The concept of difference cannot be viewed as interesting or advantageous (Lightfoot and Gustafson 2000). No small part of the power dynamics in the language of educational research involves the pervasive tendency of researchers to make those in special education into "objects of knowledge" (e.g., Allan 1999; Cooper 1993) They are not participating subjects but, instead, become "colonized" and their experiences, subjugated (Appleby 1994).

There is another aspect to our research paradigms, taught to developing teachers, which must be addressed. Given the disproportionate representation of minority groups in special education, it is vital that the philosophical/ethical perspective underlying our research includes a minority culture view.

Further, we must acknowledge that in research issues related to ethnicity, race, and language background are highly contentious in our society (Artiles 1998).

Research should not be seen as a set of "technical, objective procedures" but, instead, as part of the struggle to challenge the status quo of special education in schools (Oliver 1991). To do this would involve a focus on principles of reciprocity, gain, and empowerment. Recent critiques of research (e.g., Allan 1999; Skrtic 1995) have begun to do this, accounting for schools' failures to undertake reforms to become inclusive and recognizing the need to study both inclusion and exclusion. Mostly, research must change the relationship between the "knower and the known" by ensuring greater involvement of those who are being studied. This will result in the prospect of mutual engagement in change (Oliver 1992).

Segregation and Collaboration in Practice

Teachers and school administrators often cite the need for further education so they might become more effective with special needs children (e.g., high-incidence disabilities). However, our review of the literature led to the discovery that in many studies, neither the type of teacher education program or area of certification is predictive of teacher effectiveness or student performance in special education and inclusion classrooms. O'Sullivan and his colleagues (1987) conducted an observational study of learning disabled and developmentally delayed children and their teachers in elementary classrooms. They found no differences in the instructional behavior of special educators holding differing teacher licensure, or any differences by diagnostic category in the students' classroom behavior. They concluded that the categorical model for teacher education and certification (e.g., separate curricular offerings for specialized populations) did not reflect the actual similarities in learning needs and behavior of the students.

This finding was echoed in a subsequent study by Lopez (1995), who investigated the relationships among student diversity, teacher capacity, and student performance in Texas public schools. His conclusions were sobering: Teacher certification did not predict teacher quality; there were no differences in student performance with teachers with undergraduate or graduate degrees; classroom experience was the most important source of teacher capacity (4-7 years to master skills and knowledge; 18-19 years to "peak" in effectiveness); less experienced teachers were assigned to tougher classrooms; socioeconomic status continued to be a major determinant of student achievement; no differences in student performance were noted among limited English proficiency, English as a second language, and regular classrooms; and no differences in student performance were noted between inclusion and non-inclusion classrooms.

Research needs to focus on principles of reciprocity, gain, and empowerment.

Using this as a backdrop, we would like to assume that the lack of relationship between teacher education/certification and classroom effectiveness is because current programs and certifications do not support the type of professional development necessary to become an effective educator—rather than to assume that formal education doesn't matter per se. If we are right, then what should a teacher education and certification look like that would maximize a teacher's effectiveness in an inclusion classroom? Or given the argument we have attempted to lay out here, what should teacher education and certification look like, in general, if schools were to embrace an integrated "developmentally appropriate" paradigm to guide reform?

For the most part, inclusion has been implemented in classrooms where instructional responsibilities are shared among two or more teachers—typically teachers who are certified in some area of regular education and special education. But the ways in which these teachers work together vary as much as the research on inclusion. In Canada, for example, some studies have suggested that teachers certified as regular classroom teachers experience difficulty in articulating their roles in integration and view their special education partners as solely responsible for included students (Valeo and Bunch 1998). Teachers who have a high degree of instructional interaction with all students in an inclusion classroom (engaged

in, for example, discussion about content and concepts of a lesson for prolonged periods) are more likely to be in schools that have a significant degree of collaborative support, resulting in a greater sense of efficacy (Jordan et al. 1997).

Many now recognize that this dual system should be merged, spurred on by the call for all children to reach high standards (Burrello, Lashley, and Beatty 2001). There appears to be some recognition that traditional models of teacher education may not be effective with regard to inclusion of children at the earlier grades. Several proposals have been made, in fact, within the past several years for a holistic approach to curriculum for teachers in early childhood and early childhood special education, given the inclusion movement (e.g., Ferguson and Ralph 1996; Kemple et al. 1994). Yet, as with other areas of educational policy and practice, interest in a holistic, integrated model for teacher education—and certification—diminishes at more advanced levels of schooling.

Indeed, the trend in teacher education may well be the exclusion of coursework addressing inclusion altogether (Ryndak and Sirvis 1999). Prater, Sileo, and Black (2000), for example, found that only 9 of 105 surveyed certification programs had a separate course on working with at-risk students in inclusive settings. Some states and provinces have been bolder in their approach to certification requirements, seeking greater integration among various specializations. An example of this is the state of Alabama which, four years ago, established a generic "collaborative teacher" certification program. Of 270 elementary school principals surveyed about the certification, 70% believed that it would result in a greater number of special needs children being successfully integrated into the general education classroom (Flynt et al. 1998).

There does appear to be growing consensus about the areas of knowledge and skill that teachers involved in inclusion should acquire. In reviewing the literature, one is struck by the relevance of all of them for all teachers of all specializations at all grade levels. These areas include collaboration with other professional staff; field-based experience with inclusive settings; holistic, authentic instructional approaches; alternative approaches to instructional delivery and assessment; cooperative learning; balanced literacy; incentives for classroom management; local school mentoring; school-community partnerships; developmentally appropriate practices; multi-age classrooms; and parent involvement (e.g., Beloin and Peterson 1998; Hutchinson and Martin 1999; Quigney 1998; Spann-Hite, Pickelsimer, and Hamilton 1999). To merge effectively and to meet the individual needs of all students suggests making knowledge/skills of each training specialty available to the instructional efforts of every teacher. To Burrello and his associates (2001) this means that teachers must understand shared teaching, evaluation, classroom management, student supervision, team problem solving, communication skills, responses to change, addressing social and emotional needs, and ongoing professional growth. All of these areas appear to be in line with the developmentally appropriate paradigm described by Elkind (1989) rather than the psychometric.

Developmentally Focused Teacher Education Programs

We conclude by outlining what we believe to be the elements for teacher education that would constitute a shift to this paradigm and would serve as the basis for all other areas of study (such as the ones listed above, including authentic assessment, balanced literacy, or classroom management). While we mean them to be specifically relevant to inclusive classrooms, we suggest that they represent a model for the core of all teacher education programs. This implies that there would be fewer specializations/separate certifications for teachers, since the body of knowledge drawn from would be the same. The following elements should be included.

Field-Based Course Work

Rather than viewing this as a component to pedagogical courses or an extended field experience (student teaching or internship) at the end of the program, this would involve field experiences serving as the "umbrella" for all of the courses. For example, a social foundations course would involve field-based learning about school–community relations or school board policies—and particularly, examples of educational reform. From a situative perspective, this would bring learning directly into the social context

where it is used (a recommendation of countless researchers of, for example, teacher cognition.)

Action Research

Although there may be other research models that allow for ongoing practice and participation by those being studied, the action research model has been repeatedly evaluated within school reform initiatives and professional development as an effective vehicle for learning and classroom instruction. However, we argue that it should be presented as a part of field-based experiences from the beginning of a program for preservice teachers. At a philosophical level, it represents a knowledge-producing model that does not *a priori* "construct" the participants—whether they be "included," "at-risk," or "minority" in any sphere.

Collaboration

As described in the literature on inclusion, effective collaboration is vital at all levels of schooling: planning, curriculum design, and classroom instruction (Burrello, Lashley, and Beatty 2001). We believe that collaboration is important enough to the working of schools that there needs to be both study and experience with collaboration at the earliest stages of the teacher's development. Hutchinson and Martin (1999) have emphasized the importance of creating "communities of practice" for the education of preservice teachers planning to work in inclusive environments. We agree that this should be at the foundation of teachers' professional development.

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Book Reviews

Schools With Spirit: Nurturing the Inner Lives of Children and Teachers

Edited by Linda Lantieri,
Foreword by Daniel Goleman

Boston: Beacon Press, 2001.

Reviewed by Mara Sapon-Shevin

It is not usual to describe a novel or a mystery as a "page turner"—a book that is hard to put down, one that makes you eager for each new detail of plot or description. What is unusual, however, is to read a book about schools and education that has that effect. I read the book in the car on a long trip, letting neither the bumps in the road, my desire to appreciate the scenery nor my nervousness about my brand-new-driver daughter at the wheel keep me from my eagerness for each new insight, each new story. I literally could not wait to read each chapter and I was truly sorry when I finished. I have no doubt that I will re-read it soon because I am not yet done thinking about or digesting all that I read.

What prompted this response? Simply, this: *Schools With Spirit* is a book that gives you permission to think differently about schools and education, but more importantly, permission to feel differently as well. In the introduction, Lantieri talks about the ways in which we have been forced to lead and teach from "divided lives"—separating our hearts, our spirituality and our very souls from our classroom teaching and our students. Fear of impinging on students' privacy, discomfort with and lack of terminology for discussions of spirituality, and massive confusion about the differences between acknowledging and nurturing spirit, on the one hand, and proselytizing or imposing religion, on the other, keep us paralyzed and limit our scope and our vision.

In *Schools With Spririt*, fourteen educators write about ways in which schools can nurture the inner lives of students and their teachers. The chapters have a comfortable coherence, but there is little redundancy. One can only imagine what fun the authors would have if they were all assembled face-to-face. Lantieri's preface and epilogue are powerfully and personally written, allowing us a glimpse at what prompted this book and why it matters. The authors address ways and places and times in their teaching careers when they have felt connected—deeply joined—with their own practice, able to integrate themselves fully into their teaching task, able to see their students and themselves as complete and complex human beings, hungering for meaning and connection, for lives that matter.

When I think—as a teacher, a student or a parent—about profound, life-altering educational experiences, very few of them are centered on by-the-book teaching, on the regimented curriculum. Certainly none of them pertain to standardized testing, the new centerpiece of the American educational system. Each of my memorable experiences centers on a teacher who stepped outside of business as usual to seize a teachable moment about goodness, closeness, or connection. Or I think about a teacher who took students outside the classroom to a place or a space where the lesson was writ large in the ocean, in the mud, or on the street. Or I recall a time when a teacher connected deeply and personally with a learner or helped students relate to one another in transformative ways.

As it did for me, I am confident that this book will evoke stories of growth and of healing, treasured moments in education. This book gave voice to my own experiences of spirit and wholeness and lent legitimacy to the inclusion of those voices and stories in my own narrative of schools and teaching. Reading this book made me think of a story I will call "Anne and the Rabbits."

Anne Dobbelaere is a kindergarten teacher in my local elementary school. She is the kind of teacher I wish I had had—and I wish every student had. She

Mara Sapon-Shevin teaches about issues of diversity and social justice in the Department of Teaching and Leadership at Syracuse University where she is Professor of Inclusive Education. Her particular interests include cooperative learning, teacher education, and school reform. She is active in an anti-racism project called ENDINJUSTICE with high school and college students. Mara sings with the Syracuse Community Choir and is active in peace and social justice activist groups in the Syracuse area and beyond. The mother of two college-age daughters, she is an avid weight lifter, roller blader, singer, dancer, and quilter. Her most recent book is *Because We Can Change the World: A Practical Guide to Building Cooperative, Inclusive Classroom Communities* (Allyn and Bacon).

rarely speaks above a whisper, she handles challenging student behavior with beatific calm, and she adores the students she teaches. Anne keeps rabbits in her classroom, providing students with multiple opportunities to care for vulnerable creatures, giving them something to stroke when they are doing silent reading, and helping them to learn gentleness and respect.

One day after school, another teacher came running to her classroom. "Come quick," she yelled, "someone's got your rabbit and your guinea pig." Anne rushed outside the school to find four older students from her school and the local middle school kicking the rabbit's cage against the stone wall of the school. She recognized the children as being from the neighborhood—children with troubles in their lives. She demanded that they stop. Other teachers and the custodian joined the scene. Everyone was outraged by the students' behavior and urged Anne to call the local police. The talk was of punishment, of teaching them a lesson, of making it clear to them that violence was intolerable. The magnitude of the evil seemed overwhelming.

Anne resisted the impulse to punish. Instead she addressed the students directly, telling them that they had terrified her rabbit and that it would be very hard for him to trust people again after this experience. She told them that they must come to her classroom daily for the next two weeks to hold and care for the rabbit and to fix the cages they had dented so badly.

Other school personnel questioned her rationale, wondering if such a consequence was enforceable or too benign. Anne insisted that the students did need consequences, but that they should not be punitive ones. She told the children they also had to tell their parents what they had done, and that she would call to make sure they had done so.

The students did come to her room. For two weeks, they appeared daily; they used hammers to straighten the sides of the cages, pliers to unsnarl the twisted wire. And they held the rabbit, Zeuss, and brushed his fur. They were also in charge of feeding the rabbit. Sitting in the beanbag chairs in her quiet corner, they caressed the rabbit's fur, feeling his heart beating wildly beneath his coat. "You'll have to be patient," she urged them, "the rabbit needs to learn to trust again."

Anne explained her decision to me simply. "If I punish them, what will I have taught them about the world? I will be just one more adult in their lives who thinks they're bad, who looks for ways to make them sorry about who they are and what they've done." Instead, Anne reached for the good in the children, provided an opportunity—required an experience—that she thought was much more likely to lead to personal growth, to caring, to a sense of responsibility. Anne was full of hope about who these boys were and what they could become. She refused to let them be defined by their horrible act; she would not permit that to be the end of their rabbit story. It is clear that not only the rabbit and his cage was repaired by these consequences, but part of the boys' brokenness as well. The boy who had actually kicked the rabbit the hardest continued to come back long after the two-week period was over, so invested was he in the relationship he had formed.

I share this story because *Schools With Spirit* is full of such stories—of reaching children's spirits and changing their lives—and makes my own story feel welcomed and honored. I wish that I could be there to talk to anyone who reads this book: I suspect that our sharing and conversation, our exchange of stories and examples, our tears and our joy would be healing.

It is typical to ask who should buy the book under review. I prefer to respond to this question not in terms of marketing, but in terms of value. Who would love this book? Who would find it supportive or encouraging? Who would be strengthened in his/her work as an educator? Who would feel affirmed and appreciated by the stories told here? There are three groups for whom this book is an obvious choice: teachers, teacher educators, and parents.

The implementation of high stakes testing has made the teaching lives of many educators painfully constricted. Veteran teachers have left the profession rather than subject their students and themselves to the narrowing of curriculum and the rigidities of value imposed by standardized tests. I have had teachers come to me in tears because they know they are not meeting the very real, and growing, emotional and psychological needs of their students—because they no longer have time, because they've been told that it's not their job, because they will be evaluated and rewarded for a whole different constellation of "successes" that are often not compatible with deep care and concern.

Teachers who are hungry to have their priorities and their values reaffirmed will find the stories and insights in this volume a healing balm for their troubled teaching souls. In the chapter "Lessons of the Wild," Laura Parker Roerden describes her work with students in a summer marine biology program called Ocean Matters. Her stories of her students are rich in detail and stunning in their depth. She describes the healing properties of nature and the ways in which students' lives have been transformed by the opportunities her program provides. As her students change, so does she, describing transformative teaching as "some state of grace I have entered where I perceive things more keenly, where I am now looking at the world from the inside of the experience rather than from the outside" (p. 57). Her chapter makes us ask ourselves, "When are the moments in which I have entered into that state of grace in my teaching? How can I have more of them?"

When we read Zephryn Conte's chapter, "The Gift of the Arts" in which she describes her use of dance and movement to give students voice and help them connect with their creative spirits, we wonder again, "Who are the students that I have helped heal through my work? How can I do more and how can I help others to see the value of what I do?"

We read Jacob Needleman's description of his experience teaching philosophy to high school students, and read his questions: Are we alone in the universe? What can we know? What can we hope for? How should we live? In reading his questions, we ourselves think not only of our answers to those questions but about our own questions as well: "How can I engage students in discussions of things that really matter? What gets in my way? What kinds of structure would be required for me to go deep and look hard with my students?"

But this is not simply a book of teaching stories, although the ones contained here would make such a compilation worthwhile in and of itself. Rather, this book also spoke to me as a teacher educator. When we think of preparing new teachers or nurturing and supporting the ones that are already out there, we are often pulled to think about competencies: what do teachers need to know? What skills must teachers have mastered? Where are those lessons best learned and evaluated?

Teachers today deal with many students in crisis: poverty, racism, hunger and violence enter our classrooms daily. Our students are often needy and vulnerable in ways that we, as teachers, find overwhelming and discouraging. Geoffrey Canada's story of the power of teaching martial arts to children who live surrounded by violence and a lack of agency is powerful testimony to the ways in which society has failed our children and left them in danger. But it is also a statement about what teachers can do and about what teachers need to embrace. This book asks challenging questions about teacher preparation and support, about what teachers themselves need so that they can do the right thing for their own students.

In her chapter, "Soul of Students, Soul of Teachers," Rachel Kessler considers the kinds of support that teachers need to provide students with the kinds of support *they* need. She does not view these as disconnected enterprises, but as inextricably linked: teachers who themselves feel honored, valued, and supported are better able to create positive spaces for their students. Her framework is of seven "gateways to the souls of students" (and also to the souls of teachers):

- The search for meaning and purpose
- The longing for silence and solitude
- The urge for transcendence
- The hunger for joy and delight
- The creative drive
- The call for initiation
- The yearning for deep connection

For each of these gateways, she offers stories of classrooms and classroom practices that welcome students' and teachers' souls, and she includes questions and exercises for teachers. About Transcendence, for example, she would have us ask: "Have I ever surprised myself by surpassing a limit I thought was fixed and firm inside me? About Initiation, she proposes the following exercise: "Write a letter to someone who has served in your life as an elder. Tell them how they have supported you. Send the letter or file it in your journal. If you cannot think of a single elder, write a letter to someone who

you wished had been your elder and tell them how you feel" (pp. 127-129).

Parker Palmer and his colleagues describe their program for teacher renewal as "The Courage to Teach," where the emphasis is not on putting information into teachers' heads, but about reconnecting teachers to their teaching souls, helping them to welcome silence, work with paradox, and identify their birthright gifts. It is hard to imagine any teacher who would not benefit from the time and space to be nourished and to help nourish others. He concludes:

> Children need and deserve to be taught by adults who are in full possession of their own souls, so that they can help the young launch and live their lives from the center of healing and empowerment that exists within every human being. (p. 147).

And Angeles Arrien, invoking the wisdom of Native cultures, describes the "The Four-Fold Way" that can be used as a "guideline for leading a life of quality and integrity" (p. 149). Arrien states that

> Cross-culturally, there are four universal healing salves: singing, dancing, storytelling and silence. Important questions that enable individuals to assess the condition of their own states of health or well being are: Where in my life did I stop singing? Where in my life did I stop dancing? Where in my life did I stop being enchanted by stories? And, Where in my life did I stop being comfortable with the sweet territory of silence? (p. 150)

Arrien's questions challenge me to look critically at the classrooms we create and accept. It forces me to worry about the effects of current mandates for curriculum regulation and testing on the lives of children. What will happen to singing, dancing, stories, and silence if they're not on the test? What will happen to the teacher who allows—or, worse yet, encourages—her students to sit for an hour by a stream pondering the mud, or to simply sit alone and think.

These questions lead me to the third population for whom this book will be invaluable: parents who are thinking hard about the schools they want for their children and the choices they will have to make. When my daughter Dalia was almost five, I had to choose between two schools. I had visited both, and both came highly recommended. One stressed high standards, a rigorous two-language curriculum, and an emphasis on achievement. The other was more open, with an emergent curriculum, plentiful opportunities for art and theatre, dance and music, and a close student body. I debated long and hard, and then, in my struggle, heard myself say to a thoughtful listener, "Well, there's no question where Dalia would be happier." In that instant, my decision was made, and I have never regretted it. Sadly, enough rigid, punitive school experiences followed that glorious kindergarten year to make me even more grateful I had been able to provide at least one year of love and appreciation for my daughter and her gifts.

Had I read this book when I was making my school decision, I would have felt affirmed and supported. I would have read Nancy Carlsson-Paige's chapter about "Nurturing Meaningful Connections with Young Children" and known that I needed to find a school where there were "emotional literacy goals for young children" (p. 31), where children who were feeling sad could share that in the morning circle and receive support, and where children would be engaged on a "peace watch," alert to the instances of kindness and generosity in their classroom. When we choose schools for our children, we communicate a host of values and expectations to them about who we think they are already and who we would like them to be. Choosing kindness and generosity as key organizing principles is not a decision against achievement and standards, but the articulation of a more important set of standards for life. For those parents who cannot find the school they like, *Schools With Spirit* offers clear mandates for changing the schools we have: I want a school for my daughter that helps her to connect with herself. I want a school for my son that does not see him as broken or inadequate. I want schools for all children that honor them as sacred beings, schools like the ones described by Brendtro and Brokenleg in their chapter on the Circle of Courage schools.; schools in which, quoting the words of Ella Deloria, a Lakota teacher, you can "be related, somehow, to everyone you know." (p. 41).

As we enter an era in which schools are described by their achievement index—number of students who have passed state tests, percent of students at

grade level and so on—I like to fantasize about each school's posting of a "Spirituality Index." This number would be an attempt to describe the extent to which teachers and students were nurtured within the context of the school. We might ask, for example, how long each day students are allowed to sit in silence and meditate. Or we might ask how many opportunities students are given to resolve conflicts nonviolently and how much training they receive in conflict resolution. How many times during the day do children sing? Dance? Hug? What role does nature play in the educational program? Do teachers have safe places to grow and cry, celebrate and strategize? Or, perhaps, we might ask schools to tell us about the relationships that students form in the school, and the extent to which an intergenerational community is fostered. These descriptions would tell us much about our progress in making schools environments that don't demand that human beings separate their hearts and their minds. Linda Lantieri concludes:

> Our mission is to insist that we develop policies and approaches that enable all our children to have their human spirits uplifted and their inner lives nourished as a normal, natural part of their schooling. (p. 10)

The stakes are high—our children, our planet, our humanity. There is little time to waste.

From Isolation to Conversation: Supporting New Teachers' Development

by Dwight L. Rogers and Leslie M. Babinski
Published by SUNY Press, Albany, NY, 2002

Reviewed by Alexandra Miletta

Despite the efforts of teacher educators, administrators, and experienced teachers to ease the sometimes painful induction into the profession, many beginning teachers still go through what Dan Lortie (1975) described over a quarter century ago as an "ordeal" in their first year of teaching. Lortie also pointed out that "the ordeal is private—it is not an experience shared by a cadre of teachers" (p. 73). The formation of teacher groups is one way to combat the endemic isolation of teachers and the resulting "intellectual narrowness" that Lortie noted as one of its many effects.

The promising work of Dwight Rogers and Leslie Babinski described in *From Isolation to Conversation*, seeks to ease what they describe as the "reality shock" of first year teachers. Their New Teacher Groups, begun in 1995, gathered small groups of an average of five or six teachers from different schools and districts, plus two co-facilitators, every other week for a total of 16 two-hour meetings over the course of the school year. Each meeting was designed to collectively ponder a problem posed by a member of the group, and through conversation, to help guide, support, and assist the teacher in solving the problem. The groups were purposely non-evaluative in nature, and the only requirement for participation was agreeing to the time commitment. The goal of the project was twofold: to give beginning teachers "a regularly scheduled opportunity to engage in professional dialogue with other new teachers" (Rogers and Babinski 1999, 39), and to inquire into the usefulness of the groups for providing professional support.

It is clear from data presented in the book that the authors succeeded in meeting their first goal. Much less clear is whether they met the second goal in gauging the usefulness of these professional support groups. There are methodological and theoretical problems, ethical problems, and finally stylistic problems with this text, as well as significant holes in the reporting of the research.

Most noteworthy is the lack of a meaningful theoretical framework. The authors adapt what they describe as a "consultee-centered consultation" approach (Caplan and Caplan, 1993) which is meant to help the consultee, in this case the first year teacher, become "a more effective professional" (p. 20). Their rationale for this theoretical frame is weak at best;

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moreover, it is an approach used with "nurses, rabbis, social workers, and judges" (p. 20) and although the authors point out it has been used with teachers, they provide virtually no basis for its successful adoption in those cases. They argue that it was an ideal choice for beginning teacher groups because of its noncoercive nature and need for dialogue to promote reflection. "By establishing a coordinated, nonhierarchical power relationship with teachers, we were able to encourage a more open and honest exploration of the issues presented" (p. 21).

The authors elaborate on the benefits of the problem-solving process for raising the awareness of teachers to possible solutions to the problems they raise in group discussions. It is curious that the only aspect of this approach that was explained to the participants was the problem-solving process, which consisted of four simple steps. First the teacher presented a problem, the group helped the teacher further define the issue raised by the problem, then the group brainstormed solutions, and finally created a plan for addressing the problem and evaluating the outcome of the solution. While there is nothing inherently problematic about structuring the group discussions in this way, the authors unintentionally lead the reader to believe that the discussions frequently turned into little more than gripe sessions, hinting at the ineffectiveness of solving problems in a constructive way. They even admit to the "fine line" that exists between a productive discussion and a gripe session, as well as the fact that there were meetings in which little problem solving occurred. Finally, Rogers and Babinski provide scant analysis of the group sessions, and it is, therefore, difficult to see just how this theoretical framework was applied by the authors and their graduate student facilitators.

There are other problems concerning data analysis. Although the sessions of all nine groups were tape recorded, only two were transcribed and analyzed completely. Due to limited funds only selected sessions from the other seven groups were transcribed and the researchers do not explain how sessions were chosen for transcription and analysis. The subsequent coding of topics raised by teachers in the group is so broad as to seemingly cover every potential topic pertaining to teaching: working with other adults, curricular and planning issues, self as teacher, politics in school and school climate, and classroom management and climate. Not only is there insufficient analysis of data, hardly any transcripts of sessions are provided as a window into the nature of the content or structure of the teacher group discussions. The authors' conclusion provides little in the way of guidance to those wishing to better understand the nature of first year teachers' problems, for they simply state that "the problems that the teachers were interested in discussing were similar to what others have found in working with beginning teachers" (p. 41).

At the end of the year, participants were interviewed individually by facilitators and asked to complete a questionnaire about the group. It seems the questions listed in Appendix D are the oral interview, rather than written questions, for the authors state that the interviews were the main source of data used to analyze the benefits of the groups. Yet these questions are quite survey-like, with dichotomous options such as liked/disliked, most relevant/least relevant, and good/bad. It is telling that the quotes of participants sprinkled throughout the book, presumably excerpted from the interviews, are often superficial and consistently use words like "nice" or "really good" or "great" in their descriptions, as in the following example from Victoria:

> It was fun to see other people's rooms and get ideas. I think because we are such different teachers, it was nice to exchange that…. I think that was good. (p. 66)

It is difficult to get at the heart of teachers' beliefs and their influence on practice, and these questions succeeded in barely skimming the surface. A question such as "How have you changed as a teacher and as a person over the course of this year?" (p. 118) is a rather simplistic way to approach the topic of change and growth, and is not likely to elicit a rich narrative or especially thoughtful response.

Most troubling are some ethical lapses. Participants were given a very limited explanation of the research agenda and simply told the researchers would be "using information from this group to examine issues important to new teachers and to the process of group support" (p. 113). The authors assume the universal isolation of first year teachers; they cite research on the culture of isolation in

schools without pointing out efforts to combat and change that culture such as mentor teacher partnerships. They also assume the irrelevancy of their teacher education programs and student teaching experiences, although there is an interview question on university teacher education. Claiming that student teaching practica "focus almost entirely on instructional and managerial roles in the classroom," they add that few preservice teachers have opportunities "to act and respond to parents, other teachers, administrators, specialists, and social workers" (p. 57). Aside from some demographic information about the participants, diversity issues are ignored, and the participants are assumed to be generic first year teachers, with only a grade-level descriptor given alongside their names. There are a few exceptions, such as in the story about Mary who felt she got more support in her previous job at a dry cleaner. Described as "nontraditional" and "almost fifty years old," all that is substantially added to her description is that she was "friendly and likable" (p. 70). The authors make passing reference to issues of race, culture, and gender, saying they merit book-length discussion, but all the reader is told with respect to this project is that "in one of our groups racial conflicts in the teacher's classroom and among the participants of the group became a concern" (p. 89).

Stylistic problems in the writing abound, but the most glaring one is the repetitiveness. This is essentially a stretched-out version of an earlier three-page *Educational Leadership* article (Rogers and Babinski 1999). The text is riddled with sentence starters like "As noted earlier" and even "As discussed throughout this book." Trite descriptions and clichéd adjectives are also all too frequent. For example, "the conversations were especially rich and extremely thoughtful" (p. 73) or getting help from colleagues was "extremely important" (p. 67). The lack of details leads to broad stroke descriptions as in the following passage:

> Teachers learned about differences in the micropolitics and policies of various schools and school districts. They talked about the different educational philosophies and leadership styles of principals and mentors. (p. 62)

Unsubstantiated claims are given qualifiers such as "most" or "many seemed to" without ever providing more substantial quantitative data.

Largely absent from the book is a sense of the role of the group facilitators, or for that matter, even a description of who they were. We are only told that they were graduate students recruited from school psychology and teacher education programs, and paired so as to provide the novice teachers "with the opportunity to hear multiple perspectives on their issues and concerns" (p. 34). Prior to working with the teachers, they were given six hours of training in the consultee-centered consultation approach using role plays and transcripts, but the authors never give a clue as to the difficulties inherent in scaling up the successful first year small pilot group facilitated by Rogers and Babinski. This places a substantial limitation on implications for practice, and suggests that all it takes to run your own group are well-intentioned facilitators and first year teachers with problems.

For those interested in pursuing further work on supporting first year teachers, more promising research has been done recently by Frances O'Connell Rust (1994; 1999), and two other recent books offer insights into the beliefs and practices of these sometimes struggling practitioners. The first is Susan Florio-Ruane's new book entitled *Teacher Education and the Cultural Imagination* (2001), which offers ethnic autobiography as a tool for guiding teacher group discussions in ways that productively help them to think about the central role of culture in education. Equally engaging is Gloria Ladson-Billings new book, *Crossing Over to Canaan: The Journey of New Teachers in Diverse Classrooms* (2001) which is filled with the stories of eight novice teachers working in urban classrooms with diverse students. These are welcome contributions to the under-researched plights of novice teachers and can point us in provocative and productive directions.

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The Research Workshop: Bringing the World Into Your Classroom

By Paula Rogovin

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Reviewed by Andrea S. Libresco

> To know is to care; to care is to act; to act is to make a difference. (Harry Chapin)
>
> A democracy is more than a form of government; it is primarily a mode of associated living, of conjoint communicated experience. (John Dewey)

Paula Rogovin has written a book that contains the two different messages encapsulated in the quotes above; a book built on either message would have been a worthwhile one, but a book built on both is inspirational for any new or veteran teacher. This book is premised on the idea that the process of finding out, and then knowing, is the first step to an engaged, activist citizenry, echoing Thomas Jefferson's maxim that "if a nation expects to be ignorant and free, it expects what never was and never will be."

But Rogovin's book is more than a guide for teachers helping their students acquire new information in the course of their schooling. Like John Dewey (1916), she stresses the effects of the points of contact individuals have in society. Like Gloria Ladson-Billings (1994), she sees teachers, students, and the school as part of the larger neighborhood and community. Rogovin believes that schools can and should develop ways of seeking and analyzing information that, in turn, will foster activism, but she also recognizes that schools cannot and should not do this alone.

Rogovin stresses the importance of involving families in the process, and one can imagine revisiting her students in their high school years and finding learners who will ask more than the standard civics questions like "How does a bill become a law?" but also the more activist and societal-minded, "How can I participate effectively in the public life of my community?"

The classroom we visit in her book is her 1998-1999 first grade class at Manhattan New School, whose central focus is "the research workshop" where children's interests and questions become the focus within an inquiry-based, family-involved classroom. Rogovin's inquiry-based classroom is one in which students are experimenting, formulating and asking questions, conducting interviews, role-playing to aid understanding, making connections between issues, pausing to take notes on their research, working with others, and finding some answers to their questions, while reserving some issues for further, lifelong research. Rogovin's ultimate hope is that they will use the knowledge they acquire to help make a better world. In a family-involved classroom,

> a child is not simply the person who sits in our classroom, [but] a whole human being who reflects [her/his] prenatal circumstances, living conditions, experiences in and outside of the home, cultural or spiritual life, and other societal influences. A child has interests, needs, talents, hobbies, and concerns, and so do the members of a child's family.

Rogovin recognizes that family involvement "empowers families to become even more involved in their children's education, both at home and at school"; in addition, "families are among the greatest resources a teacher will encounter, and no matter where you teach, families are guaranteed resources of human experience"(p. 40). She uses what she calls "family homework," a weekly packet of information and a few actual assignments, given out every Monday, to communicate with families and give them

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multiple ways to be involved in and out of the classroom. She is up front about the amount of work the family homework is for her, the teacher. When she prepares the weekly packet every Sunday morning, she evaluates what the students have done; assesses each child's participation in class; documents last week's work in each curriculum area; develops assignments to emphasize concepts and skills, as well as interdisciplinary connections; creates assignments that will develop critical thinking skills; encourages family involvement in the form of discussing interviews, talking about specific issues, finding more information about something, doing specific experiments, playing math games, and walking down the block to do specific observations (pp. 49-50). Because she recognizes that many families have complex schedules, Rogovin provides varied opportunities for family activities, and is careful to schedule her biannual family celebrations from 5:30 to 7:30 p.m. to maximize participation. It must be noted that not every teacher would give over every Sunday morning to plan family homework, nor would every teacher schedule celebrations outside of normal school hours to accommodate the varied need of families; however, Rogovin models how we need to rethink the parameters of our teaching jobs if we are truly committed to involving families in their children's education.

Even those teachers who are not certain they want to make the research workshop the center of their classroom would benefit from reading this book because it is a guide to good teaching. In the course of discussing how the research workshop involves all students, Rogovin provides a list of methods for promoting participation that could help any new or veteran teacher. As she comments on how the workshop promotes better communication with families, she provides a list of strategies for doing just that, and, even more helpful, she provides a 20-page appendix that excerpts the family homework she gave throughout the year. Even as she teaches the children how to conduct research, she uses the family homework to teach the parents as well, stressing the importance of the process:

> Probably the most important aspect of our research is not the facts we are learning, but HOW we are finding the information. Before we do any research, we have a discussion about where we can find information. So far, we have found our information in these ways: formal interviews, books, photographs, posters, picture, newspaper articles, the Internet, asking people questions, records and tapes, folktales (such as the one Pam has been using with her group), postage stamps (such as the ones of Woody Guthrie that Ben brought to school), T-shirts (such as the one Sam's Uncle David gave us about the marathon), trips (such as the one to see Kathy Jakobsen's paintings about This Land is Your Land) (p. 175).

Her masterful technique is evident in the above excerpt. Even as she focuses on process, she communicates what content the children have been working on. In addition, through her extensive list of sources, she tells the families that all different kinds of materials count as information. By listing specific examples of sources that have been brought to school, she encourages other families to think about and look for sources that will help their study. She goes on later in that week's homework to tell more about the content of the folktale she mentioned in the list of sources, and to encourage her families to look for it at the library or bookstore, thereby promoting family reading.

Later in the year, when the families are even more involved, she can cite their specific contributions in the research group on coal mining and steel making (still a subset of the "people who make or drive vehicles" study):

> Our research resources [include]: Jordan's family members, who were in the coal industry in the Pittsburgh area; we hope to hear more from Ruth's grandfather in the spring when he comes from Ireland—he has worked in the iron industry; we hope to hear from Ben's mother, whose relatives worked in coal mines in the Netherlands; Nicholas, a student in the fifth grade, has a grandfather who is from a family of steelworkers—we will interview him (pp. 179-180).

When the students interview a retired teacher whose family worked in the steel mills, Rogovin uses the family homework to detail the content of the interview, including the working conditions, the low pay, the strikes, and how the wives sometimes

brought their young children to the fence of the mill so the fathers could see the children while they were still awake. The required family homework that follows this detailed information is to talk about this interview, and the optional homework is to find Pittsburgh, the Monongahela River, and Clarion (where their interviewee was brought up) on a map of Pennsylvania, and then "talk to each other about why the steel mills and the coal mines were in the same area" (p. 181). I had to remind myself more than once that Rogovin was teaching first graders (and their families, of course). What becomes apparent from the sophisticated content is that it obliterates the narrow definitions of community helpers as firefighters and police officers. In fact in one family homework excerpt focusing on the health care workers, Rogovin talks about the role-play they did where "someone was going to have surgery for a broken bone, but the operating room was filthy. We realized that laundry workers and the maintenance workers are just as important in a hospital as the doctors and nurses" (p. 187).

In other family homework excerpts her emphasis on interdisciplinary teaching is apparent. When the medical workers research group finds out about gloves, they learn the word, "latex." Rogovin uses this as an opportunity to focus on reading, telling the families the specifics of the word work they are doing around and ks as in "lox" and "locks." She ends that section of the family homework asking them to do the "x" work she has included. In the same week's family homework, she pulls in math, explaining that they had noticed some patterns on the tiles in the subway during their field trip to see Chelsea's father, the subway train operator (who, by the way, used to be called a "motorman" an opportunity for a discussion about gender and change that Rogovin does not miss), as part of their "people who drive or make vehicles" research study. Below the pattern of shapes she has included on the "worksheet" (I put that word in quotes because, as you will see from what follows, her sheet is nothing like what most of us picture when we hear the word, "worksheet"), Rogovin asks the families to look for patterns on their houses, on buildings, in the subway, or in the street. She remarks that "even our days have patterns: wake up, eat, get ready for school, go to school, and so on" (p. 177). After observing patterns, the written assignment is to "Work with an adult to design a pattern for a wall in your dream subway station" (p. 178) because in school the next week, the children will be assign their homemade patterns to their mural about the subway.

One of Rogovin's emphases, in this age of acquiring more information than actual knowledge, is on acquiring reliable knowledge from a great variety of sources, reminding me of the parable of the seven blind mice (recounted by Ed Young (1992) in a beautiful picture book) who come upon a strange Something and investigate it to find out what it is. The first mouse feels something long and smooth and pointed at the end and returns to tell his friends that it's a spear. The second mouse comes in contact with a sturdy, column-shaped object and pronounces it a pillar. The third mouse feels a moving, flapping Something and thinks he has felt a fan. The fourth mouse finds a swinging, dangling collection of threads and names it a rope. The fifth mouse feels a writhing tube with unusual texture; "a snake," says he. The sixth mouse climbs up high on the Something and feels nothing over the other side; "a cliff," he announces. Then the seventh mouse goes to investigate, but, unlike the others, she runs "up one side and down the other, from side to side and all around." She therefore found the Something was sharp as a spear, sturdy as a pillar, breezy as a fan, stringy as a rope, supple as a snake and wide as a cliff, but altogether the Something was, of course, an elephant. The moral of the story is that you have to go all the way around the elephant, for knowing a part of something may make a fine tale, but wisdom comes from seeing the whole. Or, with apologies to James Carville and George Stephanopoulis, "It's the process, stupid." And the process clearly bears fruit. At the beginning of the year, the children can name only three resources when asked where they could find information to answer their questions: books, the teacher, and our parents. By the end of the year, their list or resources has grown exponentially longer:

> think in our brain; ask questions of anyone—family, neighbors, babysitters, friends, workers, and so on; interview people; take trips to factories, museums, galleries, houses, parks, and other towns, cities, or countries; use nonfiction and fiction books, poetry, the Internet, maga-

> zines, newspapers, plays, skits, the theater, music—live performances/CDs/tapes/records, jackets or covers of CDs/tapes/records, stamps, clothing, uniforms, art—drawings/paintings/ photographs/murals/ lithographs, signs, posters, TV shows, videos, movies, maps and atlases, dictionaries, food, dances, buildings/streets/ rivers or other bodies of water/bridges, languages, children's games, toys, plants/gardens/ forests/ deserts/parks, animals and their habitats, and experiments (pp. 37-38).

The question that I repeatedly turned over in my mind as I read this book was, "What are the prospects for this research workshop to be nurtured and even to exist in the intermediate grades where teachers find themselves working in a test-prep universe, often executing pre-packaged "teacher-proof" curricula developed to meet state-wide standards? Indeed, when much of the testing focuses on math and language arts, to what extent do teachers even DO social studies anymore? Despite her excellent and specific instructions on how to develop a research workshop, including how to brainstorm topics, how to allocate time in one's day, how to make connections to other disciplines, how physically to set up one's classroom, and how to communicate with and involve families, I also couldn't help wondering how many teachers will have the confidence to launch such a workshop. We know that in the 1960s, much of the inquiry-oriented curriculum developed as a result of the Education Defense Act (the most famous example being the MACOS (Man: A Course of Study) materials gathered dust in closets as teachers felt unfamiliar with the content and unequipped to carry out the plans. Of course, Rogovin's model is one in which there are no "teacher-proof materials, and the content will be learned by the teachers and students and families together. Still, it is undeniable that this sort of teaching requires much more planning and creativity of teachers than a more traditional textbook/workbook approach. Rogovin is not unmindful of the challenges. When training a student-teacher to facilitate a research group, she knows that it would have been "easier to hand Karen a curriculum guide on car production. There's comfort in having things spelled out for you. You don't get that terrible feeling of inadequacy that comes from not being sure what lies ahead." But Rogovin insists, "We have to become researchers ourselves and reach out for information everywhere we can" (p. 99).

Rogovin concedes that the research workshop requires much energy, organization, and risk-taking on the part of teachers. I couldn't help thinking of Ms. Frizzle, the science teacher heroine of the children's book bearing her name (Cole and Degen 1996), who lives by and passes on the following maxim to her students: "Take chances. Make mistakes. Get messy." I suspect teachers who make the research workshop the center of their classrooms could develop a similar research maxim: "Ask questions. Analyze multiple sources of data. Take action."

Rogovin also acknowledges that for many teachers who have not developed habits of paying attention to the news and the community in which they work, this method will require a new outlook and new behaviors. If we want our students to be lifelong readers, we, ourselves, must acquire these habits and live that role. If we want our students to be lifelong writers, processors and purveyors of meaning, we, ourselves, must write in our writer's notebook every day. If we want to create lifelong citizens who pay attention so that they can make informed judgments and be the actors, not the acted upon, we, ourselves, must be wide-awake, attentive citizens, seeking out and interpreting varied data.

The effects of attentiveness to our communities may be enormously consequential; the impact of constant vigilance in our democracy will be critical. As we acquire what Paolo Freire (1970) and Randy and Katherine Bomer (2001) call "a critical consciousness," and are permanently looking at all aspects of our lives through the lens of research, our students may have the "trouble" that the little boy in Jon Scieszka and Lane Smith's (1995) Math Curse has where, thanks to a creative, committed teacher, Mrs. Fibonacci, everything he looks at becomes a math problem. If teachers take Rogovin's research workshop to heart, everything will become a research problem for us and our students in our personal lives and our political lives, which is really rather redundant for she wishes us to live our lives with the knowledge that the personal is political. She recommends that we "can and should bring current events into the research," and comments that when, years

from now, students "hear the word pesticide, I want it to ring a bell in their minds so they will make a mental note, make their research part of an upcoming conversation, or maybe even participate in some kind of social action."

Rogovin is clear on her ultimate goal: "I want our classroom research to bring lifelong changes to our consciousness—the children, the families, and me. I want to change our reading, radio-listening, and TV-watching habits" (p. 103). If new and veteran teachers read this book, her goal just may be within reach.

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