ENCOUNTER

Education for Meaning and Social Justice

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Editorial

Vegetarianism

As holistic educators, we want to deepen human respect for nature, but we have skirted the issue of vegetarianism. Is this at least partly because we like to discuss topics on a general and abstract level, rather than thinking about any particular animal's life? I have noticed this tendency among many other scholars and writers.

For example, I have attended many conferences at which the participants discussed the severe depletions of animal populations. When the conferees broke for meals, most ate meat. The experts seemed concerned about animals on the population level, not the individual animal killed.

The Audubon Society (2002), to be sure, recommends that we limit consumption of fish, but it only asks us to avoid eating swordfish and other species that are in severe population decline. This recommendation may be a step forward, but what about all the other fish? Each individual fish, when pulled in, writhes and gasps for oxygen. Each fish wants to live.

In a similar manner, environmental ethics often focus on general principles instead of individual animals. In his 1949 classic, *Sand County Almanac*, Aldo Leopold warned against profit-driven abuses of nature and proposed the principle known as the "land ethic." Humans, he said, shouldn't consider themselves as conquerors of the land, but members of a land community that includes plants, soil, water, and other animals. We should respect the members of this community and the community as such. This is a beautiful principle. But the book endorses fishing and hunting, at least on a small scale (for instance with bows and arrows rather than guns). Doesn't the individual animal being killed matter?

Similarly, nature-studies books for children often promote respect for nature in the abstract while ignoring the fate of individual animals. In *Teaching Kids to Love the Earth* (1991), Marina Lachecki Herman and her co-authors suggest many interesting nature-studies activities. The authors want adults and children to enjoy nature together and share a sense of wonder. In a story intended to illustrate these attitudes, the 6-year-old heroine shows her father a big fish she caught. It was a great moment for two of them. Nothing is said about the feelings of the fish.

I imagine Leopold and others would counter that humans are, after all, predators. We are part of nature's food chain. What we should avoid is not hunting or eating of animals, but the massive, reckless destruction of mechanized hunting and agriculture—the practices we have come to call "agribusiness."

Certainly, today's large-scale industrial practices do much more damage than individual sportsmen. But as a moral position, we also need to respect the life of each animal as an individual. Imagine that a higher technological power came along and said it respected humans as citizens of the earth community, but it was all right to kill some of us so long as it wasn't on a massive scale. We would object, for we regard each human as possessing absolute and inherent worth. To the extent we respect animals, we should advocate respect for them as individuals, too.

It is true, of course, that during our species' long evolutionary history many groups lived a predatory life. They killed animals to live. But as Thoreau suggested in his book *Walden* (1982), we have the choice of rising above the predatory mode. Near the end of the book, in the chapter entitled "Higher Laws," Thoreau described how he once hunted, fished, and ate meat, but that in his years at Walden Pond he opted for vegetarianism.

I doubt we can successfully oppose the modern, mechanized treatment of animals without considering how they are affected on an individual level. Upton Sinclair knew he had to provide graphic details about individuals to change behavior. Generations of high school students have read portions of his 1906 book, *The Jungle*, which primarily describes the effect

of the Chicago stockyards on immigrant workers. But there are a few pages in the book in which Sinclair takes us on a tour of a hog slaughterhouse.

As each hog came into a narrow room, the workers chained one of his feet, and then he was suddenly yanked into the air by a giant wheel. Dangling by the foot, the hogs kicked and squealed. "The uproar was appalling…. There were high squeals and low squeals, grunts, and wails of agony" (1995, 37). But the men on the floor went about their work. With one swift stroke they slit the hogs' throats.

> It was all so very businesslike that one watched it fascinated. It was pork-making by machinery, pork-making by applied mathematics. And yet somehow the most matter-of-fact person could not help thinking of the hogs; they were so innocent, they come so very trustingly…. (p. 37)

> Each one of these hogs was a separate creature. Some were white hogs, some were black; some were brown…some were young…. And each of them had an individuality of his own, a will of his own, a hope and a heart's desire … a sense of dignity. (p. 38)

But to the factory process, all a hog's protests and squeals meant nothing:

> it did its cruel will with him, as if his wishes, his feelings, had simply no existence at all; it cut his throat and watched him gasp out his life. And now was one to believe that there was nowhere a god of hogs, to whom this hog-personality was precious, to whom these hog-squeals and agonies had a meaning? (p. 38)

This book had an enormous impact, but it didn't affect the treatment of animals. Instead, it prompted outrage over the unsanitary conditions of the meat-packing industry, prompting the Pure Food and Drug Act of 1906. It also rallied people to the workers' cause. But the story of the hogs got lost in the rest of the lengthy book. Today, the treatment of hogs is, if anything, worse.

Updates on factory farming are available in books by Peter Singer (Mason and Singer 1980; Singer 2000) and John Robbins (1987). Madhu Prakash and Dana Stuchul raise the matter in their review essay in this issue of *Encounter.*

Robbins's book, *Diet for a New America*, provides a good introduction to how pigs and other animals are treated. Pigs, he points out, are naturally highly sociable animals, which love to root about, play, and "talk" to humans. But in modern hog farms, they spend their entire lives in crates so small they can only stare in one direction and can barely move. Toxic gases from the excrement fill the pig factories, causing a stench from which the animals cannot escape, damaging their respiratory systems. They cough and gasp. Painful lesions develop on their feet. In these stalls they spend their lives until they are killed, screaming in fear just before they are slaughtered.

If workers find their feelings make their jobs difficult, pork producers give them the answers. *Hog Farm Management*, a major trade journal, says, "Forget the pig is an animal. Treat him just like a machine in a factory." The goal, according to this journal is clear: "What we are really trying to do is modify the animal's environment for the maximum profit" (Robbins 1987, 81-82). The modern factory farm treats chickens, cows, and other animals just as badly. Indeed, descriptions by Singer (2000) and Robbins on the treatment of calves that are raised for veal are almost impossible to read. Longing for their mothers, unable to move, suffering illness just so the veal will be light-colored and tender—the treatment is hard to believe.

It is easiest for adults not to think much about animals. Young children, to be sure, think about animals a lot; they even dream about them more than humans or any other topic (Crain 2003). But, aside from pets, most adults pay little attention to animals. And so we find articles by sincere environmentalists that overlook animal plight. In a September 20, 2003 Op-Ed piece in the *New York Times,* Robert F. Kennedy Jr. and Eric Schaeffer call attention to the air and water pollution caused by pig and poultry farms. They urge the Environmental Protection Agency to regulate the farms properly to protect public heath. The health in question, however, is strictly that of humans, for the authors say nothing about the treatment of the animals in the farms.

The animal farms described by Singer and Robbins produce nearly all the meat we eat. The question we must ask, Singer says, is what we can do "to

avoid contributing to this immense amount of animal suffering. The answer is to boycott all meat and eggs produced by large-scale commercial methods of animal production, and encourage others to do the same" (2000, 70).

Many of us will not totally agree with Singer. Over the years, my own view has become more radical than his. I believe we should avoid eating meat even when the animals live free lives and are killed rather painlessly. Other people might think Singer goes to far in the opposite direction. But the point is not to agree, but to discuss the issues more vigorously and openly. And we need to raise the issues in schools, too.

When I was a boy, I was taught about nutrition in school. These lessons seemed to occur every year. I learned the importance of the four food groups, which include meat and dairy products. Meat was said to be important for essential proteins, and dairy products for calcium and other nutrients.

Today, a nutritious diet is often presented in schools and to the public as a food pyramid, with grains and vegetables providing the stable base of the pyramid. Meat and milk are still part of the pyramid, though. Robbins's book calls such nutritional advice into question. Some educators will find fault with some of Robbins's explanations, but isn't it time for discussion of the merits of an animal versus a plant diet? Shouldn't we encourage students, at least in the middle schools and high schools, to research, discuss, and debate the issues?

—William Crain, *Editor*

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The Triumph of Rigidity
New York City's New Curriculum

Susan Kotansky

Despite standardization mandates that almost reduce teaching to assembly line work, good teachers will continue to be creative and students will continue to respond to them.

As a New York City public school teacher for 25 years, I have come to see myself, and teachers in general, as artists. The creative spark in me comes ablaze when I stand before a class of kindergarten children and learn how they work as a group and as individuals. I strive to make the classroom environment beautiful, with my hand-painted signs, letters, and numbers, and my chalkboard drawings that reflect the seasons and the stories I tell the children. I enjoy bringing magic and wonder to them with puppets and hidden treasures, and filling the room with the scent of freshly baked bread. The children's comments inspire new activities and help me to expand the often-limited vocabulary and experiences that they bring with them to school. I love to take them for walks in the neighborhood, where local organizations have created community gardens and parks. Their open faces glow with excitement at the sight of golden leaves and blooming flowers.

The children in my class always have had the opportunity to play. The room is filled with open-ended objects that can be transformed according to their imaginations. We take our time to do things, for that is the way of 4- and 5-year-olds. By the end of each school year the children could run the class without me. That is how accustomed they become to the nurturing rhythms of the classroom.

That was the case until now, the beginning of a new era in New York City. The Mayor has taken control of the city's public school system and has made a corporate lawyer the Chancellor of Education. With all good intentions, I hope, the system has been totally overhauled. The Board of Education is gone, the pieces turned into a new Department of Education. Bureaucratic positions have been shuffled and given new titles. Some people have lost their assignments, but many have been promoted to higher levels of au-

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thority. School districts have been combined and re-drawn into ten "regions," and the central power is now far away from the former districts.

A new curriculum has been introduced in literacy and mathematics, which every teacher in every school must follow. Over the past summer "coaches" were trained in the philosophy and use of the new materials, and the coaches were sent into each school

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We have been told how many minutes to spend on each subject area (90 minutes of literacy and 60 minutes of math daily—in kindergarten). We are informed that the upper grades would no longer be getting gym for their specialty class because there was no time to waste.

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to instruct the teachers. The first week of school was devoted to training, and during that week the teachers were not allowed to go into their classrooms to prepare the rooms for the students' arrival. Many of us went to work on the Saturday and Sunday immediately before the children's first day, so they would be greeted by a proper learning environment.

The new curriculum comes with lots of expensive manipulative materials and workbooks. In the kindergartens we received black and white "number lines" up to 150, tape measures for each child, thermometers, yardsticks, scales, and lots of plastic geometric shapes. We learned that everything must follow the script. We were ordered to hang up the number lines and, beginning on the first day, to start counting down to the hundredth day of school. In the first week of school the children were supposed to measure each other with the new wooden yardsticks and report to the class on their findings. They were to identify numbers from 0 to 10, forwards and backwards, and understand comparison words. They were to learn the names of pattern-block shapes, including rhombuses and trapezoids, and

learn to differentiate coins. That was the first week. That was just math. (The first grade has to learn about negative numbers!)

As the weeks go by, more decrees are sounded daily. Standards are to be printed on the walls so that the children (even the 4-year-olds) know which ones they are learning and why when the supervisory personnel go on walk-throughs. During one of our training sessions, our literacy coach took us to three "model" classrooms in which printed rules, rubrics, responses, lists, and countless words were displayed on every available inch of wall space. It was difficult to distinguish one room from another. Perhaps that is why they were considered to be so impressive. I noted nothing striving towards the artistic, nor any natural object reflecting the world outside.

We have been told how many minutes to spend on each subject area (90 minutes of literacy and 60 minutes of math daily—in kindergarten). We are informed that the upper grades would no longer be getting gym for their specialty class because there was no time to waste. Our school has to raise its declining test scores.

No one has asked me (nor any of my colleagues) what I think of the new curriculum. If they had asked, I would have told them that the kindergarten children whom I encounter are not ready to handle so many abstract concepts all at once. Their minds are consumed with their own worlds, in the present moment, and they are driven by the urge to create through play. They will do what we ask because we are the teachers, but in reality the new curriculum is designed for older children. Although the little ones can go through the motions, they are not truly engaged. When we teachers attempt to inform our "superiors" of this fact, which is based on our experience and observation and on years of research by early childhood scholars, we are told that our standards are too low.

Are our standards too low if we do not expect a newborn to speak to its mother?

Are our standards too low if we do not expect a one-year-old to ride a two-wheeler?

Are our standards too low if we do not expect a two-year-old to read *War and Peace*?

Are our standards too low if we expect 4- and 5-year-olds to spend their days listening to stories,

singing, planting gardens, playing in nature, dressing up, building with blocks, going for walks, cooking, transforming natural, simple open-ended objects into their hearts' desire and taking naps in a safe, nurturing, beautiful environment?

Until this year I have been able to create the magic because the artist in me found ways to weave the "standards" together with my own personal creativity. However, the powers-that-be have opted for a packaged curriculum and pacing calendars so that every teacher in every classroom throughout the five boroughs will be teaching the same thing at the same time with the same manufactured materials. We have absolutely no say in any pedagogical decision making, even in our own classrooms. We have to do as we are told.

My inspiration should be gone. I am working on an assembly line now. There is no longer the time to savor the precious moments of early childhood; there is too much fear of losing the "teachable moment." However, the children still respond to the magic that I sneak in between the literacy and math blocks: One child prefers to "read" to a stuffed lamb rather than her designated "reading buddy." The artist in me will continue to create as long as I am around children. And I dare to hope that something will occur such as that which took place in former communist countries, where entire cultures were repressed—many more people will find ways around the restrictions and become even more creative than before.

A Talk to Parents As a New School Year Begins

Mary Trowbridge

What parents can expect when their children enroll in a child-centered school.

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We recently received a letter in the mail welcoming us as new parents. While impressed by the organization of the Parent Association, I must admit I was taken aback at first. In this busy time of year, I have to remind myself that I am a new parent again, and that for my daughter Caroline, entering the 4- and 5-year-olds' class at Manhattan Country School is as fresh and exciting as when I entered that classroom the year the school opened its doors in 1966.

I am so conditioned to helping children and their families begin a new school year that it is easy to forget my own beginnings as a parent. Furthermore, my own anxiety as a parent is substantially diminished because there are not as many uncertainties about what happens at school, except that I trust my children will be better behaved at school than at home.

As you experience the uncertainties as well as the delights about what is happening for your children at school, I hope you will feel comfortable engaging in dialogue with staff members as we enjoy our common interest in children's development.

When greeting parents during arrival or dismissal, I realize that you are only able to get a snapshot of a day, and the very fact that parents are in the classroom changes the nature of the setting and the interactions. So, during these community meetings at the beginning and end of the year, it seems fitting to give you a few more glimpses into school life. I hope these descriptions illustrate some of the ways, both intentional and spontaneous, that children are guided by teachers as the children explore the possibilities inherent in classroom materials, analyze and incorporate new information, negotiate the complexities of social relationships, and relish the process of learning from one another.

As I watch the 8- and 9-year-olds give a tour of the playground for new students, it is clear how comfortably the children follow the teacher's lead as we all try to make new members of the community feel welcome. The 6- and 7-year-olds discuss the question on the morning message: "Why do we give compliments?" Kallyn Krash, the librarian, introduces herself to the 4- and 5-year-olds in their classroom and reads the book, *May I Bring a Friend?* That same morning, Judy Isacoff, the science teacher, visits the class with caterpillars to begin a year-long exploration of growth and change. From now on, Kallyn will be associated with the pleasure of reading books together, and Judy will be the person who accompanies them on wondrous nature walks and brings natural gifts to investigate.

A parent asks to visit the students who wrote to him last year, after he was called to active duty in Iraq. Back in New York for just a few days, Kevin wants to personally thank the now 5th graders for their letters. Realizing the importance of this connection, Aimee Ostensen, the fifth grade teacher, graciously forgoes her regular plan to welcome Kevin to the classroom. After explaining his job as an Air Force medic rescuing injured soldiers, Kevin expresses his opposition to the war and the difficulty being away from his family.

The children were riveted, and I felt fortunate to have been a part of this moment and to be with the children that I miss seeing regularly. I hoped that they will remember years from now that school was a place for valuing personal connections and also a place for being flexible and generous with oneself and one's time.

One of my favorite moments during a meeting with a teacher is when I get to hear about an anecdote from their classroom. Often it starts like this: "You wouldn't believe the conversation we had today about prejudice..." Or, "The dramatic play in the block area this week was incredible..." These are the stories that don't always surface during Parent-Teacher Conferences or Curriculum Night, but ones which best illustrate the brilliant connections which children make with the support of teachers' skilled guidance.

In July several of us attended a conference at the Empowering Teachers Institute at Sarah Lawrence College. The keynote address was given by William Crain, who spoke about nurturing the remarkable powers of children. His recent book is entitled *Reclaiming Childhood: Letting Children Be Children in Our Achievement-Oriented Society*. Toni-Leigh Savage, the 5- and 6-year-olds' teacher, and I have attended many conferences together over the years and I am always impressed by her desire to keep abreast of current educational thinking and directions, while at the same time being careful not to sway with each and every trend. At one point during his address, Dr. Crain spoke about the exceptional patience and skill it takes for a parent or teacher to step back and not be tempted to overshadow young children's natural sense of wonderment. He referred to the philosopher Soren Kierkegaard, who said that for the parent, "The art is to be constantly present and yet not be present" (Crain 2003, 28). To illustrate his point, Crain talked about a mother and toddler he observed. The young child ambled along, stopping at everything in her path, a leaf, a puddle.... The mother kept a safe distance, carefully watching the whole time with a quiet presence. Wet shoes did not prompt her to end the moment for exploration and discovery.

Crain defends the need for childhood's special qualities in the areas of art, nature, dramatic play, and poetry to be allowed to flourish. He cautions us that these areas are endangered in education, particularly within the present political climate in which President Bush supports standardized testing for 4-year-olds.

After the conference, Toni-Leigh and I chatted about Dr. Crain's description of a skilled parent or teacher of young children: An effective adult acts as a "good-natured stage manager" (Crain 2003, 42). I have the pleasure of working with many of these skilled adults, and our children reap the benefits every day.

While we can never get it exactly right as parents, we try as best we know how. There is no definitive manual that encompasses everything a parent should know and guides us in how to respond to every situation. It isn't that simple, nor do I think we would want all the spontaneity taken away from our interactions with children. There is an abundance of literature on parenting—so much so that it is over-

whelming to know where to begin. However, I am interested in discovering books that help me broaden my perspective, both as parent and educator. Fortunately in this profession there are many recommendations for good reading from trusted colleagues. Though the greatest advice for working with children comes from observing them closely, I would like to share some advice which I gleaned from my summer reading, advice which I hope to follow myself, without feeling guilty if I don't always remember to do so as a parent.

In an article entitled, "Hyper-Parenting: The Over-Scheduled Child," the author urges parents to scale back on formalized extracurricular activities and allow for more free time.

The author ends his article with this statement:

> To stimulate warm relationships with children parents need to spend time with them with no goal in mind beyond the pleasure of spending time together. Doing that convinces kids, more than any activity, that their parents value who they are. This is the greatest gift we can give our children, the deep, inner conviction that they don't have to perform for us to love and cherish them" (Rosenfeld 2003, 7).

In her book, *The Blessing of a Skinned Knee*, Wendy Mogel helps to "distill wisdom" from the Jewish tradition into "a form that contemporary mothers and fathers will find not just inspiring in theory but also effective during the day-to-day scramble" (Mogel 2001, 36):

- Accept that your children are both unique and ordinary.

- Teach them to honor their parents and to respect others

- Teach them to be resilient, self-reliant, and courageous.

- Teach them to be grateful for their blessings.

- Teach them the value of work.

- Teach them the preciousness of the present moment.

The central thesis in *Reclaiming Childhood* is that "we should stop focusing so intently on the child's

future and start appreciating the child in her present life. The future is, of course, important, and parents must pay attention to it. But it is a matter of degree" (Crain 2003, 173). Crain's book, while intended for parents, offers a wealth of advice for educators as well. He warns all of us to be critical of national pressures to prepare children for the future in stressful and unnatural ways. He encourages parents and schools to take a more child-centered approach that values the special strengths of childhood, an approach in which children's inner drive to investigate is fostered. Adults should allow children time to explore the possibilities that are generated by their curiosity and passion for learning.

There is never enough time for the Manhattan Country School staff to explain to parents all the thinking that goes into the planning of curriculum and how we rely on what we know works for children and is appropriate for them at particular stages in their development.

We think very carefully about designing curriculum in such a way that there are entry points for all children in the group who come from a variety of backgrounds and approach material in different ways with particular learning styles.

The best investment my husband, Michael, and I made several years ago was a book light for our daughter to read in bed. It has proved to be a favorite household possession and I never tire of the sight of the glow coming from her top bunk. About the same time we got the book light, Kallyn posted a wonderful page in the mezzanine which described " Thirteen Ways to Raise a Nonreader" (Schneider and Smith 2001, 193).

Some of them included:

- Never read where your children can see you.

- Put a TV or computer in every room. Don't neglect the bedrooms and kitchen.

- Correct your child every time she mispronounces a word.

- Don't play board games together. Too dull.

- Give little rewards for reading. Stickers and plastic toys are nice. Money is even better.

- Under no circumstances read your child the same book over and over. She heard it once, she should remember it.

There are a few last bits of advice that I wish to share with you. Mogel explains that she once read "a beautiful teaching attributed simply to 'a modern educator.'" It read:

> Try to see your child as a seed that came in a packet without a label. Your job is to provide the right environment and nutrients and to pull the weeds. You can't decide what kind of flower you'll get or in which season it will bloom. When we are open to the differences in our children, we'll give them the soil they need to flourish. (Mogel 2001, 50)

As a parent I need to remember, as Mogel writes, that it is essential we learn to see those "intense, often irksome traits as the seeds of your child's greatness" (Mogel 2001, 194).

She advises us to try thinking of:

- Your complaining child as discerning.

- Your argumentative child as forthright and outspoken.

- Your picky child as detail-oriented.

- Your shy child as cautious and modest.

- Your loud child as exuberant.

Child psychologist David Elkind (1987, C11) has said, "Childhood is a stage of life. We don't want to hurry old age. Why should we hurry childhood?"

I am delighted to be starting a new year with you as we join together in learning from children, in sharing observations and advice, and in appreciating the remarkable powers of childhood. I am particularly pleased now that both of my daughters are here. While not wanting to rush childhood, I also secretly could not wait for them both to be able to call Manhattan Country School *their* school.

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Classroom Discussions of Power

Lynn Fischer

If we identify ourselves in terms of our own innate power, we see ourselves not as victims or predators, but as potential contributors to the betterment of the environment and society.

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When I asked a class of second graders why some children tease new students in class, a little girl in the front row raised her hand and replied, "I think its because we want to see how powerful the new kid is."

This second grader describes an age-old ritual practiced regularly among people everywhere, the creation of a pecking order. We all know it well. One way or another the group sizes up its members. Sometimes a leader will emerge. Sometimes a scapegoat will be identified. We see this behavior within wolf packs. It is an effective method of group survival in a hostile environment. We sort out the "winners" from the "losers" and follow the "winners." In this way we attempt to increase our chances for collective survival. Is this form of social organization reflective of human nature itself? The sad events at Columbine High School might prompt one to consider this question carefully. The young men who did the shooting seem to have been treated as scapegoats by a group of athletes in the school. We will never know how much that treatment contributed to their desperate measures Yet, in an age in which teen violence is a major concern and violence is spreading across the globe, one thing seems clear: We must begin to question the social conventions that encourage us to see ourselves as either winners or losers, righteous or evil, powerful or powerless. In the words of Caroline W. Casey (1998), "Domination is an evolutionary dead end."

We, as a human family, have dreamed for generations about operating according to principles of equity, fellowship, and cooperation. Educators are exploring new, more democratic instructional approaches and strategies for waging peace in the classroom (Kreisberg 1992; Kashtan 2002; Lantieri and Patti 1996; Eisler 2002).

In my work as a public school peace educator, I have faced the predominant "win/lose" cultural

paradigm in many forms. For example, students consistently absorb media messages equating power with domination, violence and wealth. Hierarchical power struggles among staff and administrators undermine trust and inhibit authentic communication. Clashing beliefs about power held by students and teachers of diverse cultural backgrounds are constantly at play. Mediation often eases these tensions, but for the most part, the underlying power dynamics that cause them are seldom addressed. What seems to be needed is a new way to talk about power, a kind of power literacy.

Broadening Conceptions of Power

Erich Fromm (1947) was among the first to draw important distinctions with respect to types of power. He distinguished between *power over* and *power to*. *Power to* is inherent human potential; it is our power to be productive people. In contrast, *power over* is social domination that inhibits the realization of human potential.

I propose the term *innate power* as another dimension of thinking about inherent human potential. Innate power is the power that can't be taken from us. For example, Nelson Mandela was imprisoned for many years. He was denied the *relative power* to work and live freely. Yet, his writings and work as a national leader (Mandela 1994) demonstrate that he was able to cultivate his innate powers despite his circumstances. Most of all, these are the powers of compassion, wisdom, and courage. It is our capacity to empathize with one another, understand how things work, and face our own fears that define us as human beings. If Mandela had identified himself in terms of his relative power then he would have seen himself as a powerless victim of an oppressive regime. He would have been accepting the conventional *power over* social dynamic. Instead he saw himself in terms of the power that cannot be taken from one. He perceived himself as an innately powerful human being, engaged in a critical struggle. He then reframed the situation using a collaborative rather than a competitive paradigm. He therefore successfully translated his innate powers to the relative powers of negotiation, liberation, and profound contribution.

The understanding of our relationship to power is central to our understanding of our relationship to the world. If we identify ourselves in terms of our own innate power, then we see ourselves not as victims or predators, but as potential contributors to the betterment of the environment and society.

Classroom Explorations

In a public elementary school in New York City, I asked students in a fifth grade class to write on a piece of chart paper all the words and phrases that came to mind when they heard the word "power." The response was energetic to say the least. For every

In my work as a public school peace educator, I have faced the predominant "win/lose" cultural paradigm in many forms.

idea that was expressed ten more would arise. Among them were "God, love, violence, the FBI, weapons, the government, parents, community, knowledge, schools, computers, the media, money, poetry, sports and gangs" (Fischer 2002).

I asked the students to name the powers that no one could take from them. What emerged was deeply heartening to me. It was a web of words like "the power to … learn, love, communicate with my soul, determine who I will become, heal, think for myself, make choices, listen." We then began to reflect upon the ways in which we habitually empower or disempower ourselves and one another in the context of human relationships. The students came up with a striking observation: when we took the time to listen carefully to one another, it not only empowered the speaker but the listener as well.

I've done this work with teachers, parents, and students of varying age groups. We've written and told stories about people, places, and practices in our lives that tend to help us engage our innate powers of empathy, wisdom, and courage. We've constructed mission statements citing the ways we could raise the levels of empowerment in the group itself.

Identifying Cultural Messages about Power

I'm defining culture as a collective interpretation of shared experience that finds expression. For example, a traditional culture, over the course of generations, develops myths and folklore expressing the ways in which the people of that culture experience the mysteries of the cosmos, the powers of nature, social relationships. Those experiences are interpreted and expressed through art, religion, social customs,

The understanding of our relationship to power is central to our understanding of our relationship to the world.

political practices. Contemporary cultures arise when a particular group of people share an experience and begin to collectively express interpretations of common themes within that shared experience. For example, the youth culture that emerged in the 1960s was defined in many ways but there were central themes and trends that distinctly characterized it.

Cultural studies in power literacy education focus on helping the learner to explore the meaning of culture through clarifying and constructing one's own cultural lens. One way to do this is to observe the cultural influences that impact one's self-image and behaviors. For example, in my work with the fifth graders we often discussed the messages we get from the media about power and violence. I asked them to reflect on their own beliefs on the power of caring versus the power of violence. They constructed power myths based on their experiences of innate powers.

One of these myths involved a female deity who was summoned to assist a farming community beset by drought. A male deity who was jealous of her power chided her and said that she was too old and feeble to help the community. Her power began to fade until she remembered the love she had for her sister. Her power was restored. She saved the community by causing a healthy rainy season and achieved immortality in the process. By constructing and presenting stories about inherent human power

the students learned about the function of essential elements of culture as they defined and empowered themselves.

Conclusion

We have become a society of enormous complexity. Children need to understand their cultural influences, the messages they are getting from the media about who they are and what makes them powerful. They need assistance in working with the emotions that arise when they are tricked into feeling powerless. Children also need to learn the ABC's of economic, political, and environmental systems—and where relative and innate power reside within these systems.

Children need to know that they are never powerless. As Dorothy learns in the Wizard of Oz, power does not lie in the hands of the man behind the curtain, but within our own capacities to love, think for ourselves, and face our fears.

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Mina P. Shaughnessy and the Second Chance

Mary Soliday

To dedicate oneself to remediating inner city students' literacy skills was to remediate educational justice both on individual and institutional levels.

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Every fall semester, graduate students in college English departments prepare to teach the one universally required course left in most universities, freshman composition. A few receive explicit guidance, and in the fall semester of 1981, I was lucky—I took a seminar where the first assigned book was Mina P. Shaughnessy's *Error and Expectations*: *A Guide for the Teacher of Basic Writing* (1977*)*. I stayed up all night reading this book, which I found as utterly absorbing as the other assigned text for that week, *Paradise Lost*. Nearly every page glowed with Shaughnessy's unshakable conviction that all students deserve an educational second chance.

Like the critics of Milton's poetry (whom I also read that fall semester), Mina Shaughnessy performed a "close reading" of texts, though in her case she read the essays of unskilled writers enrolled at the City College of New York (CCNY). Shaughnessy did something I had never seen before: She accorded CCNY student papers the status of "text." In my experience, a text was something like *Hamlet*. What Shaughnessy showed me was that the awkward essay authored by a remedial student enrolled in a distant urban college could also be treated as a text; it could be read with genuine respect.

I also learned that the reader could interpret the student text. Drawing from the linguistic revolution then sweeping the humanities, Shaughnessy boldly argued that these texts—marred by error, inflected by minority accent—were nevertheless quite logical in their deviations from standard written English. Subjecting student writing to rigorous analysis, Shaughnessy illustrated the premise of linguists like William Labov that "error" is a *logical* deviation from the norm, and that "norms" are formed by conventional agreements. When she claimed that students'

errors had a pattern, Shaughnessy was also claiming that we could remediate error if we were willing to study students' work systematically.

Shaughnessay asked us to imagine ourselves as the native speakers of a language world called the academy, while the students, speakers of another language, were outsiders asking for admission. Thus, if we made our conventional uses of language explicit to newcomers, we could welcome them to the academy. In this way, Shaughnessy was suggesting that remedial students did not lack intelligence, they lacked familiarity with the conventions that governed an alien language world.

Shaughnessy's attentive reading of student papers inspired a generation of PhD students to envision themselves as educators committed to achieving educational justice through universal literacy. Her application of traditional literary analysis to student papers also provided a focus and a method for English professors who roundly declared their independence from the traditional canonical study of "texts" and who formed what is today a flourishing discipline, composition studies. Equally important, Shaughnessy became by 1978 a foremost spokesperson for Open Admissions, the policy the City University of New York (CUNY) adopted in 1970 as one means of redressing social inequality. Open Admissions gave students who had attended poor, underfunded pubic schools a new opportunity to develop their skills and obtain a college education. In particular, it provided new opportunities to thousands of low-income students, recent immigrants, and students of color from the inner-city.

Through the writing program she nurtured at CCNY and her work as an instructional dean at CUNY, Shaughnessy explored the rich positive possibilities inherent in the otherwise negative word "remedial." For Shaughnessy, to dedicate oneself to remediating inner city students' literacy skills was to remediate educational injustice. Indeed, as the distinguished critic Irving Howe remarked, "The injustice she had in mind was indeed remediable; all it required for remedy was that we overturn the entire political structure of the city" (Maher 1997, 168). Short of an urban revolution, Shaughnessy strongly believed that one path to remediating society was to

remediate education, and she had several specific remedies in mind.

First, Shaughnessy stressed that *teachers* had to remediate themselves when they met "the new students" in their classrooms. In a lucid parody of the developmental scales educators routinely apply to students at every educational stage, Shaughnessy developed a four-point scale that she applied to the teachers of all disciplines she observed at CCNY in the early 70s. This scale is still worth describing in full.

When they first met their students, Shaughnessy thought, these teachers tended to withdraw into the ivory tower, "concentrating on protecting the academy … from the outsiders, those who do not seem to belong in the community of learners" (Shaugnessy 1976, 256). When they defended the academy from outsiders, these teachers were *guarding the tower*. If teachers proceed to the next stage, they might decide that a few exemplars would be worthy of traditional learning. They would in this case "carry the technology of [the discipline in question] to the inhabitants of an underdeveloped country" (p. 258). Shaughnessy christened this position *converting the natives*.

Self-remediation begins when teachers move towards two other positions. After a while, some faculty, baffled by their teaching problems, begin to consider the complexity and the arbitrary conventionality of academic language (p. 258). Once the teacher looks at his subject from the point of view of an outsider, it is possible to begin *sounding the depths*—to turn "to the careful observation not only of his students and their writing but of himself as writer and teacher, seeking a deeper understanding of the behavior called writing and of the special difficulties his students have in mastering the skill" (p. 259). If the teacher sounds the depths of his subject, then he is prepared "to remediate himself, to become a student of new disciplines and of his students themselves in order to perceive both their difficulties and their incipient excellence" (p. 262). This position requires courage and patience—it is the highest on the scale, *diving in*.

Shaughnessy also believed that *the academy* could remediate itself, if it sought to realize abstract commitments through programs that affected an entire institution. For my recent book, *The Politics of Remediation* (Soliday 2002), I scoured the archives

and combed through dusty file cabinets at CCNY to understand the scope of Shaughnessy's administrative labors. What shone through mundane memos, reports, committee minutes and budget requests was Shaughnessy's unwavering dedication to creating a space within City College where underprepared students could get the second chance to enter a traditional liberal arts curriculum. Shaughnessy insisted that administrators do more than pay lip service to justice. She wanted a real commitment from them, which meant that the whole college had to share the responsibility for the new students and not just the writing program. The list of Shaughnessy's experiments is striking as she tried to develop diverse student paths that today we call by all sorts of names. For instance, she experimented with classroom peer tutoring, writing centers, and learning centers; she encouraged interdisciplinary partnerships, writing across the curriculum, and what we now identify as "block programming," where freshmen take a group of courses together.

At the same time she was urging all academics to "dive in," Shaughnessy also helped a group of English teachers to do the same. She asked them to study what they were doing—what today we call "the scholarship of teaching and learning"—and to study who the students were and what they wrote. She encouraged female instructors holding master's degrees to obtain their PhDs (which many did) and founded an array of newsletters and journals as forums for the ongoing research inspired by her program. The level of commitment was high for many teachers, as memoirs like Adrienne Rich's eloquent "Teaching Language in Open Admissions" (1979) attest. Veterans have told me that teachers found the program engaging because it encouraged experimentation and risk taking.

As her experience with open admissions deepened, Shaughnessy also proposed that we remediate our *expectations for standards* by thinking about benchmarks in developmental terms. As my discussion of "Diving In" suggests, Shaughnessy valued not just what or how we learn, but how learning occurs over time. The questions she asked were hard ones, but particularly profound was her insistence that we rethink what we mean by "the beginning," or "starting from scratch." As time went on, she became

suspicious of the political aims of administrators who sought to contain the second chance in a remedial writing or mathematics program. This containment reflected a developmental model: students could get a dose of remediation and then move on to the liberal arts. If they couldn't move on, then they were out. But suppose, for example, student A, who

Shaughnessy was suggesting that remedial students did not lack intelligence, they lacked familiarity with the conventions that governed an alien language world.

begins far behind student B, who begins from the more "normal" place, progresses quite rapidly to the place from which where student B began. Naturally student B will still be ahead at the end of the first year. But is it fair, and educationally sound, to measure the growth of both A and B in the same way? Is it possible that student A will "catch up" over time? If so, can we develop the means to assess this growth?

As usual, Shaughnessy thought institutions might answer these questions by remediating their structures. Can the skills of a fundamental discipline like English or mathematics be spread out across the curriculum for repeated exposure so that, by the senior year, all learners arrive in roughly the same place? Today, of course, the most progressive institutions translate that question into cross-curricular programs in writing, communication, and quantitative reasoning that attempt to infuse basic skills across courses, rather than contain them in one or two semesters of foundational teaching.

By 1979, Shaughnessy was a national figure; her book had sold over 40,000 copies, and her program had received attention from forums as diverse as *Time*, the *New York Times*, and *The Chronicle of Higher Education*. She had become a powerful voice in professional journals and at conferences. Since her premature death from cancer in 1978, her work has been the subject of a biography and numerous memorials, symposia, and articles like this one.

In part, Shaughnessy's audience responded to her pleas to open up the academy because in the 1970s, there was a widespread agreement that higher education could, and should, provide a second chance. But in 2003, that agreement no longer exists as a shared public belief. It seems to me we now increasingly insist that children get it right the first time, earlier and earlier in childhood. I was especially struck by Michael Moore's interview in his documentary *Bowling for Columbine* with one of the cartoonists for *South Park*, who had attended Columbine High School. The cartoonist, you might recall, described the terrific pressure from adults for Columbine students to achieve high test scores as early as possible, to gain admission to honors classes as early as possible, to prepare now because this is the last chance. This pressure goes now by the name of "high standards," while remediation has become a dirty word (and remedial programs have been officially abolished in four-year colleges in states with large minority populations: Florida, Texas, and New York, with

California soon to follow). *Errors and Expectations* is dated now in terms of the specific pedagogy it offers—our field has come far since its publication—but Shaughnessy's work remains an exemplary response to the problem of educational injustice. From across the years, she asks us to question why, as a society, we no longer want to offer adults a second chance.

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Multiculturalism with an Edge

Priya Kapoor

Genuine multicultural education must be built on the self-understanding that our own identities are constructed within relations of power.

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The transition from old to new is not always simple for a teacher. As a new teacher a few years ago, I feared I would reinforce the hierarchies of classrooms in which I had been a student, for there are no readily available models of teaching that automatically do away with elitism, authority, racism, and sexism.

In my classes on Cultural Studies in Communication and Intercultural Communication, I emphasize that the study of multiculturalism must recognize that power, social position, and even oppression underlie discussions of culture. I try to select course materials that stimulate students to look at such matters, rather than studying Culture simply as the examination of unknown customs and traditions of peoples around the world.

Studying "culture as political" compels both student and teacher to re-envision their role in society as keen participants and actors and not as passive onlookers. Such ideas can be unsettling to a fair number of students who may very well resist new pedagogical processes. To most students transgressing boundaries is frightening (hooks 1994, 9). To be changed by ideas may not be the pure pleasure (hooks 1994, 3) it is for me.

Diversity is becoming an almost unquestioned and accepted concept for curriculum design among all disciplines. I believe it is healthy to question multiculturalism discourse so that it retains its innovative edge within higher education. Multiculturalism is often unquestioned because its benefits seem easy to state: It provides value to students' learning experience and enhances their prospect of being able to co-exist in personal and professional spheres with diverse populations. In the Western academy, which claims to be liberal and supportive of diversity and difference, it is an arduous task to go against the grain and present a critique of multiculturalism that largely benefits the current professional classes. I de-

fine the Western university as one that is located anywhere globally, even in a postcolonial nationstate, yet valorizes Eurocentric scholarship.

An innovate and healthy offshoot of multiculturalism is Whiteness Studies. Whiteness Studies examine the classical scholarship by white scholars with respect to persons of color in a new way—by contrasting it with the current scholarship by persons of color with respect to their own communities and lived experience. In this way, Whiteness Studies have rendered whiteness, as an intellectual, human norm, visible. Whiteness has become not just a space to discuss minority retention in institutions of higher learning, but a way to critique scholarship that is established, canonized, and reified within disciplines that do not dare to include the race- and class-based concerns of cultural studies. Whiteness studies provides an important strategy for examining scholarship that has failed to acknowledge its advantage in terms of the race, gender, and economic class, and its position of privilege with respect to the populations it is studying.

In the Classroom

Molefi Asante (1996, 22) asserts in *Academe* that whiteness in the university is not evident just in the retention rates of African, Latino, or Asian students, but "in the whiteness of the curriculum, the very heart of what we as professors teach, research and otherwise transmit to our students." An attempt to change that curriculum is often accompanied by varying forms of resistance. The most immediate kind of resistance is from students who in most U.S. universities and mine in particular, are white and form the dominant student body.

In one of my classes, I assigned an article by the African-American author Detine Bowers (1998). In it she described the rhetorically disadvantaged position black leaders and spokespersons have on television. I received varying degrees of angry responses from students in their critical reflection papers. One student, whom I believed was progressive and well read, wrote,

> What Ms. Bowers does not seem to realize is that these are universal truths about the media are certainly not unique to the Black or the "oppressed collective" experience…. Bowers's es-

say in general seems to be an attempt to make people mad and rile them up to action…. Toned down and more objective, this essay could be instructional for those who feel they are members of an oppressed collective and need to improve their chances for getting their message heard.

The student went on to call for a more "civilized discussion." Although this student's views, like those of all students, are to be valued, I note how she places the phrase "oppressed collective" in quotation marks, suggesting that African-Americans have not really been oppressed. I also note that the calls for more "objective" and "civilized" discussions imply that the author's genuine anger has no place in multicultural discourse. Would the same be said of White authors? This student's views are by no means unusual. Resistance to strong diversity content is common.

Even so, it is the uncomfortable position of intercultural studies within dispersed disciplines that makes it such a challenge to teach. Small departments of communication are unable to offer series of courses in intercultural communication. Further, serious discussions of race, class, and gender are often confined to various departments' occasional elective offerings dealing with diversity. What is needed is the sustained approach that only departments and disciplines can provide.

Faculty who are typically drawn to teach courses on social justice, race, and discourse are themselves those whose lives have often been at the periphery of academia, or are members of diasporic postcolonial populations. The institutional support given to minority faculty who teach critical praxis and critical thinking connected to Cultural Studies is minimal. Because intercultural communication courses use nontraditional reading materials, the courses often combine theory with community-based learning. Such learning is time-consuming and requires enormous planning and creativity on the part of the teacher. Needed support from academic institutions is usually in short supply.

Evelyn Hu-DeHart (2000, 41), Chair and Professor of Ethnic Studies at University of Colorado at Boulder, indicts the academy's role in reluctantly accepting study of culture:

On most campuses, administrators have denied ethnic studies the one academic currency that it most needs: recognition as a legitimate scholarly field that constructs, disseminates, and imparts knowledge in a distinctive way. They accomplish this denial mainly by withholding respect for the work of ethnic [and cultural] studies scholars, whose approach to scholarship they do not fully comprehend.

According to DeHart, most campus administrators know they need cultural and ethnic studies, but they fear the field. Accepting the study of culture in every discipline as legitimate would be the surest way to show support and commitment to diversity.

Trinh Minh-ha in *Woman, Native, Other* (1989) and Gayatri Spivak in *Outside of the Teaching Machine* (1993) call for non-white teachers to re-examine their location in the academy. As a postcolonial, feminist, cultural studies scholar, my scholarship and teaching are accepted reluctantly and sometimes doubtfully by the academy as research proposals to study such issues as international grassroots feminism often get sidelined for funding without adequate explanation. The rhetorical question that may arise is, "What keeps us going?"

Becoming a Professor of Multicultural Studies

In my own journey within U.S. as a graduate student and teacher, I have kept my focus on the social justice issues involved in international issues of colonialism and post-colonialism. Therefore, I am deeply involved in the discourse of diversity and multiculturalism. But I have found that while my perspective was, in some measure, encouraged and supported in graduate school, it has been more difficult as a teacher. This is partly due to curriculum design within departmental units in a university and partly due to the reluctant acceptance of non-mainstream scholarship.

International graduate students are looked upon as different from the average American student and are often left to their own direction. U.S. institutions of learning have marketed themselves aggressively as leaders in international education, but most of their faculty have only scant international experience or possess international experience that follows a narrow specialization. Unfortunately, neither experience is of great help when it comes to mentoring the incoming international student. Classically it has been crucial for international students to be self-directed and form support networks among fellow students. Fortunately, library resources and opportunities for dialogue among diverse groups of people on most U.S. campuses can compensate for lack of adequate guidance.

While often perceived as cultural outsiders, those

*A*ccepting the study of culture in every discipline as legitimate would be the surest way to show support and commitment to diversity.

of us in the social sciences and the humanities see our participation in the U.S. academy as a way to continue our commitment to critical societal issues of economic class, race or caste disparity, and gender inequities.

My initial professional training was as a journalist in India. I studied at the Indian Institute of Mass Communication, which was designed to provide a cadre of journalists that would make up for the lack of third-world journalists who could report on local issues that have a bearing on larger world culture. I came to the U.S. in the Fall of 1989 to pursue a Master's degree at Cornell University. Later, I attended Ohio University in pursuit of a doctorate in Communication and joined the faculty of Portland State University in the Fall of 1995. I consider myself fortunate to be participating in the U.S. academy at a time when it is concerned with issues of diversity and multiculturalism. At the same time, I, like others have found that the kind of multiculturalism many prefer lacks the sharp edge of people who have directly experienced colonialism, racism, and war.

Recommended Scholarship

Edward Said's *Orientalism* (1994) is an example of the kind of scholarship that I believe students should be exposed to. There are students who write that they are unable to understand the book, but Said's voice is important. Said, who died recently, was an

Arab-Palestinian, and even though the mass media is replete with critiques of Arabs, he was a scholar who demanded respect and credibility. He wrote not just about Arab, Islamic issues but about representation of the colonized *other* in academic and popular texts. It's important to try and understand why students find a text on Orientalism difficult. An intellectual discussion of colonialism (particularly the Palestinian/Israeli conflict) is rarely introduced to most students in other than a most black and white, contentious way. When faced with the interconnections between the classic Western texts (such as Dante's *Divine Comedy),* the current global situation of inequality, and U.S. complicity in creating this inequality, most American scholars simply react with disbelief.
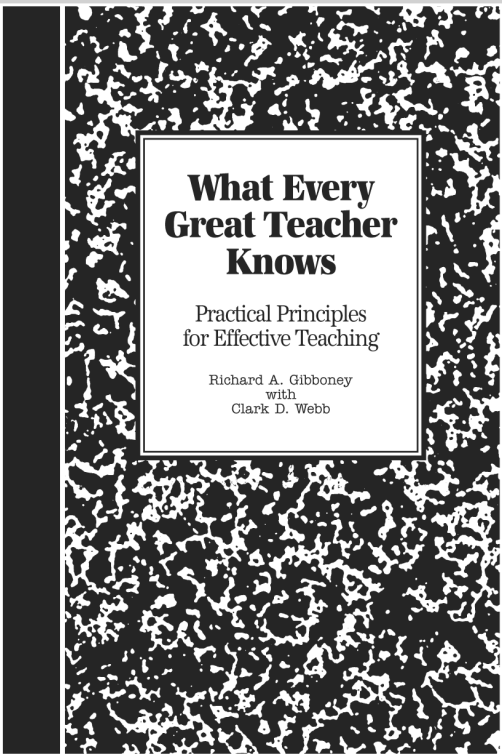
There are a few points of commonality between Said and other non-white scholars such as Bowers and bell hooks. They are all candid about their approach to the topics they write about. They state clearly who they are and how they are located within the academy. Their clarity about their ethnic-racial positions seems provocative to students who have never deconstructed their own location as First World, often White students of privilege. Most students seem to have been taught to question authority, but not the power and privilege of their own identities.

Our task as teachers of multiculturalism, then, is to inculcate a thorough, self-reflexive, ethical stance whereby students may understand their own identities as they are constructed within relations of power first, before anything else. Only then will students able to appreciate the scholarship of those minority activists and intellectuals whose work serves as conscience and critique of society.

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Jung's Archetypal Psychology and the Spiritual Development of Teachers

Kathleen Kesson

Jung asks us to consider the possibilities of a holistic universe, in which all the spheres of experience are interconnected and interpenetrating.

…the human kingdom, beneath the floor of the comparatively neat little dwelling that we call consciousness, goes down into unsuspected Aladdin caves. There dwell not only jewels but also dangerous Jinn abide: the inconvenient or resisted psychological powers that we have not thought or dared to integrate into our lives.

—Joseph Campbell

In the mid-1970s, curriculum theorist James Macdonald, in his discussion of various ideologies of education, pointed to what he thought was the limiting, materialist focus of the radical or political view of education (Macdonald 1995, 73). He called for a transcendental developmental ideology that would embrace progressive and radical social values, but would also be rooted in a deep spiritual awareness. Macdonald tried to develop what he called a "dual dialectic" that would reflect our experiences of the subjective inner world as well as those with the objective structures of the environment.

Macdonald was influenced by the work of C. G. Jung, the Swiss psychologist who first proposed the still controversial idea of the "collective unconscious." Jung's ideas, while undergoing an important critique and revision, especially among feminist scholars (Ruether 1983; Daly 1978; Lauter and Rupprecht 1985; Wehr 1987; Goldenberg 1989; Christ 1977), are experiencing a resurgence. Despite the cultural and gendered biases in much of his work, I believe that the discussion of Jung's psychological concepts can contribute to the understanding of spirituality in education for a number of reasons.

First, he developed one of the few psychological frameworks that take into account the transpersonal and the cosmological dimensions of human experience, as well as the usual affective, cognitive, and so-

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matic domains. For the purposes of this paper, I am defining *transpersonal* as that which is concerned with ultimate capacities and potentialities that have no systematic place in dominant contemporary psychology (Tageson 1982) and *cosmological* as the interrelatedness and interconnectedness between the various domains of the universe and human experience.

Second, Jung's emphasis on the reality and importance of our deepest spiritual questions, as well as on the intuitive and non-rational aspects of existence, present an insistent corrective to a prevalent Western materialism.

Third, Jungian psychology illuminates the Latin root of the word education (*educere: to draw out*) by describing a developmental process based on the drawing out and incorporation of unconscious psychological material into consciousness.

Fourth, it provides a bridge between psychological and social explanations of human behavior with its inclusion of both individual and collective elements.

Last, Jung's own investigative process provides a model of inquiry consistent with the postmodern turn in qualitative research, in that he saw himself and his own subjective responses as a primary constituent in the research process. In Macdonald's words,

> He is perhaps a modern paradigm of man's unified struggle for meaning, using his own personality and culture and methodologically disciplining that inner struggle and cultural potential to probe the nature of human being. (Macdonald 1995, 81)

In this paper, I examine some of the significant aspects of Jung's analytical psychology, especially those that relate to spirituality, and clarify some distinctions that he drew between religion and spirituality. At the core of his psychology is the individuation process, which MacDonald refers to as the movement "toward the integration of inner and outer realities in a meaningful wholeness" (Macdonald 1995, 82). I will present a rationale for attending to the individuation process in work with both pre-service and in-service teachers. This is not to invoke a therapeutic approach to teacher education, but rather to ex-

pand the boundaries of conventional thinking about the professional development of teachers.

Jung's Structural Model of the Psyche

In *Women Who Run With the Wolves* (1992), Clarissa Estés, a contemporary psychoanalyst and storyteller, introduces us to the mythic entity "La Loba," an archetypal personification of the "old wise woman beyond time" who stands between the worlds of mythos and rationality and mediates between the upper world of the ego and the underworld of the spirits and gods. Jung termed the locus between the worlds represented by La Loba the "psychoid unconscious" and considered it "a place where the biological and the psychological share headwaters, where biology and psychology might mingle with and influence one another" (in Estés 31). In Jung's topography of consciousness the La Loba archetype occupies a central role in the dialectic between the conscious mind and the unconscious, forging a dynamic link between the social self, or "persona," and the subterranean streams of desire, dream, prehension, fantasy, and imagination. This conversation between the various layers of the psyche, which Jung documented in many of his patients long after they were "cured" in the ordinary sense of the word, will be described at some length later in the paper.

Jung was at one time an avid student of Freud's work, then later an enthusiastic colleague and supporter of his ideas. In the beginning of their association, Jung was a respectable member of the European psychiatric establishment, while Freud was suspect for his highly speculative ideas (Singer 1973). A decade later, Freud was recognized as a giant in the world of psychology, Jung was dismissed as a speculative philosopher, and their relationship had disintegrated. The split occurred largely as a result of Jung's most original and still controversial discovery: the collective unconscious. Whereas Freud viewed the unconscious primarily as a dark repository of suppressed infantile sexual urges, Jung came to understand it as a vast and fertile reservoir of archaic images and primal impulses, "a kind of infinite area within man, a spaceless space … more primal, more archaic, more primordial still than materiality" (Progoff 1973, 166). This aspect of the psyche has remained elusive to reductive analysis because it is, for

the most part, out of reach of intellectual formulations. Jung acknowledged the difficulty of apprehending the totality of psychic experience through the intellect and recognized that he had tapped into an area of human experience with which science was largely unequipped to deal:

> The individual imagines that he has caught the psyche and holds her in the hollow of his hand…. He is even making a science of her in the absurd supposition that the intellect, which is but a part and function of the psyche, is sufficient to comprehend the much greater whole (Singer 1973, 371).

This "infinite area" or "spaceless space" is what mystics have traditionally referred to as the "ground of being" (the totality of psychic experience). Allusions to this principle are found in the collection of traditions termed by Leibniz the *philosophia perennis* (perennial philosophy) which contains the historical record of Eastern and Western mystical experience (Huxley 1944). Some of the most systematic empirical investigations into this realm of experience are found in the analysis of dreams begun by Jung in the early part of the century and carried on by analysts of that tradition. The huge quantity of data gathered by Jung during his many years of investigation revealed certain consistent aspects of consciousness.

The structure of the psyche deduced by Jung can best be imagined with the help of a visual image. If we can imagine the collective unconscious (the inherited psychic substratum, perhaps related to DNA, that exists prior to personal experience) as the ocean; the ego (defined by Jung in terms of consciousness and sense of one's identity) as the visible tops of islands; and the personal unconscious (forgotten memories, repressed ideas, subliminal perceptions, etc.) as the wet and sandy shoreline that connects individual experience with the undifferentiated substratum of psychic experience, we can begin to get a sense of the complexity of his model. Jung perceived these various categories of consciousness as having permeable barriers, in that the material from the ocean of the unconscious continually laps at the shores of the ego, reshaping and reforming its terrain. Conversely, aspects of personal consciousness are washed down into the undifferentiated depths of the psyche, presumably affecting the whole.

In the depth of the collective unconscious, shared by all humans, are the archetypes, the universal energy forces. In Singer's words (1973, xxxii-xxxiii), archetypes are "basic elemental tendencies of the human personality which produce specific kinds of thinking patterns common to the entire human species." Archetypes cannot be directly known, but appear as images in the myths, dreams, visions, and hallucinations of people throughout the world. Common archetypes include the devil, the earth mother, the wise old man, the trickster, the holy child, and the serpent.

Some parts of the personality participate in archetypes but also are influenced by the personal, individual aspects of our experience and personalities. These include the anima and animus, defined by Jung as the latent feminine aspects of the man and the latent masculine aspects of the woman.

At the core of the personality is the Self. Jung claimed the Self as both an organizing center and the totality of the psyche, and distinguished the Self from the ego, which only constitutes a small part of the totality (1964, 162). He suggested that this Self, while itself an archetype (originating as "inborn possibility"), performs a regulating function between the unconscious and the ego that brings about the extension and the maturing of the personality. This notion of the Self is consistent with various mystical concepts from a variety of traditions: the Greek "Daimon," the Egyptian "Ba-Soul," or the Hindu "Atman" (1964, 162).

Jung came to understand this regulatory function of the Self from his study of over 80,000 dreams. The process of analysis developed within this theoretical framework concerned itself with the constant interplay between consciousness and the unconscious, "bringing order out of disorder, purpose out of aimlessness, and meaning out of senselessness" (Singer 1973, 12). Jung's Self, then, is not an essentialized or idealized entity but an "organizing center" of consciousness capable of bringing fragments of experience into a developmentally coherent pattern. Macdonald (1995) thought that this idea of self-organization (the potential of the psyche to be self-regulating

in the attainment of balance and wholeness) was the most useful of Jung's formulations.

The Individuation Process

I first came into contact with Jung's ideas as an undergraduate in the early 1970s when I studied the psychology of the unconscious. With a Jungian analyst as a mentor, I carefully recorded and studied my own dreams, a process that I have continued to this day. I have approached Jung's work both academically and experientially. Over the years, I have come to understand individuation as a process of exploration in which unincorporated aspects of the psyche are brought to light, making whole what was fragmented:

> To be whole means to become reconciled with those sides of personality which have not been taken into account…. no one who really seeks wholeness can develop his intellect at the price of repression of the unconscious, nor, on the other hand, can he live in a more or less unconscious state. (Fordham 1966, 77)

Individuation, according to feminist theologian Demaris Wehr "is the core process in analytical psychology. It is the goal of life and the way one truly becomes oneself … [it] is thus both process and goal" (1987, 49). The inner guiding factor of this process, the Self, according to Jung, was best apprehended through the investigation of one's dreams, spontaneous psychic products which establish themselves through images and symbols.

> Dream is the personalized myth, myth the depersonalized dream, both myth and dream are symbolic in the same general way of the dynamic of the psyche." (Campbell 1973, 19)

In myth, as we know, as well as in dream, the explorer encounters perils and obstacles as well as treasures. Sibylle Birkhauser-Oeri speaks to the challenges inherent in the individuation process: "[it is] a psychological pattern of development that leads one into a confrontation with one's shadow side and with evil, and also involves owning up to unrealized potential" (1988, 23). This encounter with the shadow—aspects of the personality that have been omitted or suppressed, and which need to be assimi-

lated in order to effect the integration of the personality—is central to the individuation process.

The necessity of integrating the shadow can be understood in terms of basic psychological principles. The process of adapting to society requires some compromises between authentic "being" or natural desires, and social norms. This necessitates the construction of "personas," the masks which signify the roles we play in society. The shadow becomes "that part of us which we will not allow ourselves to express" (Singer 1973, 215), "the one who wants to do all the things that we do not allow ourselves to do, who is everything we are not" (Fordham 1966, 49). While personas are to some degree necessary in our relationships with the world, there are obvious problems with over-identification with social roles. The danger of suppressing the shadow (Jung sometimes called it the "inferior" part of the personality) is that "when the unconscious counteraction is suppressed it loses its regulating impulse. It then begins to have an accelerating and intensifying effect on the conscious process" (Jung 1969, 79). The shadow, when denied, finds its own expression, generally in the activity of "projections"—"what we cannot admit in ourselves we often find in others" (Singer 1973, 215)—or in impulsive or inadvertent acts. Jung writes of the centrality of coming to terms with this aspect of the unconscious:

> The shadow is a moral problem that challenges the whole ego-personality, for no one can become conscious of the shadow without considerable moral effort. To become conscious of it involves recognizing the dark aspect of the personality as present and real. The act is the essential condition for self-knowledge, and it therefore, as a rule, meets with considerable resistance. Indeed, self-knowledge as a psychotherapeutic measure frequently requires much painstaking work extending over a long period. (Singer 1973, 215)

Individuation, then, involves the integration of aspects of the unconscious into oneself, while simultaneously achieving freedom from unconscious compulsions. As well, it involves gaining independence from social conformity in its move toward wholeness and autonomy.

Individuation as Spiritual Process

Jung understood the ego-personality's coming-to-terms with its own background as essentially a spiritual act. Further, he suggested that religious doctrines have all sprung from individual spiritual experiences. Religious historians and theologians who prefer to believe in the revelatory origins of their particular creeds have challenged this point. Marie Louise von-Franz, however, cites a number of examples from various cultures in which rituals and religious customs have spring directly from the dreams and visions of individuals. She demonstrates how these experiences evolve through time until the original unconscious material crystallizes into clearly defined and repeatable forms which can be shared with the cultural group and passed down from generation to generation (in Jung 1964). Increasingly, of course, participants in the rituals have no personal knowledge of the original experience and once meaningless rituals can become dry and lifeless forms.

This Jungian conceptualization of the origin of organized religious forms articulates an important difference between religion and spirituality, and highlights an inherent tension between them: While the spiritual process involves an idiosyncratic and unpredictable experience of archetypal energy, religion, more often than not, codifies and sanctions particular archetypes, especially those that serve social needs for order, continuity, and stability. Spirituality is a dynamic, exploratory process and religion is a structured form that emerges to contain, and to some extent, control the process.

The above distinction is not meant to privilege spiritual process and discount religion. The practice and repetition of the original experience, according to Jung, need "not necessarily mean lifeless petrification" (1958, 9). On the contrary, rituals and religious customs may continue to provide a vital context for genuine spiritual experience for centuries. However, most religious traditions "resist further creative alterations by the unconscious" (Jung 1964, 253) and remain reproductions of personal individuation experiences. I have suggested that it is this incapacity to sustain a dynamic link between their mythic/symbolic constructions and the personal psychological processes of their adherents that accounts, at least in part, for the diminishing relevance of formal religion in many people's lives (Kesson 2001; 2002).

Despite his skepticism about formal religion, Jung had a lifelong interest in the religious impulse, with its infinite variety of forms, symbols, and motifs, and in the modern search for meaning that has accompanied the decline of formal religion. He preferred not to think of God as an entity, but concerned himself

> *Jung speaks about the spirit as the life of the body seen from within, and the body as the outward manifestation of the spirit.*

with "God-images" emanating from his patients' psyches. (A Christian theologian once called him a "religious naturalist" [Segaller and Berger 1990, 23].) We are reminded here of the primacy of the human psyche in the pursuit of religious meaning: "Without a human psyche to receive divine inspirations and utter them in words or shape them in art, no religious symbol has ever come into the reality of our human life" (Jung 1964, 253). To Jung, the discovery of the unconscious, fully grasped, excludes the idea of a transcendent and knowable spiritual reality outside the mind of the human perceiver (1964) and suggests a Self that is less a transcendent entity than it is what Madeline Grumet calls an "I as a location of a stream of possibilities" (1988, 66) serving the function of intentionality. The "transcendent function" in Jung's framework, does not signify the achievement of some otherworldly, disembodied condition, rather it involves "the transition from one psychic condition to another by means of the mutual confrontation of opposites" (Jung 1958, 489).

Challenges to Jung

Feminist scholars, including Demaris Wehr (1987) and Charlene Spretnak (1982), have contested the essentialist underpinnings of Jung's principles of the anima and the animus in an important effort to divest Jungian theory of its latent sexism. Others, including Naomi Goldenberg (1989) have challenged the transcendent, and therefore "anti-body" nature

of the archetypes. This latter critique suggests that Jung held a dualistic worldview that saw body and spirit as separate realms of existence, but Jung himself challenges this interpretation in "The Spiritual Problems of Modern Man" (1964) when he talks about the spirit as the life of the body seen from within, and the body as the outward manifestation of the spirit. Joseph Campbell, the mythologist, also understands archetypes as biologically grounded: "(T)he archetypes of the unconscious are manifestations of the organs of the body and their powers" (1973, 51).

The failure to distinguish between the archetypes themselves and archetypal images has led to some confusion surrounding this theory. Jung saw archetypes as formative elements in the collective unconscious that surfaced in certain universal patterns, and archetypal *images* as interactions between archetypes and culture. The Trickster, for example, is an archetypal figure that presents itself at many times and in many places (and in many dreams!) to challenge conventions and conventional wisdom, appearing in the animal forms of Coyote, Raven, Crow, or Hare in North and Central American indigenous cultures, as Edshu, a West African trickster god who loves to create uncertainty and chaos in humans, and as one of the aspects of the Lord Krishna, who loved to play jokes on mortals in the mythology of Hindu culture (Nisker 1990). The pattern is consistent, but the form varies.

This distinction does suggest some transcultural aspects of human experience that are intrinsic to embodiment. As in phenomenologist Merleau-Ponty's concept of the "Flesh"—a schema that roots the body as a local "opening" and "clearing" in the multidimensional field of being (Levin 1985, 67)—the body, in this framework, might best be understood as the most dense expression of an increasingly subtle, seamless network of relations extending in principle to the entire universe. A pre-ontological attunement to "Being-as-a-whole" (the intent of many spiritual practices) woven into embodiment can facilitate the connection with primordial archetypal energies, which can then be employed in the work of psychological integration. This idea moves us beyond metaphysical dualisms (body/spirit, physicalism/transcendentalism, materialism/idealism) to suggest a spiritual process that is at once immanent and transcendent and which is rooted in personal, embodied experience. Archetypal theory provides both the transpersonal and the cosmological dimensions necessary for a complete psychology of and for human "being."

Individuation and the Development of Teachers

In the pre-service as well as the continuing in-service education of teachers the emphasis is on gaining knowledge about the outer structures of the educational environment (social foundations of education, structures of the disciplines, effective schools, school law, etc.) as well as the relationship of the ego-personality to those structures (instructional methods, classroom management, etc.). Very little emphasis is placed upon the reflective transaction between the ego-personality and the inward depths of the Self. To be sure, important efforts have been made to incorporate personal narrative (Connelly and Clandinin 1988), autobiography (Pinar and Grumet 1976; Grumet 1980; Pinar 1994), and teacher lore (Schubert and Ayers 1999) into teacher education. But while many of these approaches emphasize story and invoke strong emotional content, they dance on the surface of spiritual awareness, without working specifically with archetypal processes.

Jung believed that the relationship between teacher and student was of primary importance to teaching and learning (Fordham 1966, 111). Because of the subtle, but important effects of the unconscious mind of the teacher on the student, he felt that the teacher should be engaged in the process of self-discovery and healing: "[N]o principles, however sound, no clever technique or mechanical aids can replace the influence of a well-developed personality" (Fordham 1996, 112) and he suggested that it would be to the advantage of students if teachers were to learn more about their own inner lives.

As teachers open up to their own inner lives, they are more capable of opening to the inner lives of their students. James Macdonald underscored the important difference between *knowing* a child's developmental status (based on the explicit kinds of knowledge gained in teacher education programs) and *understanding* the child (based on the tacit, intuitive knowledge that is gained through real inner work).

Understanding, he said, is a much deeper concept. It implies attention to, and appreciation for, emergent needs and shared interests. It suggests a movement away from the dominant technical concerns of planning, manipulating, calculating, and assessing toward the aesthetic, the intuitive, and the spontaneous. It requires a "fullness of presence," what Macdonald called "indwelling in the other, a touching of the sources of the other" and a willingness to "see one's self and the other in relation to the centers of being" (Macdonald 1995, 95). In accordance with this thinking, I have found that opportunities for renewal, rejuvenation, creative expression, and spiritual growth are at least as vital to the professional development of teachers as are new teaching methodologies or classroom management strategies.

Education as Spiritual Process

This language of "being," of connection, indwelling, and relationship draws us close to conceiving of the educative process as a spiritual activity. There is a qualitative difference, however, between a "spiritual" educational experience and a "religious" educational experience. Earlier I noted that spirituality is an experience-based psychological process while religion is a structured form that emerges to contain the process. Each embodies its own epistemological and methodological assumptions relative to the educational process.

In most traditional religions, especially dominant patriarchal forms, the primary epistemological frame is revealed truth. Knowledge is static and it exists prior to and outside of experience. The priests and preachers of the tradition serve as mediators of religious experience as they stand between God and the supplicant:

> A priest is a functionary of a social sort. The society worships deities in a certain way, and the priest becomes ordained as a functionary to carry out that ritual." (Campbell 1973, 99-100)

Obedience to the divine will of a Father-God is a central motif in contemporary religions and "fear, guilt, and alienation are some of the results" (Spretnak 1982, xvi). It is tempting to draw some parallels between this particular description of formal religion and our relatively universal approach to modern schooling. Despite some efforts to provide "experiences" for students to engage in, and occasional nods to the "affective" domain, education primarily concerns itself with bodies of knowl-

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*A*s teachers open up to their own inner lives, they are more capable of opening to the inner lives of their students.

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edge that exist prior to and largely outside of student experience. Teachers, often as not, are expected to serve as functionaries, carrying out the rituals of an overly bureaucratized society: the memorization of facts, standardized tests of basic skills, and the socialization of students to dominant norms and values. If students follow the prescribed behaviors and achieve externally set standards, they receive rewards (though these may seem as distant as Judgment Day!) and if they do not obey the strictures from "on high" they do indeed sometimes suffer from fear, guilt, and alienation.

In contrast to this religious analogue, an experiential approach to spirituality loosely termed *integrative* or *holistic* corresponds more readily with the Jungian quest for psychological wholeness. Charlene Spretnak (1982) includes women's spirituality, goddess spirituality, Wicca, indigenous spirituality, Taoism and certain forms of Buddhism, Sufism and Yoga in this cluster. Within these traditions, experience is "the stuff of wisdom and growth *as an ongoing process*" (xvi). Authority in most of these traditions is diffused, and spiritual energy is considered immanent as well as transcendent. Shamanic practices fall within the purview of these practices and it is revealing to contrast the qualitatively different role of a shaman to that of a priest. Campbell notes that unlike the priest, who serves a deity who was there before he came along, "the shaman's powers are symbolized in his own familiars, deities of his own personal experience. His authority comes out of a psychological experience, not a social ordination" (1973, 100). Like the Jungian analyst who has accomplished extensive work on herself, the shaman has traversed

the terrain of her unconscious and can therefore serve as guide to the uninitiated. However, every journey into the unknown, even for an experienced traveler, is a step into *mystery*. I want to suggest that it is this very uncertainty, this risk, this commitment to an unpredictable and unfolding process that characterizes a spiritual approach to education. Jung describes the attitude of the ancient alchemist, and it (somewhat modified) seems pertinent to our discussion of teaching and learning within the transcendental developmental paradigm:

> Here is a [student] before me whose nature is unknown to me. The nature of the contract to which we will commit ourselves is also unknown to me. And the goal, the end of the process, is equally unknown. (1968, 393)

Whichever of these two paradigms, the religious or the spiritual, that you identify with, what is most important to understand is that even secular educational theories and practices are grounded in (often unconscious) ontological and epistemological assumptions that need to be made explicit.

For those readers who agree that it is worth the risk to incorporate the individuation process into their teaching, three points are worth noting: 1) We are working in educational, not therapeutic settings 2) Our goals must be primarily academic and 3) We need to be sensitive to boundaries set by our students. Given the challenges of working in this way, I want to conclude with an appeal to incorporate the arts into our work with teachers and students. I have found that carefully designed aesthetic experiences can be meaningful pedagogical bridges that connect inner psychological dynamics with ego-level cognitive processes and that they offer a range of possibilities for inter- and intrapersonal growth.

Art, Archetypes, and the Creative Process

Macdonald, visionary and futurist, prophesied that "the human race is beginning to take another major step into the unknown source of its imagination" and "that we may be rapidly approaching a new level of psychological and cultural growth from which dramatically new understandings of human potential will emerge" (Macdonald 1995, 76). This potential would emerge, he thought, through per-

ception and imagery encountered on the inward journey. Perhaps anticipating the self-centeredness and narcissism that could emerge from a lopsided emphasis on personal subjectivity, he called for a balanced approach to spiritual development with his idea of the "radical centering" of the person in the world. Critical thinking and reasoning about social structures remain an important aspect of the dual dialectic. Echoing Jung, however, he also believed that the centering process, which both of them saw as a psycho-social process, could only occur if the doorway to the unconscious mind is "unlocked and left ajar … the process draws its power and energy from sources that are not entirely explicable" (Macdonald 1995, 87). Estés also alludes to the mystery and ineffable nature of this source and suggests some fruitful ways of tapping into it:

> [T]his land between the worlds is that inexplicable place we all recognize once we experience it, but its nuances slip away and shape change if one tries to pin them down, except when we use poetry, music, dance, or story. (1992, 30)

As a culture we have come to view the arts as mere decoration or entertainment, or perhaps as vehicles for experimentation or creative expression. Art has, as Dewey (1934) suggested, become separated from the main currents of lived experience. In evolutionary terms, however, this is a relatively recent development. For much of human history, people valued the arts as "powerful vehicles of personal and collective transformation" (London 1989, 8). Tibetan harmonic singing and Navajo ritual sand painting come to mind as models of the creative use of sound, form, and color to effect individual and communal healing. Heide Götter-Abendroth (1982), in her thesis on postmodern matriarchal aesthetics, presents a vision of art as an inseparable part of daily life and vital to the spiritual life of the community. How might we bring this integrative sensibility back into our lives?

In my courses on arts in the curriculum, I provide opportunities for teachers to engage with a variety of different aesthetic forms, to keep journals of their experiences, and to design curriculum that integrates the arts in a meaningful way. My rationale for focusing on the arts as an integrating factor derives from a number of commitments: First, it is to honor

Gardner's (1993, 1983) findings that the arts embody specific and interacting intelligences, all of which are important to the holistic development of our students. Second, it is to facilitate the understanding, through direct experience, of how the various artistic processes can activate the connection with archetypal energies, and of how these archetypes can be used in the development and integration of the personality. Third, it is in hopes that as teachers come to appreciate the self-organizing principle in their own learning, they will come to value it in their students, engendering more authentic teaching and learning experiences. And finally, it is for the capacity of the arts to foster significant communal experiences.

Contemporary Jungian therapies utilize a variety of artistic and imaginative processes to bring the contents of the unconscious into explicit form: painting, sculpture, sand play, story, active imagination, and movement. The art therapy world owes a great deal to Jung's influence. Hans Prinzhorn, in his (1972) study of the artwork of mental patients suggested that "creative expression is a spontaneous and unconscious effort of the soul to treat itself in keeping with a 'uniform metaphysical instinct'" (Mcniff 1992, 17). Jung himself, in his initial investigations into his own psychic processes, struggled to express his overpowering dreams and visions through painting, sculpture, and words:

> To the extent that I managed to translate the emotions into images—that is to say, to find the images that were concealed in the emotions—I was inwardly calm and reassured. Had I left those images hidden in the emotions, I might have been torn to pieces by them … as a result of my experiment I learned how helpful it can be, from the therapeutic point of view, to find the particular image which lie behind the emotions. (1963, 177).

In a curriculum reconceptualized around the transcendental developmental paradigm, the expressive arts should be considered educational "basics." The arts can open the doorways of perception, connect us with archetypal energies, provide shared frameworks for the enactment of archetypal motifs, and communicate inner experience through shared cultural symbols. In my work with teachers, I have drawn upon this fourfold process—perception, connection, enactment, and symbolization—as a vehicle for personal and social transformation. In so doing, I hope to engage students in the dual dialectic, exploring their subjectivity, integrating their discoveries into their personality, and participating in shared social processes.

In one activity (for more details on this activity, see London 1989), I introduce the concept of the persona and the shadow, and talk about how unmasking rigidly defended parts of ourselves can release a great deal of creative energy. I always remind students to set their own comfort zones and boundaries, and that this not therapy, but an exercise in awareness of how the expressive arts process works. Participants then create two masks—one of their "public" aspect and one of the "other" dimension of themselves. They hold conversations, in pairs, with their own shadow and their own persona, while their partner wears the appropriate mask and silently listens. This is inevitably a powerful and moving experience that invites the possibility of significant growth in personal awareness. I have found that these kinds of arts-based encounters, with an emphasis on inter- and intrapersonal communication, tend to establish trust and bond learners more effectively than dialogue alone.

In my graduate seminars we also focus on the creation of personal stories and myths, uncovering the common archetypal images that emerged from the group. One student, a secondary English teacher, wrote eloquently in his journal about the relationship between his own spiritual process and his changing ideas about teaching:

> In my own art process I often find myself transported back to my years growing up in the Midwest; there lies the impressions of a world bound up by much forbidden communication, of truths neglected, conflicts unresolved, growth deferred…. I find myself needing to invest in creative ways to revisit the scenes of my boyhood and try to open up a dialogue with the forces that stifled me—home, school, church. And so, for example, with the piece entitled "Holy Water," I felt very much back in the rural church I grew up in, trying to address the stagnation of the ritual and of people handing over

their faith to a lord and in so doing divesting their own responsibility to the depths of spiritual growth.

In the classroom, I'm becoming more and more aware of the lines or thresholds or limitations that can become imposed on the group by its fears, insecurities, cautiousness, or simply entropy. In this case, forbidden communication is the unwillingness to take the risk of exposing one's own experience, of coming out of a cynical, detached position, of experimenting with one's own sense of vulnerability—of telling one's own story. It is, I believe, in pushing out these lines a little further that consciousness is expanded, that the group dynamic feels the strength and vitality of someone venturing out of their walls—and learning becomes a personal and a communal experience.

This is just one example of what teacher education students have to say about their involvement in the creative process. Repeatedly I have observed this process open up new psychological horizons and effect shifts in thinking about teaching and learning.

Words that consistently show up in their journals to describe their experiences include *journey, discovery, affirmation, transformation, opening,* and *community.* Many elements of the classic mythic quest are apparent: Students talk about venturing forth into uncharted territory, overcoming obstacles and perils, battling the shadow (often composed of self-doubt, inadequacies, fear of failure), discovering a great treasure, and bringing it back to the community (often, the students they teach).

To understand the expressive arts as "the chance to encounter dimensions of our inner being and to discover deep, rewarding patterns of meaning" (London 1989, 7) raises important questions about the boundaries between education and therapy. I wish I had an easy answer to these questions. As I work in holistic ways with teachers, utilizing the expressive arts to make contact with deeper layers of personal meaning, I am at once convinced of the educational necessity of doing so, and humbled by the responsibility. When we deal with archetypes, we "conjure the gods," and the process must be approached with respect and reverence. My commit-

ment to this, despite the risks, stems from my conviction that good teaching is proportional to the psychic health and wholeness of the teacher, that such movement toward wholeness is effected by the integration of unassimilated material from the unconscious into consciousness, and that the connection with archetypal energies can facilitate this process. In spite of the difficulties and challenges of working in holistic ways, we must recognize that we live in a broken world, one desperately in need of healing, one that has lost touch with the very roots of its being—and respond in ways which are commensurate with the depth of the crisis. Jung made us aware that it is usually a precipitous personal crisis that propels the person into the quest for wholeness. Perhaps we have reached such a cultural crisis, one that demands a "collective individuation" process of us.

Conclusion

Let me end with a personal story. At the beginning of a semester, some time ago, I had a powerful dream that seemed to relate to my frenetic pace of activity and generally overwhelmed state of mind. In my dream, I was in the shower when suddenly the pipes burst and water sprayed everywhere, uncontrollably. I was distraught, unable to figure out how to mend the fixtures and keep from becoming submerged. Just as I had about reached my wit's end, I saw myself as a mermaid, lying in a calm pool, totally at peace. When I awoke, I had a strong feeling that the dream was a message from my unconscious about the importance of staying attuned to my deeper self, symbolized by the archetypal oceanic figure of the mermaid, to maintain psychological balance. Throughout that semester, I became fascinated with the image I had encountered in my dream, and did a number of mandala drawings, sculpted a clay figure, and wrote poetry with the mermaid as a central motif. The work I did was personal, and I only shared it with a friend in a distant city.

I happened to be teaching an undergraduate class in language and literacy at the time, and my students decided they wanted to write their own fairy tales. To my surprise, two of the students wrote fairy tales specifically about mermaids going back to the sea, and two others wrote stories with closely related

themes. Then, at the end of this busy semester, one of my graduate students invited me on a canoeing trip—he perceived (rightly) that I was overworked and in need of a change of pace. Floating on a Vermont lake brought me a wonderful sense of calm and relaxation. The name of his boat? *The Call of the Voice of the Mermaid!*

Synchronicity? Jung's depth psychology invites us to shift our worldview so as to incorporate such "meaningful coincidences." Rather than a materialist universe, which attributes such events to pure chance, or an idealist universe, which attributes such events to divine intervention, Jung asks us to consider the possibilities of a holistic universe, in which all the spheres of experience are interconnected and interpenetrating, and in which meaningful coincidences are inherent in the model. It's an intriguing possibility.

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Visions of Dynamic Space

Place and Pedagogy in Montessori and Waldorf Education

David Hutchison

Their unique educational philosophies and pedagogies are reflected in the physical design of Montessori and Waldorf buildings and classrooms.

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One of the most important decisions that new teachers make is how the classroom itself will embody and promote their teaching philosophy and help to manage student behavior. An initial concern is the arrangement of the students' desks. Will my classroom promote collaborative learning or a direct instruction approach to teaching? In the case of the former, desks are perhaps best arranged in groups. In the case of the latter, desks might better be organized into rows. Similarly, some teachers will wish to populate their classrooms with various arts and crafts supplies and manipulatives. These materials promote a participative, dynamic learning environment, but the opportunities for transmitting information in an explicit, systematic way are potentially reduced.

Underlying such decisions are the very real ideological differences that are impressed upon new teachers by public sentiment, teacher education faculties, mentor teachers, boards of education, school administrators, colleagues, students, and parents. So too, by the time they have graduated, many beginning teachers have formed their own particular vision of what they would like their classroom to look like and this ideal classroom is closely connected to their teaching philosophy and professional goals.

This paper addresses the connection between ideology and place in education by exploring two examples of the relationship between the philosophy of education and school and classroom design. As noteworthy alternatives to traditional classroom setups, the Montessori and Waldorf philosophies each showcase a different (albeit innovative) direction for educational reform and the organization of learning

spaces. Both movements take the notion of learning settings very seriously. Indeed, in sharp contrast to most other educational philosophies, the idea of place is integral to a full understanding of each philosophy.

The Prepared Environment

> When I first pointed out the great value of an environment specially adapted … to the needs of little children, this idea aroused great interest in architects, artists, and psychologists, some of whom collaborated with me to settle the ideal size and height of the rooms, and the decorations desirable in a school where concentration was to be favored. Such a building was more than protective and might almost be called "psychological." Yet its value did not depend entirely on dimensions and coloring—which are not enough in themselves—but it depended on the things provided for the children's use, for the child needs tangible things on which to focus his attention. Yet these things … were not decided arbitrarily, but only as a result of prolonged experimentation with children themselves. (Montessori 1995, 222-223)

Maria Montessori's (1870–1952) notion of the *prepared environment* may be the most explicit example of the intersection of philosophy and place in K-12 education. The founder of one of the most widespread independent school movements in the world, Montessori originally trained in Italy as a medical doctor before gaining a sound reputation and international following for her work with developmen-

A Montessori Classroom
(Photo by David Hutchison)

tally challenged and non-handicapped preschool children. Montessori developed a theory of child development and a method of instruction that extends in large measure from her clinical and empirically disciplined study of the child in a self-directed learning environment. Just what Montessori meant by "self-direction" goes a long way in distinguishing this tradition from other alternatives in education.

Montessori (1995) posited the notion of the *absorbent mind* as a way of contrasting the young child's relationship to the world with that of the older child and adult. Only with a mature faculty of mind, argued Montessori, does a person know the world through conscious reasoning and abstract conceptualization. Young children, on the other hand, are absorbed in the concrete reality of their world. From birth to age six, the child builds up her mind and senses through the absorption of the environment, first, at the level of the unconscious, and later, through the willful manipulation of concrete materials in a structured learning environment.

Impressions from the world not only penetrate the young child's mind, they also form it. The basic mental faculties that will support all subsequent learning are formed during this early sensitive period. Through instinctive (birth to age three) and willful (age three to six) interactions with the world, or more pointedly, actions *on* the world, the child develops a formative cosmology of the world and begins the long process of placing herself in relationship to it.

The most striking example of learning by absorption is that of language acquisition, the universal process by which children all around the world subconsciously and seemingly without effort pick up their native tongue. Children everywhere learn the subtleties of language, including its grammar, syntax, and semiotics, in direct and intimate relationship with the world. Montessori argued that many of the same learning principles that hold true for language acquisition also hold true for cognitive development in the early years of a child's life.

First, cognitive learning is an individual exercise and cannot be taught. It is the young child's self-regulated interactions with the world that spurs on cognitive development, not the explicit lessons given by a parent or teacher, nor a child's social interactions with her peers. Second, young children delight in re-

petitive activity that subconsciously impresses and reinforces basic physical, spatial, and mental concepts on the mind. Throughout early childhood, independence and self-confidence are strengthened through the child's achievements in these areas. Finally, all cognitive learning throughout this period occurs through the reciprocal interaction of environment, motor skills, and mind. In short, children learn by doing.

W*hen you first walk into a Montessori preschool, the first thing you are likely to notice is the orderliness of the classroom.*

Montessori posited the notion of the prepared environment as a constructed and ordered learning space, set apart from that of older children and adults, where young children could go to further their learning through repetitive and individualized hands-on exercises that promote cognitive growth.

> The structured environment for learning involves the use of a wide range of didactic apparatus.... Children thrive on learning when they choose those materials which seem to fulfill a specific need in them. The focus of the Montessori curriculum is on mastery of one's self and environment.... Repetition is necessary for the child to refine his senses, perfect his skills, and build up competency and knowledge.... The child revels in repeating those things which he knows best and does well (Hainstock 1986, 68)

When you first walk into a Montessori preschool, the first thing you are likely to notice is the orderliness of the classroom. Manipulative materials are carefully laid out along the walls and easily accessible to the children. Child-sized tables where two or three children can work independently, but alongside one another are placed throughout the room. The classroom is brightly colored, child-scaled, and clean. Montesssori wanted classrooms to be beautiful (Lillard 1973, 59), but most of all that they should be functional. The functional congruence of the environment with the cognitive developmental needs of children is of paramount importance and outweighs any "purely aesthetic considerations" (Standing 1984, 268).

At its core, the Montessori method is straightforward and it is this straightforwardness which structures in advance the roles and routines of both child and teacher. Upon arrival, the young child goes to a shelf to choose a didactic material with which to work. She takes her chosen manipulative to a desk or floor space and puts it to repeated use for as long as she wishes, but in the exact way she has been instructed. At her discretion, she returns the material to its storage location and chooses another material with which to work. Meanwhile, the teacher carefully monitors each child's progress, models appropriate sharing and courteous behavior, handles discipline situations as they arise, prepares the Montessori apparatus, and, when developmentally appropriate, introduces one or more children to the proper usage of a new manipulative.

It is important to note that the description given above conforms to what might be described as the prepared environment proper. There is a whole other dimension to the Montessori preschool experience which incorporates practical life exercises, gardening, and playhouse like settings for role-modeling cultural activities. So too, in recent years, some Montessori schools have begun to compliment the conventional Montessori method described above with group activities that involve music, drama, and other social pursuits. Nevertheless, it is the prepared environment proper which forms the basis of all Montessori preschool programs, both historically and at present.

The foremost aim of the prepared environment is to render the child autonomous and independent of the adult. Effective learning is the result of the child's focused interactions with the Montessori materials, rather than the teacher's mediation of that interaction. Teacher intervention (when the materials are being used correctly) is an obstacle to growth and the child's striving towards independence, rather than a contribution. The same holds true for the child's peers. Cognitive learning is judged to be a largely asocial activity in early childhood. It is reducible to

the quality of a young child's focused interactions with the manipulatives that make up the Montessori curriculum.

Children are taught to share and engage in courteous and orderly behavior when moving materials to and from their shelf space:

> According to Montessori, finding things in their proper places and putting them back again satisfies the child's need for order.... A child may take a didactic material from the place where it is stored and when the child has finished using it, the material must be put back in its place and in the same condition it was found. (De Jesus 1987, 16 and 27-28)

While children are free to change exercises as they wish and move about the classroom for the purpose of exchanging manipulatives, they are not free to use the Montessori materials in any way they see fit. This is because each manipulative has been carefully crafted and perfected, often over the course of several years, to serve a particular purpose and impress and/or reinforce a specific concept on the child's mind.

> We started by equipping the child's environment with a little of everything, and left the children to choose those things they preferred. Seeing that they only took certain things and that the others remained unused, we eliminated the latter. All the things now used in our schools are not just the result of elimination in few local trials, but in trials made in schools all over the world.... We found there were objects liked by all children, and these we regard as essential.... In every country this was confirmed. (Montessori 1995, 223)

Montessori also chose the materials she did because of the satisfaction and inner peace children exhibited as they took ownership of the materials and used them to build up their minds. The combination of a well thought out developmental vision and overtly structured learning environment has made the Montessori tradition something of an enigma in educational circles. On the one hand, there is a strong congruency between the prepared environment and Montessori's carefully articulated cognitive develop-

mental theory that endears the Montessori method to the progressive and holistic education movements with which it is commonly associated. Montessori's developmental theory has much in common with Piaget's theory of cognitive development which itself has been applied to modern progressive educa-

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tion. (Unlike Montessori, however, Piaget did not see a role for formal education in promoting a young child's early cognitive growth.) Likewise, the more esoteric elements of the Montessori tradition (e.g., her Christian mysticism and conception of the child as a *spiritual embryo*) are congruent with the holistic focus on the spiritual development of the child.

On the other hand, the issue of freedom, a tenuous notion in both progressive and holistic education (Hutchison 1998), arises as a sore point for some observers of the Montessori system who have at times criticized what they see as the rigid and anti-social nature of the prepared environment proper (e.g., Polakow 1992). Montessori counters this sentiment as follows:

> The children in our schools are free, but that does not mean there is no organization. Organization, in fact, is necessary, and if the children are to be free to *work*, it must be even more thorough than in the ordinary schools. (1995, 244)

In Montessori's view, a child's self-discipline and love of learning (i.e., work) emerge spontaneously. Neither need be imposed from without. She believed that the child identifies in tasks the opportunities to develop her human potential. The child concentrates deeply and perseveres on the tasks for long periods of time (Montessori 1995, 202), and her excitement

grows as she makes new discoveries about the world (Lillard 1973, 68).

From the Montessori perspective, a highly structured environment makes sense insofar as it directly provides the cognitive inputs yearned for by the young child during this early sensitive period. What appears to the outside observer as severe restrictions on the use of materials, fantasy play, and child inter-action intentionally supports the Montessori belief that cognitive learning, until the age of about six, is an individual enterprise that demands each child's focused attention as she strives toward independence in thought and action.

While children do not interfere or work collaboratively with other children, they *do* observe other (of-

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There is a form of environmental determinism at work in Montessori preschools that aims to structure children's actions through the purposeful design, placement, and use restrictions assigned to the Montessori materials and individual work spaces.

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ten older) children at work which in turn inspires them to achieve success in their own work. In the following scenario, Montessori illustrates how the open space of the prepared environment encourages younger children to role model the work of older children:.

> The classroom for those of three to six is not even rigidly separated from that of the children from seven to nine. Thus, children of six can get ideas from the class above. Our dividing walls are only waist-high partitions, and there is always easy access from one classroom to the next. Children are free to pass to and fro between classrooms.... There are demarcations but no separations, and all the groups can intercommunicate. Each has its appointed place but it is

not isolated: one can always go for an intellectual walk!... [A young child of six] may see another of nine using beads to perform the arithmetical operation of extracting a square root. He may ask him what he is doing ... and may stay to watch, learning something from it.... The child's progress does not depend only on his age, but also on being free to look about him. (1995, 227-228)

The Montessori child does not need to look for adults for guidance on using the Montessori materials. But into most materials is a feedback mechanism (control-for-error) that can often correct a child's use of a material without the need for adult intervention. The structuredness of the prepared environment aims to reduce not only interruptions by other children, but also the dependence on the teacher.

There is a form of environmental determinism at work in Montessori preschools that aims to structure children's actions through the purposeful design, placement, and use restrictions assigned to the Montessori materials and individual work spaces. Yet for the prepared environment to function effectively as a surrogate authority for the teacher, it is necessary that the rules governing its use be understood and shared by all. Thus, children's efforts to transform their learning environment through fantasy play or "inappropriate" use of the materials can prove problematic.

In the Montessori preschool classrooms observed by one critic, the young child "did not possess the history making power to influence her interpersonal environment, nor imprint herself upon the landscape, nor transform her spatial surroundings" (Polakow 1992, 99). A flexibly co-structured learning environment was foregone in favor of the promise that young children, working within the context of a highly structured prepared environment, would develop independence, self-confidence, and an array of inner controls through their successful mastery of the Montessori materials. In the eyes of Montessori advocates, young children delight in the focused work they do with the Montessori materials, the results of which not only "free" their minds, but also propel cognitive learning to new levels of understanding.

The Aesthetic Environment

The notion of authority as concretized by Montessori's prepared environment is not echoed by the Waldorf educational philosophy, although Waldorf educators also see a role for authority in childhood education and take the nature of the learning environment seriously. In the Waldorf philosophy, authority is manifested in the strength of the child/teacher relationship, rather than the structuredness of a prepared environment. In contrast to the intellectual milieu of the Montessori early childhood classroom, Rudolf Steiner, the founder of Waldorf education, argued for the primacy of the aesthetic in designing learning environments for children.

Although there is no evidence to suggest that they ever met, Rudolf Steiner (1861–1925) was a contemporary of Montessori. An eclectic writer and lecturer, Steiner was in touch with people from many walks of life. His contributions to the fields of art, architecture, agriculture, and theology are all well documented. Early in career, Steiner was a student of Goethe's spiritual science. Steiner embraced and further developed Goethe's ideas on form and color and applied each to sculpture, painting, and architecture. However, it is Steiner's educational endeavors that have had the most pervasive influence. In 1919, he founded the first Waldorf school (so named for the factory in which it was situated) in Stuttgart, Germany. Today the Waldorf movement numbers several hundred schools in some twenty countries.

Whereas Montessori's theory of development and education was largely rooted in her clinical and empirically disciplined study of the child within the en-

A Waldorf Classroom
(Photo by David Hutchison)

vironment of the classroom, Rudolf Steiner argued that his understanding of childhood education (and other phenomena) emerged from a supersensory awareness of a spiritual world well beyond the material physical world which informed much of the scientific thinking of his time. It was Steiner's lifelong aim to bring the spiritual/artistic and materialistic/scientific communities closer together. Indeed, it is this spirit that perhaps best characterizes the basic philosophy of the Waldorf school movement right up to the present time.

Form is not only central to the Waldorf curriculum, through form drawing, clay modeling, and other artistic pursuits, but also to the design of the Waldorf school itself.

The fusion of science and art, intellect and emotion, and materialism and spirit underscores the design of many Waldorf schools. From a purely materialistic perspective, a school building is simply bricks and mortar, but to infuse a school facility with an aesthetic, or even spiritual dimension, is to build connections between the physical design of the school and the interior lives of the students, teachers, and staff who inhabit it. As Dennis Sharp (1966, 153-154) writes,

> Steiner's architecture was really open sculpture; huge pieces of sculpture in which people move and have a new sense of being…. [It was] an environment above and around which the primary spaces are created to invoke the response of the Spirit in man. With Steiner the interior spaces were all important…. They were "soul spaces" in which there was an important distinction between *real space*, which remains external to man, and *soul space* in which spiritual events, interior to man, were realized.

Unlike most other traditions in education, the physical characteristics of a Waldorf school—including its shape, scale, orientation, interior colors,

and material make-up—are themselves explicitly connected to the Waldorf curriculum and theory of child development. The twin foci of form and color in particular find expression in both the architectural and pedagogical principles of Waldorf education. Hence form is not only central to the Waldorf curriculum, through form drawing, clay modeling, and other artistic pursuits, but also to the design of the Waldorf school itself.

Ideally, argued Steiner, the architecture of the school will include archetypal transformations in the repetition of common motifs which, in turn, evoke a metamorphosis of form that echoes those similar metamorphoses of growth that characterize the development of the child (Dudek 1996). The ideal form evokes an energy similar to those inner growth forces of the budding plant, the maturing butterfly, or the growing child: organic, dynamic, and archetypal. Likewise, children's experiments with color figure prominently in the Waldorf curriculum and color is itself judged to be related to children's temperaments (Carlgren 1976). Yet color also has a moody and spiritual quality within the Waldorf philosophy which has design implications for the hue, texture, and lighting of rooms and corridors. Ideally, argue Waldorf educators, the built and natural environments of the outdoors, home, and school will each reflect and complement, through form, color, and other characteristics, the developmental experience of childhood. In short, the physical make-up of home and school are deemed to have a subtle, but important influence on the young child's development, her temperament, affective life, and psychic well-being.

Steiner argued that the surrounding environment permeates children's aesthetic and spiritual lives. He projected well into middle childhood a state of being similar to that of Montessori's own early childhood notion of the unconscious absorbent mind. Yet while Montessori concluded that this immersive period ends in late infancy, Steiner (1982, 81) posited an extended period of environmental surrogacy that lasts until about age nine.

> The child is not in a position to distinguish clearly between himself and the outside world; even in his feeling life, the feeling of the world and the feeling of his own ego are not clearly

distinguished…. [H]e looks upon what goes on outside him as a continuation of his own being.

Through her subconscious, instinctive imitation of those around her and through the unconscious absorption of the environment, the child comes to know the world and further refine the basis of her identity. The child's consciousness "extends beyond the sphere of her little body," wrote A. C. Harwood (1958, 15-16). "In an impersonal, dream-like, or rather sleep-like, way the child's powers of consciousness are living in her environment." To support this child ideal of place, Steiner proposed something akin to Froebel's (1885) original vision of the kindergarten as "a garden of children." The interior of a Waldorf school, with its characteristic fleshy and earth-tone wall colors and beautifully designed spaces for music, dance, and handicrafts, would be purposefully crafted to complement the organic character of a natural setting, the aesthetic needs of the child, and the artistic focus of the Waldorf curriculum.

> [In designing the Hartsbrook Waldorf School in Massachusetts] we focused on the curriculum and its appropriate enhancement through architecture and landscape. Our discussion considered such topics as the spiritual and philosophical foundations of the Waldorf education, the learning path of the child, the characteristic qualities of each class year, and how these qualities may be embodied architecturally. We also explored the vernacular architectural impulse, the land, and its history. The relationships of classroom spaces to the immediate sites and distant views were carefully considered as were the spaces themselves, in terms of form, color, proportion, and detail. (As quoted in Sanoff 1994, 103)

It is perhaps not surprising, given the organic epistemology of the Waldorf philosophy, that many Waldorf school communities favor rural locales over congested urban sites, a privilege not afforded to schools in most other educational traditions. The Hartsbrook Waldorf School, noted above, employs a farmhouse motif and takes its silo-like form from the common structures to be found in the neighboring New England rural landscape. Studies in organic

farming and seasonal festivals further reinforce the local community context. On the other side of the ocean, the Nant-Y-Cwm Steiner School in Britain is not only situated in a natural setting, but also purposefully set off from the surrounding thoroughfares. The long walk from the parking lot to the school aims to effect a transformation in children's moods as they make their way on foot to class each morning:

> Children will have almost certainly traveled by car … having had a kaleidoscopic experience [of sight and sound].... The effect of this synthetic experience may be to make them raucous and tractious. They have therefore about a hundred meters of woodland walk, crossing several thresholds to leave that world behind them. First a leaf archway, then a sun-dappled cliff edge above this shining, singing river…. Then an invitingly gestured, but slightly asymmetrical ... entrance. Then a blue purple-green corridor, quiet, low, twisting, darker. (Dudek and Day as quoted in Dudek 1996, 77)

Other features of the Nant-Y-Cwm Steiner School further endear it to its natural setting. Classrooms and corridors twist and turn to reveal irregularly curved and organic shapes. Walls taper out at their bases to create the impression of a school that is rooted in the earth. The roof is grass covered. Classrooms feature homemade interior lights and nooks and crannies that await children's discovery. The building is paradoxically both innovative and homey at the same time.

A concern for the organic integrity of the Waldorf school as a whole also finds expression in the design of each classroom. First time visitors to a Waldorf school may be surprised to learn that, despite the Waldorf movement's holistic underpinnings, students, beginning in first grade, sit in rows and learn their main lessons in a combination teacher-directed and participatory fashion. There is not, in Waldorf schools, the high degree of childhood independence that is found in Montessori preschools. In part, this arrangement conforms to the Waldorf view on child/teacher authority alluded to earlier. Just as the surrounding environment is deemed to permeate children's aesthetic and spiritual lives, so too young chil-

dren "live through" parents, teachers, and other adult authority figures in their moral lives. Early childhood learning in a Waldorf school is as much about aesthetic, spiritual, and moral development as it is about intellectual development and children need the authoritative presence of a teacher they can look up to with reverence.

*E*arly childhood learning in a Waldorf school is as much about aesthetic, spiritual, and moral development as it is about intellectual development.

Upon closer examination, the Waldorf grade school classroom is also revealed to be an aesthetically crafted learning space. Poems on chalkboards are beautifully scripted using multi-colored chalk. Handicrafts and artifacts that concretize the topics under study adorn the classroom walls. Rather than being copied from books and photos, many of these artifacts are original works. They are specially crafted by the teacher or other adults and always beautifully framed and presented. Yet Rudolf Steiner argued that the primary purpose of education in the elementary years was to draw out from children, through their imaginations, those images which support learning, rather than presenting pictures and photos as a fait accompli. Indeed, one could argue, that the most important "places" in Waldorf education exist in each child's imagination. Such places are evoked through the telling of stories, myths, legends, fairy tales, and other narratives that are then used by teachers as the basis for lessons.

In contrast to the brightly colored, even synthetic character of many traditional learning settings, Waldorf classrooms favor an organic aesthetic that draws from and complements the varied textures, hues, and aromas to be found in nature. Early childhood learning environments in Waldorf schools favor nonfinished natural materials over manufactured toys whose functionality is limited by their intricate and specialized design. Children bring their own imaginations to nonfinished objects, which, in turn, preserve for the child the natural integrity, tex-

ture, and imperfections of the original material. Waldorf educators believe that elemental materials such as wood, stone, clay, sand, and water have an eternal quality that transcends that of mass produced playthings. Moreover, natural materials work on a subconscious level to subtly reinforce children's identifi-

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*I*n contrast to the brightly colored, even synthetic character of many traditional learning settings, Waldorf classrooms favor an organic aesthetic that draws from and complements the varied textures, hues, and aromas to be found in nature.

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cation with nature (Carlgen 1976). Having natural materials in the classroom does not simply fulfill children's aesthetic needs; these materials also reach far back in time to embrace an age when the natural world provided the overriding context for human activity. With this in mind, the milieu of the Waldorf classroom aims to imbue a strong agrarian, mythic, and eco-dynamic quality that celebrates a continuity between human culture and nature.

Conclusion

At first glance, the Waldorf and Montessori movements would seem to be world's apart in their view of place in education. Although both philosophies put forward a detailed vision of child development, the pedagogical implications of their respective visions lead to very different prescriptions for the construction of educational spaces. The Montessori movement favors an intellectual milieu where young children work consciously to build up their minds. The Waldorf movement favors an aesthetic milieu in which a beautifully crafted learning space subconsciously influences children's affective development. Yet despite their differences, the Montessori and Waldorf traditions share at least one element in common:

Both movements subscribe to the view that children require a highly structured and teacher planned learning environment. And, perhaps even more pointedly, both philosophies seek to connect their pedagogies and prescriptions for the design of learning settings to well thought out theories of child development.

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Correspondence

Jung on Young People

Dear Mr. Crain,

I read your editorial in the Autumn, 2003, issue on the ideas of Carl Jung. One question I have concerns the typical ego development of young people alluded to in your piece: "During the earlier years, people naturally develop in somewhat one-sided ways. Young people develop their ego strengths, personas, and cope with external social reality. They want to be successful." Do the types of holistic balance and insight that Jung discovered [in midlife] depend on the initial formation of ego imbalance? If we "naturally develop in somewhat one-sided ways," can and should we interfere with this progression? I am particularly interested in how this question might be answered at a school like the one at which I teach (a highly selective public high school in New York City), which is so attached to the virtues of success and ambition.

Sincerely,
Charles Maurer

William Crain Responds

Mr. Maurer's question is an important one. My editorial described the standard Jungian position on the first half of life. But several modern Jungians, who have focused more than Jung did on the early years, have questioned this view. Michael Fordham (1988) and others believe that young people, while developing the ego strengths and adjusting to the external social world, also begin the process Jung called "individuation." That is, they naturally seek balance and wholeness, and perhaps a sense of their individuality apart from conventional society. They begin the process that Jung described in the later years (Douglas 2000). If this is so, then education that enriches young people's inner lives, such as literature and the arts, contributes to their natural development as whole persons. I would guess that a balanced education that fosters both the ego and the inner personality puts the young person in a stronger position for the achievement of psychic balance later on.

Although I value many Jungian insights, I am not an authority on Jung. Below are responses to Mr. Maurer's question from two educators who know Jung much better than I do.

Before we turn to them, however, I would like to raise two issues. First, as Cliff Mayes reminds us in his comments below, the hero archetype is very relevant to adolescence. I wonder if the heroic journeys and activities, which Jungians describe so extensively, can include rather small actions in which a young person takes a stand against social pressures. For example, when a crowd of popular teenagers is teasing a classmate, a girl might decide to stand up to her peers and defend the classmate. The action does not fulfill personal ambition and success. It is a step toward becoming an individual apart from the pressures of social conformity.

My second point is that we need to think about what is "natural" development. As Mr. Maurer suggests, if any behavior, including the pursuit of personal success, is part of natural development, there is reason to respect it. But it's not so easy to define what is natural. Educators such as Maria Montessori and John Dewey suggest that instead of trying to determine for ourselves what is natural, we must take our cues from young people's emotions and attitudes. When activities enable young people to perfect their naturally emerging powers, they show a keen interest in the activities and work on them with intense energy and concentration. And when they are finished, they are happy and calm. They seem to feel an inner peace that comes from the knowledge that they

can develop something vital within themselves. When young people work only to meet social expectations and earn high grades, they often lack these emotions. Instead, they are unhappy and stressed out. When we consider young people's "natural" development, then, we need to pay close attention to their emotions and attitudes toward learning.

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Clifford Mayes Responds

Mr. Maurer's question is a good one. Certainly Jung focused on the second half of life. But Jung also wrote about children, education, and the applicability of archetypal psychology to some of their issues, and I can say both as an educational researcher and a therapist that sand-play work—based on Jungian notions—is immensely powerful in addressing the needs of children, especially victims of various types of abuse.

There is an important place for Jung in the education of adolescents. Much of its applicability has to do with the hero's/heroine's journey. I am talking about Joseph Campbell's "monomyth": the hero's/heroine's call to adventure; acceptance of the call; crossing the threshold into the perilous forest of temptation and trial; meeting the wise old man/old woman with his/her potent amulets and arcane knowledge; confronting evil (both externally and internally) in the symbolic form of a beast, sorcerer, senex or witch; overcoming the beast and leaving he forest; and, finally, returning to one's community-of-origin with the psychological, social, and spiritual knowledge that these experiences uniquely provided. These are all themes to which young people resonate—and, in many senses, resonate with an intensity and purity that adolescents often uniquely possess. It was a stroke of brilliance on George Lucas's part to employ Jungian psychologists while he was putting his first "Star Wars" episode together in order to make the story as archetypally rich as possible precisely because it then would exert a particularly strong effect on the adolescent audiences.

I believe that life is a journey of discovery that (a) follows some rather standard archetypal paths and issues and (b) adolescents—closer to a sort of Platonic memory of embarking on this journey—in some ways resonate more, not less, intensely than second-half-of-life people to archetypal energies. I just published an article (Mayes 2003), in which I discuss how the legend of the Grail Quest helped lower-SES secondary school boys at a strict parochial school understand themselves as young knights in search of a personally and socially liberating vision. These young men began to write and publish poetry, plays, and short stories that had rich psychological and social dimensions and consequences. Many English teachers in the public secondary schools have told me how immediately and deeply their students resonate to archetypal analyses of the literature they are reading.

You ask me, Bill (Crain), if I agree that the hero's/heroine's journey can be countercultural. This is a complex matter. The hero/heroine, although initially breaking away from society in order to pursue his/her journey, must ultimately return to that society in order to share his/her saving vision with the people. In that sense, the journey is both radical and conservative. Insofar as it begins in a psychosocial rupture, it is countercultural. One might call this the introverted portion of the heroic cycle. However, insofar as the hero must, in an extraverted sense, return to the social order (even while elevating it), it is essentially conservative.

Jung is notoriously difficult to pin down on this and most other issues. He was a profound introvert, and his writing generally follows an idiosyncratic logic. I've found that you have to take Jung as you find him, piece to piece, time to time. This doesn't mean that his work is inchoate, but it does mean that it follows a particular logic that needs to be experienced before it can be more thematically formulated. To truly understand Jung, people must spend time reading Jung deeply and personally experimenting with and experiencing their own archetypal dynamics.

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Robert Mitchell Responds

Recently I read a review of a new book by the Pulitzer Prize winning journalist Edward Humes. That work, entitled *School of Dreams: Making the Grade at a Top American High School* (Humes 2003), discusses the students, teachers, parents, and administrators at Whitney High School in Cerritos, California. The author asserts that it is the highest rated high school in the United States in terms of producing students with outstanding achievement records and in placing students into America's most elite universities. Most juniors and seniors take a full load of advanced placement courses and are constantly preoccupied with grade point averages. There is palpable anxiety over SAT scores and the students are obsessively competitive in producing outstanding achievements in athletics, the arts, and social leadership. But Whitney is only an example of many public magnet and private schools, throughout the country, that promote such achievement and pressure their students to excel. I can imagine that Mr. Maurer's selective high school in New York City is much the same.

Anyone who is attentive to Jungian psychological theory and education must ask probing questions about schools in which administrators and the parents of students willingly sacrifice a more balanced program of personality development in order to help young people become adults who are obsessed with success in our culture. Psychologically, that success depends on the ego's ability to deal competitively with external reality—a basically Freudian concept that is a fundamental premise of contemporary educational psychology. Mr. Maurer's question, however, concerns Jung's assertion that the first half of life *should* be devoted to the development of the ego, while the individuation process should be the concern of the second half of life. Because this imbalanced development of the ego is fundamental to Freudian theory, it is an aspect of Jungian psychology that I once called *Jung's Freudian compromise*.

It seems to contradict Jung's basic theories about the wholeness of the psyche yet, at first, it might seem that such a compromise should go uncontested. After all, during the first half of life people need to achieve social and financial success in order to provide the security that will allow them to pursue individuation processes that, it is hoped, will lead to a holistic personality later in life. This ideal certainly held sway during the first half of the twentieth century, when Drs. Freud and Jung were still alive. But it brings to light a question that is of primary concern to holistic educators at the turn of the twenty-first century. That question probes an area where personality development in the child overlaps the cultural dynamic of our time, and must be examined in terms of both Freudian and Jungian psychological theory.

Freud's influence on education stems from his fundamental premise that the ego is at the center of the personality. In the 1890s, when Freud began to develop his theories, he formed the notion that "…in each individual there is a coherent organization of mental processes…." Freud called this the *ego* and asserted that "It is to this ego that consciousness is attached." (Freud 1960) Thus, in Freud's model of the psyche, the ego is the mediator between the individual and the natural and social-cultural environments, or external reality. Freud's was not the only theoretical model of the psyche to emerge out of the latter half of the nineteenth century, but it became the dominant model for the twentieth century. I think that it is safe to say that Freudian theory became dominant not only because of the persuasive force of his arguments but also—and perhaps primarily—because he had seized upon a fundamental principle of the psycho-cultural dynamic of his time.

That cultural dynamic reflects Enlightenment rationalism, which by the 1890s, had evolved into scientism and the philosophical concept of *logical positivism*. That is, the prevailing belief was that external reality—the natural and social-cultural environments—could only be understood through rational, scientific investigation. Thus, the individual's successful interaction with external reality was dependent on development of the ego—the psychical component of consciousness. Freud made a career out of explaining and justifying the ego's central position in the personality, and his theories on personality development had a tremendous impact on education.

However, the ego is only an innate *potential* in the child's psyche, which must be developed in re-

lation to the psycho-cultural environment. When the psycho-cultural environment is inundated with positivism—as it is in our time—ego development is over-emphasized. The pre-rational aspects of the child's psyche—the child's instincts, intuitions, and feeling-toned perceptions—are invalidated by parents and teachers, the very adults who are suppose to nurture a holistic personality in the child. The result is an imbalanced personality development that emphasizes the ego at the expense of the child's true nature.

The second principle of the Freudian model through which education and personality development are related is the responsibility of parents and teachers to impart the cultural superego to the child. As the superego becomes introjected into the child's psyche, it serves as a social conscience, but it also serves as a primary unconscious influence that guides and tempers the development of the ego from within.

In Freudian theory, then, external reality is defined rationally, and the ego becomes the center of the developing personality. The superego acts as a social conscience, directing the development of the ego and social persona from below the threshold of consciousness.

Jung split with Freud over the concept that the ego was at the center of the personality and on the nature of the unconscious mind. Jung acknowledged the superego's influence over personality development. But he also acknowledged that the rich and imaginative world of the mystical, or mytho-magical, consciousness natural to children is an essential component in the overall development of the personality. The process of ego development, which is to occupy the first half of life, is not intended to *supercede* this natural mytho-magical consciousness but to augment it by developing rational consciousness. Ego development is an essential component of a holistic psyche, and it is essential for successful adult interaction with the rationally defined natural and social-cultural environments. Still, the underlying mytho-magical component to the psyche must be retained if the individuation process is to take place in later life.

Jung maintained that all rational interpretations of external reality are underlain with a rich arche-

typal reality that he associated with the realm of the collective unconscious. Jung theorized that the individuation processes of the second half of life would integrate the rational and archetypal dimensions of the psyche, leading to a holistic personality. What is implied in Jung's concept of individuation is not an emphasis on the natural imbalance of ego development in young people, but that the imbalance will be corrected in later life because the individual retains a connection to the mystical and archetypal forces in the unconscious.

Jung was adamant about retaining that connection because he was also deeply concerned about the phenomenon of the mass psyche. He seemed to predict that an egocentric personality coupled with a positivistic interpretation of external reality would lead to the fragmentation of both the personality and the cultural environment, which are naturally composed of integrated rational and mytho-magical components. The effect of this psycho-cultural dynamic on child development—as manifested over the course of the twentieth century—has been to suppress the mytho-magical consciousness that is natural to the child and replace it with a fragmented and imbalanced ego development. Today, this is evident even in pre-school children. In Jungian psychological terms, this process is referred to as the wounding of the inner child, which leads to a neurotic fragmented personality and, sometimes, to psycho-pathological behaviors.

Jung wrote that when the individual's subjective ego becomes obsessed with its relationship to collective consciousness, what results is a mass psyche that destroys the meaning of the individual and, ultimately, will destroy the meaning of culture. He warned that this condition always leads to individual and collective catastrophe (Jung 1969). Jungian psychologist, Erich Neumann says, "The superego is not, like the self, an individual authority of the personality." Rather, the superego imposes the demands of the collectivity on the individual. This is made possible because it represses the child's true nature (Neumann 1973). Manifestations of the mass psyche were evident in Hitler's Germany of the 1930s and 1940s, and are still evident in rigid communist regimes.

Today, Western civilization is in the midst of an era when the specter of the mass psyche holds enormous influence over the psycho-cultural dynamic in our time through its unyielding emphasis on egoism and a positivistic worldview. A fundamental premise of holistic education is that the schism in the inner mindscape, between the rational and the mytho-magical, can be repaired. However, we must concurrently build bridges across the chasm that separates those two realms in the psycho-cultural environment, as well.

Regardless of the cultural environment, children are not born with a propensity toward an imbalanced psyche. We still find some children in our own classrooms whose personalities, at least up to the years of early adolescence, remain holistic. Early adolescence is the developmental juncture between childhood and adult consciousness where every young person struggles—consciously or unconsciously—with the question of which authority is going to dominate his or her psyche and future personality development. One choice is a rigid cultural superego that imposes the authority of the collectivity on the individual. Another choice for young people is the superficiality and transience of popular culture, which mesmerizes the cultural imagination and captivates the personality with its own form of tyranny. But the third alternative—one generated and sustained by holistic adult-child relationships—is a nurtured soul that leads to a self-identity based on the inner spirituality of transcendent cultural archetypes.

As to Mr. Maurer's question of whether or not we should interfere with the progression of an imbalanced development, I say that it is imperative that we do so. Already, personality development in young people is influenced by a rigid, conservative interpretation of the cultural superego and, inordinately, by popular culture. Those adults who can and do have a significant influence on personality development in young people are the adults who interact with young people on a daily basis—primarily parents and teachers. But they can have both positive and negative effects. The positive effects nurture the child's soul so that the positive archetypal forces in the unconscious influence ego development, tempering the influence of the superego. However, the parents and educators at Whitney high school and, perhaps, at Mr. Maurer's school, seem not only to be promoting the development of a mass psyche in their own children, they seem to be intent on making their children the dominant elite of the new mass culture.

As teachers, we can and must interfere with this process—particularly in America's most elite elementary and secondary schools. We do this by asserting that the alternative to mass culture is a holistic culture, and by finding and teaching examples in our curriculums that support this conclusion. In my own work as a math teacher, for example, I teach a series of workbook lessons on sacred geometry that augment and are interspersed with my regular curriculum of teaching deductive reasoning and the formal proofs of Euclidean geometry.

Another pathway opened by Jung is the depth and trans-cultural significance of his concept of cultural and transpersonal archetypes. The investigation into cultures past and present by a wide range of researchers—such as Joseph Campbell, Gregory Bateson, Mircea Eliade, Joan Halifax, William Irwin Thompson and many, many others—either directly suggests, or indirectly infers, a universal psycho-cultural dynamic that can best be explained in terms of Jung's prolific theories on the conscious and unconscious cultural environments. For example, as suggested by Joseph Campbell and explained according to Jungian theory, cultures like the ancient Greek democracies displayed a holistic psycho-cultural development. That is, their psycho-cultural environment could be described as a balance between the mytho-magical and rational realms. That balance was cultivated in the individual psyche through a well-defined system of formal education combined with the initiation of individuals (both male and female) into the mystery cults. (Campbell 1976) Thus, history provides us with viable models of holistic cultures.

Archetypal psychologist James Hillman and others have taken the stand that we now need to move beyond the vastly distorted imbalance of ego development in young people and devise child-rearing and educational practices that promote a more balanced personality development. This validation of the concept of holistic education is gaining converts among more and more psychologists. While this

concept goes against the grain of Freudian theory and its influence on epistemology and pedagogy, I do not believe that this new concept is a fundamental contradiction of Jung's convictions, but, perhaps as Jung intended all along, adapts Jungian theory to an evolving psycho-cultural dynamic.

In response to Mr. Maurer's other question, then, I would have to concur that a greater experience is necessary if we are to offset the imbalance caused by the epistemological emphasis on rationalism and the distorted pedagogical emphasis on ego development. James Hillman, poet Robert Bly, mythologist Michael Meade, and others have brought attention to the fact that we no longer initiate young people into the mysteries, and this is an important factor in perpetuating the imbalances of positivism and ego development. Initiation into the mysteries is a psycho-dynamic process that stimulates the archetype inherent in the individual psyche to influence the development of the personality. In child development, this provides an intra-psychic, spiritual counterpoint to the authority of the cultural superego. Investigation of the fundamental psychological themes of the initiation processes of tribal cultures is, therefore, a good place to begin.

While it is NOT the prerogative of individual teachers to introduce young people to initiation *rituals*, there are a number of *themes of initiation* that can be introduced to young people in the classroom. This is particularly true when teaching social studies or history as a cultural studies curriculum, and teaching literature. For example, Jungian psychologist John Allan, of the University of British Columbia, and middle school teacher Pat Dyke (Allan and Dyke 1983) designed a curriculum for seventh graders that brought a variety of initiation themes to students in the classroom. Their curriculum covered such broad initiation themes as (a) revelation of the sacred, (b) revelation of the cycle of death and rebirth, and (c) revelation of sexuality and of the cultural Eros. Some of the psychological patterns that Dr. Allan recognized in cultural initiation rituals that are relevant to these themes are: (a) Children

are aware that puberty brings about a change in their status in the community; (b) The transition experience is accompanied by specific and vital learning; and (c) The psychological effect of the initiation experience results in the internalization of a positive self-concept, and the young adolescent becomes a responsible carrier of the culture.

In conclusion, I would have to say to Mr. Maurer that, indeed, it is imperative that good teachers interfere with the imbalanced personality development that is evident in our educational system—particularly in our most elite secondary schools. It is also imperative that good teachers expand the experience of young people beyond the scope of what is expected from a standardized, positivistic curriculum. This can be done with curricular topics that nurture the soul, and not just develop the conscious mind. Good teachers always have to make concessions to the system that pays their salaries. But good teachers are good teachers primarily because they are always pushing up against the limits. Those limits—imposed by administrators, parents, boards of education, and governmental departments of education—are the bonds that keep the soul enslaved. By pushing against them, teachers become important influences on personality development in young people that can open up the soul space in the child. This, ultimately, is the only way in which we will open up the soul space in our culture.

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Fast Food and Environmental Awareness

Serendipitously, a surprise encounter with a student in the neighborhood park brought the genius of Eric Schlosser's *Fast Food Nation* into our hands two years ago. Given your goals of environmental education, she mused, connecting food for thought with food for the belly, you will find rich reflections in *Fast Food Nation*. Our students constantly enrich our curricula and pedagogy. Once again our students became our teacher. Soon after, the book became central to our philosophy of education course for undergraduate education majors.

In our university, one cannot help but feel compassion for the undergraduates crammed into classrooms, moved through programs, and then finally processed into professionals. In swift, orderly, indistinguishable fashion, students progress toward their places within society. They dash from dorm to dining hall, apartment to eatery, meeting groups, navigating libraries, submitting papers and projects all for the goal of matriculation. Their lives are fast. And speed, for all of its allure, exacts a price.

Fast food feels like no fad for our students. To them it's a basic necessity. Many students declare that they would not eat if it were not the free home-delivery or the under five minute drive-in deal that liberates them from shopping, chopping, cooking, cleaning, mopping ... and disposing of the black garbage bag at the curbside.

For Laura, it's a matter of simple pride in her single mother who could raise her whole brood, abandoned by their father, thanks to the meal deals wheeled out by the fastest familiar eateries in her ghetto. For the majority, it's the freedom found to study and graduate faster on the already fast lane to graduation and a real job. For Debbie, who already has a real job, it's her savior. This underpaid teacher struggling with advanced certification in our summer intensive course, is raising her own three kids alone, while seeking to motivate and inspire the 23 children in her fifth grade class.

So go the stories of Week 1 of our course. The celebration of fast food is unabashed.

Schlosser's stories bring to life for them the American dream turned fabulous reality by Ray Kroc, one of the founding fathers of McDonalds, or of Carl Karcher, Richard and Maurice "Mac" Donald, Harland Sanders, and the other emperors of the fast food empire. With the raw guts and tenacity admired in the pioneers opening new frontiers, they brought about the "industrial eating" revolution that revolutionized the lives of millions across the nation; and now promises to do so across the world's "global economy." A revolution started without arms and ammunition, the victorious golden arches rise over highways as the universally famous, luminous "mother McDonald's breasts."[1] Our students love Schlosser's stories of "rags to riches" that keep alive, for them, the American Dream.

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When beginning to explore the connection between fast food and philosophy of education, hHere's what the bravest and boldest students are provoked to ask: "Professors, we know all about fast food. We eat it every day. What does fast food for the belly have to do with food for thought? What does *Fast Food Nation* have to do with education?"

To begin addressing these questions, students learn not only of the enormity of the fast food industry (Americans spend more on fast food than higher education, computers, or new cars), but how the industry reflects and permeates the society.

Schlosser compels students to pause—perhaps for the first time in their lives—before their beloved nation's fast food economy. As they discover in the chapter, "Why the Fries Taste So Good," the picture of a sophisticated scientific and technological achievement emerges. Fries taste good not because of the potato or grease but because of a myriad of flavor and aroma compounds added to ensure uniformity of both. With this revelation, our students begin to reevaluate their taken-for-granted understanding of what's in the "food"? What exactly is "food," anyway? Real food? Fossil fuels and other chemicals?

Schlosser's answers take us behind the fast food counter, into the factory, the trailer home, the field, the slaughterhouse and corporate headquarters. In his stories, our young eaters/teachers-in-the-making smell and see the real lives of adolescents sickened by "affluenza" (DeGraff and Boe 1997). Slowly, ever so slowly, the picture emerges of the penetration of a fast food ethos and reality into their schools, into contemporary classrooms, athletic fields, school buses, and not the least, cafeterias—alluring young eaters and image targets, even as they contradict lessons learned in health class, science class, and social studies class. But it is still some time before the answer to the question of what all of this has to do with education and the philosophy of education comes into focus.

Schlosser takes his readers a part of the long way Wendell Berry (1990, 148) has traveled to discover:

> It would not do for the consumer to know that the hamburger she is eating came from a steer who spent much of his life standing deep in his own excrement in a feedlot, helping to pollute the local streams, or that the calf that yielded the

veal cutlet on her plate spent its life in a box in which it did not have room to turn around. And, though her sympathy for the slaw might be less tender, she should not be encouraged to meditate on the hygienic and biological implications of mile-square fields of cabbage, for vegetables grown in huge monocultures are dependent on toxic chemicals—just as animals in close confinement are dependent on antibiotics and other drugs.... The industrial farm is said to have been patterned on the factory production line. In practice, it looks more like a concentration camp.

Junk food junkies are fast fed into obliviousness—the grease-ease drug and admen's images convincing them that the "happy meal" spreads happiness across the global landscape. Schlosser's shake-up, however rudely felt at first, is finally seen as pertinent. Compassion for the eater and the eaten, for the fryer and the fried, for the farmer and the rancher rips through the lies, deceit, and conceit that feed all of us fast food. Students resonate with this compassion, even as they listen to the simple though disturbing facts revealed by Schlosser's well-documented research.

Students read how soils of small farms, community commons, and slow food villages are mauled and hauled away; laid over with concrete slabs of interstates working 24 hours a day to keep us addicted to the fast food that fuels our fast, thoughtless, crazy, stressed, damaged and damaging lives.

Schlosser's "speed bump" slows our students down, enabling them to consider the price paid in speeding. They recognize the stress speed bears, the stress that kills. Documenting tragedies behind the scenes, Schlosser reminds us that the suicide rate among ranchers and farmers in the United States is now about three times higher than the national average. Urging his readers to look beyond the immediate horror—the suicides and dismemberments destroying millions of families today—there is the future growing increasingly bleak and dark. Schlosser will not let us easily forget that in

> ranching, a failure is much more likely to be final. The land that has been lost is not just a commodity. It has meaning that cannot be mea-

sured in dollars and cents. It is a tangible connection with the past, something that was meant to be handed down to children and never sold. (pp. 146-147)

For the founding fathers of fast food, such sentiments are meaningless. Their success as much as their candid words teach us the price that must be paid for the success that defines the American dream. Ray Kroc reminds us about the pillars of competition that undergird this economic philosophy. Free of all illusions of political correctness that his CEOs today must mouth, in plain language Kroc dismisses any high-minded analysis of fast food success: "This is rat eat rat, dog eat dog. I'll kill 'em, and I'm going to kill 'em before they kill me. You're talking about the American way of survival of the fittest" (p. 37).

Hourglass or Democracy?

Describing the survival of the fittest in the food economy, Schlosser quotes William Hefferman who explains why the American agricultural economy now resembles an hourglass. "At the top there are about 2 million ranchers and farmers; at the bottom there are 275 million consumers; and at the narrow portion in the middle, there are a dozen or so multinational corporations earning a profit from every transaction." (p. 120)

> Over the past 25 years, Idaho has lost about half of its potato farmers.... Family farms are giving way to corporate farms that stretch for thousands of acres. You increasingly find two classes of people in rural Idaho: the people who run the farms and the people who own them. (pp.117-118)

Winners within the American hourglass oligopsony, J. R. Simplot the potato farm tycoon being one, are not self-conscious in declaring: I have been a "land hog all my life." Simplot flies a gigantic American flag on a pole that's ten stories high and "controls a bloc of North American land that's bigger than the state of Delaware" (p. 116).

Schlosser celebrates the fast food success of specific moguls and emperors without glossing over the death of democracy that attends it. His prose creates openings for conversations with industrial eaters now conscious of the consequences of their eating addictions. "Strategic questioning" (Peavy 2001) about the issue of democracy as personal action and commitment now becomes possible.

Slow Food Revolutions

In what can we place our hope, ask our students? "What can we do?"

Radical hope is the essence of popular movements, we remind our students and ourselves. Grassroots initiatives and movements are surging with hope from the ground up; hope that common people can escape the global economy's American-style, anti-democratic, oligopsonic eating hourglass. These common people seek to create new food commons; to regenerate democratic ways of eating; to re-birth their own cultural conceptions of democracy.

Taking us into the bowels of the beast, into the furthest reaches of the belly of the fast food empire, Schlosser offers stories of hope, courage, daring, and escape from "McDollars, McGreed, McCancer, McMurder, McProfits, McGarbage" (p. 245). Expressing the kind of immediate hope that our students can closely identify with, Schlosser's common sense suggests that

> Nobody in the United States is forced to buy fast food. The first step toward meaningful change is by far the easiest: stop buying it.... The heads of Burger King, KFC, and McDonald's should feel daunted; they're outnumbered. There are three of them and almost three hundred million of you. A good boycott, a refusal to buy, can speak much louder than words. Sometimes the most irresistible force is the most mundane.

Among the gutsy, gumption-filled Schlosser stories of today's Davids taking on Fast Food Goliaths, is the story of Helen Steel and Dave Morris; it is a marvelous moral tale of ordinary English people now resisting the domination of their lives by the Americanization of the world. Despite a vast international army of spies and attorneys deployed by the McDonald "Goliath," two school dropouts in Britain turned on its head the "McLibel" case launched against them by McDonald's Corporation and won

"the longest trial in British history," while creating a "public relations disaster for McDonald's."

If eaters like Helen Steel and Dave Morris are concerned about the contamination of their bellies, their mouths, and intestinal tracts with fast food poisons, then even more compelling are the tales of moral resistance coming from farmers whose way of working and life, of centuries-old family traditions are under brutal, bloody attack from "McGreed." Jose Bove, a French sheep farmer, demolished a McDonald's under construction in Millau, his hometown. "Lousy food" resister turned author of the bestseller, *The World Is Not for Sale—And Nor Am I!*, this national hero risked even imprisonment while inviting his countrymen not to become "servile slaves at the service of agribusiness;" declaring, instead, "*non a McMerde*" (Schlosser, 244).

On this side of the Atlantic, south of the U.S. border, in the historic central plaza of Mexico's gracious Oaxaca, indigenous corn *tamales* won the day as thousands from all walks of life—from peasants and local restaurateurs to international intellectuals and world-renowned Mexican artists—came together to throw McDonald's out of its preferred and prestigious location in the historic central town plaza.

Schlosser shows that change—real, meaningful, life-sustaining change—is neither far away nor hard to achieve. It is as close to us as our own hands and mouths. Millions are waking up from speedy somnambulance.

Beyond Fast Food Schizophrenia: Mind, Body and Soul Food Rejoined

Hope is further found in the fifty million "cultural creatives" (Ray and Anderson 2000) now currently departing on diverse, unique, personal, innovative paths (or escape routes?) from their consumptive, ecologically destructive, speedy, stressful, unhealthy, anxiety-ridden, fast paced North American lives. They are creating what some are calling "The New American Dream" (Glover 2002). There is nothing flaky or New Age about this, writes Sarah van Gelder (2001) "These people are practical. They love the Earth, and they want to live their values."(p. 15) They are, in the words of Joanna Macy (1998) contributing to the "Great Turning."

In our course, we also include numerous accounts of hope-filled initiatives around the world and around the country. Daily, we celebrate in class teachers who take their students out of doors and engage their communities, and teachers who are not bound and gagged by state-mandated curricula or pre-packaged teaching materials. Our students come alive with hope upon learning that school yards across the country that were concreted over are being de-concreted; the soil set free after years of imprisonment—to breathe again; to grow green; to nourish and be nourished with food for the body, food for the mind and food for the soul/spirit.

If such stories from schools—elementary, middle and high—do not inspire enough confidence in student-teachers daunted by supposed superintendents demanding they teach to the standards-based tests, there is yet more abundant hope-filled food for inspiration. We need only proceed as far as our own state of Pennsylvania, where initiatives such as STREAMS (Science Teams in Rural Environments for Aquatic Management Studies) reveal how middle grades students involved in integrated and environment-based studies are outperforming their peers in traditional classrooms on standardized tests. (Bogo 2003)

Ecological literacy

Ostensibly, our work with undergraduate education majors attempts to marry studies in philosophy of education to ecological literacy. We do this because we want our students to be able to critically address issues relevant to the survival of places, peoples, ways of knowing; and to be better able to confront environmental matters of concern within their community, municipality, home, and neighborhood. Over and over, we are surprised by the number of students who are neither familiar with nor conversant in a whole host of environmental issues. We take seriously Orr's (1992) dictum that "All education is environmental education." By omitting environmental studies from our philosophy of education courses, we would, in effect, be teaching that the environment is irrelevant to an examination of philosophical issues.

We seek to draw connections between environmental awareness and students' answers to questions such as What is the good life? What is happi-

ness?, and What does it mean to be educated? Forgoing the common approach to philosophical studies, we instead use environmental studies as the arena in which to provoke our students to ask what is education? And what is education for?

Dewey (1975, 48) long ago concluded that "the subject-matter of the curriculum, however important, however judiciously selected, is empty of conclusive moral content until it is made over into terms of the individual's own activities, habits, and desires." In our use of Schlosser's *Fast Food Nation*, our intention is to align our pedagogy with Deweyan philosophy, to begin with our students' activities, habits, and desires. The "speed bump" that is *Fast Food Nation* is so effective among undergraduates primarily due to their familiarity with fast food. As former employees, they recognize the working conditions—late hours, surprising job responsibilities, and low wages—detailed by Schlosser. As former children, they speak fondly of toys, prizes, and playgrounds, all memories of serene, uncomplicated, joyous bygone days. As adolescents, they express gratitude for the convenience of warm food given the demands of school and extracurricular activities on shared family time. And, today as students busily preparing for their future vocation as educators, the irony of fast food as the one pause in lives lived fast is not lost on them.

What is revealed to them are the effects of speed on landscapes, familial relationships, civic participation, wealth distribution, health, and community life. They begin to see the consequent fragmentation of living within their fast food nation: of knowing from doing, of schooling from community, of individuals from democratic action, of knowledge itself, and of living from the environment. So begins the opening to environmental awareness. So begins an approach to an answer to the question, "What does fast food have to do with education?"

Schlosser's *Fast Food Nation* admirably shows us how we can slow ourselves down to even consider the price paid in speeding. *Fast Food Nation*, wedded to environmental awareness, yields a match made in heaven for bringing ecological literacy down to earth from distant ozone holes to the immediacy of what we put into our mouths several times every day.

Our students report that because of *Fast Food Nation*, their eyes are "open to things never thought of before ... making me want to make changes in my life and education and in others so that they can also make changes if they choose to." They report new insights about what is going on behind the scenes and in rural towns. They speak about their new interests in "knowing where your food comes from and what's in it" and of their wish to have read these stories and facts years earlier. To our delight, they share course materials with roommates, talk about it with parents, and opt not to sell *Fast Food Nation* and other course texts back to the bookstore at the end of the term! They swear off fast food, considering how they might, despite the restrictions of budget and time, incorporate food that is slow rather than fast into their lives; local, regional, and seasonal rather than that which travels long, international distances; food that supports rootedness and a sense of place rather than uprootedness, destruction, and thoughtlessness.

Once their food and all of its costs (ecological, social, or moral) have been accounted for, our students are now open to consider how their education has been similarly divorced from soil, landscapes, and environment. They begin to critically consider the previously unquestioned pedagogies to which they themselves have been subjected, pedagogies that have rendered them passive, uncritical, and unknowledgeable about innumerable concrete realities, not the least of which is their food and their relationship to places. Soon they begin to request participation in initiatives within the community as part of the class—from food banks and CSA farm distribution to educational events (children's activities at Earth Day celebrations, summer camps, and enrichment programs offered to visiting high school students). They begin to cook together, inviting classmates to potlucks made of foods purchased and grown locally. Some even take to gardening.[2]

Seeing gaps in their own knowledge about food as revealed in *Fast Food Nation*, they begin to recognize additional gaps in their knowledge that are equally critical to their own survival. From health practices to democracy, they see anew what is meant by "the hidden curriculum"; what they're not learning about the environment they soon recognize as akin to what they're not learning in other, equally essential areas.

Soon, they take hold of their learning, no longer passive consumers. From pallet to intellect, stomach to mind, students begin to slow themselves, and in slowing answer the questions that will sustain them in all of the ways we seek sustenance.

In this slow mulling, they are liberated to accept the invitation to eat with the

> fullest pleasure—pleasure, that is, that does not depend on ignorance, perhaps the profoundest enactment of our connection with the world. In this pleasure we experience and celebrate our dependence and our gratitude, for we are living from mystery, from creatures we did not make and powers we cannot comprehend. (Berry 1990, 152)

Notes

1. "During the late 1960s, ... McDonald's Corporation hired Louis Cheskin-a prominent design consultant and psychologist. ...He argued against completely eliminating the golden arches, claiming they had great Freudian importance in the subconscious mind of consumers. According to Cheskin, the golden arches resembled a pair of large breasts: "mother McDonald's breasts." It made little sense to lose the appeal of that universal, and yet somehow all-American symbolism. The company followed Cheskin's advice and retained the golden arches, using them to form the M in McDonald's." Schlosser, 97-98.

2. See Jess Burke, Wendy Luber and Austin Mandryk, "McCormick Street Garden." This Powerpoint presentation recently shared in our class demonstrated the enjoyment of "slow food" by students who have awoken to "the pleasures of eating," having earlier awakened from the nightmare of fast food.

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Book Reviews

Hopeful Girls, Troubled Boys: Race and Gender Disparity in Urban Students

By Nancy Lopez

Published by Routledge (New York, 2003)

Reviewed by Judith Dorney

Nancy Lopez opens her text with a scene from the graduation of the 1998 class at Urban High School. The school was built to accommodate 2500 students, but at the time of the commencement ceremony, it served a student population of 3000 students; of these 90% are Latino. Most are Dominican, with a smaller number of Puerto Ricans, Cubans, and Mexicans. The remaining students are categorized as Black, predominantly African American, and second-generation youth from Haiti, the Anglophone West Indies, and parts of Africa. One percent of the student population is White and Asian. As Lopez sits in the balcony of the cathedral where the event is being held, a mother of one of the graduates points out to her that there are more girls than boys receiving diplomas. This discrepancy is the starting point for the inquiry set out in this book, and the author notes that this is no aberration. In the industrialized countries women attain higher levels of education than men and more women have advanced degrees. The gap increases among racially stigmatized groups. The researcher and author, Nancy Lopez, is a part of this story as well. She is a U.S. born Dominican woman who was raised in a low-income family in a New York City housing project on the lower east side of Manhattan and attended New York City public schools. At the time of the study she was in her mid-twenties and affiliated with the City University of New York. Her project was to understand how women and men who were members of the same ethnic and racial groups, attended the same schools, grew up in the same neighborhoods with the same

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socioeconomic circumstances ended up with differing outcomes in their educational attainment (p. 3).

Lopez chose a qualitative methodology for her study. Her target population was second generation Caribbeans whose families were from the Dominican Republic, Haiti, and the West Indies. She drew on multiple data sources including two focus groups at The City University of New York (CUNY) and surveys of 66 second generation Caribbean young adults aged 18 to 30. Only four of the 31 women and none of the 35 men surveyed had earned four-year college degrees, though many had additional educational training following high school. Lopez conducted 40 follow-up life history interviews. All of those interviewed had diverse dark skin complexions and many noted that, at times, they had been mistaken for African Americans. Lopez also spent six months at Urban High School primarily observing four social studies classes for tenth, eleventh, and twelfth graders.

In order to understand the educational experiences and differing outcomes for males and females in her research population, Lopez determined that the gender and race experiences of these young people had to be located at the heart of her inquiry. She has a social constructivist perspective and holds that racial and gender formation are ongoing processes that come about through one's lived experiences in culture and ultimately these experiences, if repeated over time, give way to a racial or gender outlook, a way of seeing oneself in the world with the appropriate corresponding expectations.

Lopez notes that the 1980s and 1990s were a time in which racially stigmatized youth experienced a political and economic culture that divested itself of public education. This is important context for the descriptions offered by the students who attended New York City public schools that were ill equipped to provide a rigorous or even somewhat challenging curricular program. The schools were overcrowded and lacked materials; the adults in them fell into uncritical and apparently unreflective positions in relation to the curriculum, the real and potential abilities of their students, and the ways in which the racism

and sexism of the larger culture filtered into their judgments and interactions with their students.

The female and male participants did not have equivalent experiences. The life history interviews of the men are peppered with problematic relationships with teachers, who perceived them as troublemakers and lazy. Indeed, some of the men noted that they adopted an attitude of "willful laziness" in response to what they felt was a boring and Eurocentric curriculum. Young men who had been in what they characterized as "smart" classes in elementary school found themselves in lower-tracked classes in high schools that did not have advanced placement courses. There were also incidents of ethnic bantering, or name-calling, that the young men saw as an attack on their masculinity. To defend their developing manhood they sometimes responded to these incidents with physical fights. These fights underscored their status as troublemakers and further ruptured relationships with the adults in the school. The combination of classes that did not challenge them and teachers and other adults who saw them primarily as problems contributed to these young men being ill prepared for college. In contrast to other research that shows racially stigmatized males may find academic success to be a betrayal of their heritage as it is seen as "acting white," these young men did not make that connection. Nor did they link academic success with being "feminine." Their critique is more directly related to how their education failed to engage them, and their troubled relationships with adults in the school. In fact, some told of families that sent their children back to their homelands during the high school years in order to afford them a more positive educational experience.

The young women offered a different story. As the schools became more authoritarian, the traits that were valued were those traditionally "feminine" traits like conformity, passivity, and silence. The girls who exhibited these qualities were rewarded and grades were based more on cooperative behavior than on academic performance. Consequently, the girls had, on the whole, more positive social relationships with teachers who had higher expectations and treated them more warmly. In a few cases, these connections with adults in high school served as a bridge to a future job. However, the academic experience for the young women was similar to that of the young men; none were prepared for academic life beyond high school. In spite of their critique of their own high school histories, the women maintained the belief that education had value and could serve as a step to a better life.

In her observations at Urban High School, Lopez notes that the physical building gives ample evidence of the "savage inequalities" in urban schooling. It is overcrowded and in disgraceful disrepair with portions of the roof falling in and pigeons flying through the stairwells and auditorium. Bathrooms have missing doors, toilets that don't flush, no toilet paper, and faucets that don't work. Some classes, she observed, had no textbooks during the six-month observation period and students used mimeographed materials for their course work. Ninth grade students were housed in 28 trailers outside the main building. There was no access to computers for students or teachers. The teachers had no space to work or lounge and often sat in the back of other teachers' classrooms during their prep time so they could work at a desk.

Students entered the building by moving through a state of the art security system. Ten-foot high iron gates surrounded the school. There was a "ubiquitous security presence" made up of over fifty persons. The one fully armed police officer was white. Security and control seemed to be the dominant concerns of the school, but since there were only two female security personnel the overwhelming message about who needed to be controlled was clear. The young men were stigmatized by racist and gender assumptions about violent behavior, and these assumptions pervaded the school environment.

The majority of the teachers and administrators at the school were White, and European American. Teachers were more discipline oriented in classes where the majority of the students were male. When females were the majority, the teachers exhibited a lighter attitude, joking and smiling more. The special education students were largely male and were segregated on a separate floor where security was more intense. Lopez witnessed several occasions where rules were enforced depending on gender. Women were more involved in institutional life and extracurricular activities. Each time Lopez stopped in the col-

lege office there were more women than men seeking assistance. Men were more likely to be enrolled beyond the fourth year than women were. Women were more likely to be the vocal participants and leaders in class. Lopez never saw college recruiters at the school. However, the U.S. armed services were highly visible and at least one representative from the military visited every senior class.

While she is respectful toward the teachers she observed and spoke with and is clear about the ways in which they are under-supported, Lopez critiques what she sees as hegemonic educational pedagogy and observed only one teacher who emphasized critical thinking and treated all her students as honors students. The teachers seemed to believe that their students' academic problems could be traced to gender and home culture. Those teachers who expressed a larger structural critique often spoke from the margins and did not feel their comments were taken seriously by the administration.

It would have been easy for Lopez to focus exclusively on the problems of the schools in her efforts to understand the academic behaviors and achievements of these young people, but one of the most valuable contributions of this book is that Lopez does not stop there. She discusses the race and gender experiences in the home and workplace and thus renders a complicated portrait of what lies beneath the academic attitudes and accomplishment of these young people.

The young women in this study describe a complex set of factors in the home that shape their commitment to education as a path toward an improved life. The experience of being female in a second-generation Caribbean home enables these women to develop a dual frame of reference and thus a critical perspective in relation to their role as women. They see the hard labor of their mothers both inside and outside the home. They observe, and they are told, that they cannot count on men to support them or to make their lives meaningful. They both love and respect their mothers and grandmothers and are determined not to replicate their lives. Education is the ticket to a more secure and liberated life. There are two additional factors that the young women experience in contrast to the young men. Because they are female they tend to be more "sequestered." Whereas the men are likely to hang out in the streets or in other places outside the home, the young women are encouraged to stay at home and to cultivate the family relationships. They avoid sexual relationships with men both because they are cloistered in the home and also because they know these relationships can ruin their chances to have a life different from their mothers. The absence of the distractions of sexual relationships with men may provide the young women with more energy and time to devote to their academic pursuits. In addition, the family network serves as a homespace supporting the women, helping them to feel grounded and strong in those connections.

In contrast, the family/social experience for the young men left them somewhat adrift and without the tools of critical reflection the young women develop. The young men were rarely expected or encouraged to take on domestic responsibilities. This allowed them more freedom and reinforced their traditional roles outside the family network. The freedom was double edged, however, because it left them on the margins of their families and meant that their masculinity developed in the absence of this familial influence. Instead, Lopez argues their gender identity was forged through physical fighting; ethnic teasing; sports; developing romantic/sexual relationships with women; and a greater likelihood of enlisting in the military. Some of these behaviors, coupled with a school culture of racial stigmatization, were the very ones that contributed to problems in school. Lopez illustrates well the "Catch 22" for the young men who are, in many respects, left without family support for constructing their gender identity.

The absence of supportive networks with adults in school impacted the work life of the men as well. Unlike the women, they had few connections with teachers who might have linked them with job opportunities or advised them on how to dress and behave in the workplace. Even when they had post secondary education and degrees, the men were able to find only unskilled work that did not require advanced education (truck driving, security, maintenance). Thus education was not tied to job opportunity or status and consequently was not linked to their identity as men.

Lopez closes her book with some suggestions for educators and social scientists. She is unyielding in her indictment of the overcrowded and unsanitary conditions and pedagogical practices in secondary schools, which serve racially stigmatized, low income students. She proposes rigorous self-reflection for adults who work with such students focusing on our race(ing) and gender(ing) speech and interactions with these young people. She reminds us that this examination needs to be both personal and structural. She also calls for more scrutiny of whiteness as a privilege and social construction rather than a norm to counter the obsessive study of the "other," especially in relation to the problems in their lives. And lest we idealize the findings of this research for women, her final caveat is to remain mindful that while second generation, low income young women from racially stigmatized groups fare somewhat better in their educational attainment than the men, all these young people have the lowest educational attainment of any group.

Her clarity about race(ing) and gender(ing) as micro and macro processes in development is very helpful. By treating these terms as verbs rather than nouns she illuminates the ongoing nature of these identities and makes more stark the multiple opportunities for interrupting them. I would have appreciated this kind of attention given to class(ing) as well. The population Lopez worked with was low-income and their educational accomplishments, for the most part, would not challenge that status in significant ways. As she noted, of the 66 participants who were surveyed none had two parents with college degrees and only four of them (women) had earned college degrees themselves. This information suggests that any offspring of these young people will remain in a similar demographic. An analysis of class and its ongoing construction would have been useful.

Lopez uses an impressive number of sources for her data and selects her participants in an unbiased way. While she does not generalize her findings too broadly, the multiplicity of her sources makes her findings persuasive. One thing that was missing was a detailed explanation for her data analysis. Other than the fact that the tapes were transcribed, she doesn't elaborate on how she identified the themes she used to describe the experiences of the research participants. This is no small matter as it is important for the reader to be able to see how she drew her conclusions from the data rather than imposing her own construct on them.

Her awareness and integration of research with similar populations is equally substantive. Lopez deftly weaves that research throughout her text pointing to the similarities and disparities between those projects and her own.

Although her title suggests that the young women are "hopeful" and the young men "troubled," after reading this text, my conclusion would be somewhat

The experience of being female in a second-generation Caribbean home enables these women to develop a dual frame of reference.

different. While hope was certainly a factor in the educational lives of the women, they seemed to me to be more determined and strongly supported through their network of relationships at home and in school, and education was linked to their improved status and identity as women. Rather than troubled, the young men appeared to be disconnected from adults, at home and in school, who could help them interrogate the meanings of masculinity and challenge the racist assumptions that caused them to be controlled rather than engaged in their education. One danger in these representations of students as "hopeful" and "troubled" is that these terms imply that the problems and solutions of their educational attainment resides in the students attitudes rather than in the structural inequities and the racism and sexism embedded in education. To remind us of this distinction and this struggle, Lopez wants us to consider "whether or not we want to disrupt the race(ing) and gender(ing) processes and other systems of oppression that have been rendered a 'normal' part of our personal lives and institutions."(p. 174). For the benefit of our students and our research agendas, we would do well to commit ourselves to this challenge.

What Keeps Teachers Going?

by Sonia Nieto

Published by Teachers College Press, 2003

Reviewed by Susan A. Fine

Sonia Nieto's newest book calls to me as the teacher that I once was, as the teacher educator that I am today. *What Keeps Teachers Going?* Even the title reflects the exhausting familiarity of spending our days with youth. This is a book, indeed a love letter, to all who teach, but especially to those who are just beginning their careers. Nieto reminds us of the possibilities, of the potential for what it means to be an excellent and experienced urban educator.

The answers to the question, *What Keeps Teachers Going?*, are provided by a small inquiry group (n=8) of still hopeful, still energetic, and still curious Boston high school teachers. Their emergent themes are sandwiched between an introductory description of the difficult sociopolitical context of teaching in today's urban schools and a brief summary of policy implications. Nieto employs eight themes to organize the lessons learned from these teachers: Teaching as Evolution; Teaching as Autobiography; Teaching as Love; Teaching as Hope and Possibility; Teaching as Anger and Desperation; Teaching as Intellectual Work; Teaching as Democratic Practice; and Teaching as Shaping Futures. The teacher narratives, included as reflections, anecdotes, and letters (and even one letter specifically addressed to new teachers), offer a depth of understanding about the complexities and insecurities of even these most successful teachers. Yes, this small group is not an exhaustive list of wonderful urban educators. Yet, there are, as noted, too many teachers who, frankly, should not be in the classroom, and too many nascent teachers who just begin to grasp the edge of being educators before leaving. As readers, we are prodded with the important question, "What should we know about effective, caring, committed, persevering teachers, and how can we use this knowledge to support all teachers and in the process support the stu-

dents who most need them" (p. 2)? We need to make the extraordinary ordinary.

The narratives and organizing themes strike at the heart of two valuable, and perhaps intersecting, issues: teacher identity and teacher resiliency, which are translated to a teacher audience through the expressiveness of the inquiry group members. Their letters are fraught with emotion while reflecting on their experiences. Some may surely recoil from such blatant heart rending, but emotion emerges in the scholarship as a vital element to the development of teacher identity (Hargreaves 1994; Zembylas 2003). Rather than conceiving of identity as consistent or stable (Smith 1996; Rose 1998), these successful teachers' identities are described as the ever-changing reconceptualization of the self, as an explicit consequence of the discussions represented. We, in our subjectivity, grow as educators and people in response to our circumstances and the dialogues we have with others. And, if there is benefit to teachers developing their sense of self as educators, then this book provides a model for the kind of professional development that needs to be supported: on-going and honest shared reflections. Of course, the teachers in *What Keeps Teachers Going?* participated in the year-long inquiry group because they were already considered successful and reflective educators. However, their shared process reveals that their growth, at least in part, is due to the *act* of articulating their emotional processes and intellectual perspectives over time. This is most true for the youngest member of the group, who struggled to decide whether to stay a teacher.

What Keeps Teachers Going? exposes the raw insecurities and conflicts of these teachers. One message, then, to new teachers is that your teacher-identity is always evolving; you will always feel insecure; you will always be self-critical. But thankfully, the book is ultimately one of hope. Teaching is a joyous part of these teachers' humanity and identity, in part, *because of* this journey and struggle. New teachers are reminded to stay the course, to acknowledge the need to discover an unimposed communal space and relational discourse (Hollingsworth 1992).

Nieto's guidance of the inquiry group meetings, e.g., directing the reflection topics towards the personal rather than pedagogical (an important meth-

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odological consideration) seems to give the participants permission to discuss issues that might otherwise be uncomfortable given the norms of emotional rules and conventions common in schools. Michael Zembylas (2003) defines emotional rules as

> prescrib[ing] what teachers should do to comply with certain expectations about the teacher role—for example, displaying too much affection or too much anger may be inappropriate. The rules, interacting with school rituals (presentations, meetings, teaching manuals, speeches, memos), constitute both the teacher-self and teacher emotions. (p. 120)

He continues by noting that "if teachers come to perceive emotional rules as repressive, this may lead them [paradoxically] to experience negative emotions because it makes *them* [his emphasis] feel like failures as teachers" (p. 121). It can't be possible to remain in teaching as a caring and intellectual and hopeful educator, particularly in under-resourced urban schools, if feelings of failure are a constant. Without a sense of renewal, both teacher-identity and resiliency must be irrevocably bruised.

The Department of Education reports that 22% of new teachers leave within the first three years, rising to approximately 50% by year five. These rates only climb in poor, urban communities (NCES 1999). One familiar and revealing pattern is the number of teachers who remain in the classroom as demonstrated in the following table:[1]

Percentage of Total Number of Teachers by Years of Teaching				
< 3 Years	4-5 Years	6-9 Years	10-19 Years	20+ Years
16.0	**9.1**	14.1	25.6	35.3

Sonie Felix, the 26-year-old teacher in the book, is in her fifth year of teaching, contemplating retirement. She has crossed the third-year barrier of teaching, which as the table shows is a feat in and of itself. Only 9.1% of all teachers are teaching in their 4th or 5th year. How can we retain someone like Sonie, who reflects all of the themes of the book? She is articulate, intelligent, passionate, loving and, clearly frustrated. Keeping her a teacher is the ultimate challenge. Her participation in one of the inquiry group sessions is telling:

As she read her essay, she sobbed quietly and had to stop from time to time….

Having taught in the Boston public school system for 5 years now, I am debating over whether or not I want to continue this line of work. I have been pondering over this question for years and it seems as though the deeper I get into the field of education, the more I learn about the injustices that teachers are put through. It's as if the system is sucking the life out of you and then asking you to focus on children and teach them. It's almost as if the system is forcing you to quit.

Let me first start off by saying that I enjoy teaching and I believe it is my calling. I also love my students. But the system does not provide me with the support or the opportunity to grow as an individual. Everything is always rushed. This didn't happen overnight, just up in my head. It was a slow agonizing process. It's like an infected sore that spreads through the body and eventually reaches the brain and forces you to become sick of everything. It's easy to say that if you reach that point in any job, then just quit. But what happens when that job is your life and calling? What do you do then? (p. 73).

The discussion "[moves] beyond the anger" (p. 73), and the narratives of the remaining members of the inquiry group provide critical ballast. They allow us to see the possibilities of teaching past year five. Werner (1995) provides us with an understanding of resilience as having individual, familial, and environmental resources, such as having supportive colleagues and problem-solving skills, in order to cope with future challenges. Though not necessarily labeled in such explicit terms, these qualities surface within each of the themes shaping *What Keeps Teachers Going?*

The lesson to us all is that we should refocus our attention onto the role that teachers play in the lives of students (National Commission on Teaching and America's Future 1996). Linda Darling-Hammond spent a good portion of the 1990s studying and reporting on the need for qualified teachers (1996; 1997), and Judith Langer (2002) more recently describes the positive relationship between teachers'

skills and student literacy achievement in 88 classrooms throughout Florida, New York, California, and Texas. Teaching hinges on the relationships we enter into with our students and our peers. We need to retain teachers who are willing to engage in the process of understanding teaching as an intellectual process, and similar to the teachers in this book, seem to recognize that any social transformation in our schools and our communities will require an engaged and stable teaching force.

A few schools have incorporated inquiry groups into their professional development. However, the teachers with whom I work rarely cast these in a positive light; they describe discussions that rarely move beyond the relative safety of administrivia, the nuts and bolts of daily procedures. So, why was the group depicted in *What Keeps Teachers Going?* so successful? Clearly, these were teachers who wanted to be a part of this discussion. Is it possible to impose this kind of relational discourse on unwilling or unwitting teachers? In addition, the focus for each of the inquiry group meetings was clearly defined; teachers wrote on and shared their thoughts about specific predetermined and open-ended topics. Because these teachers were fully immersed in this intellectual and emotional endeavor, the discussions never seemed to regress to the "smallness" that often takes over in school-based discussion groups. In contrast to inquiry groups often created in schools, the topics were not content-specific or based on a particular new kind of teaching technique. Rather, they were on the hard issues: What it means to be a teacher today and the ways in which we can support each other on that journey.

In the Conclusion, Nieto begins the discussion for ways of translating the lessons of these teachers into supportive school policies. Rejecting the "best practices" found in much professional development, the need to recruit a more diverse teaching population, and the need for schools to restructure their support and scheduling to allow teachers to engage in the kinds of dialogues found in *What Keeps Teachers Going?* are listed as critical policy directions. "This idea is neither new nor earth shattering; research has found that changing the structures of schools to promote teacher development also promotes student learning" is acknowledged (p. 126; also see Fullan 2000; Little 1991).

I'm not sure the conclusions go far enough. What will it really take to create the types of urban school environments in which new teachers will want to stay? Nieto's book provides an example of teacher empowerment, of a support group formed by teachers, rather than schools, to share the concerns and strengths of their beliefs. There are other examples of similar such efforts. The experiences of the Boston Women's Teachers Collective (Freedman, Jackson, and Boles 1984) and the Philadelphia Teacher's Collective (1984) along with Nieto, prompt us to consider the locus of reform. Are teachers best supported by reforms that are designed by remote "others," or through their own, perhaps inconsistent, efforts? Nieto's book also suggests the need to prioritize time within schools for supporting the development and growth of all educators. But how does this become a comprehensive policy agenda that can take us along the road towards a transformation of our public schools? Can we reallocate funding targeted for, say, new techniques in test-preparation to create time set aside for voluntary inquiry group meetings? This alone would require a fundamental shift in values by decision makers at all levels, decision makers who are conscious of accountability measures and pressures. How can we support a school climate of trust and safety and care in order for such a movement in policy to take place? The book provides a compelling argument for rehumanizing our schools. I look forward to it leading to a larger discussion on how to go about this urgent task.

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This review was solicited by William Crain, the Editor of Encounter.

From Girls in Their Elements to Women in Science: Rethinking Socialization through Memory Work

by Judith Kaufman, Margaret Ewing, Diane Montgomery, Adrienne Hyle, and Patricia Self

Published by Peter Lang (New York, 2003)

Reviewed by Liza Finkel

It would be hard for anyone to read *From Girls in Their Elements to Women in Science: Rethinking Socialization through Memory-Work* without becoming aware of some of their own memories of playing outdoors, conducting a school laboratory experiment, or wondering at the changing colors of leaves in the fall. As a woman who is also a scientist, I found the book particularly evocative; while reading this book I was bombarded with memories of my early experiences with nature and of my later experiences as a woman in both the physical and social sciences. From the first page of the introduction, readers of this engaging and revealing book are caught up in the women's lives and in the story of their journey toward a clearer understanding of their own relationships with the natural world. Even more interestingly, readers come to understand some of the ways that societal expectations and structures have shaped and transformed these women's interactions with nature as well as their understanding of and participation in science.

Initially interested in exploring "how women's relationship to nature develops and how it is linked to [their] evolution as scientists" (p. 13), the five women who share the authorship of this book began their project in 1994, meeting together regularly (in person and on-line) through 2001. Basing their approach on the work of two earlier feminist-based research projects (Haug 1987 and Crawford et al. 1992), the women chose memory-work as the methodology they would use to explore their "socialization in relation to the natural world" (p. 30). Memory work, in which a set of prompts are used to help individuals generate memories that are then collectively discussed and analyzed by all members of the group, is a methodology that aims to "close the gaps between theory and experience in ways that are intended to change the nature of the experience, not simply to accept it" (p. 27). Since the women in this group were

interested in critically reexamining the ways in which they understood their interactions with nature, this method was particularly appropriate. They "decided that the classical elements (air, earth, water, and fire)" would serve as their prompts for calling up early memories of experiences with and in nature (p. 30); after beginning their work, they added "tree" as a fifth prompt.

The book is divided into two parts: the first focuses on the theoretical underpinnings of the study and on a description of the methodology of memory-work; the second describes the authors' conclusions and is organized around the themes that emerged through the women's conversations and analyses of their memories. A paragraph at the end of the introduction suggests that "readers who have different interests may wish to approach this book in a variety of ways" (p. 9), a welcoming touch for readers who might not be familiar with books in this genre, as well as an indication of the respect these authors have for their readers.

Part One is clear and concise, providing a good summary of the literature on the nature of science, and on the methodology employed by the group. In addition to chronicling, briefly, the obstacles faced by women who attempt to enter natural science professions, the authors introduce feminist critiques of science which bring into question commonly accepted assumptions about what "counts" as science and scientific inquiry, a theme that they later explore through their memory work. Part Two, a considerably longer section, includes chapters focusing on each of the key themes identified by the authors as a result of their analysis; in these chapters the authors document their conclusions and make connections between their findings and relevant theories and research.

Quoted liberally throughout the book, the memories generated by the authors are rich in detail and evocative; they offer the reader insight into the women's lives and into the ways that their understanding of their interactions with nature are shaped by society, family relationships, and conceptions of the natural world and science. Themes include the role of the senses in mediating experiences (and memories of those experiences), the role of metaphor in personal science, creativity and play as forms of meaning making, the influence of family and familial

relationships in understanding relationships with the natural world, and power and control. In each chapter in Part Two, the authors use their memories to help the reader appreciate the complexity of each theme as they develop an increasingly nuanced understanding of the ways in which their knowledge of the natural world evolved from a view of the self as connected to nature, to a view of the self as separate. Through their memories, these women document the intimate connection, often lost, between subject and object, person and nature, woman and science.

Occasionally less convincingly, however, are instances where the authors draw connections between this research and the research of others. In chapter eight, The Power of Girls, for example, the authors argue that "particularly useful for us in our analysis has been the framework provided by Rogoff and her colleagues (1990; 1993; 1995) to describe the multiple planes of apprenticeship and how children learn to use the tools of our culture" (p. 125). Readers will wish for more on this topic; the connection, intuitively, seems right, but not enough time is taken to tease out the intersections and relationships between the work described here and the previous research on apprenticeships.

Overall, however, readers from many disciplines will find the book intriguing and accessible. It is likely that they will identify with the notion of "personal science," the term the authors use to describe "the process of acquiring [scientific] knowledge" even when (or perhaps, when) that knowledge is gained in settings that are not typically perceived as scientific (such as kitchens or gardens) or in ways that do not rely on a positivistic notion of the scientific method. In this context, the authors raise some of their most explicit critiques of modern science and most clearly explain the ways in which modern science alienates young girls and the women they become.

In the last chapter, the authors turn a critical eye on the research they have conducted and ask two revealing questions which lead them to suggest ways that readers might make use of the findings of the study. They ask: Are our findings useful? And, are the findings of this study specific to our group? They reply to the first question by suggesting implications for school science instruction drawn from their recogni-

tion of the prevalence of their own "sensuous connections with the elements" (p. 135), and to the second by encouraging the formation of other "memory-work collectives … to examine some of the same questions [they] have posed (p. 136). These questions and the authors' collective answers are consistent with what these women tell us they have learned through their work: Science is personal, it is intimately related to our senses, and it is important for women to reconnect with the natural world through the kinds of opportunities provided by memory-work.

In the final pages of the book, the authors describe the way that their stories have been "transformed by memory-work" (p. 139). It is clear, in fact, that not only have their stories been transformed, but so too have their perceptions of their place in and connection with the world. Through this project, these

women have come to wonder about the stories that we all might tell if given the chance. In what ways are they constrained by the disciplines in which they work? What other stories might teachers tell if they, too, engaged with educational researchers in memory-work? The lesson these authors have learned, and that they share with their readers, is that in order to "stop reproducing aspects of the culture that we believe are in need of change, then perhaps it is time to seek other possible stories…" (p. 139). We might all do well to consider their advice.

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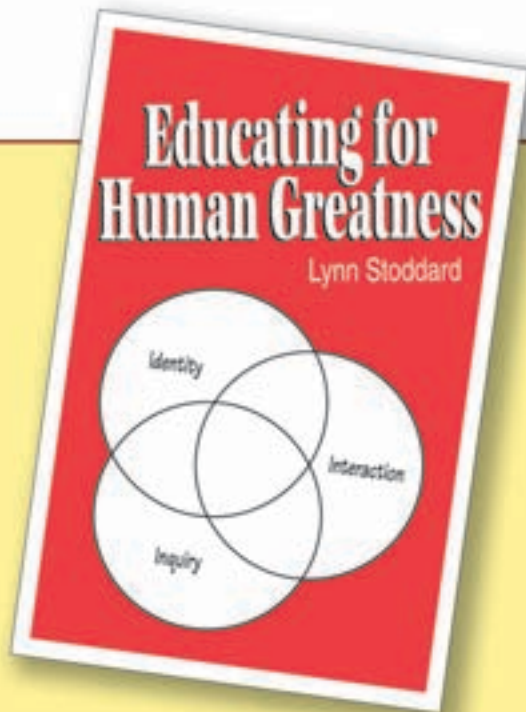**http://www.great-ideas.org**

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Educating for Human Greatness

In this wise and perceptive book, veteran public school teacher/administrator Lynn Stoddard surveys the current state of public education in America and concludes that things have gone terribly wrong. His solution is to have parents and educators start by realizing that standardization in education is neither possible or effective. Only then can they focus on creating schools that truly educate for human greatness.

To create such schools Stoddard proposes that parents, teachers, administrators and school board members keep six cardinal principles constantly in mind:

- Value Positive Human Diversity and Cherish Every Student's Uniqueness
- Draw Out and Develop Each Child's Latent Talents
- Respect the Autonomy of the Individual by Restoring Freedom and Responsibility
- Invite Inquiry, Curiosity, and Hunger for Knowledge in the Classroom
- Support Professionalism as Teachers Live by these Principles
- Parents and Teachers Unite to Help Children Grow in Human Greatness

Educating for Human Greatness deserves an honored place on the reading list of every parent who really cares about the future of their children, every teacher and administrator who puts students first in their professional lives, and every school board member who wants schools to be places where student development is a reality, not just a slogan.

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