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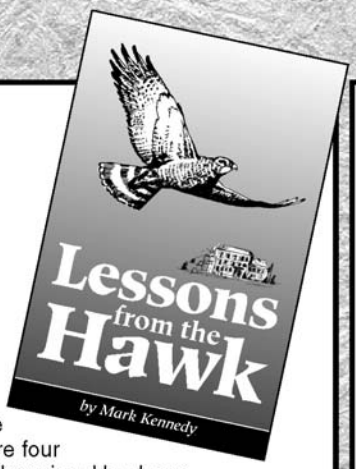

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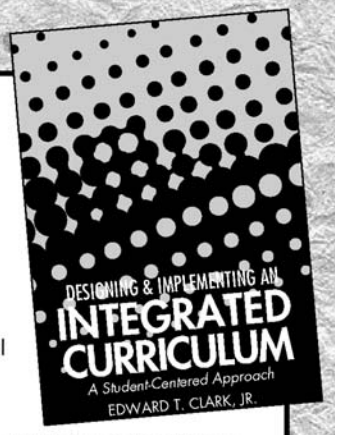

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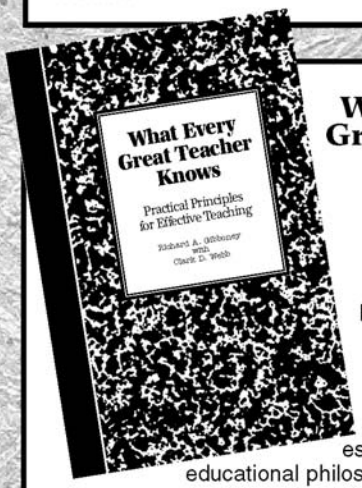

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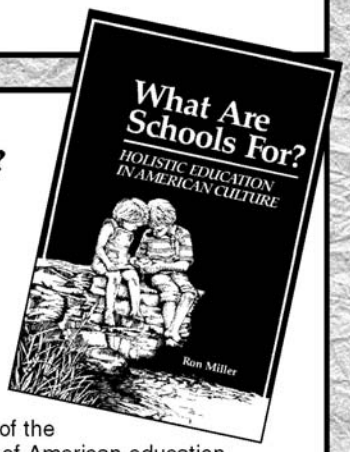

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ENCOUNTER

EDUCATION FOR MEANING AND SOCIAL JUSTICE

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Editorial

Our Artificial Environment

In an episode in *The Adventures of Huckleberry Finn*, two con men, the King and the Duke, are aboard Huck and Jim's raft one night when a storm gathers. The two schemers quickly talk their way into occupying the two beds inside the raft's wigwam, leaving Huck and Jim outside. But Huck is unfazed.

"I wouldn't 'a' turned in anyway if I'd had a bed, because a body don't see such a storm as that every day in the week, not by a long sight. My souls, how the wind did scream along!" (Twain 1960, 167)

Huck is hit by wave after wave, but he doesn't care. He relishes the sensations of the storm.

But even though our sympathies are with Huck and Jim, it's the con men's preference for the wigwam — not Huck's delight in the storm — that reflects the modern attitude. Preferring indoor comforts, we insulate ourselves from the natural world. We don't like to be caught in the rain, and we avoid heat like the plague. We like temperature-controlled homes, offices, recreation facilities, and shopping centers. Some building complexes even include tunnels or enclosed bridges that enable us to move from building to building without having to step outdoors. As social critics such as Lewis Mumford (1970), Theodore Roszak (1972), and David Abram (1996) have said, we are growing accustomed to life in artificial environments, sealed off from nature.

Time Indoors: Survey Findings

A major national survey is revealing. Linda Dong, Gladys Block, and Shelly Mandel (2004) analyzed data collected between 1992 and 1994 on how 7, 515 adults spent the previous 24 hours. (The survey sampled weekend days as well as weekdays). Aside from sleep, the adults spent most time working in an office or at home. They also averaged 2 hours and 50 minutes a day watching TV or movies. All the above activities occur indoors. The most time-intensive activity outside a building was traveling by car — an average of 1½ hours per day. And riding in a car is closer to being indoors than out.

The authors didn't actually calculate the total amount of time spent outdoors. But on the basis of their detailed tables, I estimate that the amount was less than 40 minutes a day. The adults frequently engaged in physical exercise indoors, too, in gyms and health clubs. Walking seems to have been a lost art. The average amount of walking, either to a destination such as a store or a school, or for exercise, was eight minutes per day.

This survey is, to be sure, over 10 years old. However, more recent surveys, while not as detailed, reveal similar findings (U.S. Department of Labor 2006). The data indicate that modern life is primarily lived indoors.

What about children? Growing evidence indicates that the developing child has a particularly strong need for time outdoors — not only for exercise, but for contact with nature (Crain 2003a; Louv 2005). Natural settings stimulate children's senses, stir their imaginations, and foster their powers of patient observation. Is our society making sure children have the time they need in natural settings — time to smell the grass, observe plants and insects, build secret hideouts, and run about in the fresh air?

No, we are creating an increasingly indoor life for children as well. One time survey compared 6- to 17-year-olds in 1981 and 2003 (Juster, Ono, and Stafford 2004). The investigators found that children in 1981 and 2003 watched about the same amount of TV But by 2003 the time spent in three other major indoor activities — in school, on homework, and at the home computer — had all increased markedly. In contrast, the time spent in sports had dropped (from four to three hours a week), as had the time in free outdoor play and other outdoor activities (from 1 hour 40 minutes to 50 minutes per week).

In 1948, Maria Montessori anticipated the kinds of findings these surveys reveal, and she offered a striking metaphor. Estranged from nature, the modern

adult is "a kind of contented prisoner" in his artificial, indoor environment, and he is passing his prison on to his children (1967, 67-68).

The New Outdoors

It might seem that there's still the opportunity for all of us, children and adults, to spend more time outdoors and enjoy nature. But when we do get outdoors, industrial and technological developments make our enjoyment of nature increasingly difficult.

A major obstacle is ever-expanding asphalt (Frazer 2005). Highways and parking lots, which comprise millions of acres in the United States, destroy vegetation, mar the landscape, and eliminate the sense of magic and wonder that nature inspires.

Another expanding surface is synthetic turf. In New York City, for example, the parks department is ripping up dozens of natural soil and grass playing fields and installing Field Turf, the newest brand of plastic grass. Park officials say the fake grass can better withstand the punishment that baseball and soccer inflict on the fields. There's less need for upkeep. But the much richer sensory experiences of natural soil and grass are absent.

Then there's the cell phone. People increasingly feel they cannot go anywhere without their mobile phones, which means that people increasingly stare into space as they talk, barely attending to the outside world, including the world of nature.

"The Cell"

Two years ago, I wrote satirical piece on cell phones — presented as a science fiction film script titled "The Cell." My story, which is available on the Web at <www.great-ideas.org/TheCell.pdf>, begins when a young woman named Sophie comes to the United States after growing up on a farm in Scotland. She takes up residence in a moderate-sized town and is distressed to see workers starting to clear cut many acres of beautiful woods. When she asks neighbors about the clear-cutting, she discovers that no one has noticed. Whenever the residents have been near the woods, they've been on their cell phones, happily talking to the voice on the other end, oblivious to their surroundings.

Sophie rallies people to defend the trees, but she runs into an alien plot. The aliens want to weaken humans' connection to nature so the humans will allow the planet's environment to completely deteriorate. Sophie strikes the aliens as possessing the kind of natural leadership that can disrupt their plans, so the aliens capture her. Because she's in captivity, the head alien decides it's safe to fill her in on their plot.

> We have already reduced humans' sensitivity to nature by encouraging them to spend many hours indoors in front of television and computer screens. But they still go to parks, woods, and beaches, and sometime see nature's beauty in their neighborhoods. To combat their appreciation of nature, we've spread cell phones. Now whenever humans go outdoors, they are on their mobile phones and are so caught up in their own worlds they pay little attention to the birds, pebbles, plants, or cloud formations. Soon they will lose all feeling for nature, and they will permit the degradation of the planet's biosphere to occur more rapidly than ever.

One of the mysteries of cell phones is the content of the conversation. In New York City (where I live) one most often overhears people announcing their geographical coordinates. As *New York Times* columnist Clyde Haberman (2004) observes, people call up friends "to say little more than that they have just crossed 53rd and Lex and in another block will be, amazingly, at 54th and Lex."

Haberman has no explanation for this kind of conversation. In his opinion, it's just idiotic talk; people will say anything to use their cell phones, which they believe makes them look cool. But I suspect the conversation meets the very basic attachment need, which emerges when the infant maintains proximity to the mother or caretaker. As soon as infants can crawl, they monitor the mother's presence. Mothers, too, want to know exactly where their children are. Knowledge of location is everything — it makes people feel connected and secure (Bowlby 1982).

In my sci-fi script, the head alien tells Sophie that his group's discovery of attachment theory was a great breakthrough.

> Until recently, technological advances such as the computer produced a degree of loneliness. This was a problem for us; we want humans to be too contented to question what's going on.

> So we carefully examined your species' psychological research and discovered that humans have a primary need for what your psychologists call attachment — to be in close proximity to mother figures. Cell phones encourage adults to regress to this infantile need. On the cell phone, the individual gets the comforting feeling that someone knows exactly where he or she is at each moment. Focused on this primitive need, individuals care about little else and pay scant attention to the external world.

Cell phones, then, undermine an appreciation of nature by rendering people oblivious to it. What's more, high-tech entrepreneurs have developed another service that will divert people's attention from nature: The expansion of wireless Internet access, or Wi-Fi.

Wi-Fi

In New York City, Marshall Brown, head of a small start-up company, will soon provide free access to residents and visitors who bring their laptops to 10 city parks, including Central Park (Finn 2006). Not to be outdone, Long Island County Executive Steve Levy "envisions an invisible network of Wi-Fi transmission points that would give residents, visitors, and companies relatively high-speed access to the Internet from anywhere," including the island's numerous beach communities ("Planning for a Wireless Island" 2006). Soon, when people visit a park or a beach, and happen to be off their cell phones, they will be too busy with their laptops to listen to the birds, feel the wind, or watch the sun glisten on the water. And if current trends continue, this also will be true of children at younger and younger ages.

Strollers

One of the most natural ways of getting in touch with nature is through walking. Unlike other modes of travel, walking is slow enough to allow us to observe nature in some detail. And if we see something interesting, we can easily stop and inspect it in even greater detail.

Children begin walking when they are about a year old. They take great delight in their ability to walk outdoors, and as they waddle along they love to stop and look at interesting objects. Then they march forward again. Sensitive adults walk along with their children, letting the child set the pace and standing by when the child stops to explore. And even on city sidewalks, the objects that most often capture the child's interest are aspects of nature — a leaf, an insect, a puddle of water, the soil and plants next to a tree.

However, as mentioned earlier, today's adults don't seem to do much outdoor walking, and they don't allow their toddlers to walk much either. Instead, they push them in strollers. What's more, caretakers strap not only their toddlers into strollers, but many 3- and 4-year-olds as well.

To gain a bit more systematic information on the prevalence of stroller use, I asked pediatricians to administer a brief questionnaire to 114 parents. The parents lived in the Upper West Side of Manhattan, suburban Westchester, the Bronx, Washington DC, suburban Los Angeles, and St. Louis (Crain 2003b). Overall, 95% of the parents reported using strollers for babies under age 1; 94% said they used strollers for 1- or 2-year-olds; 75% said they used them for 3-year-olds; and 39% said their used strollers for 4-year-olds.

Invariably, the children in strollers look unhappy. If the child could articulate her feelings, I imagine she would say, "Here I am, eager to walk on my own and explore the world, with all the exciting things in it. But the grown-ups force me into a stroller and won't let me out."

Compounding the problem, adults are beginning to talk on their cell phones as they push their children along. So the child is not only robbed of the freedom to walk and explore; she also is deprived of verbal interaction with an attentive adult. I suspect the adult's neglect creates an emotional emptiness in the child.

But technology presses forward, and as if by design, hi-tech companies may have come up with a solution. They have developed the capacity to install "Sesame Street" and other shows in cell phones for infants and young children (Carvajal 2005). Will children become so thoroughly entertained they won't mind their confinement to strollers?

My guess is that children will still inwardly feel some resentment or depression. Nevertheless, cell phones, like TV and drugs, can be addictive. And as

children become hooked on them, the devices can divert their attention from the real world, including the world of nature.

Conclusion

It might seem that I have focused too much on negatives. Don't modern inventions such as cell phones, temperature-controlled buildings, synthetic turf, Wi-Fi, and strollers bring significant benefits? In many cases they do, and there's no shortage of advertisements promoting their benefits. But when technological innovations thwart healthy development and alienate us from the natural world, we need to think about limiting their use. Especially when it comes to our children, we must make sure they're not locked into an artificial world. We must give them ample outdoor time to freely explore, play, and develop feelings for nature.

—William Crain, *Editor*

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Forgiveness in Progressive Education

Frank Pignatelli

Forgiveness, rather than being a sign of weakness, is an assertion of the possibility of new beginnings, renewal, and growth.

Frank Pignatelli is on the Graduate Faculty of Bank Street College of Education. He is co-editor, with Susanna Pflaum, of *Experiencing Diversity: Toward Educational Equity*. His major interests are the philosophy and politics of education, educational leadership, and activist research.

For to be social is to be forgiving.
(Robert Frost 1968)

In today's world, progressive educators face forbidding obstacles. All too often, experientially based, nuanced teaching gets trumped by cautious, scripted, and closely monitored routines. The multiple ways teachers can assess student learning are pushed aside for reductive and simplistic standardized tests. Progressive teachers feel they are constantly making compromises, and the strain can linger and erode their sense of competence. In this climate, I believe forgiveness can play a critical role in sustaining a teacher's commitment to progressive teaching practice.

Forgiving another or oneself releases persons suffering from a sense of victimization. The forgiver recognizes and then acts to move beyond her resentment and thereby restores herself. Forgiveness has an important social dimension as well. In forgiving, I bypass retribution and, instead, demonstrate "mutual respect and affection" (Enright and Fitzgibbons 2000, 31) for others rooted not in what they have done (or do) but who they are: fellow human beings. By so doing, I contribute to the well being of my community. Forgiveness need not always be explicitly stated in words, either to another person or even to oneself. It can be an implicit attempt to start fresh, with new respect. The power of forgiveness lies in its assertion of the possibility of new beginnings, renewal, and growth.

Forgiveness is not a sign of weakness. Neither is it an invitation to continue to suffer further indignity. Enright and Fitzgibbons (2000, 273) make a crucial point in this regard. Recognizing the developmental aspect of forgiveness, they write:

> [T]rue forgiveness helps people see the injustice more clearly, not more opaquely. As a person

breaks denial, examines what happened, and allows for a period of anger, he or she begins to label the other's behavior as "wrong" or "unfair."

Progressive school reformers and advocates necessarily ground claims for change as a matter of social justice. What is at stake and what compels action is a breech of fairness. Typically, this lack of fairness, this injustice has to do with the misallocation of both material and human resources across differences of race, class, and gender. Repairing these inequities makes good on the promise of working to strengthen the fiber of democratic culture both in schools and in the society-at-large. An ethic of forgiveness can play a significant role.

Teachers Forgiving Themselves

Alli

Alli, now an accomplished teacher, recalled an early moment in her teaching career that still pains her today, eight years later. She suspected that a four-year-old adopted boy from another country in her class was exhibiting symptoms of autism. She described him as a "tough, disruptive kid … quirky … who would run off and out of line." Alli observed him over time, took videos to study his behavior and carefully prepared to present her evidence and analysis of this boy to his parents. The father came but the boy's mother did not. The following day the boy was taken out of her class and Alli never saw him again. This led to second-guessing on Alli's part. Should she have been less definitive? Would a series of smaller meetings with the parents have been better? She wondered, "Did I get this kid right on the autism spectrum? Was he really autistic?" Alli spoke about never really reaching closure and how quickly regret set in. It's the not knowing what happened to him, she explained, that hurts and still lingers. The head of the school, she recalls, never reached out to her to discuss the situation, once the boy was removed from the school.

Accrued competence opens up a space to second-guess one's judgment and prior decisions. One wonders, though, shouldn't someone have been there to help Alli accept the fact that she did the best she could at the time, given her limited teaching experience? Shouldn't supports have been in place? While it is clear that Alli has not forgotten this incident and there is still a residue of pain, forgiving herself did occur over a period of several years. It entailed retrospectively scaling back her responsibility and realizing that the parents as well as the head of the school also shared responsibility for the fate of the boy.

Mounting Pressures

Mixed messages about what really matters and who decides strain the commitment a progressive teacher brings to varied, nuanced teaching. Beginning teachers are particularly vulnerable. *The New York Times* (Goodnough 2001) reported that nationwide, anywhere from 40 to 60% of the new teachers leave the profession in the first few years. The article went on to describe how the pressure teachers to produce high test scores was driving even veteran teachers from the profession — teachers who have some choice in school and grade placements according to union agreements. One veteran teacher who chose to leave his fourth-grade teaching position said, "I need to not feel that intense pressure that if the kids don't improve, our school will be closed down. I need a break so I can recover my strength." In hard-to-staff urban schools such departures often leave new teachers with the responsibility and the pressure. As one new teacher, who chose to leave the profession after being given such an assignment in a low-performing school, put it, "[The pressure from administrators to raise student test scores] is all around you; it is constant; it never lets up. It is criminal to give a first year teacher a fourth-grade job" (Goodnough 2000, A1). Consider, as well, this further destabilizing factor: In New York City, 66% of the principals have five years of experience or less in their job, and 48% of the assistant principals have three years of experience or less. (*The New York Times* 2001, D1).

Pat

To negotiate and survive, teachers need a sense of personal agency. Agency challenges the resentment born of the identification of self as a victim, compliant underling, and hapless pawn and cultivates the ground from which forgiveness can emerge. As agents, individual teachers affirm *for themselves* that

they have a stake and a voice in their workplace; that they expect to participate in making the culture of their workplace; that they matter as persons — even in school settings driven largely by standardization.

Pat, a second year teacher, had this to say:

> I was somewhat surprised the first time I heard a … professor suggest that we ought to go and teach in a school where others would share our progressive philosophy. It felt as if teaching was being treated like just another career (a comfortable job in a comfortable place). I thought about the school I was teaching in — not really the most comfortable place, not a progressive institution but, instead, a failing school [by standardized testing measures] that needed dedicated teachers who wanted to be there…. I understand the challenges of working in a school whose philosophy conflicts with one's own.

As a matter of social justice, Pat made a deliberate choice to teach in this school. She is managing to find ways of working with teachers "whose approach to educating children," she says, "I respect [but do not share]." It matters to Pat that she teaches in this particular school, despite philosophical differences with her colleagues and the pressure to show progress on standardized tests. She remains open and attentive to the "face" or call of her students, and responsive to the suffering born of social inequity they bear. Her resolve to be of service, the absence of any discernible resentment, and her clear-headed analysis of what she is up against, speaks powerfully to the depth of commitment she brings to her work. She believes that where she has chosen to teach is making a difference in furthering an agenda of teaching for social justice. Her readiness to take up the challenge of working in a school that is not compatible with her progressive principles is an example of how agency gets expressed. Pat believes that it's "what goes on within the walls of the classroom — with the students — that makes it all worthwhile."

I have concerns about the ability of new teachers like Pat to sustain their work over the span of a long professional career under such conditions. How will she, for example, enlarge and extend her sense of agency and possibility in a school that limits her role to the confines of the classroom? What would it mean to grow professionally as a progressive educator in such a workplace? Yet there is little doubt that Pat recognizes, for herself, that she matters, that she can make a difference and contribute to a social justice agenda. She helps us understand what it takes to maintain the identity of a progressive teacher in a school organized around standardized measures of achievement and uniformity of practice. Pat, admittedly, is in a situation that limits her as a progressive teacher, but she is not resentful nor does she allow herself to feel victimized by her circumstances. Pat intentionally situates her work as a teacher in a broader social and political context. She brings a strong commitment to social justice to her teaching. Teaching with a larger purpose in mind is an act of self-affirmation for her. Pat has found a way to reckon with a basic incompatibility of values between her and her colleagues and to forgive herself for not being as fully engaged in progressive teaching as she would like.

One wonders, though, for how long and at what cost. Good progressive practice cannot be reduced to the relationship, however fine, one adult has with her students. Neither can it be framed solely as a matter of the mastery and refinement of teaching technique. One needs opportunities to exercise power beyond the classroom and to work in solidarity with colleagues who share certain values about what good teaching is. In the absence of a stronger view of agency, the capacity of Pat to forgive herself for being complicitous may meet a formidable challenge. I suspect that she will need strong support and solidarity from colleagues to sustain her sense of mission.

Marci

Marci has been teaching for over ten years in urban public schools. For the last two years, Marci has been teaching in what she describes as a small, progressive-minded public school in Manhattan, as a third grade teacher. She referred to it as "the testing grade." When asked if testing effects her practice as a progressive teacher, she quickly and forcefully replied, "Absolutely." Marci has had to sacrifice substantial amounts of time to test prep — time that she believes she needs for her author study and independent study projects in her classroom. She be-

lieves deeply in the educational worth of these two studies and derives great satisfaction from teaching them. "It goes against my natural grain. The curriculum is put on hold," for what she described as "the small purpose of testing." She went on to state: "Where I'd like to be with the curriculum, what I cut out and can't get to, because of the pressure to prepare students for standardized tests, causes upset for the kids. I can't do everything." She described it as like being on a "sinking ship" and feels "conflicted because if you teach curriculum then standardized testing isn't necessary…. [Yet] pieces of curriculum I love have to be set aside for test prep." She says that policies she had no voice in making and, interestingly, "peer pressure to teach to the test" are forces that press upon her values and beliefs about what constitutes good teaching.

Marci's complicity makes her angry with herself and resentful. She put it this way: "I feel disappointed when not exposing students to areas of curriculum I am most passionate about…. Who wants to teach [like] that?"

Marci recounted an interchange with her students during one such test prep period. She told the students about being on the lookout for "trick questions." One of her third grade students asked why they would they want to trick me. Revealing how being put in this situation affected her, she said: "I don't like being the person who introduces them to test prep. It doesn't feel good being a participant in a culture of suspicion."

A few months after our first conversation, I spoke with Marci again to find out how things were going for her. It was mid-June, roughly six months after the standardized tests were administered to her class. She told me that she had, indeed, forgiven herself for the time and energy she put forth in preparation for the standardized tests. With the tests safely behind her, she returned to her curriculum. "I feel proud," she said, "of what they [her students] accomplished. In the midst of it, no, I didn't forgive myself. The farther away from the test, the healing began. It's like a healing scab where the skin grows over it. You get over it." She talked enthusiastically about the great work her students did for their final projects.

But that was not the entire story. Earlier in June, the principal informed Marci and her colleagues during their lunchtime, that all the test scores were not in; instead, only those who received a 1 (the lowest score) on only the first part of the two-day test were available. Full scores would be available in the fall. This was a change in policy she was not prepared for. Her voice rising and growing more and more agitated, Marci stated, "I have to explain this to the parents. I don't have the full picture. I look like an ass. I can't explain this to them. I don't know why they are withholding full tests scores." Clearly frustrated by this change, she added, "The policy makes me want to leave the classroom." Then, this: "I should know more. Who created this? Why? I should be more active."

As change agents, individual teachers affirm for themselves that they have a stake and a voice in their workplace; that they expect to participate in making the culture of their workplace; that they matter as persons — even in school settings driven largely by standardization.

For Marci, forgiving herself might include coming to terms with the reach of standardization in schools and its power to disable schools. While she fights battles, she also needs to recognize what she is up against. A veteran, dedicated teacher, she cannot afford to be naïve about the politics of testing and the socio-political environment out of which standardized testing emerged. By this I mean grasping an understanding of what Noguero and Cohen (2006, 575) call democratic citizenship, whereby persons learn, as Freire put it, "'to read the world' so that they might have a clear understanding of the forces shaping their lives." Forgiveness may well depend upon whether Marci can balance the painful awareness

that her teaching practice is restricted with her personal recognition and celebration of what she *does* do that aligns with her values.

In the face of extremely powerful forces, teachers like Marci can benefit from sharing their difficulties with other teachers. Kozol (2006, 625), for instance, reports how one group of teachers in a school responded to being required to implement a reading curriculum, Success for All, they did not believe in. The program "was so disliked by teachers that, for several years, there was an online chatroom dedicated solely to the purpose of allowing teachers to vent their anguish about being ordered to adhere to this curriculum."

Beyond venting, social solidarity also helps marshal the courage to fight back. As is the case with forgiveness, fighting back is an intentional, willed act that speaks to a refusal to allow oneself to be reduced to, and defined as, test prep teacher. Historically, teachers have always found ways to be creatively subversive when confronted with models of reform they do not accept (Kliebard 1987).

Lastly, with the help and support of her colleagues, Marci may need to discuss what she thinks and feels about these tests with her students in ways they can understand to help them "read their world." She'll need to do this with clarity, honesty, and sincerity. She'll need to be able to assure herself that these conversations have made a contribution to *diminishing* the harmful effects of standardized testing upon her students — their fears of not measuring up; feelings of being better than another; the narrow-minded, simplistic way of understanding what learning in school entails; what progress and growth means. Given these kinds of considerations, the act of forgiving oneself can fortify Marci's understanding of what is possible.

Teachers Forgiving Other Teachers

Forgiveness suggests that there is something more to be considered beyond the transactional, give-and-take exchanges among persons engaged in collaborative work. It is an appeal to the essential goodness of people, a disengagement from contentious, entrenched resentment. In her eighth year of teaching, Alli, moved to a town in the Midwest. In the course of her interview with the head of school, she mentioned that her reason for moving was to be with her partner, another woman. From that conversation word traveled fast that Alli was a lesbian. Alli soon learned from her assistant teacher that the teacher with whom she shared a classroom was told about her lifestyle. This teacher, in turn, told the families of the children in her school. "It took a while to approach her because I was angry. It took a while to process that I was angry. I felt embarrassed when I was told [that I was 'outted' by my co-teacher]. I was thrown." Alli found herself in a difficult, uncomfortable position. When the hurt and anger subsided, Alli remembers attempting to chalk it up to ignorance on her colleague's part. But there was another difficulty; the two colleagues did not share a common philosophy of teaching. The result was a series of conflicts and disagreements over classroom practice on a daily basis.

The act of forgiving is rendered powerfully by Alli. "I had to see her as a person, so I could understand. Forgiveness has to be personal. It's related to your sense of self, your person. You can't take forgiveness out of the personal." Alli let her colleague know in an off-handed, joking way that she had offended her while the two were in a group with other colleagues. Her forgiveness did not follow immediately. She didn't say directly to her, "I forgive you." Rather, forgiveness was implicit and occurred over the course of two years. In choosing to approach her colleague and to forgive her, Alli found a way to care for her colleague, to contribute to the well-being of the community, and to open up a space for new, better, more satisfying ways of being with her. Forgiving also helped Alli. "It helped me feel better and regain my secure standing of myself, which I didn't anticipate."

Although Alli's particular mix of personal and professional tension may not be typical, the matter of what Hargreaves and Dawe (1990) refer to as "contrived collegiality" is. The efforts of administrators to foster a range of collaborative endeavors for teachers (peer coaching, site-based management, mentoring, common planning time, etc.) may be well intentioned. But contriving or, worse, mandating collaboration risks obscuring or ignoring some fundamental interpersonal concerns having to do with matters of fairness, tolerance and kind-

ness. Breakdowns, ruptures, and stresses set the stage for anger and resentment and bring to the fore the value and need for forgiveness.

Progressive practice can flourish in democratically inclined school communities, but bureaucratic school structures pose numerous problems. Sometimes there is the sense that rules have a life of their own, that there is a "rule by nobody," as Hannah Arendt (1958) once put it. Externally imposed structures also weaken the face-to-face encounters among teachers. They can instigate deep internal ideological conflicts or messy compromised positions that pull at the community's moral fabric and challenge its mission. Consider, for example, the pressure Marci, the self-identified "testing grade" teacher, feels from her colleagues to teach to the test and how this pressure necessarily influences and complicates the shared discourse in this community of self-identified progressive teachers. Marci talked about having to "blanket" her students from the test — how she "tries to be a shield" — and feeling "stressed and knotted and shorter with people." Such feelings, together with the internal conflicts and genuine disagreements teachers may face over a range of policy and practical matters, create stresses within even the best-intentioned community.

Joan

Communities often attempt to treat conflicts with fairness and justice, but this effort doesn't always get to the healing necessary assure an "active goodness," (Spoto 2004, 88). When asked to recall a time when she was moved to forgive a colleague, Joan, a beginning teacher in a small, private, progressive school, talked about conflict she had with a special education teacher assigned to a child in her class with special needs. This teacher, she was convinced, had a tendency to get defensive in the process of advocating for this child. She gave an example. In a run and chase game the children play, other children called the child "the monster." The special education teacher believed the game should be stopped, so she intervened. Conflict ensued. The philosophy of the school, and the approach Joan was taking with the child, was to step back and to allow the children to work out social relations amongst themselves. There was a genuine, honest difference over what it meant to act in the best interest of this child in the context of the school's values.

Poised at the beginning of her teaching career and excited about putting into practice what she believed was good, sound progressive practice, Joan had to find a way to reconcile the overall climate of the classroom she wanted to establish with the particular concerns of a child in need of additional supports. She shifted from seeing her colleague's position as an attack upon and a threat to her values, to realizing, as she said, "It's her job [to be this child's advocate]!" She managed, then, through honest, respectful dialogue to open up spaces for a shared plan of action. While some teacher interventions might be warranted in some cases such as the run and chase game, the two teachers agreed that what it means to be an advocate for a child also must include seeing the child as capable of advocating for herself. Their shared work, therefore, entailed helping the child be her own advocate. The "greater good" of the classroom community was preserved. What fairness and care look like, how these values live in this setting were worked out. The basis of this important shared work, what made it possible, was the awareness on Joan's part that forgiving her colleague could make a difference. Joan, too, forgave her colleague implicitly. In forgiving, Joan could release herself both from the resentment she was feeling toward her colleague for the position she took, and from the perceived threat she posed to the quality of social intercourse in the classroom they both shared. It marked, for Joan, the beginning of a fuller, more open and more satisfying collaboration.

Reflections

Guided by a belief in democratic community life as a moral ideal, Dewey and others argued that progressive practice must necessarily extend itself into the social worlds that lie beyond the classroom to flourish. Progressive practice not only struggles to maintain its identity in the context of solitary classroom life; it also risks being reduced to a "narrow emphasis on child-centered education" (Giroux 1988, 84). Recalling Dewey, Giroux speaks to this ideal: "For Dewey, democratic community life as a pedagogical task had to be grounded in the face-to-face associations that stressed cooperation,

solidarity, and social responsibility" (Giroux 1988, 84). It is hard to imagine these kinds of associations, predicated upon the cultivation of social harmony, occurring in the absence of the capacity to forgive.

Democracy is the preferred way of life but its expression — what gets *released* — presents a challenge, a task. Dewey's unbounded optimism in democracy as its own self-corrective requires some rethinking, if the moral ideal of democracy has a chance of being realized. The rigors of democracy require that teachers be forgiving of one another to help build and maintain a democratic community.

Breakdowns, ruptures, and stresses set the stage for anger and resentment and bring to the fore the need for forgiveness.

"What I dream of," writes Derrida (2002, 59), "what I try to think of as the 'purity' of a forgiveness worthy of its name, would be a forgiveness without power: *unconditional but without sovereignty*." Following Derrida, it would seem that forgiveness is an absolute and holds in all cases. Regrettably, there is too wide a gap in power between students and teachers to argue for such a notion of forgiveness in this context. Thus, I do not take the position that students need to be encouraged, or to find it within themselves, to forgive teachers when progressive practices of teaching are jettisoned in the interests, for example, of preparing children for standardized tests. Too large a disparity between students and teachers exists, given their respective access to institutional power, vested authority, and moral and intellectual maturity. I do believe, though, that restoring the good will that has eroded between teachers and students is of primary importance, given the harmful effects of standardization noted throughout this essay. I see this good will as reaching for a truth that heals lingering, sometimes unspoken wounds and restores a community's social harmony much in the way Tutu speaks of it in his account of the work of the Truth and Reconciliation Commission. Social harmony speaks to strengthening bonds of solidarity and enlarging relations of care across differences of power and status. Tutu (1999, 32) calls this form of social harmony *ubuntu*. *Ubuntu* is the recognition that "my humanity is inextricably caught up in yours." This realization affects both who I am and how I act.

Good progressive classroom practice requires that teachers provide students with a safe space to reckon with the pain inflicted upon them by the proliferation of standardized curriculum and testing. Teachers also need to address the ways the standards movement undermines their moral authority and the bonds of trust that are needed to create schools as moral communities. Deborah Meier, a former New York City teacher, principal of a small public school in East Harlem, and a nationally prominent progressive educator, recently addressed the issue of standardization this way:

> You can't go to a school and announce to children that their teachers are too stupid to set standards.... The natural authority of adults is undermined. It produces unnatural respect for officialdom, but no respect for the authorities that surround the kids: the grown-ups. And I think kids need to be surrounded by grown-ups who are exercising judgment in a way that is a [living] model of standards (*Education Week* 2000, 34).

Finding ways of bringing such breeches of care to the foreground is crucial. It requires open discussions with students about these tests as simplistic measures of achievement with unwarranted power. (At the same time, though, students and others need to know how to successfully negotiate them and succeed. Too much is at stake for them not to.) These tests do present teachers with opportunities for productive readings and discussions about how the politics of race and class are played out in public schools. The growing prominence of these tests has particularly strong effects in low-income schools, where the tests produce the greatest narrowing of the curricula and the greatest surveillance by district officials.

As Dewey (1963) argued, the maturity vested in the progressive teacher speaks to her responsibility to assure her students' continuous growth and development as both intellectual and moral persons. Fundamentally, the teacher is responsible for her students being responsible persons. She plays a crucial role far beyond the narrow parameters set forth by current standardized testing and curricular practices. It is also a complex role. Wishing to set conditions for social harmony to be chosen by her students, she is defined both by her complicity in allowing this state of affairs to continue, and by her opposition to the indignity of these very same practices. As she assumes responsibility, she must also find ways of interrupting her complicity. As she helps her students name and understand how suffering works in schools overly regulated by standardization, she is mindful of the potential of this awareness for her students' well being.

Much depends upon the ability and willingness of teachers to engage in these face-to-face encounters. While often difficult, frank discussion can offer relief and release from some of the debilitating effects of wrongful actions (Enright and Fitzgibbons 2000, 273). Helping locate the knots of pain exacted upon the body and spirits of students and teachers — naming, voicing, and responding to the hurt — is not an act of self-indulgence. It helps dissolve entrenched positions and moves the life of the community forward.

Conclusion

Forgiveness is a matter of restorative justice. As such, it speaks to an important moral dimension of progressive practice. The capacity and will to forgive holds the promise of human flourishing. In my forgiving, an act of tenderness and compassion — not obligation — I contribute to the quality of life held in common, to the humanness of relations. Forgiveness releases me from an interminable relation with victimization and retribution, and from the inevitability of existing conditions and fixed positions. It establishes a new beginning.

Endnote.

For an especially compelling discussion of forgiveness, I highly recommend Desmond Tutu's book, *No Future Without Forgiveness* (1999). In it, Tutu describes the work of the Truth and Reconciliation Commission that was established to respond to the systemic violence and suffering under South African apartheid. The Commission sought a kind of truth that made healing possible. For both victim and offender — and for the nation as a whole — the goal was to achieve *restorative* justice. Tutu points out that this effort is rooted in *ubuntu*, a cultural norm or way of being, loosely translated as social harmony. If, for example, having been hurt by you, I set upon a course of retaliation and revenge, if I hold onto resentment and get stuck in my anger toward you, I rupture the social harmony and choose not to go the way of *ubuntu*. If, on the other hand, I can manage to forgive you, I am serving the interests of both self and other since we are inextricably connected. My act of forgiving you restores the humanity in *both* of us and affirms *ubuntu* (Tutu 1999, 31-32).

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Another Side of Rousseau

Getting Beyond the Culture of Consumption

Grace Roosevelt

Rousseau's rearely explored concept of limitation can help us deal constructively with consumerism, environmental waste, and social conflict.

Jean-Jacques Rousseau has often been referred to as the philosopher of freedom, and his influence on modern progressive educational thought has been broad and deep. It was Rousseau who, 150 years before John Dewey, taught the western world that "childhood has its own ways of seeing, thinking, and feeling that are proper to it" and counseled teachers to give children "more freedom and less dominion" and let them think for themselves (Rousseau 1978, 90, 68). In his monumental book, *Emile,* titled after the hypothetical child he would raise and educate "naturally" from his birth to his marriage, one finds the seedbed of many of the practices that have long characterized the liberating pedagogies of the past century or more. The importance of observation in the teaching process, the need to fit the curriculum to children's developmental needs, and the pedagogical principle of learning by doing all appear luminously in Rousseau's novelistic treatise, first published in 1762.

One reason for the ongoing significance of *Emile* is that the more liberating aspects of Rousseau's educational philosophy seem to support the open, individualistic ethos of modern American life. Rousseau's insistence that babies should not be tightly swaddled in infancy but be allowed to stretch their limbs and move about, his refusal to teach the young Emile to read until the boy is "ready" and eager to learn, his counsel that Emile should not "learn science but discover it" (Rousseau 1978, 168) — these and other examples of Rousseau's method have resonance for a society that puts a premium on individual freedom, personal initiative, and scientific progress. In the context of a rights-based, expansionist, democratic republic, much of Rousseau's "child-centered" pedagogy clearly makes sense.

Note: The author's online edition of Rousseau's *Emile* is available at <www.ilt.columbia.edu/pedagogies/rousseau>.

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But there are other aspects of *Emile* that may *not* at first glance make sense — that seem to look backward rather than forward and stress limitation rather than liberation in the development of human life. This element of limitation in Rousseau's *Emile* — particularly the limitation of human desires — will be my focus in this essay.

My interest in Rousseau's lessons on limitation stems from the hunch that his insights can help us think fruitfully about three concerns that press on educators from the outside world today — consumerism, environmental waste, and social conflict. Ironically, perhaps, all three of these contemporary threats can be seen as the unwanted byproducts of the same liberating impulses that are validated and nurtured by the progressive pedagogies initiated by Rousseau. Unprecedented levels of consumption, threats to the environment caused by industrialization, and increasing social conflict around the world can partly be attributed to the unleashing of human energies that was first set in motion during the 18th century Enlightenment. What I will be suggesting is that Rousseau's work also contains a convincing counterpoise to modern liberation that may help us resist some of its more destructive consequences.

Early Lessons on Limitation

Rousseau's analysis of human desire begins in the very first part of *Emile* where the focus is on the child in his infancy. (The male pronoun is suitable here because in Rousseau's view the education of a future wife for Emile would be very different from the education he proposes for Emile.) As suggested above, many of his recommendations stress the need to free the child from ancient constraints of custom and artificiality. The infant will not be tightly swaddled or sent out to a wet-nurse for his early care. Instead, he will be breast fed by his own mother, dressed in loose and simple clothing, and encouraged to play with animals and masks so as to avoid typical childhood fears and phobias (Rousseau 1978, 63). When the child "wants to touch everything, handle everything," Rousseau counsels, "do not oppose yourself to this restlessness," for the child's sensations are "the first materials of his knowledge" (Rousseau 1978, 64). To encourage the child's cognitive development one should let him freely explore the sensory world around him.

Alongside of such familiar advice, however, is an unfamiliar warning. "The first tears of children are prayers. If one is not careful, they soon become orders" (Rousseau 1978, 66). Here and elsewhere (Rousseau, 1978, 67, 68) it becomes evident that Rousseau's childrearing principles have little to do with the permissiveness that has sometimes been associated with modern progressive education. On the contrary, Rousseau seems to be reaching back to a stoic view that values balance rather than expansion, the limitation of desires rather than their proliferation. Like his soulmate Thoreau nearly a century later, Rousseau saw modernity creating dependencies on all sorts of artificial desires, and to avoid such dependencies (which Rousseau sometimes referred to as forms of "slavery"), he wanted the young Emile to experience limitations of his desires right from the start. Thus while it may appear that Rousseau is contradicting himself — arguing for freedom one minute, for discipline the next — in fact what he is proposing is that the discipline of self-limitation makes true freedom possible.

In practice, Rousseau's principles sometimes seem hard on parents and children. Parents are advised to carry the child towards desired objects, not bring the objects to him (Rousseau 1978, 66). Instead of pampering the child with warm baths, Rousseau's advice is to decrease the temperature of the water little by little so that eventually the child is able to tolerate cold baths (Rousseau 1978, 59-60). As for toys, the caregiver should avoid expensive silver rattles and teething rings: "A poppy flower in which one can hear the seeds striking one another, a licorice stick that he can suck and chew, will give him as much enjoyment as these magnificent gewgaws and will not have the disadvantage of accustoming him to luxury from his birth" (Rousseau 1978, 70). Preventing a taste for luxury will be a constant theme throughout the book and may provide a useful stimulus for our own thinking about how teachers and parents might find ways to resist the consumerist culture that is so pervasive in American children's lives today.

Happiness

The idea of "limiting children's desires to their strength" (Rousseau 1978, 68) is a theme that Rous-

seau mentions early on in *Emile* when he asks that we don't confuse "license and liberty, a happy child and a spoiled child" (Rousseau 1978a, 79-80). With this warning he launches into a complex analysis of the relationship between happiness, desires, and powers that alerts the reader to Rousseau's anti-modernism and provides the guiding principles for much of the pedagogical program that follows. Rousseau argues that happiness is basically a relative, not an absolute, condition. Since our happiness depends on our ability to satisfy our desires, true happiness can only be achieved by a *balance* between our desires and our powers. When we desire something we cannot get, something that is beyond our powers to obtain by ourselves, we become unhappy. Conversely, "a conscious being whose faculties [powers] were equal to his desires would be an absolutely happy being" (Rousseau 1978a, 80). Our hope for human happiness thus lies in "diminishing the excess of desires over faculties and putting power and will into a perfect equilibrium" (Rousseau, 1978a, 80).

The condition of equilibrium in which powers and desires are relatively balanced is similar, Rousseau reminds us, to the well-being experienced by human beings in their original state. Nature first gave the human animal "only such desires that are necessary for self-preservation and such faculties as are sufficient for their satisfaction" (Rousseau 1978, 80). In his *Discourse on the Origin of Inequality* Rousseau depicts a human being in his primitive pre-social condition as exemplifying this balance: "I see him satisfying his hunger under an oak, quenching his thirst at the first stream, finding his bed at the foot of the same tree that furnished his meal; and therewith his needs are satisfied" (Rousseau 1992, 20).

With Rousseau's stress on happiness as a balance or equilibrium between desires and powers we are obviously far from the notion of happiness found in culture of consumption. Rousseau's concerns, however, have been supported by recent critiques of consumerism: In *Born to Buy: The Commercialized Child and the New Consumer Culture* Juliet Schor makes similar points. In a carefully conducted statistical study in the Boston area of the effects of commercial advertising aimed specifically at children, Schor (2004, 166) found a direct one-way correlation between high levels of consumption and mental depression: "The children who are more involved in consumer culture are more depressed, more anxious, have lower self-esteem, and suffer from more psychosomatic complaints." In interpreting the results of her study within the context of other similar psychological studies of both children and adults, Schor postulates (2004, 172) that "Desiring less, rather than getting more, seems to be the key to contentment and well-being" — a point anticipated by Rousseau. Although Schor's proposed remedies put more of a stress on collective action and less of a stress on isolating the child than Rousseau does, her recommendation for making outdoor space safer for children and limiting their exposure to television would certainly be applauded by the author of *Emile* (Schor 2004, 203-208).

Imagination

As part of his discussion of happiness as a balance between our desires and our powers, Rousseau argues that desires are mainly a function of our imagination. On this point, progressive educators will have the most difficulty. For Rousseau (1978, 81) saw the imagination as leading to all kinds of false desires — desires we cannot possibly fulfill and that therefore make us unhappy. Indeed Rousseau's analysis suggests the anti-modernist assumption that human happiness can be promoted by *limiting* the imagination. Emile's early education focuses on the unmediated here and now, not the media-saturated there and then. In direct opposition to the frenzied creation of new desires and wants that today's culture fosters in children, Rousseau counsels a firm restriction of what children should be exposed to, not because such stimuli are "bad" but because they ultimately make for unsatisfied and therefore unhappy children.

Powers

When Rousseau turns his attention to the nature of power, he focuses on power in relation to needs, rather than desires. Here again he argues that our powers must be understood as relative, and it is interesting to note that he defines strength and weakness not in relation to other men but in relation to the individual's own needs. "When it is said that man is

weak, what is meant?" Rousseau asks, and then answers with the following observations (1978, 81):

> This word weak implies a relation, a relation of the being to which it is applied. The one whose strength surpasses his needs, be it an insect or a worm, is a strong being. The one whose needs surpass its strength, be it an elephant, a lion, a conqueror, a hero, a God, is a weak being…. Man is very strong when he is content to be what he is; he is very weak when he wants to elevate himself above humanity.

Again, the psychological assumptions here have little in common with those of modern culture. In Rousseau's value system the expansion of needs is a sign of weakness while the limitation of needs is a sign of strength. Indeed, the aim is to create a being who can *resist* the psychological corrosiveness of the economic and social forces that surround him. As Madeleine Ellis (1977, 84) has commented in reference to these passages from the *Emile*, "Strength is for [Rousseau] the ability to exercise our resources in order to provide for true needs without being tormented by useless cravings that ultimately lead us far beyond our reach."

As Ellis suggests, it is easy to see a clear connection between Rousseau's ethic of self-limitation and current theories of environmental sustainability. In an article entitled "Theorizing Sustainability: An Exercise in Political Ecology" Christopher Robinson (2005, 176; emphasis added) writes that since

> infinite economic growth is impossible in a world of finite resources … the future of humanity and other species depends upon our ability to *turn away* from the seductions of the growth economy and turn instead to development that is sustainable.

Later on in his paper Robinson, like Rousseau, stresses that "more consumer goods or luxuries and buying power do not translate automatically into happiness or fulfillment." Indeed, he says, economists working with various happiness or "well being" indexes show consistently that while the U.S. may be the richest country in the world, its population is "competitive, insatiable, and unhappy" (Robinson 2005, 183). For both Rousseau and sustainability theorists, hopes for human well-being lie in countering the dominant ethos of economic expansion.

Raising Emile to Be Happy and Strong

When Rousseau turns from theory to practice, it becomes obvious that much of the pedagogical program that the tutor Jean-Jacques advises for the young Emile follows directly from the analysis of human happiness that we have just examined. To build up a child's strengths so that they will be sufficient for his needs, the toddler should not be kept confined in stuffy rooms but encouraged to play outside; and the youth is encouraged to run races, jump and climb, and generally avoid the sedentary habits of city life. To limit the child's desires to needs that can be easily satisfied, Rousseau counsels doing away with rich and highly seasoned foods, keeping the surroundings simple and unadorned, and — in one of Rousseau's most controversial recommendations — postponing the development of young Emile's imagination by keeping him away from books, at least until he is ready to read a book about a fictional independent man, *Robinson Crusoe*.

To prevent Emile from developing the tendency either to dominate others or to obey them, Rousseau sets up Emile's early childhood curriculum as a series of interactions with "things" — what we might today term "manipulatives." In keeping with the ethic of avoiding luxury, however, Emile is never surrounded by a plethora of material goods. The "things" that Emile learns from are common natural or household objects — a stone, a glass, a ladder from the barn — never commodities that have been bought specifically for him. "Toys R Us" would get no business from Jean-Jacques.

The equipment the tutor uses for Emile's scientific studies is equally primitive. A scale is devised by putting a stick across the back of a chair; a compass is improvised with a magnet and a piece of wax. "The more ingenious are our tools, the cruder and more maladroit our organs become," Rousseau observes. Once again we see that the child's "freedom" is not desired for its own sake but rather as a means of building physical and cognitive strength, for it is only the strong child who will be able to avoid the dependencies of modern life that give rise to envy and unhappiness.

In the detailed curriculum that Rousseau sets forth for Emile in the middle childhood years (from about the ages of eight to twelve), Rousseau takes care to limit Emile's knowledge to what is clearly "useful." At this stage of development most children's physical strength is in excess of what they need for their self-preservation, and hence this stage is "the time of labors, of instruction, of study" (Rousseau 1978, 166). In introducing Emile to science (geography, astronomy, physics, chemistry) and social studies (economics, sociology), the principle of utility, or usefulness, will be the guiding theme. Here too, however, Rousseau puts the emphasis on limitation. One's greatest care ought to be to keep away from the pupil's mind "all notions of social relations which are not within his reach." In order to keep Emile's judgment free from the warping effects of public opinion, "with all things it is important that the uses be well presented before the abuses are shown" (Rousseau 1978, 185, 190).

Emile's Adolescence

When the focus shifts to the adolescent Emile, Rousseau (1978, 211-212) announces that this new stage of life requires a change in method. Until now, Emile has been living largely apart from society. He has been raised in rustic settings, far from the seductions of city life. He has never been encouraged to compete or to compare himself with others. What Rousseau calls Emile's natural *amour de soi*, or innocent instinct of self-preservation, has been allowed to flourish. But with the dawning of the sexual impulses of adolescence, Emile is drawn to others in a way that is impossible to resist. With this comes the inevitable danger of arousing the young man's *amour propre* — the socially generated instinct to compare oneself with others and to look good in others' eyes. At this stage Emile will have to learn about his fellow human beings and will thus be confronted by the seductions of a decadent society. How will his natural "goodness" be preserved? Although Rousseau's advice is obviously embedded in a time and place that are very different from our own, his portrait of the education of the adolescent Emile may provide today's educators with some fruitful insights on how to nurture young people's ability to deal with the social conditions that surround them.

The sexual passions that draw Emile towards social life cannot be eliminated — that Rousseau makes clear — but they can be channeled and guided. The pedagogical challenge for the teacher of an adolescent child is to guide his learning in such a way that the natural passions of *amour de soi* or self-preservation are strengthened by what he learns about others, while at the same time the socially stimulated new passions of *amour propre* or self-promotion, are sublimated — at least until he has developed the reason and inner conscience to control them. As Rousseau (1978, 317) admits towards the end of this part of *Emile*, "One must use a great deal of art to prevent social man from being totally artificial."

The humanitarian and cosmopolitan pedagogy that Emile's teacher provides for him at this stage of Emile's development consists of what might be thought of as five long "courses," each of which aims to channel his sexual passions in a way that will preserve his natural integrity in the face of the falseness and divisiveness of modern society. These courses begin with pity and peace-loving compassion, which I will focus on in this essay. (Readers interested in a discussion of all aspects of Rousseau's education of the adolescent Emile may refer to my book, *Reading Rousseau in the Nuclear Age* (1990).

Compassion

In aiming to nurture Emile's feelings of compassion for others, a guiding principle is to shelter Emile as much as possible from artificial stimulation of his sexuality. The young man needs to have time to develop an affection for humanity before he gets caught up in romantic love. "The first act of his nascent imagination is to teach him that he has fellows; and the species affects him before the female sex" (Rousseau 1978, 220). The primary means of developing Emile's feelings for humanity will be through his natural pity — a form of *amour de soi* that is the first social sentiment which "touches the human heart according to the order of nature" (Rousseau 1978, 221).

Rousseau's explanation of the origin of pity or compassion is interesting. While the sight of a happy person only makes us feel envious and dissatisfied with ourselves, Rousseau argues, the sight

of an unhappy person draws us toward that person and at the same time makes us feel glad that we are not suffering as he is. Thus, instead of making him admire the glamorous or fortunate circumstances of others, a young person should be shown the "sad sides" of human life; he should also be made to understand that "the fate of these unhappy men can be his"; and, perhaps most importantly he should be encouraged to "do things in such a way that he puts himself in no [social] class but finds his bearings in all" (Rousseau 1978, 223-226). It is noteworthy that some of the strategies recommended by Educators for Social Responsibility — a group that originated in the anti-nuclear movement of the 1980s and that has since evolved to promote conflict resolution skills in schools — also aim to foster students' compassion for others as a stepping stone to responsible social life (Berman 1997).

But Rousseau recognizes that the effort to stimulate Emile's pity by letting him see the "sad sides of life" can be overdone. It is by seeing too much death and suffering, Rousseau asserts, that "priests and doctors become pitiless." He also recognizes that the extension of Emile's humanitarian instincts will take time, for the abstract concept of "humanity" is meaningless to young people. Thus Emile's sense of compassion will at first be limited to his "fellows" — his family members, neighbors, and of course his teacher. It is only after he has cultivated his feelings of compassion for those close to him that he will be able to get to the point of "generalizing his individual notions under the abstract idea of humanity" (Rousseau 1978, 233). Essentially what Rousseau is suggesting here is that children need to be encouraged to "act locally" in order even to begin to "think globally."

The Lessons of History

Having been made to feel a sense of identity with others and to appreciate the general features that unite humankind into one species, Emile is now ready to understand the moral aspects of social relationships that were carefully kept out of his sight earlier in his education. "Let him know that man is naturally good; let him feel it; let him judge his neighbor by himself. But let him see that society depraves and perverts men; let him find in their prejudices the source of all their vices" (Rousseau 1978, 237). How will Emile gain such knowledge of the human heart "without spoiling his own"? At this point in his education he is ready to learn history — not the kind of history that tries to interpret everything, and not the kind of history that focuses only on wars — but history that encourages "the study of the human heart." Emile's first history book will be *Plutarch's Lives*. Because he is still free of prejudice and *amour propre* Emile will see in the stories of famous men that it is not conquests and external successes that make one happy but only the balanced harmony within one's own heart (Rousseau 1978, 237, 240, 243). The idea of postponing children's exposure to social problems until they are ready to appreciate the lessons of history is an idea that today's teachers might well attend to.

Community Service and Conflict Resolution

Besides being shown scenes that arouse his pity and besides being introduced to historical figures who stimulate his critical faculties, Emile's education in human compassion will also include experiences of active social service. "By what bizarre turn of mind are we taught so many useless things while the art of action is counted for nothing" (Rousseau 1978, 249)? Rousseau asks, implicitly criticizing the overemphasis on "speculative studies" of most educational systems (and perhaps anticipating the work on "multiple intelligences" by Howard Gardener). The best way to develop Emile's sense of connectedness with others is to engage him in activities that benefit the poor and unfortunate. At this point Rousseau advocates an early form of what we would today call community service. "It is by doing good that one becomes good," Rousseau points out. "Let the interest of indigents always be his. Let him assist them not only with his purse but with his care…. [H]e will never again in his life fulfill so noble a function" (Rousseau 1978, 250). But again, Rousseau warns, such acts of humanitarian concern ought not to be overdone, for Emile's first duty is "toward himself": any acts of doing good that cause the young man to become vain or prideful should be avoided."

Most importantly, at the end of this phase of his education in compassion and social consciousness,

what will distinguish Emile is a desire to avoid conflict. "Emile dislikes both turmoil and quarrels, not only among men but even among animals" (Rousseau 1978, 250-251). Such sentiments have been a deliberate purpose of Emile's educational experience from his earliest years. "This spirit of peace is an effect of his education which, not having fomented *amour propre* and a high opinion of himself, has diverted him from seeking his pleasure in domination and in another's unhappiness." Emile's natural sentiment of compassion for others has not been quenched by vanity or pride; he suffers when he sees others suffering.

> Emile therefore loves peace…. If he sees discord reigning among his comrades, he seeks to reconcile them; if he sees men afflicted, he informs himself as to the subject of their suffering; if he sees two men who hate each other, he wants to know the cause of their enmity; if he sees an oppressed man groaning under the vexations of the powerful and the rich, he finds out what means are used to cover those vexations; and with the interest he takes in all men who are miserable, the means of ending their ills are never indifferent to him. (Rousseau 1978, 251)

Later on Rousseau (1978, 252) adds, "the love of mankind is nothing other than the love of justice." These words, so essential to the teaching of our own time as well as to Rousseau's, appear in *Emile* not out of the blue but only as the culmination of a long process of education that has enabled a young person to become strong enough to extend his compassion to others. Emile is able to "resolve conflicts creatively" (to use the wording of groups like Educators for Social Responsibility) because of the careful use of limitation in his upbringing.

Courtship

The next four "courses" in the curriculum that Rousseau designs for Emile focus on the development of the young man's spiritual reasoning, his aesthetic taste, his ability to experience romantic love, and finally his ability to judge the "political institutions" of his time. These topics lie outside the purview of this article. But there is one moment in the story of Emile's courtship of Sophie (the young woman destined to be Emile's wife), that must not be overlooked. Rousseau tells how one evening Emile and his teacher fail to arrive at Sophie's house at the appointed hour and only appear late the next morning. Sophie's anxiousness of the night before turns to anger and disdain when she sees Emile; she is haughty and cold toward him for being late. Finally the teacher explains that on their way the day before they had come upon a peasant who had fallen from his horse and broken his leg; they had carried him home only to discover his wife in the throes of labor pains, and so having made one long detour Emile now had to set out in search of a doctor. At the end of the account Emile tells Sophie firmly that while she is the "arbiter of my fate" and could by her lack of love cause him to "die of pain," still she cannot make him "forget the rights of humanity." These rights, Emile continues, "are more sacred to me than yours. I will never give them up for you." At these words Sophie's ill humor dissolves; she gives Emile a kiss on the cheek and at that moment agrees to be his wife (Rousseau 1978, 441). The passage signifies explicitly that Emile's love for Sophie has not weakened his social consciousness; indeed as husband and wife they will devote themselves to improving the lives of the people around them (Rousseau 1978, 471-475).

As this "lesson" from *Emile* makes clear, Rousseau's masterpiece in some ways resembles an 18th century novel more than it does a modern (or anti-modern) treatise on education. Nevertheless the work may continue to hold interest for educators hoping to promote resistance to some of the social forces that impinge upon children's lives today. By reviewing those parts of *Emile* where Rousseau counsels self-limitation rather than self-expansion, I have tried to suggest that today's teachers may still find in the work a useful starting point for thinking about ways to resist the consumerism, environmental waste, and social conflict that challenge us today.

For what is unique about Rousseau's vision is that the limitations he advocates are put forth for the sake of long-term human happiness. The attempts to limit the child's desires while simultaneously freeing up his strengths, the habit of distinguishing between true needs and artificially created cravings, the teaching of the way things ought to be before exposing children to the way things are, and finally the

channeling of adolescent sexual energies into humanitarian connectedness and conflict resolution are all undertaken in *Emile* for the sake of the child's own long-term health and well-being, not for any external moralistic goals. Such lessons on limitation are obviously not supported by the dominant ethos of American culture today, but they may represent our best hope for the future.

Author's Note: Portions of the second half of this article are drawn from Chapter 6 of my book, *Reading Rousseau in the Nuclear Age.*

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The Other Side of Knowing

Keeping Alive the Magic of Imaginative Thought

Richard Lewis

Young children naturally perceive the animate, dynamic qualities in Nature and experience the magic that is missing from adult lives.

Sitting on a city bus the other day, I overheard a conversation between a little boy, perhaps four or five years old, who, as he was looking out the window, asked his mother, "When is it going to rain?" She shrugged her shoulders — and he, undeterred, quietly answered: "The clouds will know."

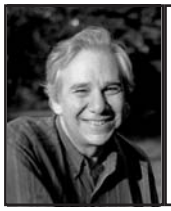
And there, to my delight, in the briefest of conversations, was what we as teachers often attempt to make happen, but given the formal and historic relationship between ourselves and those we teach, we find difficult to bring about. The mother illustrated how, when we don't know an answer, we can simply step back and let the child, learned in his or her own ways of knowing, answer for us.

But there was something else that caught my attention. Here, in the maddening rush and noise of the city, this child, without any self-consciousness, uncovered an element of the poetic magic that exists in natural phenomena. It is a poetic magic that has everything to do with how a young child animates the world, and sees life in everything that exists outside of herself. It's a perception of the living dynamic, qualities in the universe that hovers between scientific accuracy and the excitement and subtleties of simple awe — such as the poem that my daughter Sarah, when she was five, asked me one morning to write down for her:

The sun
brightens
out

in one
more

today.



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And at the other end of the solar spectrum, Josh (Lewis 1969, 170), also five years old, saying:

> I know how daytime changes to nighttime.
> Daytime melts.

Such perceptions are, to me, spontaneous expressions of the "magic" of daylight — the "brightening" and "melting" all of us can attest to if we allow ourselves the unfiltered immediacy of our perceptions. Or as Thoreau (1960, 55) said, "The question is not what to look at but what you see."

Ever since I began working with children I have tried to make use of this animated quality of thinking. I have tried to understand how this kind of thinking is really at the heart of a child's, and our own, innate capacity to experience the world — along with our desire to give shape and expression to this experience. I can vividly remember as a young child sitting by a stream on a large rock and looking down at the fish swimming beneath the rock. For a moment, I felt as if I was one of those fish — moving gently to the undulating motion of the water, afraid and yet curious, of the shifting currents of light and darkness. It was an instance where the line between myself and what I was looking at had dissolved — and I was a participant in something larger then my own body. It seemed, and still seems, in the most primary sense of being — magical.

Yet this sense of magic has all too often been relegated only to early childhood. Throughout much of our later schooling we were taught to see and experience things for what they are. We were made to believe that "nature" is an objective reality — and that clouds and fish are not us — but occurrences and lives that happen outside of us. And it is this disconnect which has brought much of the feeling of isolation that pervades the lives of both children and adults — as they try to find a profounder meaning to their relationship with the natural world.

And so I keep this in mind when I come into a room and begin speaking with children. This winter, for instance, I sat down with a group of young children at Poets House in New York City and asked them whether they had noticed the snow that had fallen the night before. Some children had noticed it; others had not. But as we continued talking, it was obvious that the best approach would be to evoke, to bring the children's attention back to the very marvel of snowflakes falling. So I took a small envelope from a wooden box (where I keep my secrets), and held it high above my head. For a few seconds the children were puzzled by the unopened envelope, my silence — and our waiting. And then, as if the sky had given me its permission, I opened the envelope and let fall many, many tiny pieces of torn white paper. Instead of just falling, they floated, one piece of torn paper at a time, down to the floor. I could see that the children were suddenly riveted, in startled belief, as the snow — finally all the snow had gathered around us.

"Can these snowflakes feel anything?" I asked.

And one the children replied. "They feel the air."

I asked again, "What does it feel like, what does the air feel like?"

And another child called out, "Rrrrr hard. If the air is hard, the snowflakes will push it aside."

And there, at that moment in our conversation it seemed as if we had moved to a place where our knowing had been brought a step closer to a child's way of seeing — and both our floating snowflakes and the entranced children had entered a consciousness of their own. It was a consciousness, perhaps, in which each child's imagination held the magic simultaneously of ourselves, the air — and the snowflakes. In poetic terms, it was the "hidden glimmering" that the 17th century Japanese haiku poet, Basho, spoke of when he wrote (1966, 33): "Your poetry issues of its own accord when you and the object have become one — when you have plunged deep enough into the object to see something like a hidden glimmering there." Or as the essayist Annie Dillard observed (1998, 83): "What I call innocence is the spirit's unself-conscious state at any moment of pure devotion to any object. It is a receptiveness and total concentration."

It can be argued that encouraging children to think this way is, in the long run, antithetical to the immediate task of training disciplined minds for the future. It can be seen perhaps as a slowing down, an avoidance of what the mind wants eventually to do in order to grasp the complexities of life as we live it now. In some circles certainly this argument has validity — but time and time again I have used a similar approach with teachers of all ages — and have found that quite the opposite is true. That as adults

we need to be as equally aware as children of this other side of knowing — that we need to reaffirm the link we have to our inborn ability to perceive the "nature" of things and the myriad phenomena existing within and outside of ourselves. We need to feel the poetry that is everywhere around us — and what the contemporary poet Robert Bringhurst (1995, 52) speaks of when he says: "What poetry knows, or what it strives to know, is the dancing at the heart of being." Or, as the Pygmies in Africa (Lewis 1968, 21) have celebrated in one of their chants:

> I throw myself to the left.
> I throw myself to the right.
> I am the fish
> Who glides in the water, who glides
> Who twists himself, who leaps.
> Everything lives, everything dances, everything sings.

The magic that the child encounters — that it brings to the surface of its thoughts — is, in fact, this "everything." It is a child's intuitive understanding that comes into play when a drop of rain or a snowflake opens out into a deeper and wider knowledge, simply because there, within the rain and the snow, are all the elements of life itself.

The child is, before anyone has taught her to be otherwise, something of the original magician. She takes a little of the *known* and a little of the *unknown* and mixes them in the fertile space of her imagining. What appears and is expressed by the child is another kind of knowledge, another kind of learning, that allows us to discover and understand our sense of being in the world — in a new and, perhaps, magical way.

> A rock is a whole world. (Cody, age 5)

> The tree sees feeling.
> And feels as it goes deeper
> and deeper. (Shuab, age 11)

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On Hands

A Gardener's Hands

By Maya Kates (4th grade)

A gardener's hands are all scratched and torn,
Torn from the thorn bushes she plants,
scratched from opening the old rusty hinges
on the gate.
A gardener doesn't just have two hands
but she has hands in her mind…
The brain doesn't make decisions for her,
Her hands do.

From *The Book of Hours: Love Poems to God*

By Rainer Maria Rilke

Only in our doing can we grasp you.
Only with our hands can we illuminate you.
The mind is but a visitor:
It thinks us out of our world.

Note. Maya's poem appeared in *In the Moment: Poems from Blue Rock School* (West Nyack, NY), Winter/Spring 2005.
Rilke's *Book of Hours: Love Poems to God*, translated by A. Barrows and J. Macy was published by Riverhead Books (New York, 1996, p. 84). Originally published in 1905.

Viewpoint

A Relevant Black Male Curriculum

Darius Prier

Curriculum must be understood in the context of the larger society in which students live.

There has been considerable attention in the news about the low rates of educational success among African American males. Pundits point the blame on many factors, from high stakes testing to rap music. To my mind, we must pay much more attention to the educational curriculum.

I speak of curriculum not in the traditional sense of commercial textbooks and technical instruction. No, curriculum must be understood in a broader context. Everyday, students are being educated by the larger, distressed society they live in. This, too, is a curriculum. And all too often, it is unrelated to what goes on in mainstream schools and universities. What is needed is a curriculum that is relevant to black males who confront hardship on an everyday basis in urban settings.

I am impressed by education that deals with life narratives. Narratives enable us to see how we have developed and how society has shaped us, and to recognize the theoretical and practical knowledge we bring to tasks. Narratives are important for all of us — educators as well as students. If we don't understand our own life narratives as educators, and what makes us similar to or different from our students, then we disengage ourselves from the students with whom we interact.

In defining curriculum as our histories, stories, or life experiences, how might the social, ecological, and historical context of black males inform educational experiences for teachers and students? How can we unpack a curriculum that is real to students who have seen death and poverty, punishment and imprisonment?

A workable curriculum would not stereotype black males as "menace" to society, or rehash the historical demonization of black males as deficits. Instead, this curriculum would critically understand, interpret, and co-construct new viewpoints derived

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from the experiences and perceptions of black males themselves. They would serve as both the critical subjects and learners of the world in which *they* live, as they seek a more just society. Friere (1998) insists that the material conditions under which the students live give them the wherewithal to comprehend their own environment as well as the capacity to learn and confront challenges. This is the curriculum that is applicable to the concrete as opposed to the abstract situations facing an oppressed social group. Such a curriculum would allow these students to write out or speak their reality as a process of self-reflection and liberation.

I am impressed by education that deals with life narratives. Narratives enable us to see how we have developed and how society has shaped us, and to recognize the theoretical and practical knowledge we bring to tasks.

Educators must be cognizant of the oppressed realities students have inherited, and help them learn from their own situations as the context for social change and transformation. Black males must see themselves in the work they read, write, or speak about. Courses such as English literature, History, or Sociology would allow black males to read such works as Nathan McCall's classic, *Makes Me Wanna Holla* (1994), Kevin Powell's *Who's Gonna Take the Weight?: Manhood, Race, and Power in America* (2003), Michael Eric Dyson's *Holler If You Hear Me: Searching for Tupac Shakur* (2001), and Carl Upchurch's *Convicted in the Womb: One Man's Journey from Prisoner to Peacemaker* (1996). These particular texts engage most critically the everyday lived realities of black males coming of age in inner city black ghettos. Furthermore, these life narratives can inform *all* students — and their teachers as well.

After reading these works, students would have the opportunity to write reflective journals on how these works are similar to or different than their own experiences. Critical thought could also be facilitated through art. I've seen students sketch detailed pictures of police brutality and violence in their communities — artworks that express emotions and stimulate deep thought. Students' real lives are also expressed through rap lyrics and poetry. These art forms, too, express emotion as well as raising conceptual consciousness. They help black males articulate their own life worlds in relationship to the contradictions of the larger society.

If educators can begin to learn and understand the curriculum black males write, create, or speak about — and resist biased and judgmental views of these experiences — a more equitable and socially just education is possible. If we are going to re-engage black male youth in education and society, then we must learn from and understand their experience. In this way, the moral ends of transformative leadership can begin to take place.

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Relational Education

Dora Lievow

The Community School in Camden, Maine, strives to bring open and genuine relationships to the center of education.

Founded in 1973 in Camden, Maine, the Community School is the oldest alternative high school in the state of Maine. A learning community for non-traditional learners and unconventional teachers, the School offers programs to young people whose previous high schools did not serve them. A fundamental aspect of the school is Relational Education, the use of intimate relationships in the education of teenagers (Pariser 1990; 2000; 2002). In this article I'll explore how teachers practice relational education. What qualities are essential? What skills are required?

In conversations and staff meetings, we have described a teacher as someone who is real, who can explore feelings, who is willing to continue learning, who does not invoke hierarchy in their dealings with others, and who cultivates relationships as the groundwork for learning both in and out of school.

Being Real

Teachers and counselors are often advised to be "professional" in their demeanor. If the goal of teaching is imparting knowledge and representing authority, teachers will be professional if they base their relationship with students on their knowledge within their academic field and on their authority within their classrooms and institutions. One of my students referred to this stance as "talking heads." The teacher is posing as a mouthpiece for ideas, disconnected from her own "below the neck" reality.

At the Community School, teachers are encouraged to be "all there." Like good parents we take care of our own emotional business without enlisting the support of our kids. But we don't pretend that we don't have emotional business. If we are sad, rattled, distracted or irritated by the events around us, we communicate directly that these feelings are challenging for us, that our emotional life is part of the mix. We share some of this life with students intentionally, so they can imagine themselves making a

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transition from the floods of feelings they experience to the more channeled emotions of adulthood.

We also practice "being all there" with colleagues. At the School, staff meetings begin with Check In. Each teacher reports the events of the previous week that may have bearing on his or her mood at the meeting. Working relationally with students is stressful, and the stress of problem solving with a staff group requires the same skills. Interestingly, practicing with colleagues is often more challenging than our work with students. But if we're not being genuine with our peers, we can't be authentic with our students.

Continual Learning within Relationship

The goal of teaching at the School is the development of students' recognition of their own authority and knowledge. This is "co-created" in the crucible of a relationship between student and teacher — fellow human beings equally sandbagged with feelings, bodies, habits, desires, and dreams that are not fully reflected in abstract "academic" ideas and information. Students and teachers base their relationships on the real events of real lives — their own, and those of the greater world around them. Knowledge is not only something to think about, but also something to feel one's way towards. The practice for this relationship with ideas is in relationships between people, in conversations and exchanges that address real life issues.

For staff members, weekly mentoring with an experienced teacher/counselor provides a supportive relationship. It gives the staff member a chance to inventory and explore the feelings and reactions about students, other staff, and life outside of school.

Not Invoking Hierarchy

Public school high school teachers are required to provide "discipline" in the classroom. Students are to be disciples. The teacher leads, the student follows. The teacher is in charge.

The Community School, in contrast, is organized around students' self-discipline. It is up to students to get up in time for work and rides, follow rules in and out of the building, start cooking in time for dinner, and show up for and make use of tutorials. Teachers at the School clearly have authority, choices, and privileges the students do not. But hierarchy is not the basis of our relationships. Students choose their own academic projects, and their investment is measured by an assessment they help design, not by grades from teachers. Rules are based on safety and accountability. Students can challenge the rules in various forums. Rules are clearly spelled out and practiced by students and staff alike. The staff submit to the same consequences as students.

Most importantly, teachers continually leave decision making and choice to students. Community School teachers don't employ their status as teachers to get a desired response from students. Teachers become what graduate Brenda Wentworth calls "co-creators of knowledge." Teachers explore and examine their views and feelings and compare these with students' views. A thing is not true because a teacher says it is.

Becoming a Relational Educator

Many relational skills can be honed at work but they still must be garnered and practiced at home. Few of them are included in teacher training courses. Many are not even included in counseling coursework. So where do they come from?

The prerequisites for this kind of self-mastery are not studied in isolation from the rest of our lives. At the School, we look for relational experience and wisdom in our applicants for teacher/counselor jobs. We ask more about learning than teaching. We inquire about group living experience, child raising, personal adversity, authority struggles, and failures. Teachers and counselors who bring classroom teaching or therapist skill sets will probably need to unlearn many "professional" skills. A great deal of relational teaching is about unlearning, about paring ourselves down to the essential human qualities that connect us with others.

As with most activities, relational education is partly a matter of giftedness. Some people are just naturally good at it; they have a feel for it. When we hire teachers at the school, we're looking for naturals. But this ability can also be acquired by experience. Intimate interpersonal relationships (outside of teaching!) provide a rich foundation for this kind of teaching. I often describe the residential program at the School as an arranged marriage with seven

other people. The skills that are necessary for an intimate partnership provide terrific training.

Friends, children, mentors, therapists, readings, and spiritual study can all provide the kind of practice that lends itself to relational education. Any relationship or study that cultivates relational skills and a conscious self-awareness is invaluable.

The Basic Skills

Listening. Listening is more than not speaking while someone else is talking. It is active attention to another's words, body language, eye contact, emotional state and energy. It is an intense consuming interest and focus not only on what is said, but who is saying it and how it is said. It is an effortful intimate practice of understanding, an avid hunger for what can be learned from another. Relational educators are hungry for this kind of experience. We are more interested in listening than talking.

Care. Care is withholding one's own needs to meet the needs of another. Putting aside our own likes and dislikes when necessary, we are willing, for a time, to put another person or the group first. Care is predicated on self-care. It is impossible to sustain the kind of caring required without fulfilling one's own needs in and out of school. Teachers need to have fun, to get support, and to satisfy their own needs for creativity, learning, personal growth, play, food, sleep, and companionship both at work and at home. A teacher who is not caring for herself by meeting these needs simply has no reserve to draw on.

Patience. Patience involves the practice of good timing —- waiting for the right time to communicate. None of us can learn when we're not ready, no matter how good the lesson. Readiness is required, and teachers need to practice holding their own frustration, doubts, wishes, and goals until the teachable moment arises. Timetables have to matter less than journeys. There will be long delays for many incoming flights.

Years ago a study revealed that most teachers wait less than two seconds for an answer to their questions. How many important questions can be answered that quickly? Wait time can be practiced simply by being silent for five seconds. Relational teachers need to be good at waiting. The reward for Patience … is Patience.

Investment. Relational education is impossible without the desire to create important, lasting relationships with colleagues and students. Friendliness, kindness, and empathy usually need to be cultivated, and this takes effort.

With our colleagues we have to be willing to take emotional risks with folks who are not our chosen friends or family. For many of us who enjoy adolescents, it is so much harder to invest in relationships with our peers! Transparency with our colleagues is often so much less appealing! We need be willing to expose our failures and discouragement and to confide in colleagues when we need support. We need to acknowledge anger and other provoked states of mind. We need to be fully present and willing to be open to students and staff.

Detachment. Detachment is one of the most dialectical practices required of a relational educator. As emotionally open as we are to our students, we can't take things personally. We have to be sufficiently sturdy and self-assured enough to be mirrors for our students, rather than appropriating their emotional experience. Ram Dass, in his book co-authored with Paul Gorman *How Can I Help* (1985), discusses his work as a clown in hospital wards where children have fatal illnesses. He talks about the soothing quality of an unagitated presence on a person who is suffering.

As relational educators we have an enormous advantage that parents don't have. We have not given birth to the young person before us, nor have they learned their behavior from us. As much as we become involved with our students, we are not the cause or even the object of much of their behavior. It's no help to either teacher or learner if we react as if a student's frustration, unkindness, mistrust or habits are directed at us. We can use our experience with a student to help them learn about their effect on others by communicating how it feels to us. We do this partly to model the communication skills we're teaching, but mostly to give them a picture of themselves. Then we have to "let it go."

Flexibility. It is not only career classroom teachers who tend to get "set in their ways." Many of us who pride ourselves on our alternative teaching skills di-

minish in effectiveness if we practice the same routines over and over again. Relational educators need to be flexible. What works for one student may never work for another. Since it's the relationship itself that needs to "work," the outcome of an interaction can't be controlled. In fact, sometimes we don't know what the heck the outcome *is*.

This is not to say that we abjure goals, objectives, lessons, or strategies. It simply means we have to be willing to turn on a dime to follow the student's heart and mind. In our collegial relationships, we need to advocate strongly and then defer to the wisdom of the group. With students and staff we need to be able to invest wholeheartedly and then withdraw our investment. Bob Dickens, a master teacher at the School calls this "hit and run."

Conflict Resolution. Conflict resolution requires continual practice in the direct communication of conflict and willingness to participate in effortful resolution. It is much easier to nurse our hurts privately or vent them with others who are likely to ally with us. Relational educators understand that conflict is how we get to know one another. We bump against one another until we smooth out the bumps or learn to avoid the collisions. The process of accomplishing this requires that we let people know when we are hurt. We need to trust that our hurts matter to others.

I'll never forget the day Mrs. Rosner took a time out, long before the term was invented, from my sixth grade classroom at P. S. 193. Students had been unruly that day, despite our respect for this beloved teacher, and she got mad, collected her things, told us she wasn't coming in the next day, and left shortly before the end of the school day. It was a somber classroom of 30 well-behaved ten-year-olds that greeted her substitute the next day and a very appreciative one that greeted Mrs. Rosner's return the following day. It was a memorable lesson in relational education.

Self-Awareness. Relational educators need to bring to their work awareness of their own interpersonal challenges and triggers. What makes us angry? What pushes our buttons? What are our own core family issues? What kind of developmental baggage handicaps us? If we can't readily fill in the blanks we are not in a position to teach this way. We need to be interested in these questions and their answers. Paradoxically, if we're not interested in ourselves, we can't really attend to others. Our reactions and feelings are information, the essential data of understanding. If we don't have a long-term relationship with the elusive, complex, and troublesome facets of our own psyches, we are not likely to be aware of others.

The flip side of this insight is the willingness to admit that one is not always self-aware and skillful. We never finish our education in this regard and some humility is in order. One of the best containers for humility is humor.

Humor. One of our teachers remarked the other day that we're trying to teach students how to laugh at themselves. Teenagers — and their parents — take things terribly seriously. Our culture often adopts a scolding, humorless stance towards our young people. Aside from the unnecessary, humorless judgments teens must weather, there is the genuine suffering that arises from school failure, family difficulties, substance abuse, and emotional disorders. In 1952, country songwriters Hank Williams and Fred Rose summed up both the inevitable distress and the use of humor in the great lyric, "you'll never get out of this world alive." Once young people can laugh at themselves and share this laughter with another, they attain not only a bit of detachment but a psychologically altered state that promotes relationship. Others like being with people who make them laugh.

But we can't teach students to laugh at themselves by laughing at them. We do it by being willing to laugh at ourselves. We let the students in on the joke of our own lives, making fun of ourselves and making fun with colleagues. Students are drawn to adults having fun. Laughter is an absolutely defining characteristic of relational education.

On-the-Job Training. In addition to weekly mentoring sessions, staff meetings provide a setting where listening, engaging, and investing in relationships are practiced. I-statements ("I feel… I wish"), rather than You-statements (which too often accuse the other person) are useful. Some of us need to monitor ourselves to avoid dominating the airtime, while others struggle against the impulse to

stay on the sidelines. We need to be able to call each other when we fail to participate well. We need to pay attention to our own feelings and those of others, and reveal our failures. We need to practice resilience when receiving direct critical feedback. A core group of educators practiced in these skills provides role models for newer staff. Even our failures to participate respectfully can be useful if they can be named, explored, laughed about, and forgiven.

We also develop skills by taking turns at various roles in our staff meetings. We rotate the responsibilities of facilitator and recorder. We've invented a humorous title for the role of detail manager — the DFT (or Designated Fine Tuner) — who crosses the "i"s and dots the "t"s on proposals and decisions. We take turns as Vibes Watcher, calling for a moment of silence when our collegiality deteriorates.

We all need to blow off steam and speak freely when we're aggravated or annoyed, but to be productive our message needs to be communicated well to the object of our aggravation or annoyance. We need to be discreet with this kind of conversation and not to enlist support from students in our own battles. At the School we are expected to take the role of mentor when someone vents with us, making sure our colleague then directs his/her comments to our other colleague.

Not the Arrival, but the Journey. The Community School is not a utopian community. We continually fall short of our intention to be fully present and direct. We gripe and avoid. We fail to use our own process. We balk at being vulnerable with students and colleagues we don't trust. It's not the arrival but the journey that matters. We will never be perfect relational educators.

It's no surprise that there are no formal classes in relational education. This is life work, not course work. Courses will end, but life "ain't over 'til it's over." This kind of teaching is for those whose lives are intimately bound up with their work.

Recently a student said, "I love coming to the School because I can just be myself and people are so real and low key. I don't have to meet any high expectations — I'm just accepted as I am." I told her how glad I was to hear that she felt this way. But I added, "You know, I think being real is the highest expectation we can have of one another."

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Is Basketball's Future Its Past?

Nat Holman's Lost Legacy

William C. Gibbons

In a culture of individual stardom, Holman's emphasis on a rigorous team approach has many implications for educators.

> Twenty thousand basketball maniacs were on their feet at Madison Square Garden, with the City College–St. Johns score tied at 28. Suddenly, "Red" Holzman passes sharply to Claude Phillips. Hertzberg comes out of the far corner — Phillips to Hertzberg — a shadow slices around the pivot and then "Red," driving low and like a bolt of lighting, takes a beautiful bounce pass from "Sonny" Hertzberg, leaps high into the air and lays it up for two points putting City into the lead (Ehrlich 1946, 1).

This was a typical Nat Holman-coached basketball team at The City College of New York (CCNY) in the 1940s. A Holman-coached team combined every essential fundamental quality, from ball handling to screening to teamwork. But watching basketball today, the fundamental team game seems like a distant memory. And so does the United States' supremacy in basketball, which may be over.

After losing to Argentina, Yugoslavia, and Spain at the 2002 World Games in Indianapolis and taking a third place finish at the 2004 Olympics in Athens, the swagger, cockiness, and over-reliance on athleticism finally caught up with the U.S. men's basketball team. For the first time a team comprised of National Basketball Association (NBA) players failed to win the gold medal. Has the once invincible United States become vulnerable?

Given the flash and influence of the NBA, getting young athletes to buy into the concept of teamwork and fundamentals can be a difficult proposition. The NBA's encouragement of flamboyance, dunks, and the marketing of individual stars has our youth more interested in the spectacular dunk and the one-on-one move than making the fundamental pass and

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moving without the ball. The chest-thumping, sweatband-wearing, above-the-rim game of the NBA filters directly into the eyes of our youth so thoroughly that by the time they reach high school and — hopefully — college they're too difficult to coach.

"What college basketball is short on are teachers and students," writes Alexander Wolf (2002, 1) of *Sports Illustrated*. "We need coaches who would rather impart the timeless wisdom of the game than jet off to another speaking gig, and youngsters who can perform subtler basketball arts than busting the one move that leads to SportsCenter." "We're getting kids who look at you as if you're speaking a foreign language when you tell them to run a give-and-go," says Don Nelson, president of the NBA's Dallas Mavericks. "They're raced through the system on God-given talent. They spend two years in college for all the wrong reasons, and boom, land on NBA doorsteps. It's a travesty. They can run and jump and dunk over you, but they can't play five-man basketball" (Wolf 2002, 3).

Can basketball save itself, or is the game too jaded from overmarketing its star players to address or recognize the troubles that confront the sport? To restore the fundamentals and team concept, Nat Holman's style of coaching merits revisiting.

Mr. Basketball

Nat Holman was basketball's first superstar. An avid student, master teacher, and classic innovator, he was known as Mr. Basketball throughout much of his life. From humble beginnings as a playground legend on the Lower East Side of Manhattan to the pinnacle of college basketball — winning both the NCAA and NIT tournaments in 1950 as the head coach at City College — Holman had an eight-decade career as a player, coach, and contributor to the game. His perspective on how the game should be played was unique. A player during the barnstorming era and a coach in the modern era, Holman transformed the sport into a game of finesse and skill. As a coach he taught a brand of basketball that stressed the fundamentals, a strong defense, and sharp passing to find the open man. The selfless contribution to a common goal was his theme.

Nathaniel Holman, who was born on October 16, 1896, began his basketball career on the Lower East Side. His teachers were players in the streets and schoolyards, where he learned the strategies and rhythms of an early brand of playground basketball. "Those guys knew how to move the ball and move the body," Holman once explained. "These men played in small gymnasiums where you had to move fast. You couldn't just stand around. Everything was free, voluntary movement" (Goldaper 1995, B7).

Holman was an early bloomer. As early as age ten, he showed a talent for basketball. Standing 4'11", he dominated his peers with his size and ball-handling ability. And by the age of 12 he was competing against grown men. His first real coach, James Ginnerty, a playground instructor in Seward Park, provided him with his early lessons in organized team basketball. But it was the social clubs and settlement houses — Educational Alliance and Henry Street Settlement — that helped Holman develop and refine his game. "The settlement houses played a significant role in the life of every Jewish youngster on the Lower East Side," recalled Holman. "They provided us with homes away from home. There were a variety of sports and cultural activities, plus functions" (Holman 1973, 51). Holman's first organized game was with the Roosevelt Big Five, a settlement house team on the Lower East Side.

Holman moved up quickly from the playgrounds through high school and college. He entered Commerce High in September 1912 with an established reputation as a great athlete. He earned 12 letters in four different sports: basketball, football, baseball and soccer. He was offered a contract by the Cincinnati Reds to pitch in their farm system, which he turned down to attend college and play basketball at the Savage School for Physical Education (1917-1918) — which later became a part of New York University. After Savage, Holman took graduate courses and accepted a job at City College as a tutor in the Hygiene Department, with the added responsibility of coaching varsity soccer and freshmen basketball.

Beginning in 1917, Holman played 17 years of professional basketball with 14 different teams. His professional career began when he was still attending the Savage School for Physical Education. Holman made his debut in Sag Harbor, N.Y., with the New

York Knickerbockers Big Five for $10 for an afternoon and evening doubleheader. Young and confident, Holman had swagger. Tough, smart, and an expert playmaker, he also had a great shooting touch. He was tough under pressure, and when his team needed a score he usually took the shot. Holman once scored 23 of the team's 28 points. A superstar, Holman was earning $6 to $10 a game barnstorming on the East coast. On January 19, 1921, he played four games in one day with three different teams — Detroit, Union City, and the Rochester Centrals — winning three and losing one.

In 1921, after years of barnstorming, Holman signed an exclusive contract to play with the "Original Celtics." (Founded as a settlement house team in 1914, and named the New York Celtics, the team disbanded during World War I and then reorganized in 1921 as the "Original Celtics.") They had the best players — Nat Holman, Joe Lapchick, Johnny Beckman, Pete Barry, and Dutch Dehnert — and they were all signed to exclusive contracts. Holman, the highest paid player at $12,500 per season, was the attraction. A household name, Holman assumed a reputation in basketball that was comparable to Jack Dempsey in boxing, Babe Ruth in baseball, and Bill Tilden in tennis (Ehrlich 1946, 3).

In seven years, the Celtics won over 1000 games and lost less than 100. During 1921 and 1922, the Celtics went on an unbelievable 93 game winning streak. They sold out arenas, armories, and dance halls— wherever they played. In 1928, they set an attendance record of 23,000 in Cleveland. "We had to contend with all kinds of conditions," Homan said. "Very often we would arrive in a town just in time to lie down in our hotel room, grab a sandwich and play the game" (Associated Press 1995). After the team disbanded in 1928 for lack of competition, Holman played for five more years with the Chicago Bruins and the Syracuse All-Americans.

Even while coaching at City College, Holman played professional basketball on weekends. "I was one of the few men who was able to play pro basketball and coach a college team at the same time, but it was rough," Holman said. "If my college played in Detroit, for instance, I would make a 6 o'clock train and get ready to play a pro game the next night" (Goldaper 1995, B7). He retired from active play in 1933 at the age of 34 to coach full-time and continue as the physical education director at the 92nd Street YMHA (a job he held from 1930 to 1939). At the time of his retirement, he was the highest paid professional in the country, averaging $2000 a month for five or six games a week.

The Game as It Should Be Played

At The City College, Holman shared his knowledge and taught a street-smart style of basketball — ball handling, speed, and passing — that became known as the "city game." His system was based primarily on fundamentals, conditioning, teamwork and moving without the ball. He wanted the players to learn the basics so thoroughly in practices that once they got in the games, they could then improvise. "I'd rather see a man do things because he's got the feel of action rather than being coached to react in certain way," Holman said (Ehrlich 1946, 11).

His system had no set positions and few set plays. The team often utilized a weaving motion, with players constantly moving and handing off the ball or making short passes, until one sensed an opportunity. Moving or cutting without the ball, he knew his teammates would be on the same wave link. "You do this, this guy gets the ball and you do that and boom the ball's right there and you're laying it up and all that kind of stuff. These are the guys you want to be with" (Levy 1996). "There was a certain chemistry," one of the best players, Floyd Layne (2005) recently told me. "We meshed right in with the concept of the game. We moved in concert."

A key feature of the Holman style was constant movement. "If one of us got tired, and couldn't run up and down the court anymore, Coach told us to get gas [take a brief rest on the bench]," Layne recalls. As Holman constantly said in practices, "Once you stand still, you're through; you've lost deception and motion is deception" (Ehrlich 1946, 11). On defense, there was the same team intensity.

Holman's spontaneous, constant-motion style produced 30 winning seasons and a win-loss record of 422-188. His defining moment and the culmination of a great coaching career was in the spring of 1950. In seven games, played in 18 days, City College defeated the top collegiate teams in the country to

win college basketball's top post-season honors — the NIT and the NCAA tournaments — in the same year. (This feat can never be repeated because at the end of the 1970 season, the NCAA prohibited teams from playing in both tournaments).

The 1950 team consisted of players recruited from the ethnic neighborhoods of New York City: senior Irwin Dambrot and sophomores Ed Roman, Al Roth, Ed Warner, and Layne. There was not one outstanding player, but five. A Holman team had no stars. The true greatness of the 1950 season lay not just in winning a double championship in the same year, but in Holman's molding of five New York City kids to play as one.

I cannot overemphasize what Holman produced at City College. Never blessed with the abundance of talent that other colleges had, City College had no dorms and offered no scholarships. It only accepted New York City residents with at least an 82 high school average. Located in Harlem, CCNY was considered the poor man's Harvard in the 1940s. It was the one place where poor New York City residents could get a free and excellent education. The college was full of immigrant students, many of whom could barely make ends meet, taking many evening classes. It's a wonder that any had time for basketball, but they did.

Instruction Methods

Holman wanted to develop the whole person, not just the athlete. He believed that the lesson learned in sports carried over into later life, pointing out that to be successful in sports or business a person must be physically and mentally prepared, maintain good conduct under pressure and be able to bounce back after a defeat.

His practices and methods of coaching were similar to a teaching faculty member's classroom lectures. They began on time — 4:00 pm sharp — and for the next three hours every minute was accounted for. He began the practices with a short blackboard lecture on fundamental details of his offensive and defensive systems. He had four basic phases of instruction: tell players what to do; show them how to do it; let them do it themselves; and provide any necessary critique (Holman 1950, 271). "His lectures were like being in a classroom," recalls Floyd Layne. "When he caught of one of us talking his voiced raised. 'I'm teaching,' he would say, 'do you speak when your philosophy professor is teaching?" (Anderson 1995, B9) In order to test their progress in absorbing his material and fine points, Holman frequently interjected oral quizzes and direct questions just like a classroom teacher. This brief review kept players alert and thinking basketball.

Following the lecture, testing, and discussion period, Holman put his players through a heavy workout practice to teach fundamentals, set up sample game situations, and cover almost every possible phase of the game. He wanted to be sure his players were battle-tested. At practice no players sat on the sidelines. Everyone participated. This was his preference because it offered him the opportunity to observe how each player reacted to the same situation as well as to give players the benefit of the same instruction and the opportunity to learn from their mistakes and profit by the correction.

Scandal Tarnishes the Image

Less than a year after Holman led CCNY to its great heights, disaster struck. Evidence broke of a point-shaving scandal. Seven players had accepted bribes from gamblers to control the scores of games, winning by fewer points than the odds-makers' point spreads. At first, Holman came under suspicion. How could he not have seen what was going on?

Holman was not naive. He was quite aware that big money was being wagered on college basketball games. Dating back to his days as a player with the Celtics there were rumors of fixed games. An old pro recalls what teams did to make a living in those days:

> We'd come into a city with six guys and hire a local kid to play with us. We'd play Friday night and beat the yokels by a narrow margin. Then we'd get some bets down, play them again on Sunday afternoon, and kill them. We'd collect our money and get the hell out of town. The Original Celtics were doing the same kind of thing when Nat was playing with them. Only we didn't call it point shaving. We called it survival. (Rosen 1978, 15)

By the time the 1920s dawned and America was on the threshold of the "Golden Age of Sports," betting on sports was a time-honored tradition. At arenas and ballparks gamblers and fixers brazenly conducted their business in the stands and the dugouts; players deliberately threw games; and fans wagered on the point spreads and outcomes of who won and lost. From baseball to boxing, there wasn't a sport on which Americans could not place a bet.

Holman wanted to develop the whole person, not just the athlete.

At City College Holman warned his players to stay away from gamblers and to inform him of any offers of a bribe. "Coach explained to us," Ed Warner remembers, "that we should keep clean. He told us to stay away from gamblers, to keep our noses clean, and to keep our records clean. He said if we were ever approached by gamblers to report it to the authorities" (Rosen 1978, 117).

A few players listened reported incidents to Holman. In 1945, Paul Schmones, a star player at City, informed Holman that he had been approached by teammate Lenny Hassman to take part in a fix. Holman kept it secret but did drop Hassman from the team, citing his weak grades and impending academic probation as the reason. But for every player who informed Holman of a fix, there were several others who did not.

City College's star players on the 1949-1950 double championship team were shaving points. Ed Roman, Floyd Layne, Ed Warner, Al Roth, Norm Mager, Irwin Dambrot, and Herb Cohen were earning thousands of dollars in this manner. In denial, Holman did not believe his players could be involved in fixing games. When told by Frank Thornton, a member of CCNY's Intercollegiate Athletics Committee, of the possibility several players were shaving points, Holman told the committee he did not believe a City College player would ever do such a thing (Cohen 1977, 105). The evidence finally came on Saturday, February 17, 1951, as Holman and his players boarded a train from Philadelphia. A detective on board had informed Holman that three of his players — Roman, Roth, and Warner — were wanted for questioning by the New York City District Attorney for their involvement with gamblers and fixing games. On the platform of the train station, Holman told his players:

> These men want to take some of you boys over to the district attorney's office. But I want you to know this, that I'm talking to you as if you were my own brothers. And I'm telling you to go with them. Go without fear. Tell them everything they want to know. If your consciences are clean, you'll be all right and you won't get into trouble. If not, then I'm sorry for you. If there is a mess, the sooner they clean it up the better. (Rosen 1978, 120)

At first the players denied any involvement with fixing games, but after hours of questioning they confessed. They were immediately suspended from school. As the weeks went by more CCNY players were arrested: Floyd Layne was picked up by detectives a week after the first arrest,and Irwin Dambrot, Norm Mager and Herb Cohen were arrested soon after. Asked by reporters why he did it, Roth summed it up:

I know what I did was wrong thing …. Nobody will ever know how sorry I am. Why did I do it? I guess I did it because I wanted to be grown up. I mean, I was sick and tired of asking my father for money all the time. Whenever I needed a suit or something I always had to go to him. I wanted to be able to do things myself. (Rosen 1978, 123)

Appearing before Judge Saul Streit, the seven CCNY players pleaded guilty to conspiracy to fixing games. In return, Al Roth was sentenced to a six-month jail term in a workhouse, but the sentence was suspended with the approval of the D.A. when Roth promised to join the Army. Irwin Dambrot received a suspended sentence because Judge Streit felt he had realized the enormity of his misstep. Eddie Roman and Herb Cohen joined the Army as an alternative to six months in jail, while Floyd Layne and Norm Mager were released. But Ed Warner was slapped in the jail for six months. "Streit considered Warner to be incorrigible and uncontrollable," a lawyer remembers. "Warner was too flamboyant and he also

had a record as a juvenile delinquent. Streit believed in rehabilitation by deprivation" (Rosen 1978, 194).

In a 63-page document Judge Sreit appropriated the blame for the CCNY scandal and other scandals evenly among the gamblers, the corrupt players, the college administrators, the coaches, and the alumni groups who participated in this evil system of commercialism and overemphasis. Streit also held that coaches were given artificial academic titles and that in many instances their tenure depended on their producing winning teams. "Intercollegiate football and basketball are no longer amateur sports," the judge said. "Scouting and recruiting violations are almost universal and scholastic standards are evaded (Rosen 1978, 196).

Holman called the charges unfounded. "I have been at City College for 34 years," said Holman "and I can honestly say that our intercollegiate athletic program has never led us into lowering our scholastic standards" (Rosen 1978, 197). The judge's document however aroused every president, coach, and athletic director in the country.

The New York City Board of Higher Education announced the establishment of a three-man committee to investigate every phase of the matter, to ascertain cause, to study the problem created by increased emphasis on intercollegiate basketball, and to consider changes in administrative and athletic practices. Concluding their findings on November 19, 1954, the Board of Higher Education charged Holman, an assistant coach, and a professor with unbecoming conduct for tampering with the scholastic records, neglect of duty, and failure to cooperate fully with the 1951 basketball fix investigation. All three were suspended without pay, pending a thorough inquiry by the Board. "Nat thought he was invincible," one of his players remembers. "Even after the scandal Holman wanted City to stay big time and continue playing in the Garden. But it was a new regime and the Board was out to fire him" (Rosen 1978, 210).

The bad news caught up with Holman in Spain. Holman took the first plane back to New York to defend his reputation.

> I have a strong personal conviction [said Holman] that I have been used as a scapegoat because the Board was unable to uncover [any] individuals who were responsible for tampering with the scholastic records of the involved players. I have always discharged my duties honestly and to the best of my ability. I defy any committee of basketball authorities to prove that any coach with integrity can discriminate between a poor performance and a deliberately dishonest effort. At no time, either directly or indirectly have I had the slightest association with athletic irregularity. My conscience is completely clear. (Rosen 1978, 211)

The Board's formal proceedings consisted of questioning ballplayers, grilling students, and examining faculty members before three trial judges. Holman denied harboring even a suspicion that his boys were involved with gamblers. After digesting the evidence, the trial committee recommended by a vote of 2-1 the dismissal of all charges against Holman and his reinstatement with back pay. The dissenting judge wrote that Holman had exhibited poor judgment in keeping silent about both the letter and the bribe to Paul Schmones in 1945. The judges noted that Holman had always tried to persuade the newspapers not to publish point spreads. They were unanimous in considering Holman to be a strict coach — a good one who had the respect of his players.

But as suspicion of Holman seemed to fade, Dr. Buell Gallagher, newly appointed president of City College, took a new interest in it, causing the Board of Higher Education to reverse the findings of its own trial committee on March 4th. The Board recommended Holman be axed. But once again Holman was exonerated, this time by the New York State Board of Higher Education. Immediately following his reinstatement in 1954, Holman left on another sabbatical where he spent the next two years traveling abroad conducting basketball clinics in Mexico, Israel, Japan, Turkey, and Hawaii. Upon his return he resumed his coaching duties before retiring because of health reasons at the beginning of the 1959-1960 season. His career record at retirement was 421-186.

Big Time Basketball

The CCNY scandal of 1951 coincided with the rise of basketball. Especially during the 1940s, collegiate basketball emerged from the cramped quarters of the campus gym to the capacity crowds of professional

arenas, and Madison Square Garden was the center of it all. From Stanford out west to Bradley in the Midwest to Kentucky in the South, intersectional games established the Garden as the Mecca. And with basketball's success came the illegal gambling in and around the arena. In an issue of *Sport* magazine Holman, expressed his opinion on the scandal:

> I think it is obvious that there is a general relaxation of morals in the country, brought on by the war hysteria, by the military draft, and by boys being at loose ends. There has been recruiting without conscience. Boys have been bought, subsidized, catered to and pampered. A coach tries to train his boys to motivate them and inspire them to play the game for the joy of honest competition. Then they turn around and sell out. I felt I had control of my players. I spoke to them often of the shady deals that would be thrust at them. I warned them to be careful. But the easy money was a great temptation. The rumors about shaving points had been prevalent for some time, but I swore my players would be immune. They were good boys and they had been warned. I couldn't be suspicious of my boys. When they made bad moves, I saw them as technical errors. I always kept moving my boys in and out of a ball game. I'm known as a strict disciplinarian, and when a player goofs off on the court, out he comes. It would seem that such a practice would kill any attempts to dump a game, but I had seven of them against me. My first seven men were all in on the fix. I was strapped. (Rosen 1978, 138)

Holman went on to propose the elimination of the point spread. He also added to the growing attack against players playing organized basketball at summer resorts where many players were introduced to gamblers and fixers of organized crime.

Conclusion

In one sense, Homan represents a genuine tragedy. A man who accomplished so much could only do so much. He could change the game of basketball, creating a team game without precedent, yet he couldn't see or deal with the human foibles and social conditions that led to the scandal. But we need to remember that humans have always had their limitations, and the social conditions that produced the scandal were very strong. What's more, the social conditions continue today. Young athletes, largely from poor urban ghettos, find it hard to resist the temptations of wealth and stardom that big-time sports offer. They succumb to the lure of individual glory and sudden wealth. To correct the problem, we need to look at the whole society, with its economic class divisions and the values it promotes day in and day out in the media. The whole notion of a "superstar" needs to be examined. We need to work toward a society that places character and care for others ahead of money, winning, and individual glory.

And a full examination will reveal the tremendous value in what Holman accomplished. Amidst a culture of individual stardom, Holman showed what a team game could be. He even influenced the NBA. Some of the very best NBA teams have demonstrated unselfish team play. One thinks especially of the Red Holzman-coached New York Knicks in the early 1970s. Holzman, who had played for Holman in college, acknowledged his great debt to his teacher. "He taught us team basketball," Holzman said. "He taught you to make things happen for somebody else" (Anderson 1995, B9).

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The Waldorf Model and Public School Reform

Bonnie Chauncey

The Waldorf approach embodies Eisner's educational emphasis on judgment, critical thinking, meaningful literacy, collaboration, and service.

Critics of the No Child Left Behind Act say that it has resulted in a seismic narrowing of the public school curriculum. Teachers across the country report that they have much less time for subjects that extend beyond the standardized tests — subjects such art, history, and music (Petrovic 2006). Even recess has been reduced or eliminated from the school day. Today's teachers often feel that they cannot focus on what may be best for the developing human being, but on what will pump up test scores.

Can we really believe in this model as the guiding mission for American schooling? What, at the end of the day, is educationally significant? What is worth teaching and learning? And is there a model or prototype to which we can look as a guide?

The prominent educator Elliot Eisner (2005) characterizes the NCLB reform model as a "narrowed perspective [which] promotes a technical orientation to teaching rather than an organic or humanistic one. " In contrast, Eisner (2004) describes some broad, rich areas which could better serve as our aims: judgment, critical thinking, meaningful literacy, collaboration, and service. I agree that Eisner has tapped some important goals and wish to announce, moreover, some good news! There *is* a model that has much to offer with respect to Eisner's educational vision. It is a curriculum with an eighty-year history with holistic, child-centered initiatives — the Waldorf model.

Waldorf education was initiated by an Austrian philosopher-scientist, Rudolf Steiner, in Stuttgart, Germany in 1919. Emil Molt, the owner of the Waldorf-Astoria Cigarette Factory, asked Steiner to create a comprehensive school for the children of the factory workers. With Molt's funding and full support, Steiner developed a curriculum that is con-

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structivist in approach, with similarities to Piaget's theories of development and learning. Waldorf education holds that when children relate what they learn to their own experience, they are deeply engaged and readily integrate what they learn (Barnes 1991). Far from seeing education as a matter of the intellect alone, best promoted by mandating standards and measuring outcomes, Waldorf educators believe that learning takes place when the whole child, "head, heart, and hands," is immersed in learning activity (Easton 1997, 87).

Controversies Over Waldorf

While there are hundreds of Waldorf schools in the United States, most are in the private sector; only twenty or so have been established in the public system. Efforts to introduce Waldorf education into the public schools have been dogged by controversy. Some parents and teachers who had looked to Waldorf as an antidote to what they saw as a strangling of schools by rigid testing programs have become critics of Waldorf-inspired public schools and charters, saying that the schools promote anthroposophy, a philosophy created by Steiner that has been characterized as "an intimidating admixture of paganism, Christianity, nature worship, and Zoroastrianism" (Ruenzel 2001, 39). Waldorf education has its roots in founder Rudolf Steiner's philosophy that the human is a being of body, soul, and spirit, and some have come to view Waldorf schools as "Christian based and theistically oriented … not consistent with our pluralistic society and our 'separation of church and state' tradition" (Easton 1997, 92). Steiner himself stated (1972, 177) unambiguously that Waldorf schooling "does not in any sense promulgate any particular philosophy or religious conviction." Still, publicly-funded Waldorf-inspired charters continue to be met with roadblocks (Bradley 2005).

It's true, too, that the casual reader of Steiner's philosophical writings may find some passages arcane, occult, and even racist. For example, he had written of the "five races of the world as if they were quite different kinds of humanity … it is exactly this kind of imprecision that allows various cultural groups to use racial categories to harbor prejudice…" (McDermott 1996, 3). Within the Waldorf movement, the Association of Waldorf Schools (AWSNA), in a letter from its Chairman, David Alsop, has stated that the Waldorf community is "…resolved to take an honest and penetrating look at ourselves and our schools to see if indeed racist attitudes and behavior exist, and to make every effort to change if this is the case" (cited in McDermott 1996, 4). All things considered, though, it's hard to imagine that with these philosophical underpinnings and continued controversy, Waldorf schools will appear in significant numbers in the public domain any time soon.

As a former Waldorf teacher and parent, however, my experience is that Waldorf schools are inclusive, innovative, and committed to moving beyond 19th century shadows. In my current position as an education librarian at a large Midwestern university, I am dismayed that Waldorf education is largely unknown (or ignored) by teacher candidates and education faculty. This is indeed a lost opportunity. Few education systems in this country have the history with using a holistic, multisensory approach to learning as Waldorf schools (Oppenheimer 1999). I now turn to a discussion of how Waldorf education realizes several of Eisner's goals for a holistic education: judgment, critical thinking, meaningful literacy, collaboration, and service.

Judgment and Critical Thinking

To show how Waldorf education develops judgment and critical thinking, it may be useful to contrast it with a typical mainstream practice. According to a report by the National Commission on Mathematics and Science Teaching for the 21st Century (2000, 20), "most science students spend much of their time learning definitions or the labels that apply to natural phenomena and scientific processes." In contrast, the Commission says, the process of inquiry, not the transmission of facts, is the core of high-quality teaching — not just the "What," but the "How," "Why,"and "Why should I care?"

Even in classrooms where there is a commitment to active learning in the sciences, the typical approach is for the teacher to explain a concept or phenomenon to be studied, and to then use hands-on activity to illustrate it. Contrast this with a Waldorf science lesson. Here, the concept comes at the end, not the beginning. In middle school, where Waldorf students study physics and chemistry, the teacher does a demonstra-

tion, without naming a concept or giving definitions. The essential task for the teacher is to allow the phenomena created in the demonstration to engage the students through all their senses and feelings.

As an opening activity in a three-week 7th grade study of the chemistry of combustion, for example, I built a fire — safely, carefully, in a well-ventilated classroom — in an ash-pan set on firebricks on a fireproof demonstration table. Many of the students had sat by a fire in other settings, to be sure. Here, though (in their classroom!), was the opportunity to carefully observe the color, form, and motion of the flames, the quality and movement of the smoke, the rising currents of air that could be seen to spin a pinwheel, the texture and tactile qualities of charcoal and ash — and to derive the essential qualities of burning for themselves through direct experience.

Typically in the Waldorf science class, when the demonstration is completed, the class goes on to other work, perhaps writing up a narrative, report, or a journal entry of the demonstration of the day before. The session ends with a simple recapitulation of the experiment. The next day, the class describes their observations, raises questions, and sometimes, when appropriate, does an experiment over again — all in the effort to crystallize the crucial concepts.

Of course, there are many classroom settings where building a fire would be out of the question! The principle, however — direct experience before, not after, definitions or concepts — is broadly applicable. Even more important, it's also consistent with the scientific method, which often begins with close observation, rather than the identification of a fact or a definition.

How does this process stimulate the students' capacities of judgment and critical thinking? To Steiner, such capacities emerge when we make sense of what we've experienced, weighing and questioning our impressions. In the Waldorf science lesson, the time for this is the morning following the experiment.

On the morning following the fire demonstration, as my students were recalling the glow and shimmer of the flames, one student said, "Your fire made the pinwheel spin. Would a candle make it spin?"

"Good question, let's find out," I said. Here, the group was gradually feeling its way into a shared recalling of the experiment. They were able to re-create more than simple sense experience as they listened to the observations and questions of others. Steiner saw this aspect of the science lesson as the opportunity to develop judgment, a cultivated habit of reflecting on perceptions. In his view, judgment is essential for responsible thinking — that quality that can keep the human being from numbly moving from sense experience to sense experience. When the student who asked the question put the pinwheel over the candle, the pinwheel turned, but barely. Then we found it whirled over the Bunsen burner. Why was this, and how did it relate to what they had already seen?

Engagement with the arts is crucial in the Waldorf model.

Eisner tells us that to cultivate judgment, students need problems that require deliberation. In our discussion, through their questions and mine, the students could entertain notions, offer explanations for what they had observed, and with some guidance, were able to approximate a concept of convection.

To give them an opportunity to reflect and look for applications for what they'd observed — a key aspect of critical thinking skills — I asked them to bring in for the next day's class a written description or an image of something they could find that was operating under the same principle. One student wrote about his uncle's ride in a hot-air balloon; another brought in an ornament with four candles that made a whirligig of angels spin. Later in the year, I was able to draw on this initial understanding of convection currents when we studied weather and global warming.

Because the science lesson begins with direct and vital sense experience rather than facts, the learner has the space to reflect, to question, to create meaning from individual experience, and to share understanding with others, rather than just accept information, memorize it, and be tested on it. Typically, Waldorf teacher demonstrations are followed up with students' investigations, through which they can go further, grappling with the phenomena involved and extending applications.

Notably absent throughout the entire science course are textbooks. Rather, each student works to create and compile his or her own portfolio of reports of experiments, narratives, and illustrations that reflect their learning. Portfolios, called main lesson books in Waldorf schools, are prepared for each subject of study. In the last several years, almost as a counterpoint to assessment by mandated high-stakes testing, there has been a burgeoning interest in strategies for authentic assessment such as portfolio preparation. Research has shown that portfolios provide a way for students to reflect on their learning, integrate skills and knowledge, and work toward more complex objectives rather than isolated skills (McNair et al. 2003). Waldorf schools can provide public schools with years of examples and practical experience with the use of portfolios to deepen learning and provide authentic assessment.

Meaningful Literacy

A second aim in Eisner's inventory is meaningful literacy. Eisner defines meaningful literacy as including the "ability to experience and derive meaning from music, from the visual arts, and from dance" (2004, 8), adding that schools that neglect the arts will graduate semiliterate students. Programs that foster artistic thought should not be considered enrichment to be provided for the talented, or curricular frills to be squeezed out of the school day when time is short or standardized tests loom, but every child's right (see Jalongo 2003, 218).

Engagement with the arts is crucial in the Waldorf model. Steiner saw artistic activity as the gateway through which a person becomes deeply engaged in sensing, feeling, and movement (Carlgren 1976, 40). In music, for example, Waldorf students sing and learn to play the recorder by ear in first grade, and by third grade, everyone learns to play a string instrument. Later, middle schoolers play together in class orchestras and chamber ensembles. Everyone gains from this, not just the musically gifted. Playing music together allows for a higher order of collaboration by providing opportunities for some students to cultivate "what is personally and productively idiosyncratic" while it gives everyone experience in working with others on meaningful projects (Eisner 2004, 9).

Artistic activity infuses the Waldorf curriculum. One urban seventh grade worked with an integrated unit on astronomy and Native American culture. Combining the study of astronomy with a study of Native American folk tales and songs illustrates a bedrock principle in Waldorf, that the child in the elementary grades learns through the "feeling intelligence" (Barnes 1991, 53): If what the child learns is to become a living part of his or her conceptual framework, it must appeal to the feeling life and the imagination. According to this model, viewing the stars and learning about stellar movement is complemented by hearing stories about celestial patterns and related artistic activity, since what is deeply felt and imagined is what is remembered.

Collaboration

As we have already seen, the arts provide ample opportunities for collaboration. This is especially true of the handwork classes at Waldorf. (In Waldorf schools, handwork curricula are comprehensive — everyone learns to knit in the first grade, for example, and by the eighth grade everyone sews an article of clothing.)

Many Waldorf teachers would agree with the handwork teacher at Chicago Waldorf, who believes that developing the social aspect of a group is one of the key missions of the handwork crafts class. In her handwork class, the seventh grade group studying astronomy was divided into three collaborative working groups of seven or eight students. Each group read a number of folktales about the stars, from which they selected a story that they would dramatize with hand-sewn puppets. "Reaching consensus on which story to pick isn't easy," their handwork teacher commented. "But when they are choosing parts to play, then it really takes some guidance to help them move from 'I want that! I'll do that!' to a higher consideration of who might be best in each part for the good of the production. They really learn a lot about working together."

Each group member then designed and handsewed a 3-foot-high puppet. Their teacher reported that designing was a shared process. Students offered one another suggestions such as, "You could put a headdress on her!" And they always helped each other when they worked; those who finished

first gave the others a hand. In the production, each group performed in turn while the other groups accompanied the action playing Indian songs on their recorders. This kind of collaborative learning through meaningful projects "gives birth to new ideas and develops social skills that matter" (Eisner 2004, 9); at the same time, it allows the students to extend their intellectual grasp of star patterns and astronomical facts.

Does collaborative group work really foster social skills? A body of current research documents that cooperative, small-group learning does in fact encourage students to help and support each other. Indeed, researchers found that especially when the task at hand is more "discovery-based … group members show high levels of cooperation" (Gillies 2003, 138).

Service

Finally, Eisner identifies service as an educational focus. Waldorf schools share this focus. Students in the Chicago Waldorf School, for example, have been involved in transforming a rubble-strewn lot down the street from the school into a community garden of flowers and vegetables for the enjoyment of everyone in the neighborhood. Waldorf schools share the fundamental goal of inspiring in children a sense of ethics (Oppenheimer 1999, 72) and a sense of themselves as part of a social organism. Waldorf groups have volunteered their services at schools for the developmentally disabled and institutions for Alzheimer's patients, and a soup kitchen for the hungry homeless. As Eisner sees it, we must not be "so wrapped up in test scores" that we fail to encourage the development of socially responsible citizens who are willing to help others (2004, 9).

Spreading Waldorf to the Public Sector

To sum up, the Waldorf model embodies aspects of a vision for what schools should teach: judgment, critical thinking, meaningful literacy, collaboration, and service. But the question remains: How can a model for education that exists almost exclusively in the independent sector have relevance to what can work in the public sector? A beginning step is to make Waldorf methods more widely known to public school educators.

To this end, the Public School Institute of Rudolf Steiner College in Fair Oaks, California, conducts summer workshops on aspects of the Waldorf approach for public school teachers. The workshops focus on ways to integrate language arts, music, and other aspects of the Waldorf method into the public school classroom. A success for the past eleven years, this program provides a way to share Waldorf with children in the mainstream, while giving public school teachers direct experience of the liveliness and regeneration available from an immersion in the arts.

Another splendid initiative is the Nova Institute, founded in 2000, with the mission of building a bridge between Waldorf and public education. Founded and directed by Jack Petrash, Nova Institute <www.novainstitute.org> partnered with the Network for Enlivening Academics and the Waldorf School of Baltimore to design workshops that could immerse mainstream teachers in artistic activities like storytelling and drawing. The idea driving these workshops, simple yet profound, is that teachers who experience the energy and depth of learning through the arts will find ways to bring this head, heart, and hands engagement into their classroom teaching (Petrash 2002). Since offering its initial workshops in North Baltimore several years ago, Nova Institute has flourished, implementing programs in Washington, D.C. and Princeton, New Jersey. American education deserves many more programs of this kind.

It is also important to give Waldorf education a more prominent place in the curriculum of teacher education institutions. My informal surveys of graduate and undergraduate students indicate that, on average, two or three students of a group of twenty have a passing acquaintance with Waldorf. Other indications are that few mainstream colleges of education include any formal study of Waldorf education in their curricula (Chauncey 2005). It would make sense for colleges of education to include a vigorous experience of the Waldorf model, as it can be seen almost as a laboratory setting for current proposals for public school reform, with a rich history of practice to draw on.

Assessment

In today's educational climate, it will be difficult to implement any program widely unless is can be

subjected to rigorous assessment. As Paul Zachos (2004, 7), Director of the Association for the Cooperative Advancement of Science and Education, says, this is also true of Waldorf education. He affirms that Waldorf education could contribute to a renewal of mainstream education if its educational goals could be clearly assessed. However, Zachos cautions that awareness, let alone detailed knowledge, of what children acquire in Waldorf schools is largely absent.

One reason for this absence is the nature of Waldorf goals. It is difficult to design assessment for such qualities as judgment or artistic expression (Jalongo 2003, 225). Educators may need to move beyond traditional forms of assessment in order to effectively evaluate the Waldorf model. Authentic assessment, including portfolios, may be necessary, and it will be an uphill struggle to find a central place for authentic assessment in today's standardized testing culture.

In terms of long-term outcomes, Oppenheimer (1999) reports that Waldorf graduates earn SAT scores well above the national average, but overall the research is scarce. One timely development was the establishment of the Research Institute for Waldorf Education in 1996, with the stated mission of helping the Waldorf school movement extend and share its educational understanding and to create learning expectations and assessments in the early grades. The Institute also is exploring and documenting the Waldorf approach for working with ADHD and related disorders. The Institute publishes an online research bulletin for sharing projects and findings <www.waldorflibrary.org/ResearchBulletin.htm>.

Research and reform take money. A recent article in the *New York Times* (Lewin 2005) reports that a new generation of wealthy entrepreneurs is pouring money into projects for kindergarten through 12th grade, wanting to use their riches to support school reform. These philanthropists are looking for new ideas that can give poor children the opportunities wealthy kids enjoy. Waldorf education presents a vital option for creating schools that teach what really matters: capacities, not facts, that evolve through life, such as judgment, service to others, and artistic expression. Waldorf education may be just what these 21st century donors are searching for.

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Learn More about the History of
Waldorf Education in the United States
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What Are Schools For?
Holistic Education in American Culture
is available online at
<https://great-ideas.org/WaldorfHistory.htm>.

The Camphill Movement

The Vision of Karl König

Robin Jackson

König's "learning communities" dissolved the boundaries between disciplines and honored spiritual well-being, creativity, and ecological sensitivity.

To serve and not to rule; to help and not to force;
to love and not to harm, will be our task.
(Karl König 1960, 14)

It was Christmas 1938. A man was sitting alone in front of a gas fire in a small room in a backstreet London lodging house. The only illumination in the room came from the flickering flame of a candle on a table. Because of his Jewish background, he had recently fled the Nazis and was all alone. Exiled from his native soil, separated from his wife and children, unable to pursue his profession as a doctor and witnessing the desecration of his beloved Central European cultural heritage, he must have been close to despair.

Nevertheless, there grew in him the feeling that he must do something positive. Perhaps by creating some kind of community that selflessly served the interests and needs of the wider society, he could make a modest contribution. That modest contribution now comprises over 100 such communities in 20 different countries. The man sitting in front of the gas fire was Dr Karl König — a distinguished Austrian pediatrician — who, in 1940, established in Scotland the first Camphill Community which focused on children with special needs.

König developed a vision of a "learning community" where the traditional boundaries between professional disciplines would be dissolved; where the spiritual well-being of those living in the community would be nurtured and respected; where creativity, spontaneity and originality would be encouraged; and, where ecological sensitivity and responsibility would be exercised. He was looking at one possible way to generate social renewal at a time of social disintegration and to send a message of hope at a time of universal despair. Having experienced some of the horrors of a hate-fueled Nazi regime, König was de-

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termined to create a community in which compassion, tolerance and, above all, love were present, as it is love that binds a community together (Costello 2002).

It is a vision which has a strong contemporary resonance, for the holistic model — which embraces mind, body and spirit — is one that is attracting the attention of those working in mainstream social care, medical, nursing, and psychological professions in the UK (Anderson 2003; Moss and Petrie 2002; Orchard 2001; Swinton 2001). It is also relevant at a time when the dominant values of contemporary Western culture can be characterised as anti-spiritual, anti-aesthetic, and anti-ecological (Gallegos 2001).

Everyone is Educable

In a speech given in Edinburgh and reported in *The Scotsman* on the 29th of November 1944, König indicated that in each human being there lies a hidden and eternal soul that the teacher has to reach. In that speech he made it clear that it was wrong to speak about any child being "ineducable." In this, he was ahead of his time; it was not until the enactment of the 1970 Education Act in England and Wales that the longstanding practice of classifying some children as "ineducable" ended. The Act was a belated recognition by Parliament that this small minority of children had for too long been denied access to a basic education.

König was ahead of his time in other respects as well. He totally rejected the medical model of disability, which he saw as incompatible with an holistic approach to the child with special needs. In an address delivered on May 27, 1956 at the official opening of Botton Village Community, König expressed his strong opposition to psychometry and the categorization of children according to measured intelligence, which he saw not only as damaging the entire field of education but also destroying childhood.

It was König's intention that the Camphill Movement should be comprised of integrated communities in which those with special needs and co-workers lived together and shared their lives in such a way as to foster mutual help and understanding. Camphill life and work were to be grounded in the philosophy developed by Rudolf Steiner known as anthroposophy. Steiner defined anthroposophy as a path of knowledge leading the spirit in Man to the spirit in the Universe. The insights of anthroposophy, he argued, can help lead the modern scientific consciousness towards the rediscovery of the spiritual sources of the material world. As an inner path of self-development, anthroposophy is also practical rather than mystical, emphasizing study, concentration, meditation, the schooling of perception, and an awakening to fully conscious thinking.

Camphill Communities

The Camphill Movement seeks to create communities in which vulnerable children and adults, many with complex needs, can live, learn, and work with others in healthy social relationships. The co-workers do not undertake this work as a job in the usual sense of the word, but as a way of life. So a community of co-workers was established who shared all the work that had to be done — teaching, caring, household tasks, gardening, and property maintenance.

The Camphill community concept has few parallels anywhere, except possibly for the Israeli kibbutz, the Communist commune, and some Anabaptist sects in North America (e.g., Hutterite; Amish; Moravian Brethren). In the Camphill Communities, there is no hierarchical structure; all are treated as equals. They also are "closed" communities in the sense that only those who accept its values and goals can be fully accepted as members (Jackson 1999).

It is worth noting that König's wife, Mathilde Maasberg, came from a Moravian Brethren family and that the early character of Camphill community life had undoubtedly been influenced by that fact. Two social reformers who were identified by König as being significant in shaping his own personal philosophy were Johann Amos Comenius (1592-1670) and Count Nicolaus Zinzendorf (1700-1760), both key figures in the Moravian Brethren.

Relevance

The relevance of the Camphill community concept has become increasingly apparent in recent years. Over the course of the last two decades there has been in the UK a succession of major crises in childcare, linked with child abuse, that has resulted in a series of inquiries and reports indicating profound concern (Wagner 1988; Warner, 1992; Skinner 1992; Waterhouse 2000). One especial concern has been the quality and appropriateness of the training

for those working in the childcare sector. The Warner Report (1992) called for urgent consideration of the training of social pedagogues/social educators, as found in Denmark, Germany and the Netherlands, (Petrie, Boddy, and Cameron 2002). Social pedagogy is not narrowly concerned with just a child's schooling but relates to the whole child: body, mind, feelings, spirit, creativity and, crucially, the relationship of the individual to others (Hart and Monteux 2004). The goal is for children, including those with special needs, to live in more normal relationships with others, including staff members (Petrie, Boddy, and Cameron 2002). Childcare workers are seen less as professionals and more as friends.

In the UK, the first step towards introducing a professional training based on a social pedagogic model occurred in Scotland. In March 2003 the Scottish Social Services Council recognized the B.A. in Curative Education Programme as an appropriate child care qualification. Curative education — or holistic special education — integrates care, education, therapeutic and medical activities, the use of crafts, and creative arts. All are used to help and support children and adults with complex needs (Jackson 2006). The Scottish Programme developed as a partnership between Camphill Rudolf Steiner School in Aberdeen (a residential special school) and the University of Aberdeen.

Getting Trained

The partnership between the special needs school and university is mutually beneficial because it ensures that the Programme is both academically rigorous and is constantly informed by professional practice. The students "live the course" in a residential care community. Throughout the four years, they combine learning in the classroom sessions with day-to-day community living and practice. Living and working in the community provides the opportunity for close, continuous supervision of work at all levels and facilitates the concurrent acquisition of theoretical insights, practical skills, and personal growth (Hart and Monteux 2006).

There are two particular features of Camphill life which are reflected in the Programme which merit closer attention: (1) rhythmicity and (2) spiritual well-being.

Rhythmicity. The Programme draws attention to the importance of the rhythmic. Life comprises a wide range of natural rhythms, from the regularity of the heartbeat to the change from day to night. As Maier (1992) observes, rhythmicity is an essential ingredient in human communication and development. In attempting to communicate effectively with a child, the caregiver must fall into step with the child so that they dance to the same tune. The child and the caregiver then search for ways to establish and maintain that joint rhythm. As they become aware of the rhythms and pace their interactions, caregivers develop their capacity to speak with, rather than to, a child. Caregivers also learn to attend to the pulse and rhythms of the larger groups with which they work. I would suggest, in addition, that only by living one's work — being part of the whole community — can one become sensitised and respond appropriately to these rhythms.

Spiritual Well-Being. It is unusual for a social care institution in the UK to include the goal of spiritual well being, but I consider this to be a true goal in the Camphill schools. In my view, spiritual well-being is an essential aspect of everyday life which may have everything or nothing to do with religious belief and observance. It can be defined as a sense of good health about oneself as a human being and as a unique individual. It occurs when people are fulfilling their potential as individuals and as human beings; are aware of their own dignity and value; enjoy themselves and have a sense of direction; can sense this quality in others and consequently respect and relate positively to them; and feel an underlying connection with the world around them (Crompton and Jackson 2004). Swinton (2001) has argued that spiritual care and support do not result from the acquisition and application of a series of techniques and skills; they result from sharing together and learning together.

Conclusion

Ramon Gallegos (2001) has observed that a true holistic training programme considers education an art more than a technology; it is a creative process more than a mechanical process. The central element in the training of the holistic educator is the encouragement of creative, spiritual, emotional, and aesthetic qualities — not just scientific and technical

pursuits. In this sense, the holistic model is out of tune with the present instrumental focus of UK schools. Today's schools would have appealed to Thomas Gradgrind, the schoolmaster described by Charles Dickens in his novel *Hard Times*. Fact not Fancy was his watchword. There was no place in his curriculum for imagination, creativity and spontaneity — let alone the love that inspired König's vision.

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Book Reviews

Begin with a Dream

by Augustus Trowbridge

Published by Xlibris, 2005

Reviewed by Rosebud Elijah

Begin with a Dream by Augustus Trowbridge, the co-founder of Manhattan Country School, is about the three-decade evolution of this private Manhattan school with the public mission of racial integration. It is the story of the interplay of the politics of race, class, and gender within the school — forces that sometimes threatened its very mission.

In trying to build the school, located on the boundary between exclusive white neighborhoods and Spanish Harlem, Trowbridge writes (p. 45):

> My goal was to dismantle the exclusivity of the white establishment and to create a truly integrated school, one that celebrated rather than shied away from people's differences. Indeed the unifying concept of the school would be to embrace those differences. Our school would be racially integrated and economically diverse.

Opening its doors in September 1966, on the heels of the Civil Rights Movement, the timing might seem to have been perfect. Yet, as Trowbridge shows us, there was much work to be done. Looking back to the influx of the first European immigrants, Trowbridge points out (p. 53) that we have always been confused about diversity.

> We take pride in our heterogeneity, yet we speak of the country as a melting pot. We claim to value our differences, yet we practice assimilation. Our confusion is even reflected in our nation's motto, *E Pluribus Unum* (From Many, One), and today the debate over the meaning of multiculturalism still rages, resting largely on whether the *Unum* overrides the *Pluribus* or the reverse. For Manhattan Country School, the challenge was to "achieve unity without forcing the assimilation of any racial group.

This social context brings clarity to some of the racial politics at Manhattan Country School (MCS). For instance, when white parents protested the use of the term "demands" by the Black Caucus, Trowbridge explains:

> White people weren't accustomed to being told what to do. Upon receiving the Black Caucus's resolutions, accompanied by imposed deadlines, many felt threatened and responded offensively. The demands, however, were in no way contrary to the school's goals, and the context, putting aside the rhetoric, was not unfriendly.

The private school culture of fundraising also challenged the mission of MCS. Trowbridge realized that MCS could not rely on "the oldest and largest foundations in America." (p. 127). After meeting with various potential donors, who indicated the need to preserve status quo, Trowbridge writes (p. 93): "I could see more poignantly the need for our school to help create a new generation of white people. The story of MCS is not simply about the integration of people of color into a dominant culture. It is as much about whites crossing the great divide."

Looking for guidance in building a vigorous school, Trowbridge listened to Bruce Shaw, the director of Shady Hill School in Cambridge, Massachusetts, after it had reached its goal of enrolling 20 percent students of color in 1988:

> The question any school asks when wishing to change is how to make the transition toward inclusiveness while maintaining the traditions that have defined its culture and shaped its purposes. The answer is that it is impossible. To be successful, an institution must forge a new identity (p. 69).

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Although there had been some effort by Manhattan private schools to think about the politics of race and education, private schools had largely preserved the status quo. For example, R. I. Westgate, the headmaster at St. Bernard's said, "A good school should be the extension of the boy's home. The effects of placing a child in a totally new atmosphere for eight hours a day and then returning him to his own environment can be shattering." Then came MCS with the goal of equal relationships among races and the vision of forging a new identity, an identity that intersected the public and private spheres.

Trowbridge abandoned "This Little Utopia" as the working title for this book. MCS could not be a racially integrated utopia within a community that wasn't ready for it. At the school, decades were spent working to achieve racial integration within a democratic framework. This meant that there were arguments about the school's mission, how it might be enacted, and who might lead that enactment. There were times when much was achieved that made MCS what it is, and there were times of "very heated, emotional, name-calling, accusing-and-denying, crying-and-shouting" involving most all the stakeholders in MCS that felt regressive.

But the upheavals often opened up the stakeholders to a new level of dialogue. For example, Trowbridge explains (pp. 192-193) what happened after an unexpected division among black parents.

> For the first time, matters of race were no longer defined only by racial identity. To paraphrase Dr. King, it now seemed that perhaps we at MCS could begin to judge one another not by the color of our skin but by the content of our character. The fact that black people could openly disagree with one another not only about their assessment of white people, but also about their own actions and views was, I hoped, the overture to a future unification based on human qualities rather than racial definition.

In conversations about race, students discuss hurtful terms for both black and white people. One child exclaims, "That's just the way we talk to each other" (p. 222). Another comments to her mother, "I don't know why we have to miss math class to talk about all these things" (p. 223). Trowbridge writes (p. 227),

> Over the next several weeks, discussion in the classroom periodically comes back to why the word "nigger" is worse than "whitey." The children understand that there are historical reasons for this. At one point, they want to know why the term "nigger" is acceptable when used among blacks. I tell the class about a problem the 4-5's teacher saw with a grandfather greeting his grandchild, "Hi there, you little nigger." The black kids are very definite in their feeling that the 4-5s should be told that this is not a term to be used in the classroom. I then talk about names meaning different things in different contexts. I tell them, for example, that my sister calls me "Stink," a derogatory name which is used as an affectionate, familial nickname. All the kids associate this with examples of their own.

What becomes obvious in reading this chapter is that however much the parents are committed to some aspects of the vision and mission of MCS, the students' conversations may be as reflective of the racism in our society as any other context. The difference is that they are given multiple opportunities to talk with each other about their notions of race, simply by being around each other every day. The lack of such opportunities, I believe, is a common failure of our public schools.

In struggling with what it meant to be an integrated school, Trowbridge observes (p. 57), "A single Negro student, I think, represents a feeble gesture. The presence of only two is still open to suspicion. If not just one or two, then how many?" It resolved that its goal was not to have a single majority group. When it became clear that perceptions of race and class were inseparable, MCS was forced to consider the issue of tuition and scholarship. For example, Trowbridge writes (p. 167):

> White parents believed that most parents of color in the group were scholarship parents, whereas the turnout among parents of color was mostly middle-class, including full-tuition families. Black parents, for their part, assumed

> that most of the white participants were full-tuition.

After much discussion, MCS successfully resolved the issue of tuition and scholarship by voting that MCS's tuition be proportionally equal. MCS became the first independent school in the country to ask all families to conform to the principle of tithing. The positive effect of tuition reform was so strong that teachers elected to apply its principles to their own compensation (p. 173).

Even though standardized test scores and high school and college placements showed MCS to be competitive among private schools, it continually dealt with the tensions of a vigorous and rigorous curriculum. Parents frequently raised the issue of a more rigorous curriculum at MCS. Trowbridge makes the distinction (p. 317) between a *rigorous* curriculum (defined by Webster's as "rigidity, stiffness, strictness, severity, harshness; an act or instance of severity, oppression or cruelty") and a *vigorous* curriculum (defined as "possessing vigor; full of physical or mental strength or active force; strong, lusty, robust; exhibiting strength, either of body or mind, energetic"). He was clear that MCS needed a vigorous curriculum.

There was also tension between creating a rigorous curriculum and meeting its commitment as an integrated school. When tracking resulted in de facto segregation in the eighth grade math classes, it was a clear violation of MCS policy on racially integrated classes. Parents too, frequently raised the issue of a more rigorous curriculum. An outside consultant provided another perspective, observing that integration was not the problem.

> Expectations raised to levels which in part may be unrealistic are probably the cause of unrest. [His belief was that] private schools, with their aura of respectability and educational excellence' offered an escape from inadequate public-school education to aspiring minority families, but when some of their children were less successful in academic achievement, parents became suspicious and hostile, which negated 'whatever positive effects were built into the concept of an integrated school. (p. 214)

MCS continually struggled to provide a "vigorous" curriculum, continually defending themselves from many parents' demands for a "rigorous" curriculum. In later years, however, MCS "tightened its standards, and to the regret of some of our teachers, admitted fewer minority students who were at risk academically" (p. 214).

MCS also tried to keep its public mission at the forefront. Even as the school was caught up in arguments over clarification of vision and reform, MCS took public stands against the Vietnam War and for divestment in South Africa. In his talk to parents, Trowbridge (pp. 178-179) reminded them,

> We must approach our work with a fresh outlook and more determined passion. In our six years, we have secured a measure of the establishment's recognition and regard. Now, therefore, is the time to shout louder and to use our institutional credibility to aid the advocates of racial integration whose cause we share.

MCS alumni had important things to say about their own development and their perspective on the world. In interviews with twelve MCS alumni who talked about their secondary school experience, the students agreed that the transition to predominantly white institutions had been difficult. Yet,

> all students confirmed that MCS had nurtured and supported their belief in themselves, and that their experience at MCS gave them an edge, an enhanced cultural awareness, political activism, and confidence. Referring to these qualities as his "internal ammunition," one black graduate stated, "The pain of racism I felt was eased by my memories of the good times I had with white friends at MCS." Four of the five white students interviewed felt they had left MCS with a uniquely informed position on race relations, which did not allow them to walk away from a racist incident without taking some action (p. 250).

Another alumna, Meghan McDermott ('84) said of MCS:

> I was thinking about the term "utopia." There is a lot of hard work going on every day in the school, and there's a lot of strug-

> gle. I think MCS seems to become more of a utopia, given the challenges we face once we leave the school, struggling to put our values to work. But with utopia also comes a remembrance that certain communities are possible (p. 344).

While Trowbridge quotes and refers to the students through the book, it seems insufficient. I wish Trowbridge had given more attention to student development in the midst of the tensions, mission, visions, curriculum, and pedagogy. After all, the reason for MCS's mission was to help students create a world of racial equality and help prepare them for a world of racial equality. Hearing from them about their quality of development and their views on the world would have helped teachers and teacher educators interested in combining a public mission of integration with the privileges of private school for *all* children in the United States.

While this is the story of MCS, it is also an intensely personal story about Augustus Trowbridge, a man who used his privilege and education to enact a vision of American society. It is the story of a man who understood the need for racial equality in the U.S., and the story of a man who grew to understand gender inequality in society and face his own prejudices about sexual identity — as they were reflected in the microcosm of MCS.

After reading this book, I am left with admiration for the strength to fight for a vision and a clear reminder that to enact a vision requires institutional and personal fights, tensions, power struggles, and growth. Erik Erikson said of MCS:

> For me, the days at your school have always been a fountain of encouragement. I know that a few may argue that you are working under relatively favorable conditions with a more realistically willing group of parents, so that your accomplishments and experiences my not be representative enough to provide universal insights. I very much disagree with that. If we cannot demonstrate at least in some model situations the necessary conditions for the full development of the communal sense and the personal self-expression of a well integrated variety of children, we would not know what to aim for when we attempt to apply our findings to the wider scene (p. 137).

Educators may learn a lot from this book about blurring boundaries, thriving in marginal spaces, and enacting visions.

No Child Left Different

Edited by Sharna Olfman

Published by Praeger (Westport, CT), 2006.

Reviewed by Roberta Wiener

The No Child Left Behind Act is technically a legal education document, but it reflects a cultural mindset. It emphasizes standardized performances prescribed by the powerful adults who have taken charge of the nation's schools. Sharna Olfman's new edited volume, *No Child Left Different*, further examines the mentality and effects of this mindset. It is a compilation of academic essays that reveal how children are frequently drugged to get them to exhibit the behaviors that conform to adult world definitions of normality. This landmark book is as alarming as it is informative about the too often unspoken realities of how we are treating (quite literally treating) our children today.

Vanishing are the adults who understand, sympathize, nourish, and celebrate differences among children and welcome their unique contributions to the richness of future society. Today's harried adults, parents, teachers, doctors — indeed nearly all of us — have adopted a medical model of psychological wellness that accommodates our egocentric business-driven, daily survival agenda and the insidious cult of sameness rampant in American culture, all the while devaluing interactive and loving adult-child relationships that are so essential for all children to become competent and creative adults.

Olfman is no polemicist. She is an academic with impressive credentials, and here she has assembled eleven of her colleagues in a unique anthology that portrays the bleakness of raising children with quick

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resort to chemicals and, too often, rushed and unexamined diagnoses.

We cannot blame NCLB for the cult of medically induced sameness. Stuart Shanker's essay makes it clear that patterning diagnosis and treatment of mental health on models for physical health had its earliest hallmark in the work of Hippocrates. We also have long known about the permanent damage done by the seductive portrayal of violence on television and other media, as John Murray makes clear in his compelling chapter. And Verda Burstyn and David Fenton provide a concise review of the tragic impacts of our toxic environment on the mental and physical development of children for the post-Rachael Carson decades.

But even if the themes in Olfman's anthology are not new, they are developed and explained in ways that give them new meaning and power. Most professionals and practitioners have long harbored reservations about the trendy penchant for prescribing Ritalin when Attention Deficit Hyperactivity Disorder (ADHD) is merely suspected and too often not properly diagnosed. Here, Olfman has invited Daniel Burston and Lawrence Diller to probe deeply into the Ritalin epidemic. In separate essays, Burston assails the practice of "polypharmacy" — prescribing Ritalin or its equivalent with one or more other drugs in order to control or reduce behavioral symptoms for which adults have little patience or skill to deal with in other ways. The result of this practice is to deprive children of opportunities to learn about themselves in the context of life's realities. Another result is that these medications often solidify the child's presenting symptoms well into adulthood, and perhaps for a lifetime.

Diller's essay will shock readers as much as it did this reviewer; Diller, for example, notes (p. 147) that there was a 700% increase in Ritalin prescriptions during the 1990s and the corresponding prevalence of prescribing this stimulant to boys, and particularly to white boys.

Does it work? Yes, in the short term, powers of concentration may seem elevated and classroom performance may improve. However, the possible long-term risks of enduring bipolar symptomotology and reliance on stimulants cannot be ignored.

Olfman calls upon Michael Brody to analyze the enablers that encourage and support the medical model for treating children, the model whose signature is on every prescription even when complete and accurate diagnosis is missing. The enablers are a partnership, if not a collusion, of self-interested pharmaceutical corporations, scientific research groups, and government policymakers, together with the "buyers" — the significant adults in children's lives who have come to believe in a "quick-fix" path to acceptable levels of achievement in school, i.e. "passing" the NCLB high stakes tests and gaining college admission. Government deregulation has unleashed the drug industry and its salespeople who now saturate the offices of primary care physicians, who in turn fully understand the medical insurance incentives for prescribing psychotropic drugs for children without considering other alternatives.

Another partner among the enablers is the globalized, media-spawned culture of high fashion standards for girls mostly, but increasingly for boys. As Margo Maine argues in her essay, "Global Girls, Consumer Culture, and Eating Disorders," there is now an internationally based premium placed on a stereotypical perfect physique. How, we ask, does this topic connect with the central thesis of Olfman's anthology? It connects because the growing incidence of anorexia nervosa and bulimia nervosa is just one more symptom of the insidious trend toward normalizing a culture that values physical appearance over creativity and individuality. This reviewer wonders if "passing" NCLB tests has more to do with appearance than with substantive achievement.

Where does all of this lead us? In Olfman's penultimate chapter, Mary Burke explains "Why Medications Are Not Enough." Burke draws heavily from Michael Rutter's research on the role of environmental factors in putting children at risk. Two basic environmental negatives are the absence of deep and committed relationships and weak or absent social cohesion in the community. As Burke summarizes, "healthy development is dependent on consistent and loving parent-child relationships embedded in supportive communities," but "American culture is failing to support parents' efforts to care for their children" (p. 169). Simply put,

drugs cannot do the job. How long will we keep up the medical experiment? When, if ever, will we realize how we are failing our children and jeopardizing our future as a society?

I have lots of praise for this anthology, but I question the way in which Olfman sequenced the essays. Burke's piece would be much more effective as a lengthier conclusion to the volume. In addition, the entire anthology would have benefited greatly from a full chapter devoted to the subject of autism and its dramatic increase worldwide. The volume also could have used an additional chapter exploring the increase in the identification of students with learning disabilities.

There are many other dimensions and implications for policymakers and researchers to explore. Perhaps it would be more reasonable to encourage Olfman to consider a second volume that addresses tangible alternatives to the medical model that might make the twenty-first century childhood experience very different than has been the case in recent decades.

The Soul of Education: Helping Students Find Connection, Compassion, and Character at School

by Rachel Kessler
Published by ASCD (Alexandria, VA, 2000)

Reviewed by Dana L. Stuchul

In the Foreword to *The Soul of Education*, respected educator Parker Palmer writes of the "thin soup" that 20th century education offered. "Thin" because while schooling held such promise for democracy, science and technology, community, and learning, the promise was largely unmet. Rather than a healthful and plentiful "soup" for all, meager nourishment was meted out, leaving most hungering for meaning, purpose, and relationship, if not their very survival. This situation continues in the first decade of the 21st century.

Enter Rachael Kessler's, *The Soul of Education*. More than chicken soup for the soul, this magnificent book is mother's milk, Echinacea, and vitamins combined. Drawing from over 20 years of teaching and professional development experiences, Kessler provides innumerable practices, activities, and anecdotes to "cure" what is ailing the soul.

"Aren't questions of the soul private, spiritual matters that are best left at home?" asks Kessler in her Introduction. "Well, someone had better tell the children," she responds, who come to school each day with "their souls alive and seeking connection."

It takes Kessler only eight short chapters and a conclusion to provide a remedy for the ailing soul. But readers uncomfortable or disquieted by the union of "soul" with education would be well advised to heed Kessler's expansive definition of soul. "I use the word *soul* in this book to call for attention in schools to the inner life; to the depth dimension of human experience; to students' longings for something more than an ordinary, material, and fragmented existence" (p. x). Though consciously side-stepping the "socio-economic sources of the persistent violent and self-destructive behavior of our teenagers" (p. xii), Kessler asserts that authentic understanding and lasting healing will come from a recognition and satisfaction of the spiritual, emotional, and social needs of children. Her experience affirms that "classroom environments that acknowledge and invite such experiences help students break down stereotypes, improve discipline, increase academic motivation, foster creativity, and keep more kids in school" (p.xvii-xviii).

The question that gives shape to the text is not whether we *can* or even *should* integrate soul or the depth dimension of human experience into the educational sphere, but *how*. Without offering a prescription or blueprint for such endeavor, Kessler weaves together the stories of hundreds of public and private school teachers and thousands of their students to convince any who would hear that the possibilities for making a place for soul in the classroom are limitless.

Skeptical about these limitless possibilities? Seeking a resource that addresses head-on the how's,

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what's, and when's of "soul education"? This book will not provide the answers you seek. Neither does Kessler hold that the work of the soul is entirely left to students. On this central point we'll return later.

Instead, Kessler's formula — no formula at all — is to do what many thoughtful educators before her and since have done (Eliot Wigginton, John Taylor Gatto, and many others): listen to the young people. Her mastery has been to pioneer and refine practices within the classroom that create the space for both listening and speaking from the heart. "To earn their trust," writes Kessler, "I had to learn ways to work together to create an environment that was safe and full of respect and compassion so that they would speak with authenticity. The more they felt their voices honored by their peers and teacher, the more they were willing to speak" (p. 6). Chapter 1, *Honoring Young Voices*, provides details and description of the ways in which Kessler and others listened, affirmed, and listened some more.

Is it rare when young people within classroom contexts, of any age, are simply listened to? Is it odd, counterproductive even, to push aside for a time the planned or enacted "traditional" curriculum to simply ask open-ended questions of young people that would elicit feelings, concerns, hopes, desires, longings, frustrations, confusions, joys? Can listening itself be a "lesson," a "lesson objective," even both the means and end of education itself? Certainly, there's much more to be said and explored concerning the quality of listening within school. One thing is for sure — inviting soul into classrooms disrupts the balance of listening. To create the space for young people to express, explore, and grow their own souls, teachers must take on far more listening than they are accustomed to. They must also model those ways of listening and speaking that are grounded in trust, compassion, and love.

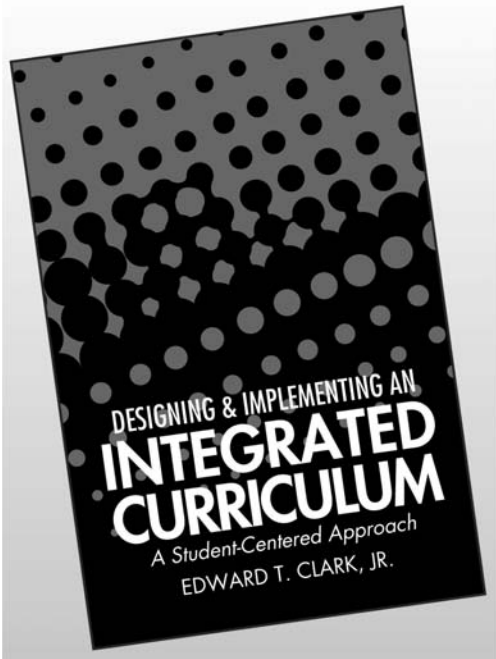
Describing such practices, Kessler's first chapter offers five practices that are easily integrated, amended, and adopted into any classroom context regardless of age group, subject matter, or setting. Each practice is a variation of a practice for listening and speaking with heart and authenticity. The first practice, a *ground rules process*, "empowers students to define and take ownership of the conditions for safety in their group" (p. 6). Not surprisingly, across any number of "differences," the conditions necessary for people of any age to participate in genuine communication are consistent. The second and third practices, *games* and *symbolic expressions*, provide a gradual and self-determined entré into types of expressions that build confidence leading to nurturing relationships with others. In particular, these practices enable young people to determine how and to what extent they will begin to traverse the oftentimes challenging waters separating one person from another, the "public" from the "private," the world of school from the world of home and family. The fourth practice, the "*mysteries questions*" process, is an open-ended invitation to young people to place what is important to them — their questions, quandaries, wonderings — at the center of everything and everyone. Here, the curriculum, becomes more akin to a *curriculum vitae* (from the Latin meaning, life's course) as young people are invited to give voice to those questions which too often ruminate in their solitude. These questions may focus on feelings, relationships, society, or death. Unasked and un-voiced, these questions too commonly reinforce feelings of confusion and absurdity, isolation and alienation. The fifth and final practice, the *council process*, provides a special time for young people to share their stories and inner thoughts without fear of judgment, inane response, or rebuke. In essence, via "council," young people both honor and are honored in their speaking and in their listening.

The significance of listening is underscored as Kessler reveals that only through such sustained, open, and affirming presence to young people has a "map" leading to soul emerged. This map, containing seven "gateways," arose as Kessler listened to young people's stories, identifying "[seven] key experiences embedded in their stories. This map becomes useful, then, in that each "gateway" or experience offers both a language and a framework for developing practical teaching strategies to invite soul into the classroom" (p. 16). Devoting one chapter to each of the seven "gateways" — silence, meaning and purpose, joy, creativity, transcendence, initiation, and deep connection — Kessler uses more stories, both successes and flops from teachers and students alike, to provide a way to understand the

"yearnings" of young people for expressing, engaging, and enacting their own soul journeys.

That young people are exploring their own souls as they grow into themselves, as they define their paths into the world, as they seek connection to that which is older and larger than themselves is without doubt. The significant question for interested teachers and adults in general is the extent to which they will help to create the space for such soul exploration, the extent to which they will validate such effort, and the extent to which they themselves will participate. And at this point it's worthwhile to emphasize that which Kessler's incredible offering only implies: For education to "acknowledge" the rightful place of soul within it, educators must likewise recognize and affirm their own soul work *qua* educators! In other words, Kessler's framework for inviting soul into the classroom — the seven gateways or yearnings — is equally applicable to educators. Educators, who like their students are required to stay within the confines of schools for many of their most alive and energized hours each day, must come to understand that to the extent their own souls are not engaged, they hold little chance of enabling the engagement of students' souls.

Kessler devotes a great deal of sensitive attention to the concerns of those parents and community members who would raise suspicion or doubt about the practices and principles she advocates. She deftly addresses questions focusing on perceptions that such activities are a form of indoctrination, are in conflict with particular religious beliefs or cultural perspectives, or violate the separation clause of the U.S. Constitution. Her stories remind educators to proactively dialogue with parents and community members, to remain open and flexible to ways of amending activities that satisfy the questions or concerns of all, and to be humble, even willing to seek forgiveness and reconciliation where offense has registered. Yet, her stories mostly suggest a "stance" rather than specific practices for opening, sustaining, and extending dialogue that will go far toward healing the deep fractures that divide communities, cultures, classes, and constituencies. Her installment has provided a much needed remedy for what ails the soul. A sequel — similarly filled with stories, with a framework, with practical activities, etc. — focusing on ways to listen and question and speak in such a way that our perceived or actual differences expose in evermore detail our commonalities would be the "ounce of prevention equal to a pound of cure." I can imagine that such an installment would find its place among the great contributions of bridge builders like Gandhi, King, and Merton. A world ravaged by pollution, extinction, and war hangs in the balance as we human beings work out our conflicts, both outer and inner. Please pass the soup!



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Edward T. Clark, Jr.

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Dr. Ed Clark is an international educational consultant specializing in integrated curriculum design and site-based educational change. He has been involved in teacher education for over thirty years.

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PERIODICALS

"The child is, before anyone has taught her to be otherwise, something of the original magician. She takes a little of the known and a little of the unknown and mixes them in the fertile space of her imagining."

— Richard Lewis

Username: relational
Password: educators