VOLUME 19, NUMBER 4 • WINTER 2006

ENCOUNTER

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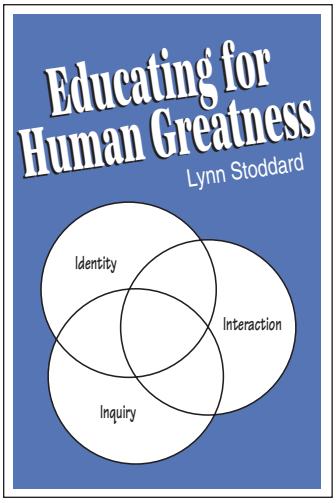

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Lynn Stoddard is a former classroom teacher and elementary principal (36 years in service!) who now writes and lectures on improving public education.

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ENCOUNTER

EDUCATION FOR MEANING AND SOCIAL JUSTICE

VOLUME 19, NUMBER 4 WINTER 2006

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ENCOUNTER is an independent journal that views education from a holistic perspective and focuses on its role in helping a student develop a sense of personal meaning and social justice. Manuscripts (an original and two copies) should be submitted to the Editor, Bill Crain, Department of Psychology, CCNY, 138th St and Convent Ave., New York, NY 10031, typed double spaced throughout with ample margins. Since a double blind review process is used, no indications of the author's identity should be included within the text after the title page. All manuscripts must be original work not being considered for publication elsewhere and prepared in accordance with the author-date format as described in chapter 16 of the 14th edition (1993) of the *Chicago Manual of Style*.

ENCOUNTER (ISSN 1094-3838) is published quarterly in March, June, September, and December by Holistic Education Press, P.O. Box 328, Brandon, VT 05733-0328. 1-800-639-4122. E-mail: <encounter@great-ideas.org> Website: <http://www.great-ideas.org>. Annual subscription rates are $39.95 for individuals and $90 for libraries and other multi-user environments. (Foreign subscribers, please add $9 to above rates.) Selected back issues are available. Periodicals postage is paid at Brandon, VT, and at additional offices. This issue of **ENCOUNTER** was produced with Corel Ventura software and printed by Quickprint (www.quickprintvt.com) in Rutland, Vermont. POSTMASTER: Send address changes to **ENCOUNTER** , P.O. Box 328, Brandon, VT 05733-0328.

Editorial

Howard Thurman

Martin Luther King, Jr., Rosa Parks, Jesse Jackson — these are just some of the civil rights activists who are household names. But one enormously influential individual has been largely overlooked: Howard Thurman (1899-1981). Thurman isn't even mentioned, for example, in Juan Williams's popular history of the civil rights movement, *Eyes on the Prize* (1987). Still, Thurman may finally be coming out of the shadows. In a more recent book, *This Far by Faith* (2003), Williams and co-author Quinton Dixie call attention to Thurman's importance.

Bridge to Gandhi

Thurman's influence began with a historic voyage. In 1935, while a young professor of religion at Howard University, he led a small group of African-American leaders to visit Ceylon, Burma, and India, where he met with Gandhi. The visit was sponsored by the YMCA and YWCA, and during the tour Thurman was asked tough questions about Christianity. How could Thurman, a black man, represent Christianity when most of the slave traders and Americans who oppressed his people were Christians? And, if Christianity had real power to improve society, why hadn't it eradicated racism? Gandhi himself pointed to these problems when he and Thurman met (Thurman 1979).

Thurman had to admit that the questions were valid. But he believed that the teachings of Jesus offered profound hope, and he began articulating a vision of Christianity that honored freedom, equality, and universal love. Ultimately, Thurman felt, these social attitudes are rooted in our intuitive, spiritual sense of the unity of all people and all life (Tumber and Fluker 1998, 11; Williams and Dixie 2003, 203).

As Thurman developed his thinking, he gave lectures on the power of Gandhi's non-violent struggle against the British. Among those who heard Thurman speak was Martin Luther King, Jr. Although King never explicitly acknowledged Thurman's influence, it must have been crucial. As Williams and Dixie (2005, 215) say, when King's home was bombed in 1956, King "found the spirit to rise above his human anger and urge peace and love in the tradition of lectures he had heard from Howard Thurman about a thin, passionate Indian leader named Gandhi."

Pastoral Leader

Unlike King, Thurman didn't engage in Gandhi-inspired civil disobedience. But he undertook other initiatives. In 1943, he gave up his tenured position on the faculty of Howard University and went to San Francisco to start the first multiracial, intercultural church in the United States. His work wasn't easy. The first time he went to a hospital to visit a parishioner, the desk nurse wouldn't let him on the ward because he was black. Only when someone recognized him as the minister whom the patient had requested was Thurman allowed to visit (Thurman 1979, 154). But Thurman never permitted such events to weaken him, and the church was a success.

Thurman was a man of unusual psychological and spiritual insight. Numerous civil rights leaders sought his private counsel, including Martin Luther King, Jr., James Farmer, Jesse Jackson, and Bayard Rustin. Even these brave leaders suffered bouts of discouragement and self-doubt, and talks with Thurman helped them regain their strength. As Catherine Tumber and Walter Earl Fluker (1998, 13) say,

> Somehow, he was able to dig deep into the inner recesses of one's being, in the places which for others seemed unreachable, and to find the hidden treasures of the soul — the lost dreams wandering about as forsaken ghosts in the wastelands of the heart, the shattered hopes that had ricocheted off the hard realities of living.

According to Tumber and Fluker (1998, 13), "Thurman was widely recognized as the pastoral leader of the Civil Rights movement." To understand how Thurman developed his special insight, we need to look at his childhood experiences.

Childhood Sources of Inspiration

Thurman was born in 1899 in Daytona, Florida, where he spent much of his childhood. When he was 7 years old his father died, and his mother was emotionally distant. In this atmosphere, he became attached to his grandmother, and he found special solace in nature (Thurman 1979). For example, he felt comforted by the night, which provided him with a kind of maternal reassurance.

> There was something about the night that seemed to cover my spirit like a gentle blanket…. [At times when the night was still] I could hear the night think, and feel the night feel. This comforted me and I found myself wishing the night would hurry and come…. In some fantastic way, the night belonged to me. All the little secrets of my life and heart and all of my most intimate and private thoughts would not be violated, I knew, if I spread them out before me in the night. When things went badly during the day, I would sort them out in the dark as I lay in my bed, cradled by the night sky. (Thurman 1979, 7-8)

The woods, too, befriended him, and he felt a unique relationship with an old oak tree in his yard. Leaning against it gave him a feeling of peace and strength.

> I could sit, my back against its trunk, and feel the same peace that would come to me in my bed at night. I could reach down in the quiet places of my spirit, take out my bruises and my joys, unfold them, and talk about them. I could talk aloud to the oak tree and know that I was understood. (Thurman 1979, 9)

But his most intense experiences came at the seashore. When he walked along the shore at night, and the sea was still,

> I had the sense that all things, the sand, the sea, the stars, the night, and I were one lung through which all life breathed. Not only was I aware of a vast rhythm enveloping all, but I was part of it and it was part of me. (1979, 225-226)

Even the storms seemed to embrace the young Thurman, and his experiences of unity with nature gave him a

> certain overriding immunity against much of the pain with which I would have to deal in the years ahead when the ocean was only a memory. The sense held: I felt rooted in life, in nature, in existence. (1979, 8)

Thurman's childhood experiences — his sense of the unity of existence and feelings of deep peace — shaped his mature philosophy. He recognized (1939) that these experiences are *mystical*, but he didn't shy away from the term. He believed that during mystical moments, which are invariably short-lived, the individual is in the presence of God.

Thurman (1939) insisted that one shouldn't seek such experiences for personal benefit. One has an obligation to carry the insights of peace and unity into the outer, social world. That is, one must work to overcome the forces that divide people, and help people live as one.

Meditations of the Heart

In his book *Meditations of the Heart* (1953), Thurman described practical ways of finding islands of peace. The motive is felt by nearly everyone. We long for refuge from the hectic events of our daily lives. Tired, exhausted, or outraged, we yearn for "some haven, some place of retreat, some time of quiet where our bruised and shredded spirits may find healing and restoration" (p. 46). So he urged us to take time to meditate and pray. In these moments of silence, we should engage in introspection. We should examine some part of ourselves, turning it over and viewing it from different angles. In the process, we should ask, What is the end of our doings? What are our highest purposes? When one takes stock in this way,

> quiet changes begin to take place.... At some moment in the stillness one senses a deeper tone, and one is in communion with the spirit of Eternal. One's spirits are refreshed, and one

> re-enters the traffic of daily life with "the peace of the Eternal" in one's step. (p. 29)

The process of taking stock during meditation recalls Thurman's boyhood experiences next to the oak tree and under the cover of the night. During these moments he also sorted out the hurts and events of the day.

In other ways, too, Thurman's insights stemmed from his boyhood experiences. As a boy, the ocean gave him a sense of being rooted in something much larger than himself, a conviction that enabled him to withstand the social assaults in the years that followed. Similarly, as a minister he recommended quiet prayer because it can lead to a sense of being part of a much larger, eternal structure that will make the negative attitudes of others seem small in comparison (Thurman 1953, 20, 137-140).

A Puzzle

Yet, even though Thurman's mature insights owed so much to his boyhood nature experiences, nature took a back seat in his adult thought. He did, to be sure, write about nature from time to time, but he primarily wrote as if nature is apart from us, to be admired from a distance (e.g., 1953, 162; 1963). Nature is no longer the friendly, soothing presence with which he felt bonded and united as a child. Indeed, when the adult Thurman discussed the unity of life, he usually focused on the unity of *human* life — not *all* life (e.g., 1939, 116; 1953, 115, 117-118). What happened to his boyhood feelings of being as one with the night, the oak tree, and the ocean? And, as adults, might we not have similar feelings?

In *The Varieties of Religious Experience* (1982, 394), William James observed that nature has a "peculiar power of awakening mystical moods," and the mystical moods James described are the same kind that Thurman experienced as a boy. For example, James (1982, 394) quoted one man as saying,

> Something in myself made me feel myself a part of something bigger than I, that was controlling. I felt myself one with the grass, the trees, birds, insects, everything in Nature. I exulted in the mere fact of existence, of being a part of it all — the drizzling rain, the shadows of the clouds, the tree-trunks….

From his boyhood experiences, Thurman knew that nature has the power to awaken such feelings, so why didn't he encourage us to spend quiet time in natural settings?

In one essay (1963), Thurman hinted at an explanation. Nature, he said, is too perfect. If we allow ourselves to become caught up in nature's beautiful harmonies, we can lose sight of the discord in human affairs. Our urgent task, he said, is to understand that all humans are one and to create harmony within the fractured human family.

But today nature also is in disarray. Human activities have inflicted terrible damage on her. The air is polluted; the waters are poisoned; the forests are decimated. Many species can no longer survive. Thus, while our sense of oneness with people can motivate us to improve human society, perhaps our feelings of oneness with nature can inspire us to restore nature, too.

A Personal Anecdote

Two decades ago, long before I had heard of Howard Thurman, I had an unusual experience that might illustrate my point. I was trying to decide whether to become involved in the politics of my suburban community, Teaneck, New Jersey. If I did get involved, one of my first tasks would be an attempt to save 19 acres of woods slated for clearing. It was the last remaining tract of woodland in our highly developed town, and it was surrounded by busy streets. I wanted the woods to be saved, but fighting to save them would require great time and energy and would detract from my academic work.

One Sunday, I drove to the woods to take a look, thinking that perhaps a walk through them might somehow help me decide. It was winter and the woods were very bare. Only a few leaves and berries were visible. What *was* visible was junk and garbage, strewn everywhere. I wanted to be impressed by the woods, but I wasn't. But as I walked out, I lingered for a moment and looked at the woods one more time. Suddenly, amidst the hum of the traffic I perceived a stunning silence just above the tree tops. Almost instantly, I felt the same silence in my throat and upper chest.

I had no knowledge about anything mystical, nor did I believe in mystical experiences. So I didn't

know what to make of the unity I had felt — the silence that was in the air above the tree tops and in me. I didn't mention the experience to anyone. But it had an impact. I decided to become involved in my town's politics and helped lead the effort that saved most of the woods.

Years later, when I read Thurman, I wondered if my physical sensation beside the woods was like any of those he had as a boy. I also started thinking about the extent to which people in general might have similar experiences, and whether these experiences generally inspire people to protect nature. I believe Thurman should have considered this possibility.

Conclusion

But no criticism can detract from Thurman's monumental accomplishments. Thurman brought the work of Gandhi to the U.S. civil rights movement, shaping its philosophy and tactics. When, in addition, major civil rights leaders became discouraged and depressed, Thurman's counsel revived their hope. Moreover, I suspect that Thurman's writings on meditation and other topics can help us all put our troubles in perspective and can stimulate us to think about critical issues in life.

— William Crain, Editor

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The Wisdom of the Hands

Doug Stowe

Woodworking in school — with real tools, real materials, real work, and making real objects — turns abstract concepts to concrete, experiential learning.

Sometime in the late 1700s, a child in Pestalozzi's school challenged his teacher: "You want me to learn the word *ladder*, but you show me a picture. Wouldn't it be better to go look at the real ladder in the courtyard?" The teacher was frustrated by the child's remark and explained that he would rather not take the whole class outside the building just to look at a ladder. Later, the same child was shown the picture of a window and again interrupted the teacher. "Wouldn't it be better to talk about the window that is right there? We don't even have to go outside to look at it!" The teacher later asked Pestalozzi about the incident and was informed that the child was right. Whenever possible, children should learn from real objects, the real world, and the experiences it offers (Bennett 1926, 119).

I doubt that you could find any educational theorist who would disagree with Pestalozzi on this. A long line of theorists, from Commenius, Rousseau, and Froebel, through William James, John Dewey, and Howard Gardner, have made the same point. Nevertheless, schools create artificial learning environments for our children. When I was a college student, I was often asked, "What are you going to do when you get out in the real world?" Students know that the academic world is contrived in comparison to the multidimensional reality beyond the classroom doors.

Perhaps the greatest problem in modern education is disinterest. Adults often fail to engage children's innate capacities for learning. And it is no wonder. At a very early age, children are told, "Don't touch!" "Keep your hands to yourself!" But the hands and brain comprise an integrated learning/creating system that must be engaged in order to secure the passions and heart. It is the opportunity to be engaged through the hands that brings the seen and known to concrete reality. Without the opportunity to learn through the hands, the world remains

To learn more about the "Wisdom of the Hands" program, the author invites readers to visit <http://wisdomofhands.blogspot.com> or <http://wisdomofthehands.com>.

Doug Stowe has worked as a craftsman for thirty years and is the author of five books on woodworking techniques (including *Basic Box Making*, Taunton Press, 2007). He has taught at the Clear Springs School in Eureka Springs, Arkansas, for six years.

abstract and distant, and the passion for learning will not be engaged. When passion *is* engaged, and supportive systems (teachers, community resources, technology, etc.) are in place, students find no mountain is too high, and no concept too complex to withstand an assault on their sustained interest.

My Story

I came to my own understanding of the role of the hands in learning by observing my experiences as a woodworker, and I hope that this essay will stimulate you to reflect on the role of hand activities in your own experience.

During my college years, I had planned to become a lawyer. During the summers, while working in my father's hardware store, I had an opportunity to work with a craftsman, who helped me restore a 1930 model A Ford. (I had purchased the automobile with my savings for $400.) That craftsman noted the ease with which I was engaged in the process of stripping the car down to the frame, rebuilding the engine, and then reassembling a nearly new car. He asked me one day why I was studying to become a lawyer when my brains were so clearly in my hands. His prophetic remark led me to examine my own goals and led me to choose the life of a craftsman.

In 1976, I became a self-employed woodworker, making custom furniture for local clientele. I also built small inlaid boxes for galleries throughout the U.S. In 1995, I began writing articles about woodworking, and my first book, *Creating Beautiful Boxes with Inlay Techniques*, was published in 1997. At that point, I began communicating with other woodworkers on the Internet, and I became disturbed by the sharp decline in woodworking in schools. Woodshops were being seen as irrelevant to modern education. Industrial arts classrooms were being converted to computer labs, and even the remaining industrial arts classes, now called "tech-ed," were being taught through simulated programs on computer screens rather than as hands-on activities.

Reflecting on my own life and my own learning style and on the role of my hands in learning, I came to regard the closing of woodshops throughout the U.S. schools as tragic. I realized that in my own experience, woodworking was intimately connected to nearly every field of study. During my work, I was actively engaged in math, engineering, artistic design, and business. I was constantly learning about the physical, chemical, and biological properties of the materials. I came to regard the woodshop as the ideal multidimensional, multidisciplinary, integrated learning experience. I therefore began reading and learning as much as I could about the role of woodwork in education. I also decided that, to avoid being dismissed as a disgruntled voice on the educational sidelines, I needed to become a woodworking teacher myself. In that way, I would have some credibility.

Reflecting on my own life and my own learning style and on the role of my hands in learning, I have come to regard the closing of woodshops throughout the U.S. schools as tragic.

Historical Notes on Woodworking in Education

In recent years, it has been generally assumed that woodworking was where you placed slow learners, those who would not be capable of tackling more academic subjects. The woodshop was often thought to be the place where troubled youth could be parked to keep them in line and out of trouble — while keeping them in school instead of allowing them to drop out. Actually all of that was very far from the original intent.

In the late 1870s, the "fathers" of manual training in the U.S., John D. Runkle at MIT and Calvin Woodward at Washington University, St. Louis, had noticed that their engineering students were having a great deal of trouble thinking in three dimensions. Their students' academic work was leaving them handicapped in the kinds of spatial understanding and awareness that were needed. So Runkle and Woodward started woodworking programs to improve the students' thinking skills (Bennett 1937, 316-324). This relationship between the use of the hands and the ability to perceive in the abstract is

something that very few academics may understand, but it something that every craftsman knows very well.

In the founding days of manual training in the United States there were two rival systems. One, the Russian system created and promoted by Victor Della Vos of the Moscow Imperial Technical Institute, used woodworking as a means to prepare students for industrial employment. This was the system that first inspired Runkle and Woodward when it was introduced in the Philadelphia Centennial Exposition in 1876. A rival system, commonly called "the Swedish system" or Sloyd, was started by Uno Cignaeus in Finland and was further developed and promoted worldwide by Otto Salomon in Nääs, Sweden. Educational Sloyd was a developmental tool to be used in general education and applicable to the learning needs of all children. Salomon believed that woodwork and other handcrafts can foster a variety of important character traits, including industry, independence, perseverance, and an appreciation of the need for precision and exact work. He saw handwork as developing both the mind and the body (Salomon, n.d.; Bennett 1937, 7, 55-69).

Educators initially established woodworking programs to improve engineering students' spatial thinking.

Hand and Brain

The relationship between the hand and the brain is suggested by classic works in neurology. In Penfield and Rasmussen's *The Cerebral Cortex of Man* (1950), the "homunculus" drawing of the brain reveals the disproportionately large amount of the cerebral cortex utilized by the human hand. As Frank Wilson (1998) emphasizes, the use of the hand for tool-making and tool-use must have been pivotal in human evolution, and the development of manual capacities co-evolved with the development of the brain. Wilson (personal correspondence, Jan 16, 2005) believes that this co-evolution extends well beyond the creation and use of the early stone instruments:

> No one knows precisely when our ancestors started handling textiles and manufacturing thread, but our ability to do this, along with many other tasks, was made possible because of two critical and parallel changes in upper limb and brain structure. Biomechanical changes in the hand permitted a greatly enlarged range of grips and movements of the hand and fingers; the brain provided new control mechanisms for more complex and refined hand movements. These changes took place over millions of years, and because of the mutual interdependence of hand and brain, it is appropriate to say that the human hand and brain co-evolved as a behavioral system.

Wilson adds,

> The entire open-ended repertoire of human manipulative skill rests upon a history of countless interactions between individuals and their environments — natural materials and objects. The hand-brain system, or partnership, that came into being over the course of millions of years is responsible for the distinctive life and culture of human society. This same hand-brain partnership exists genetically as a developmental instruction program for every living human. Each of us, beginning at birth, is predisposed to engage our world and to develop our intelligence primarily through the agency of our hands.

We can gain an appreciation of the subtle interrelations between hand and consciousness by paying attention to our own hands during woodwork or other handcrafts. For example, you will observe that the hands initially become engaged in sensing the surface qualities of objects, but when these qualities become known, the consciousness of sensing diminishes. If there is some change in the surface qualities, the consciousness returns to take note.

You will notice that as working movements become skilled patterns, they no longer require conscious attention. Instead, they become conveyances through which other object qualities can be known as those objects are transformed. An example from woodworking involves the holding of a chisel. For a trained carpenter, the hand itself dis-

appears from consciousness, but for a beginner, the proper grip and the angle of the wrist take tremendous concentration. As skilled movement is acquired, the hand becomes unconscious and the mind senses only the engagement of the cutting edge at the end of the tool in the surface of the material being shaped. In essence, the hands move out of the way of direct consciousness to allow direct access of the mind to the surface qualities of objects. It is part of the miracle of the hands that they are empowered to act in seamless unconscious harmony with thought, so perhaps it is only natural that their contributions to our learning has gone unnoticed in modern education.

Research in a variety of areas tells us that the hands shouldn't be overlooked in education. As expert musicians will testify, playing of a musical instrument critically involves manual dexterity and sensitivity (see Wilson 1986), and new research suggests that playing of instrumental music in school has a significant effect on the development of math proficiency (Catterall et al. 2002). This research was co-sponsored by the U.S. Department of Education. It is truly astounding how rarely the United States government is able to take its own advice. It is a clear case of the left hand not knowing what the right hand is doing.

A second interesting topic is the use of gesture. Susan Goldin-Meadow (2003) hypothesizes that the movement of the hands actually facilitates the movement of thought in the brain. Goldin-Meadow (2005) observes,

> Why must we move our hands when we speak? I suggest that gesturing may help us think—by making it easier to retrieve words, easier to package ideas into words, easier to tie words to the real world. If this is so, gesture may contribute to cognitive growth by easing the learner's cognitive burden and freeing resources for the hard task of learning.
>
> Moreover, gesture provides an alternate spatial and imagistic route by which ideas can be brought into the learner's cognitive repertoire. That alternative route of expression is less likely to be challenged (or even noticed) than the more explicit and recognized verbal route. Gesture may be more welcoming of fresh ideas than speech and in this way may lead to cognitive change.

A third interesting bit of research is found in *Baby Signs* by Linda Acredolo and Susan Goodwyn (2002). Their studies suggest that teaching toddlers to use hand sign-language facilitates oral language acquisition, and the authors have started a movement among parents wanting to give advantages to their own children. The authors (2002, 28) found that

- At 24 months, the children taught sign language were on average talking more like 27- or 28- month-olds. This represents more than a three-month advantage over the non-signing babies. In addition, at 24 months the children taught to sign were speaking in significantly longer sentences.
- At 36 months, the children on average were talking like 47-month-olds, putting them almost a full year ahead of their average agemates.
- Eight-year-olds who had been research subjects scored an average of 12 points higher in IQ than their non-signing peers. (Acredolo and Goodwyn 2002, 28).

Our understanding of the hand/brain system and the role the hands play in learning is far from complete. In the meantime, we are doing harm to our children by requiring them to sit idly at desks with hands stilled.

The Clear Springs School

In 2001 I joined the faculty of the Clear Springs School, an independent progressive school which was expanding to the high school level. We secured a foundation grant to start a woodworking program called "The Wisdom of the Hands." The purpose of the program was to provide evidence of the value of the woodworking experience to all children regardless of their ultimate educational objectives.

The Wisdom of the Hands program started out much like other high school woodworking programs with afternoon classes at the high school level, but with two distinct differences. The first was that rather than being pre-vocational in purpose, wood-

working was part of the arts curriculum. We had (have) a strong design component, and students are encouraged to design their own work.

Our program also differed from traditional pre-vocational programs because we tried to integrate woodworking activities with other courses. We found it easiest to integrate woodworking with the math and science areas. For example, we made wooden models of geometric solids and we built mineral collection boxes for earth science classes. We also studied the various species of local woods and trees to enhance the biology curriculum.

It is part of the miracle of the hands that they are empowered to act in seamless unconscious harmony with thought.

In 2002, inspired by my studies of Educational Sloyd, we began woodworking activities in the lower grades. We built adjustable workbenches that could be used at the first and second grade levels, and we soon offered weekly activities to all Clear Spring elementary and middle school children.

There are no textbooks that can offer enough projects for standalone weekly woodworking courses at all grade levels, but that was never our purpose. Our woodworking projects are developed in collaboration with core teaching staff. They tell me what they are studying, and if they or their students have any ideas about woodworking projects that might correspond to their studies. We then plan and prepare materials for weekly projects.

Some of the best projects have been student-initiated. For example, the first and second grade students complained that the other students were constantly running past their classroom, and it was annoying and distracting. They suggested that we make signs in woodshop that would tell the others to please walk. In their classroom, they designed snails and turtles and various road signs on paper. In the woodshop, we transferred the shapes drawn by each student onto wood and cut out the shapes. The students cut sticks and sawed points so they could be driven into the ground at places where the children would see them and be reminded to walk slowly. They nailed the signs to the sticks in woodshop and returned to their classroom for painting and lettering.

The fact that this project grew out of students' own interests is very important. It allowed the children to express their feelings and concerns to the larger student body and was therefore empowering.

As you can see, being a woodworking teacher at Clear Spring is not an isolating activity. All the teachers have become creatively engaged in helping plan projects, and they work side-by-side with the students in the woodshop.

In an accreditation evaluation of our school, the team leader called special attention to the Wisdom of the Hands program. The program, he said,

> introduces all students at the School to the wonders of woodworking, creative exploration, and problem solving that brings about nascent artistic talent. The ability to touch, feel and begin to understand the value, beauty, and nature of wood; to measure accurately; to learn about angles; to take risks; to be patient in finishing the created product; to take pride in one's accomplishments; and to produce a work of beauty lead to an understanding and awareness of the inter-connectedness of knowledge. It integrates the world of nature, the fine arts, economics, history, cultures, and one can include poetry in its endeavors. I find it difficult to think of a better way to immerse children in the learning process.

The Wisdom of the Hands program has had additional benefits for the Clear Spring School. For many years the mission of the school was somewhat vague. We talked about "the Clear Spring way," but it seemed to mean different things to different people. While serving on the school development committee, I began looking at the various interesting programs that have defined our school as unique through the lens of the Wisdom of the Hands program. Like woodworking, our camping, community service, annual trash-a-thon fundraiser, and outdoors programs involved learning through the hands. In late 2005, the Board of Clear Spring School

revised the school mission to read: "Together, all at the Clear Spring School promote a lifelong love of learning through a hands-on and hearts-engaged educational environment."

Concluding Comments

Woodworking in school — with real tools, real materials, real work, and making real objects — turns abstract concepts to concrete, experiential learning. At a time when the high school dropout rate is so distressingly high, we might consider the need for greater use of the hands in education.

In the final moments of the movie *Apollo 13*, the character played by Tom Hanks, at the moment of disaster, looked in reverence at his own hands, realized his own creative power, and saved the mission from tragedy. Let's take a moment to look at our own hands and know that a promising future for American education lies within our grasp.

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Globalization and Urban Education

David Baronov

Globalization is a significant step in the dismantling of public education systems in the United States.

"Globalization" has emerged as the watchword of the new millennium. We are experiencing greater movement across the globe (by people, ideas, diseases, etc.) and new connections between remote social and economic activities (for example, Chinese prison labor producing goods for Wal-Mart shoppers in Fargo, North Dakota). There is a growing economic interdependence internationally. Globalization represents the most visible face of global capitalism. Its ideological and material forms advance the interests of global capitalism and, therefore, the term *globalization* can provide a useful shorthand when discussing the contemporary period of global capitalism. Two major developments have set the pace for this current era of globalization.

First, with the end of Cold War, the U.S. rose to a position of unchallenged global prominence, achieving hegemonic influence in the financial, industrial, and military realms. This permits the establishment of neoliberal policies and institutions that promote global trade and investment, such as the World Trade Organization, and allows U.S. officials to undermine those initiatives deemed counter to their interests, such as the Kyoto Agreement on global warming.

Second, the current era of globalization is associated with a series of advances in technology, communication, and transportation that have dramatically reduced the costs of locating production overseas and facilitated international financial transactions. This constitutes the technical and material infrastructure that undergirds a web of interlocking networks that integrates disparate social and economic activities from around the world.

Urban Realities in the Current Era of Globalization

Over the past 30 years, these forces of globalization have radically reshaped the entire socioeconomic topography of the U.S. In this period, the gap

Note. This article is adapted with permission from "Global Capitalism and Urban Education" in *The Praeger Handbook of Urban Education* (Vol. 2), edited by J. L. Kincheloe, K. Hayes, K. Rose, and P. M. Anderson, Westport, CT: Greenwood Press, 2006.

David Baronov is Associate Professor and Chair of the Sociology Department at St. John Fisher College in Rochester, New York. He is the author of *Conceptual Foundations of Social Research* (2004, Paradigm).

between the wealthy and the poor has widened. Ethnic/racial segregation has increased and tens of thousands of manufacturing jobs have left the U.S., while the remaining living-wage jobs have migrated from cities to the suburbs. Today, growing populations of disenfranchised and impoverished ethnic/racial minorities find themselves concentrated in large urban areas. The impact of these trends on cities in the U.S. has been profound and points to major challenges regarding policy options for those striving to improve urban education. Of particular concern are three developments stemming from globalization with direct consequences for urban education policy: (1) global migration from rural to urban areas and from poor to wealthy nations; (2) transformation of the U.S. economy (alongside de-industrialization); and (3) social and economic polarization within the United States.

Global Migration from Rural to Urban Areas and from Poor to Wealthy Nations

The processes of globalization have contributed to two major migration patterns. First, there has been a massive movement of people from rural to urban areas. As a result, growing rings of poverty and despair have surrounded major cities of the world, such as São Paulo, Bombay and Johannesburg (Sassen 1988; Abrahamson 2004). Today, great masses of displaced agricultural communities have taken refuge in urban centers teeming with shantytowns. Second, the movement of people from poor to wealthy nations has continued at a strong pace (Sassen 1988). The dream of a better life remains a potent motivator among the world's poor. As a result, those who can, migrate from poor to wealthy nations. Invariably, the world's poor must take the lowest paying and least desirable jobs when they arrive. This entails either seasonal agricultural work which tends to keep workers constantly on the move or, more typically, low-wage jobs in the urban-based service industry.

Given this pattern, most immigrants in the U.S. tend to disproportionately settle in urban areas and, consequently, urban school systems are increasingly asked to assist students both with their academic needs as well as their cultural adjustment to U.S. society. In addition, given the proximity of the U.S. to Latin America and due to changes in U.S. immigration policy in 1965, Latino and Asian immigrants are especially prominent among these newcomers. While contributing to an exciting and vibrant multicultural learning environment, additional resources and time are required to meet bilingual needs and to facilitate adjustment.

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Beyond differences tied to ethnicity and language, however, a large number of urban immigrant families represent displaced agrarian families. Thus, many students' families operate within the cultural norms of a rural household. Often the parents have little or no formal education and there is little in their backgrounds to orient either the students or their parents to the expectations and norms of the U.S. educational system — such as study habits or peer interaction. Compounding these cultural issues, many of these students reside in areas of significant poverty in the U.S. that often require both parents to work double shifts.

Transformation of the U.S. Economy

One of the central roles for any K–12 educational system is to prepare students to be responsible citizens and productive members of society. This entails, in part, developing a skilled workforce for the national economy (Bowles and Gintis 1976). However, given the pace of de-industrialization in the U.S. over the past few decades, and the accompanying occupational shifts, it is no longer clear what skills to emphasize or even what social role education plays in contemporary society. For example, preparing a workforce for the future was much easier during an era of onerous, yet steady manufacturing jobs when employers' fortunes were tied to local community development. In light of the expanded role of low-wage, unstable jobs in the U.S. economy, it is difficult to tell students that working hard in

school will reliably result in a set of employable skills and abilities (Wilson 1996; Anyon 1997). As part of a global workforce, the reality is that a student's future is one of uncertainty and change.

The urban/suburban divide is further exacerbated by these developments. The movement of wealthy whites from urban areas to the outer suburbs over the past few decades has accelerated the movement of jobs and resources away from the urban poor. Both the loss of urban manufacturing jobs along with the growth of exclusive, wealthy suburbs have hurt urban educational systems by shrinking the tax base and by moving living-wage jobs to the suburbs. As a result, the poorest of the poor remain concentrated in large urban school districts that feature a stark socioeconomic homogeneity and depleted and fragmented communities (Kozol 1991; Massey and Denton 1993).

This picture is further complicated by government policies designed to deter poor youth from illicit behavior in an era of great uncertainty and dismal job prospects. In 2002, the number of African-Americans in prison topped 800,000. A labyrinth of anti-crime measures targeting the urban poor — including curfews, three-strikes legislation, zero-tolerance drug laws and anti-gang units with sweeping powers — are in force in urban areas across the U.S. (Wilson 1996. Urban educators must work with students whose daily lives involve interaction with punitive police tactics in their neighborhoods. The disruptive and dispiriting impact of these policies on students (and their families and friends) is a further obstacle for urban educators to overcome.

Social and Economic Polarization within the U.S.

The reason that urban education has fallen as a public priority in the U.S. is largely tied to the enormous gap between the wealthy and the poor. By the late 1990s, the poorest 20% of U.S. families had an average income of $14,620, while the wealthiest 20% of families had an average income ten times this amount, $145,990 (Bernstein, Bouskey, McNichol, and Zahradnik 2002). Today, the interests of the wealthy in the U.S. are tied more closely to the interests of the wealthy classes in other nations than to the interests of the poor in their own nation. Global trade and finance link their fortunes. One result of this wealth gap has been the concentration of the poor in large urban school districts. Thus, if the interests of the wealthy and the poor in the U.S. do not coincide, it is not clear why, beyond philanthropy, the wealthy would have any concern for improving impoverished urban schools. Increasingly, the world of the wealthy and the world of the poor are separate and decidedly unequal (Reich 1991).

The reason that urban education has fallen as a public priority in the United States is largely tied to the enormous gap between the wealthy and the poor.

Along with the increasing gap between the wealthy and poor there has been an increasing segregation of ethnic/racial minorities in the U.S. Ethnic/racial segregation in the U.S. today is of historic proportions (Massey and Denton 1993; Fossey 2003). Meanwhile, ethnic/racial minorities represent a majority (or plurality) of students in large urban educational systems across the U.S. The resource disparity between urban and suburban schools reflects this pattern. The predominantly white professional class has migrated to the suburbs and a predictable shift of political power from urban machine politics to suburban soccer moms has accompanied them (Wilson 1996). So long as their situation can be successfully sectioned off and kept from view, it is doubtful that non-minorities in the U.S. will act to improve urban schools.

Urban Education in the Context of Global Capitalism

It is impossible to provide any intelligible analysis of urban education without understanding the profound social transformation that has occurred across urban communities in light of global capitalism over the past three decades. The primary challenges presented by global capitalism for urban education today are

- increasing concentrations of poverty

- hypersegregation of ethnic/racial minorities
- disinvestment in urban areas and dwindling economic opportunities
- repressive anti-crime tactics directed at urban youth
- concentration of political and economic power in the suburbs, and
- educational aspirations of Asian and Latino immigrant students with diverse cultural roots.

The impact of globalization notwithstanding, an erroneous general consensus predominates among official U.S. policymakers that the major problems of urban education can be traced to any number of micro-level conditions: for instance, broken families, sexual promiscuity among teens, the drug epidemic, and teen violence. As a result, most urban education reforms downplay the influence of globalization and emphasize policies that address superficial, surface-level conditions. Ironically, these policies tend to be consistent with the same neoliberal, market-based solutions that provide the ideological underpinnings for globalization.

Pedro Noguera (2003, 6) has written eloquently about this persistent gap between the chronic socioeconomic conditions confronting urban public schools and the inappropriate and inadequate policy responses.

> Urban public schools frequently serve as important social welfare institutions. With meager resources, they attempt to address at least some of the nutritional and health needs of poor children. They do so because those charged with educating poor children generally recognize that it is impossible to serve their academic needs without simultaneously addressing their basic need for health and safety. For this reason, those who castigate and disparage urban public schools without offering viable solutions for improving or replacing them jeopardize the interests of those who depend on them…. Most of the popular educational reforms enacted by states and federal government (e.g., standards and accountability through high-stakes testing, charter schools, etc.) fail to address the severe social and economic conditions in urban areas that invariably affect the quality and character of public schools.

Neoliberal Reforms

In the context of the current era of globalization, neoliberal policies represent efforts by governments to create a uniform global system for economic investment. Differences between nations' laws and policies are reduced. This has resulted in deregulating financial institutions, lowering tax rates, minimizing environmental standards and eliminating labor laws. These neoliberal policies have their counterpart in policies designed to transform urban education. In fact, proponents of neoliberal education reforms argue that precisely because today we must compete in a global environment it is imperative, from the perspective of quality control, that we develop schools that produce students with a common and predictable set of skills and abilities. To gauge progress in this regard it is vital that student learning be measurable. This requires standardized testing. It is further suggested that student learning outcomes can be made more consistent and uniform by developing homogeneous teaching practices and by demanding specific teacher certification requirements. Neoliberal ideologues advocate education reform in three areas: (a) standardized testing and curricula, (b) teacher certification, and (c) focus on the three R's over extracurricular activities

Today, the movement for standardized student testing and standardized curricula is in full swing. The Bush Administration's No Child Left Behind program is just one manifestation of this larger phenomenon (Mickelson 2000; Noguera 2003). The stated purpose of standardized testing is to create a measurable set of uniform criteria by which to compare students and schools, with the ultimate goal of minimizing differences in achievement (Noguera 2003). A further benefit is greater control over each school's measures of success and its curricula. Today, testing students' retention and recitation of facts gleaned from rudimentary lesson plans is the primary measure of success. Alternative learning outcomes, such as creative problem solving, are less easily captured through standardized tests. Addi-

tionally, given the importance of these test scores for determining school rankings, whoever controls these tests controls the curricula to prepare for the test. The result is greater uniformity and standardization of the curricula. This goal of standardized learning outcomes is consistent with the aim of greater standardization and uniformity promoted by the stewards of global capitalism.

The current emphasis on teacher certification is a further example of a neoliberal policy advancing standardization through quality control measures. Teacher certification is held out as a method for guaranteeing minimal standards for teachers entering the classroom. The assumption is that the decline in urban school performance is tied to a significant degree, to teacher incompetence. Certainly it is far simpler to rectify alleged teacher shortcomings then to directly address the rapidly deteriorating socioeconomic conditions that confront urban education today. The emphasis on teacher certification provides an opportunity to downplay the social environment as a factor explaining poorly performing schools as well as a venue for ensuring greater uniformity across the teaching pool (Anyon 1997). This uniformity concerns both the knowledge of one's subject matter as well as teachers' values and attitudes. Fostering narrowly construed values and attitudes about the challenges of education facilitates efforts to downplay the role of globalization as a consideration within the learning process.

Alongside standardized testing and curricula and teacher certification, has been the perennial, national call for a return to the so-called three R's and an elimination of extracurricular activities (Firestone, Goertz, and Natriello 1997). The crude ideology that reduces K–12 education to a mere training ground for tomorrow's global workforce is most fully exposed by this emphasis on the "essentials" of education (reading, writing, math) rather than the "frills," such as art and music. Ironically, proponents of preparing a global workforce see no contradiction in cutting back on opportunities to study foreign languages, comparative religion, cultural anthropology, international politics, etc. At the same time, those pushing for lesson plans that emphasize reading, writing, and math tend to prefer a rather narrow approach to these subjects that discourages creative problem-solving and emphasizes rudimentary, rule-based understanding (Firestone, Goertz, and Natriello 1997). This further advances the agenda of generating standardized learning outcomes designed to produce students prepared to join a homogeneous and interchangeable global workforce.

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Market-Based Reforms

Along with promoting neoliberal policies, advocates of globalization have actively championed the role of market-based solutions to social problems. Third World poverty and underdevelopment are attributed to government restrictions on free trade (Gilpin 2002). It is argued that creating free markets will lead to a more efficient allocation of resources which will attract foreign investment and spur economic development. The magic of the competitive marketplace, it is argued, should replace government-directed social engineering in these poor countries. By analogy, many education reformers believe that the best solution to poorly performing urban schools is to introduce market-based reforms. Advocates of market-based solutions contend that once schools are forced to compete with one another, educational improvement will follow (Noguera 2003; Cookson 1994; Henig 1994; Rasell and Rothstein 1993; Mickelson 2000). Magnet schools and privatization (charter schools, school voucher programs, outsourcing administrative services) are the primary examples of market-based reforms.

The basic purpose of magnet schools is to foster competition between schools within the public school system by developing a specialization in a

particular academic field (math and science) or a pedagogical style ("open" classrooms) (Mickelson 2000). A common criticism of magnet school programs is that they tend to marginalize those schools that are less successful within a district and that this disproportionably impacts students from the poorest areas. Roslyn Mickelson(2000, 134) recounts developments in Charlotte's magnet school program in the early 1990s.

> Soon after the [Charlotte, NC school] district replaced its mandatory desegregation plan with a voluntary one built around choice among magnet schools, it became apparent to many parents and other citizens that there were gross inequalities in resources available in magnets, newer schools, and older schools primarily in the urban core. They noted that the magnet strategy for reform left many schools in dire need of attention and additional resources. In the view of some critics, these inequities exacerbated existing race and class disparities in opportunities to learn. People complained that the magnet program, rather than addressing educational inequality, was exacerbating it by draining funds that could be spent for all schools.

The cornerstone of market-based urban school reform is privatization, the process whereby private corporations receive contracts to provide services traditionally delivered by government. In the field of urban education reform there are three primary forms of privatization:

- Charter schools are privately established and administered schools supported with public funds. Proponents of charter schools argue that this structure permits greater freedom for school administrators to experiment with innovative approaches (Rasell and Rothstein 1993).
- School choice provides publicly funded vouchers for students to attend private schools. As with charter schools, it is argued that allowing students to choose between attending public or private school will pressure public schools to improve (Cookson 1994; Ridenour and St. John 2003).
- Outsourcing the administration of schools to private companies involves hiring private firms — such as Education Alternative, Inc. or Edison Project — to actually run an individual school or potentially an entire school district. The rationale for outsourcing such services is that corporate leaders can bring efficiencies and best practices from the bottom-line world of business to public education.

The basic premise for each of these reforms is that the educational process is basically a commodity and that a school is, therefore, analogous to a company in the business of providing a service (Henig 1994). Teachers are service providers and students are their clients. It follows that, given their expertise in the field of effectively and efficiently providing services, businessmen and women should serve as the leaders for education reform. Because free markets and competition shape the guiding ideology of the U.S. business class, these are the strategies they emphasize for public school reform. Magnet schools, charter schools, school vouchers, and outsourcing are all designed to promote competition between schools and to spur innovation and improvement. This fits conveniently with the tenets of global capitalism which advocate the broad privatization of traditional government functions so that the number of collective goods can be cut to a minimum (Kuttner 2000; Kuttner 1997; Falk 1999). Any restrictions on private enterprise (such as government-provided medical care) are considered obstacles to progress through free market competition. In this respect, public education systems represent a major target for the ideologues of globalization. If the superiority of privately run school systems can be demonstrated, this would mark a significant step in the dismantling of public education systems in the U.S. and around the world.

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Making Connections to the World

Some Thoughts on Holistic Curriculum

Ron Miller

When we embrace wholeness, when we recognize that the Cosmos is the ultimate source of meaning in our lives, then we will design educational, social, political, and economic institutions that are dedicated to the nourishment and fulfillment of all human beings and the preservation of the ecosphere.

Note. This essay is abridged with permission from Ron Miller, *Caring for New Life: Essays on Holistic Education*, Brandon, VT: Foundation for Educational Renewal.

Ron Miller founded *Encounter* in 1988, under the title *Holistic Education Review*. From 1999 to 2004, he published *Paths of Learning* magazine and seminal works on holistic education. He currently teaches at Goddard College in Vermont.

The emergence of a postmodern civilization, with its many unsolved economic, technological, moral, and ecological problems, is a global phenomenon. The degradation of the earth affects us all. The concentration of wealth and power in the hands of transnational corporations and their elite managers affects us all. Our amazing new powers to manipulate information, communication, consciousness, and the genetic structure of life ultimately touches every one of us, often in deeply troubling ways. As Jeremy Rifkin (1987) warned several years ago, this new global civilization threatens to fundamentally alter the relationship between the human being and the world. Everything that exists, everything our lives depend upon — food, water, land, knowledge, language, time, health, and consciousness itself — everything is being turned into a commodity. Someone — more likely, some vast impersonal corporation — owns everything we need and will sell it to us to make a profit. Everything is measured, packaged, or redesigned to make it more attractive or convenient. This new culture is now spreading around the planet; it is rapidly becoming a vast global monoculture.

Throughout human history, most people have earned their livelihood by engaging in physical labor, doing tangible work that produced whatever food, clothing, shelter, and security they could obtain. People's lives were regulated by the physical and biological environment: the climate, the terrain, the length of the day and season, the availability of resources. Their lives were given meaning by these tangible and vital connections to the world. By contrast, in this emerging postmodern society, millions of people sit for most of the day — and often during the night — gazing at computer screens and tapping on little buttons. By manipulating artificial electronic images, in complete isolation from the real physical

and biological world, vast amounts of wealth are moved from region to region, from one nation to another, affecting the lives of millions and millions of other human beings and the habitats of thousands of plant and animal species. A growing number of people now have tremendous power, amplified by sophisticated technologies, to manipulate, control, alter, and seriously damage the biosphere. But because they are disconnected from the natural world and local communities and the primary sources of their food and wellbeing, they do not seem to have the ethical or spiritual sensitivity to use this power wisely, sparingly, or for the good of the whole.

An education that connects the person to the world must start with the person — not some abstract image of the human being, but with the unique, living, breathing individual who is in the teacher's presence.

We have reached a point in history where it is possible to alleviate the grosser forms of suffering. This is wonderful! It is a great achievement of the human mind and spirit. But now we need to ask why these new powers are not being used on behalf of all humanity and to preserve the sanctity of life on earth, but primarily to help those who are already excessively wealthy and powerful become obscenely wealthy and powerful. The arrival of this brave new world, this "new world order," compels us to make a fundamental moral decision: Shall we continue to celebrate, indeed worship, the utilitarian, manipulative style of thinking that made global industrialization possible? Does it still serve us well? Or has it outlived its usefulness? Is it possible that it might be a tremendously destructive mistake to continue to treat the world entirely as a resource, as fuel for the omnivorous economic machine we have built? Is it possible that we must now tame and humanize the machine before we destroy the earth and ourselves with it? Holism is a response to this possibility. Holistic thought is an attempt to reclaim the sense of connection to the world that utilitarian manipulation and advanced technology have steadily eroded and now, by the dawn of the twenty-first century, nearly wiped out.

Holistic thinkers believe that essentially, by nature, the human being requires a sense of *connection* to the world. Our experience needs to be *meaningful* to us or else our lives are unfulfilling, no matter how comfortable we make them through material wealth or political and economic power. To the extent that people simply seek to enjoy whatever comforts and luxuries they can gather, even if they have gained them at the expense of other people and other living beings, then to that degree they are so much less human and act like merely clever animals. Every religious tradition, every mythology, many ethical systems, and much of our great dramatic literature, condemn this way of living as morally inadequate, psychologically deficient, or explicitly subhuman. Human life is fulfilling and meaningful only when we experience ourselves as being connected to the world — connected to the land, to a cultural heritage, to a living, striving community, to archetypal spirits and images, to the Cosmos as a whole. The danger of our time is that in our cultural worship and personal pursuit of comfort, security, wealth, and power, we have become disconnected from these sources of meaning. By learning how to control virtually every aspect of the world, we no longer know how to dwell in its mystery. We seek to alter, improve, or commodify everything, and therefore we cannot see the world's intrinsic beauty, discern its inherent patterns, or hear its spiritual secrets. Meaning is no longer found through the soul by dwelling in the world with reverence, but imposed by the calculating mind, which assigns everything a value or a utilitarian purpose.

All of the leading holistic thinkers identify the crisis of our time as an *epistemological* crisis. We are not arguing against technology as such, or against capitalism in itself. We are saying that underneath our political, social, and economic arrangements, the way modern culture defines and understands reality itself is faulty, and this flawed way of knowing gives rise to distorted, we might even say cancerous, forms

of technology and economic organization. Educational philosopher Douglas Sloan (1983, 24) refers to this as a "technicist" way of knowing. David Orr (1994, 33), one of the leading theorists of environmental education, attacks what he calls "technological fundamentalism." Other holistic writers commonly identify "reductionist" or "mechanistic" ways of thinking and knowing as the primary problem of our civilization. All these terms point to the utilitarian, manipulative, objectivist, and overly rational ways of treating the earth and the life that inhabits it. So long as a culture sees only economic value in the world and pursues material abundance and comfort with no sense of restraint or regulation, that culture will be blind to the more genuine sources of meaning that connect the human soul to the Cosmos. David Orr (1993, 33) identifies just what is missing in our distorted world view: "We need decent communities,"

> good work to do, loving relationships, stable families, the knowledge necessary to restore what we have damaged, and ways to transcend our inherent self-centeredness. Our needs, in short, are those of the spirit; yet, our imagination and creativity are overwhelmingly aimed at things that as often as not degrade spirit and nature.

This is to say that our considerable powers of intellect have served primarily to disconnect us from the world. Modern systems of education have fed these powers well, training young people how to gain knowledge *over* the world, knowledge at the expense of feeling, information without wisdom, facts without moral discernment. In the United States in recent years, technocrats in state after state have successfully forced educators to focus more and more narrowly on what they call "standards" — arbitrary packages of intellectual content that have little to do with deep understanding of the world but which give the technocrats useful data for evaluating and sorting students objectively. The increasing standardization of learning prepares young people to act aggressively, cleverly, and resourcefully in the job market and the competitive corporate world. It contributes little or nothing to decent communities, loving relationships, or ways to transcend self-centeredness.

Holistic education is essentially concerned with these basic sources of meaning, and seeks above all to reconnect each person to the contexts within which meaning arises: the physical world, the biosphere, the family, the local community rooted in a history and a place, the culture with its many layers of meaning — artistic, religious, linguistic, archetypal — and the Cosmos itself. How does holistic education connect people to the world? What is a holistic "curriculum"? Let me be very clear about this: There is no single method or technique for practicing holistic education. There is no "curriculum," as modern educators use the term, that best represents a holistic worldview.

Two Principles

To understand the meaning of holistic education, we need to recognize two principles: First, an education that connects the person to the world must start with the person — not some abstract image of the human being, but with the unique, living, breathing boy or girl, young man or woman (or mature person, for that matter) who is in the teacher's presence. Each person is a dynamic constellation of experiences, feelings, ideas, dreams, fears, and hopes; each person reflects what Asian traditions call *karma* — a meaningful pattern of influences, actions, and thoughts that shape one's possibilities if not one's destiny. And as all holistic educators have emphasized, each growing child unfolds this cluster of possibilities through distinct phases of development, and at each stage the child needs the right kind of support, the right kind of environment, in order to move securely to the next. Maria Montessori (1963, 69-70) said it simply, "Follow the child!" Following the child is the true beginning of holistic education. An education that starts with standards, with government mandates, with a selection of great books, with lesson plans — in short, with a predetermined "curriculum" — is not holistic, for it loses the living reality of the growing, learning, seeking human being.

The second principle of holistic education is this: We must respond to the learner with an open, inquisitive mind and a loving heart, and a sensitive understanding of the world he or she is growing into. Now, this is indeed the hard part! A holistic teacher cannot be a technician, administering a series of workbook exercises or performing a script he or she learned in a

teacher training program. A holistic teacher is acutely sensitive to the student's needs and, at the same time, acutely aware of the challenges and possibilities the world offers *this* person at *this* moment and in *this* place. How does the teacher act on this awareness? Again, there is no simple answer. We must constantly recognize the dialectic, the tension, between liberation and accommodation. In holistic education we want to free every individual to find his or her own destiny, to think and feel and do whatever he or she finds most meaningful and fulfilling; yet at the same time, we bring to our students the awareness that the world makes its own demands, and that for many complicated reasons of psychology, ecology, culture, history, politics, and many other factors, no one is totally free to follow one's impulses and desires. Meaning arises from the reflective engagement between person and world, and the holistic educator's job is to facilitate this meeting, to help it become more reflective, to help it touch deeper parts of the learner's soul. The growing individual takes the world into his or her experience, incorporates it, assimilates it, responds to it. This is what I mean by connection. The student comes to feel that he or she belongs in the world, and shapes his or her purposes accordingly, in relationship to it, in dialogue with it.

Holistic education does not simply instruct young people about what is true and what is false, what is correct and what is mistaken; holistic education enables the learner to inquire "What does this *mean*?" How is this experience, or this fact, or this advertising message related to other things I know? If I act on my understanding, how will that affect other people, or the habitat of other living beings?" Holistic education teaches young people how to care about the world, because *we* care about the world, and we care about our students. Nel Noddings (1992, 36), one of our wisest educational theorists, has written that

> kids learn in communion. They listen to people who matter to them and to whom they matter. …Caring relations can prepare children for an initial receptivity to all sorts of experiences and subject matters.

To learn in communion means to experience connection. Other people matter; their lives mean something to the learner. The natural world matters. Cultural heritage, social responsibility, and ethics matter. A person educated in this way would not take actions that violate the integrity, rights or feelings of those who contribute so essentially to one's own identity.

The Issue of Freedom

Over the years I have studied many forms of alternative education, from Montessori and Waldorf pedagogy to free schools and homeschooling, from progressive education to critical theory. There are significant philosophical differences between them, but the most critical difference, I believe, is in how they define the relationship between freedom and structure. Some radical educators, such as A. S. Neill and John Holt, have told us that learning ought to take place in an entirely free manner. No one should tell another person what or how or when he or she should learn. Every child should be free to play, to explore, to experiment, to ask questions. Education springs organically from a child's interests and natural curiosity; there is no need for artificial structure. On the other hand, other educational pioneers, such as Montessori and Steiner, insisted that the growing child needs a particular environment, carefully planned and aesthetically designed, in order to activate and support the potentials latent at each stage of development. On the surface, these views seem to cancel each other out: Either we give children maximum freedom or we don't. Either we let them explore the world freely, or we tell them what they need to learn. In my view, however, holistic education transcends this dilemma, by finding value in both points of view. The two fundamental principles of holistic education work together in dynamic balance: We start with the child, not abstractly but in reality — with the living child. But then we respond to the child, guided by a sensitive awareness of the world. The issue is no longer freedom against structure, but freedom in a dialectic relationship with structure, or the individual person in meaningful dialogue with the school, or with society. The student is not constrained by alien forces, but gladly participates in a structured world to which he or she feels connected.

In this sense, a holistic "curriculum" is not a pre-established plan that the teacher brings to the classroom. Curriculum *emerges* from the interactions between teacher, student, and world. This idea — emergent curriculum — is one of the revolutionary concepts to come out of the progressive education movement. John Dewey (1964) wrote a century ago about the organic relationship between child and curriculum, and although he is not widely regarded as a founder of "holistic" education, no one has written more wisely about this relationship. As the child grows out into the world, his or her experience grows deeper; connections are made and become more meaningful. Education starts with this process of growth; it respects the quality of this experience, and it facilitates these meaningful connections. A holistic curriculum is a growing-young-person-in-relationship-with-the-world. The curriculum is not outside the student, but the student does not completely determine the content of the educational process either.

You might wonder, isn't there anything that a holistic educator would want to make sure to include in the child's learning experience? Even if we confidently assume, based on experience, that in the course of a student's meaningful discoveries he or she will adequately learn the so-called basic academic skills — writing, reading, and arithmetic — there are surely other skills or values that we believe to be important. David Orr, for example, has written eloquently about the desperate need for ecological literacy — an understanding of our interdependence with all living beings and the earth as a whole. In recent years, many holistic educators have embraced the notion of emotional literacy, as proposed by psychologist Daniel Goleman (1994) and others, meaning a person's ability to recognize and manage one's own inner life and behavior in constructive ways, and to solve conflicts peacefully. We also talk a great deal about social responsibility, and want our students to think critically about social, political, and economic problems, as Paulo Freire urged so passionately. But, are all these educational goals best considered as aspects of a "curriculum"? Should they be fashioned into "units" or lesson plans (let alone "standards") and presented to students as subject matter?

I want to say no. I want to see them as reflections of our moral sensitivity as educators, rather than as static bodies of intellectual content. We bring ecological literacy, or emotional literacy, or social responsibility to our students through our own presence to them, our own way of being with them. If we are deeply concerned about the ecological crisis because we care about life on this planet, this concern and this caring will enter the educational dialogue with our students. Asking a school, or the local board of education, or the state government, to add our favorite causes to the curriculum will not result in meaningful, transformative learning for students if the teachers who administer this curriculum do not themselves care about these things. Similarly, young people learn Shakespeare from teachers who are passionate about Shakespeare, and they learn chemistry from teachers who love science. It is not the curriculum that teaches them, it is the living reality of their teachers. This is just what Nel Noddings (1992) meant by saying that "caring relations" prepare students for academic receptivity. In holistic education, academics are secondary to human relationship. Curriculum is secondary to connection, or direct experience rooted in caring.

Soul, Spirit, Cosmos

I have used several words here that also point to this wholeness, words that require further explanation. These words are soul, spirit, and Cosmos. I have always insisted that holistic education is distinguished from other progressive or alternative pedagogies by its spiritual orientation, but it is never easy to explain what this means. When we say that the human being has a soul, we are suggesting that some vital creative force animates the personality. The sophisticated sciences of biochemistry, neurology, and even genetics cannot explain this force: When they try to contain it within the boundaries of their disciplines they are committing reductionism. Instead, to recognize the wholeness of the human being requires us to acknowledge that our minds, our feelings, our ambitions, our ideals all express some living force that dwells mysteriously within the core of our being. We cannot locate it physically; it is a nonmaterial reality, an invisible reality. Science, at least, con-

ventional science, doesn't know how to approach it. But poets and mystics do. Like them, holistic educators treat the soul with reverence.

In many contexts, the word "spirit" means something supernatural, something so foreign to our understanding that we make up an imaginary world to give it a home. But for holistic thinkers, having a spiritual perspective does not mean voyaging to supernatural realms or maintaining a blind faith in religious imagery. Spirituality can take religious forms, of course, and many people, including many holistic educators, have found inspiration in these forms. But just as the experience of inspiration is not the form, the experience of spirituality is not the same as religion and can exist independently of it. As I understand it, spirituality is a living awareness of the wholeness that pervades the universe. It is the realization that our lives mean more than material wealth or cultural achievements can provide; our lives have a place, a purpose in the great unfolding story of Creation, even if this story is so vast and so mysterious that we can only glimpse it briefly through religious practices or fleeting moments of insight.

Finally, when I use the word "cosmos," the root of the word *cosmology*, I am trying to suggest that the universe is not merely a vast collection of stars and galaxies that we can study through telescopes, but an interconnected whole that encompasses everything that exists and everything that *can* exist. Cosmology is an attempt to understand this wholeness, to provide an intellectual framework for the intuitive knowledge that everything we know is connected to everything else we know. Beyond these few words — soul, spirit, cosmos, and wholeness — I am speechless. The Tao which can be named is not the eternal Tao. It is a mystery. Let's leave it at that, and hold it in reverence.

So now I hope it is clear why I think it is futile to design a holistic curriculum. If the goal of holistic education is connection, then we are ultimately dealing with the soul, with spiritual experience, and with the unfathomable meaning of the Cosmos. We are trying to help our young people find a place deep within themselves that resonates with the mystery of Creation. And it is only when we, as educators, look deeply within ourselves and strive to embody wholeness in our own lives, that we will inspire our students to do the same. Our lives make up the curriculum. Let us work on ourselves, and our lesson plans will take care of themselves.

Holistic education, then, is a pedagogical revolution. It boldly challenges many of the assumptions we hold about teaching and learning, about the school, about the role of the educator, about the need for tight management and standards. Holistic education seeks to liberate students from the authoritarian system of behavior management that in the modern world we have come to call "education." But ultimately holistic education is far more than radical pedagogy: It is an epistemological revolution as well. It demands that we take a hard look at the foundations of the emerging global capitalist culture — the "technological fundamentalism," the worship of money, the assumption that the world is merely made of lifeless matter that is ours to manipulate and consume. This new paradigm, this new epistemology we call holism, challenges our addiction to violence, exploitation, and greed. When we embrace wholeness, when we recognize that the Cosmos is the ultimate source of meaning in our lives, then we will design not only educational institutions, but social, political, and economic institutions, dedicated to the nourishment and fulfillment of all human beings and the preservation of the ecosphere. To establish this profound connection to the world is to experience an incorruptible reverence for life.

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An Amish Farmer's Insight

Chris Mercogliano

I felt so deeply moved in the aftermath of the 1999 Columbine massacre that I *had* to write about it, driven by an instinct to try to make sense out of an event so horrific and seemingly so random.

It was like a deja vu when I awakened recently to the news from Nickel Mines, Pennsylvania. A 32-year-old milkman with a wife and three small children of his own had returned from his early morning milk route, walked his school-age son and daughter to the school bus stop as he did every weekday, and then stormed into a neighboring Amish schoolhouse to carry out the premeditated execution of its female students.

I, like many of you, I'm sure, resisted believing the story. The details were simply too grisly, demonic, and bizarre — and exponentially more random than the shooting rampage at Columbine High School. Nevertheless, I closely followed the news reports over the next several days, wondering if I would come across anything that would shed light on the event, and on the similar acts of violence that seem so rampant.

I didn't anticipate writing about what went down that awful morning in Nickel Mines — or anything connected to it. One essay about mass murder inside a school building is more than enough for me. Then I came upon a story by *Washington Post* writer Tamara Jones, which focused more on how the Amish community was handling the tragedy rather than on the tragedy itself. When an Amish farmer and neighbor of the slain girls, who didn't want his name used for "humility's sake," was telling Jones about how the outside world could still effectively be shut out, Jones quoted him as saying, "We don't read newspapers or have televisions." And then, "I understand there are video games where you actually shoot people. Is that true? If such things do exist, then I fear we're going to see a lot more of this."

Chris Mercogliano has been a teacher at the Albany Free School for 32 years and an administrator for the past 20. His most recent book is *Teaching the Restless: One School's Remarkable No-Ritalin Approach to Helping Children Learn and Succeed* (Beacon Press 2004).

Suddenly I felt my writing impulse shift into drive.

Before I go any further, let me make it clear that I don't for a moment think that video games *caused* Charles Roberts IV to murder those innocent Amish kids. I don't know if Roberts ever even played one, and at this writing, commentators are saying we may never discover what led him to do what he did. What's more, it's hardly likely that there's any single cause. Still, I believe it's important to take the Amish farmer's observation very seriously and look at the electronic media in our culture.

After reviewing the relevant research, I have been astounded. Research, I have come to expect, doesn't typically come up with clear-cut conclusions. Most publications warn readers to exercise caution in interpreting the results and point to the need for further investigations. But in this case, things are different.

Media Violence

Indeed, until fairly recently the jury of science had been out on the question of whether exposure to violent TV and movies, video games, and music contributes to aggressive and antisocial behavior in young people. Then, after two decades of exhaustive research, a verdict was announced, arriving in the form of a comprehensive report assembled by pediatrician Victor Strasburger and social scientist Edward Donnerstein (1999).

The authors cut straight to the chase in the introduction. A serious problem exists that should be eliciting the concern of parents, educators, physicians, mental health advocates, and politicians alike. Each

year young people view an estimated 10,000 acts of media violence. In addition, 22.4% of MTV's offerings portray overt violence, and in 80% of those, highly attractive role models are the aggressors. So does this kind of media exposure actually cause youth violence, asked Strasburger and Donnerstein, or, as the entertainment industry maintains, do the media merely mirror an increasingly violent society?

May we at least learn something from the surreal paradox in which the Amish wound up as victims of the kind of violence that has little or no roots in their world. May we also emulate them by doing a far better job of protecting our kids from the media poison that begets such violence.

Starting with the research on the relationship between media violence and real-life aggression, the authors stated that it is "voluminous" and very clearly reveals a direct, cause-and-effect relationship between the two. The available data, they say, includes detailed cross-sectional studies, naturalistic studies, longitudinal studies, and two highly regarded government reports.

The consensus among the researchers, repeat Strasburger and Donnerstein, is that violence on television, and in videos and movies, absolutely leads to aggressive behavior by child and teenage viewers. Not all children become aggressive, of course, but the correlations between violence and aggression are undeniable. In fact, they emphasize, media violence is as strongly correlated with aggressive behavior as any other behavioral variable *that has ever been measured.*

Strasburger and Donnerstein are also quick to point out that media violence is hardly the only cause of violent behavior. Poverty, racism, inadequate parenting, and the dissolution of the family may all have more impact. However, the use of violence to achieve goals, or to settle conflicts, is learned behavior. Such learning, they say, occurs in social groups such as the family, peer groups, and gangs; and here, perhaps, is *the* key note in their review of the scientific literature: "Television and other media may function as a*'super peer'* in this respect. (Strasburger and Donnerstein 1999, 129-139).

Video Games

Video and computer games are the latest electronic devices to come on the scene and are spreading like wildfire. What began as a handful of simple games confined to bulky home machines has evolved into a dazzling array of increasingly realistic simulations that can be played on special consoles, personal computers, handheld systems, PDAs, and even cell phones (Carnagey, Anderson, and Bushman 2006). At the same time, the video game market has increased from $100 million in 1985 to $7 billion in 1994 and is probably rising at an even faster rate today (Villani 2001).

Because video and computer games are such a recent phenomenon, researchers are just beginning to determine the effects of this new medium on children. According to research psychologists Nicholas Carnagey, Craig Anderson, and Brad Bushman (2006), over 85% of games contain some violence and approximately half feature seriously violent acts, and the growing consensus is that exposure to violent games indeed causes increased aggressive attitudes, emotions, and actions, as well as a decrease in helping behaviors.

And the effects are not inconsequential. When leading video game researcher Craig Anderson (2003) conducted a study involving over 5,000 participants, he was so alarmed by the magnitude of their increased measures of aggression after they had played a series of violent games that he drew the following analogy: The size of the effect of violent games is larger than the effect of condom use on decreased HIV risk and the effect of second-hand cigarette smoke on non-smokers. And, he went on to warn, because so many young people are now being exposed to so many hours of media violence, even a small effect can have extremely large societal consequences.

In another study, researchers Eric Ullmann and Jane Swanson (2003) uncovered another unsettling dimension of the problem. Because most video game enthusiasts insist that the games they play have no adverse effects on them, the two investigators administered an unconscious association test to subjects after they had finished a round of violent video games. As predicted, when the subjects were asked directly whether they felt more aggressive after the games, they reported that they did not. The results of an unconscious association test, however, told a very different story, and led Uhlmann and Swanson to conclude that repeated exposure to video game violence influences the players "automatically and unintentionally."

Moreover, Ullman and Swanson (2003) add, there are reasons violent video games may contribute to the acquisition of aggressive attitudes and behavior more than TV and movies. Unlike TV and movies, which provide passive entertainment, video games enable people to become actively involved in "killing" and "destroying" and to be increasingly rewarded as they master the game and to have fun while they are doing so.

And then there is perhaps the most disturbing effect of all, the tendency of violent video games to desensitize children to real-life violence. To study this possibility, Carnagey, Anderson, and Bushman (2006) recruited a group of older adolescent test subjects and randomly gave half of them a violent video game to play and the other half a nonviolent one. After twenty minutes, both sets of players were shown a ten-minute film clip of real-life violence in four different contexts: courtroom outbursts, police confrontations, shootings, and prison fights. These were scenes that actually took place, not Hollywood reproductions. In one scene, for instance, two inmates repeatedly stab another prisoner.

To measure the players' unconscious emotional responses, the researchers hooked them up to electrodes that monitored heart rate and galvanic skin responses, both of which are reliable indicators of emotional arousal, while the participants were playing the games and while they were viewing the violent film clips.

Interestingly, the adolescents' heart rates and skin response didn't differ much whether the type of game they played was violent or nonviolent. But it was a totally different story once they began watching the real-life violence. The investigators found a dramatic difference between the violent game players and the nonviolent game players. When the nonviolent game players saw the violent film clip, their arousal levels went up, suggesting that they were emotionally affected by what they were seeing on the movie screen. In contrast, the heart rates of the violent game players remained the same as when they were playing the game, and their galvanic skin response *went down*, meaning that they were entirely unmoved by the real-life violence. And again, the effects were caused by only twenty minutes of video game playing. Here the researchers take care to note that the military is now finding that the use of violent video games to desensitize recruits to the idea of killing is a very effective training technique.

Carnagey, Anderson, and Bushman's report (2006, 7) ends with a chilling final statement:

> Children receive high doses of media violence. It initially is packaged in ways that are not too threatening, with cute, cartoon-like characters, a total absence of blood and gore, and other features that make the experience a pleasant one, arousing positive emotional reactions that are incongruent with normal negative reactions to violence. Older children consume increasingly threatening and realistic violence, but the increases are gradual and always in a way that is fun. In short, the modern entertainment media landscape could accurately be described as a violence desensitization tool. (Carnagey, Anderson, and Bushman 2006, 7).

Hours of Screen Time

It's no wonder kids are being heavily impacted by electronic media when you consider that the average number of televisions in homes with children ages 2-17 has now reached nearly three sets per household; that 47% of all kids have a TV in their bedroom, with that figure increasing sharply with the age of the child; that 78% have basic and 31% have premium cable service; that 68% have video game equipment, with that figure rising steadily; that more than 90% of homes with children have at least one personal computer; and 75% of them have online access, an-

other statistic that is climbing fast. The bottom line: The average American child is spending over four and a half hours a day *sitting in front of some kind of video screen* (Woodard 2000).

In a media use survey that measured the overall electronic media exposure of young people age 8-17 — exposure counting the added hours when they are using more than one medium at a time (i.e. checking e-mail while listening to music) — communications researcher Donald Roberts (2000) found that the average child is exposed to nearly eight hours of media daily. The amount varies somewhat by race/ethnicity, with African-American youth reporting 10 hours, Hispanic youth 9 hours, and whites 7 hours. As for socioeconomic variation, the rate of exposure to TV, videos, radio, and video games was inversely related to the income level of the respondents, whereas there was a positive correlation between income and computer use.

So there you have it. I doubt that the Amish farmer had read much literature on media violence. He was probably tapping into a different source of wisdom when he said of mayhem-filled video games, "If such things do exist, then I fear we're going to see a lot more of this."

May we at least learn something from the surreal paradox in which the Amish wound up as victims of the kind of violence that has little or no roots in their world. May we also emulate them by doing a far better job of protecting our kids from the media poison that begets such violence.

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Education for Sustainability

Peter Quince

We should not be changing education to fit the modern world, but changing the modern world to reflect the values contained within an enlightened and sustainable education.

PETER QUINCE has taught in a variety of preparatory and high schools for the past 30 years. His main interests include fiction, progressive education, spirituality and the environment, gardening, and the romance of steam trains. Readers may correspond with him at 28 Fielding Street, Faversham, Kent ME137JZ, England.

It would have been an education in itself if the wasp had been allowed to live…. But more on that later.

It is abundantly clear that virtually all forms of education are preparing our children for a world in which high-tech living is the goal. No other lifestyle is considered either feasible or desirable. And yet this very lifestyle — of consumer gadgets and conspicuous consumption — is turning the earth by degrees from a beautiful place into a wasteland in which economics is the arbitrary measure of worth.

There is another way, a gentler way, a sustainable way. There exists a strategy for informing our children about the world they inhabit and will eventually control — although "stewardship" is a wiser word — which does not involve exploitation or an arrogant attitude towards the fragile fabric of nature, a fabric that has become threadbare and unraveled throughout the past two centuries.

Today's Educational Crisis

In the West, the superficial quality of education cannot be doubted.

Everything is geared to passing tests, hitting targets and obtaining the knowledge deemed essential to run a modern economy. In the main, children have not been taught deeper values, partly because there never seems to be time for such things, partly because many educators themselves consider information, skills, and training to be the sole or dominant purpose of formal education. Leave spiritual matters to church and family, they say; such things cannot be factored into the economy, anyway.

In her superb critique, *The Resurgence of the Real*, Charlene Spretnak (1997, 122) tells us that "modern schooling … teaches children competetiveness and regimentation to prepare them for (scarce) modern jobs…" and "the traditional Buddhist values of loving-kindness and compassion do not seem to fit into

the new world which absorbs the children." Of course, she is right. One can imagine what school inspectors might make of the words "loving-kindness"' and "compassion" (How do you measure them on a scale of one to ten?)

When I see, as I have seen on a number of occasions, a teacher swot a wasp in full view of the class in order to show them that it's okay to be instantly rid of a troublesome creature, then "compassion" would not appear to figure in the curriculum. Such an apparently trivial act reinforces the arrogant power relation between humans and other species in Western society. Spretnak goes on to commend "efforts to ground education in ecological awareness in a deep and broad sense" (p. 123). To that end it would seem wiser to allow every creature with a sting in its tail to live another day. There is a moral lesson in allowing the weak a means of escape.

What we are perpetrating in society is reflected in the ethos of each and every school. The ever-increasing dependence on computer technology is rendering our children more and more remote from their physical surroundings. It doesn't take a great leap of imagination to anticipate where this will end: the life of the great indoors as opposed to the great outdoors. As adults are sucked into virtual worlds by slick advertising and the dubious imperatives of "progress," so they teach the younger generation to do precisely the same. The natural world, the earth itself which is and will remain our only home, is thereby distanced, becoming the glib backdrop of television documentaries and round-the-clock news and quaint histories in which our forebears worked on the land (in grainy black and white rather than our superior modern color).

In *The Case Against the Global Economy*, Helena Norberg-Hodge (1996, 406) tells us that

> a sense of place means helping ourselves and our children to see the living environment around us: reconnecting with the sources of our food supply (perhaps even growing some of our own) and learning to recognize the cycles of seasons, the characteristics of the flora and the fauna.

The high degree of abstraction in modern education, characterized by the much-vaunted "knowledge economy," clearly militates against this. Sitting at a desk with a pen or a keyboard is seen as vastly superior to wielding a fork or spade in a garden plot. In this there is a kind of technological elitism.

Most modern schools are woeful in terms of design and aesthetics. (One leading architect recently designed a futuristic campus with "learning spaces" that in the main teachers loathe!). Old schools fare better, often avoiding the glass and concrete monstrosities of Sixties design, which are natureless, soulless, and akin to giant tiered greenhouses — fine for hothouse plants (which they conspicuously lack) but enervating to children.

And what of treating the entire world, children included, as commodities? Global capitalism increasingly sees *value* as little more than economic units, functions of the corporate megamachine of profit and loss, production and consumption.

Schools are encouraged by government to embrace corporate branding, most only too happy to grab the funding that large conglomerates can provide in exchange for advertising exposure and further inculcation of materialistic values into children. Anything and everything has its price, and that price is attached to the designer label.

Where does spirituality enter into this model of education? John Lane, in *Turning Away from Technology* (1997, 204), says,

> universal education is presented as beneficent, but actually it's lethal. It's in those tragic early years that children learn to denigrate their own creativity, their poetic, imaginative, sacramental life. They are taught to value matter rather than mind.

Another Way

What are we to do?

Education for sustainability presents us with another way to look at life, a pre-scientific, immemorial way whose skills and values have largely been supplanted by the dubious imperatives of capitalism. The rich in material things are not necessarily rich in spirit or heart. The poor in material things may offer us untold wisdom and a route to happiness through chosen simplicity. We should listen to those who cannot afford an axe to grind.

The foregoing may seem unduly critical or negative. Allow me to make one or two alternative suggestions.

First, education from the very youngest age should revere and celebrate all forms of life, which

implies that killing — yes, even of cussed wasps — is anathema. Then we must convey to children that a life spent in large measure out of doors is the good life, reconnecting with the unsurpassable beauty of the natural world which is so often ignored in favor of its wide-screen electronic alternative. Infants are born rich in direct sensory experience, which we gradually "educate" out of them in favor of abstraction and machine-mediation. Instinct is thus beaten into reason.

In his book *The Search* (1980, x), wilderness educator Tom Brown says

> I can have a young person in the woods with me for the weekend, and can show him/her that there is another way to look at life…. You can get high on nature, high on your own surroundings — more "up" than you've ever been…. Our young people have little to believe in. They look around them and everything is polluted and dirty…. I'm just doing with them what the Indians pointed out, I'm getting their feet back on the earth.

Getting high on nature is a sure way to promote a culture of peace and sensitivity in the young. Getting high on fame, money, drugs, television, power, war — all of which are easily facilitated in the egoistic cut-and-thrust modern world — is the surest route to self-destruction. Societies know this to their cost.

Smallness of scale is essential, otherwise schools become impersonal, losing a sense of community and family. Economies of scale cannot counterbalance the wonderful situation in which the head teacher and staff know all pupils by name and know a lot more that is positive about them besides. (Currently I teach in such a school and it is like a breath of fresh air.)

From nursery to sixth form, schools should provide pupils with opportunities to grow their own food, recycle everything imaginable, develop awareness of their ecological footprint and offer practical help in the larger community with humility and quietude. I can think of no greater example of this than to suggest the image of the Buddhist monk going about in peace and wonder, a yielding antidote to Western hardness.

I heard of a primary school where an enthusiastic teacher of tai chi introduced that most gentle and inspiring of martial arts to all pupils on a daily basis at the commencement of the school day. The results were general calmness, increased mindfulness, and a reduction in hyperactivity.

I know of several schools that run their own farms, thereby enabling pupils to involve themselves in day-to-day responsibility in the lives of animals and, crucially, to express feelings and opinions as to the eventual fate of animals in their care.

I know of other schools where lights are left on all day, paper is treated like manna from heaven, half the dining hall food ends up in bins, enormous amounts of money are spent on computer hardware while the bookstock falls apart, and an atmosphere of cut-throat competetiveness rather than benign co-operation is actively encouraged. This need not be the way.

Charlene Spretnak (1997, 120) declares that

> beyond the physical level, education should rightfully amplify, rather than sever, the unspoken sense of connectedness a young child feels with the world, just as the ecospiritual processes of socialization in a traditional native culture do.

I don't think we should be bending education to fit the modern world, which is what currently happens, but changing the modern world to reflect the values contained within an enlightened and sustainable education.

We should show children that by allowing the wasp out of the window instead of crushing it mindlessly, we are acting in a spirit of wisdom and compassion, and learning, at last, something profoundly valuable.

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A Pedagogy of Compassion

Janusz Korczak and the Care of the Child

Kristin Poppo

To create a more compassionate world, we need compassionate schools that affirm the individual child and the child's place in the community.

> We used to say that Korczak was born to bring the world to redemption. What was so special about him was that he knew how to find a way to the child's soul. He penetrated the soul. The time spent at the orphanage formed my life. All the time Korczak pushed us to believe in other people and that essentially man is good.… When the war broke out and I was starving and ready to do anything, I didn't, because something of Korczak's teachings stayed with me.
>
> — A former orphan from Korczak's orphanage reflecting on his experience with Korczak and during the Holocaust (Korczak 1999, xix)

In the early part of the 20th Century, Janusz Korczak created and sustained orphanages focused on justice and compassion for hundreds of neglected and abandoned children in Warsaw, Poland. The quotation above, written by an elderly man living in Israel fifty years after the Holocaust, attests to the transformative educational communities that Korczak developed. I believe that Korzcak's work can inform parents and teachers today about building child-centered communities focused on justice and compassion.

A pedagogy of compassion may be the greatest challenge for educators in our time. From the political left to the political right, from private to public education, we are bombarded with the message that the predominant educational goal for our children should be to teach them to compete and win in the global economy. I am astonished by our lack of perspective. Why do we forget that a competitive goal means that many will necessarily be losers? Why do we forget that no individual or group has ever won indefinitely? Why can't we learn

Kristin Poppo, Ph.D., is the Head of Graduate and Professional Studies at IslandWood in Bainbridge Island, WA, where she directs the Graduate Residency in Education, Environment and Community in partnership with the University of Washington.

from history that empires rise and fall and perhaps another paradigm for global relations is more desirable? The greatest educational challenge today may not be to succeed and win in a global economy, but to live in a global community.

For this reason, and with great hope for our children, I would like to see a pedagogy of fear, based on increasing competition for dwindling resources, give way to a pedagogy of compassion. I want to stress the word "compassion." Etymologically, the word is derived from the roots *com* meaning "together" and *pati* meaning "to suffer." To have compassion means that you are in solidarity with those who are suffering. There are bonds and relationships within the human community that are accentuated when one learns another is suffering. In fact, true compassion means that one is suffering with the other. Living with compassion ensures that one cannot worsen the suffering of others for this deepens one's own suffering; if we are truly trying to better our own condition, a pedagogy of compassion leads us to try to alleviate the suffering of others. A pedagogy of compassion rests on a deep recognition of the interconnectedness of all life and our deepest yearning to see life flourish more fully.

As I have searched in my own work to understand how we could both honor and educate children, I discovered Janusz Korczak. Korczak's work served as the foundation from which children's rights emerged during the 20th century. In fact, when the United Nations declared 1979 "The Year of the Child," UNICEF concurrently declared it "The Year of Janusz Korczak." Korczak's work speaks of the child in a way that is full of authenticity. Korczak's "laboratory" was the orphanages he ran for the most destitute and neglected children in Poland. Because of his arduous work and success with children often considered incorrigible, Korczak cannot be dismissed as a simple romantic.

His guiding premise was simple: he believed that each and every child deserves love and respect, and such treatment by educators has the potential to change the world. My hope in this essay is to indicate how Korczak's insights can bring compassion to the center of our work, adding to others (e.g., Noddings 1992) who have explored these possibilities.

Tragically, Korczak's life was cut short during the Holocaust. In 1942, two hundred of his orphans were sent from the Warsaw Ghetto to die at Treblinka. In one of the most heroic and compassionate acts of modern times, Korczak voluntarily chose to accompany his children to the death camp. He didn't want them to be alone, without him (Trub 2005; Berding 2004). His entire life was truly dedicated to the care of children.

The greatest educational challenge today may not be to succeed and win in a global economy, but to live in a global community.

In Korczak's work as an educator, physician, and orphanage director, he consistently reminded his readers that the work of the child is not easy and that the role of the educator is to create an environment that is safe, respectful, and challenging. In many ways, his work is congruent with many leading progressive educators of his time including Dewey, Montessori, and Steiner. Yet for me, Korczak's complete immersion into the life of the child through his life's work in the orphanage gave him a level of insight that is unparalleled by other educators.

Korczak (1978, 113) described himself as the "sculptor of the soul," but he was a sculptor of a special kind. He did not mandate what children should believe, but rather, he worked like a fine sculptor who studies each piece of marble as unique and beautiful, complete with both potential and flaws. Korczak knew his children like fine sculptors know their marble. From this relationship, Korczak encouraged his children to grow and develop in their beauty and uniqueness, always mindful of where they could harness their strengths and where they would need help in their weaknesses. As I have reflected on Korczak's work and my own experiences, I believe that we can help children most by enhancing their growth as they go through four life processes: enduring vulnerability, discovering uniqueness, joining community, and making meaning.

Before describing these processes, however, I would like to share an observation of how attentiveness to these four processes has inspired compassion. Several years ago when teaching a group of 10-year-olds, I met Alfred. Alfred was one of those kids who continually tested every boundary. He had enough "attitude" to test a saint's patience, and a fair amount of charm as well. My experience with Alfred was at IslandWood, an experiential education program that fourth, fifth, and sixth graders visit for four days. IslandWood's mission is to inspire a sense of community and environmental stewardship in children. As I came to know Alfred over several days, I began to recognize that in spite of his bravado, his experience as a child who lived with poverty and racism spoke to his vulnerability. I quickly saw his gifts and found ways to celebrate his uniqueness. I challenged him to see the benefits of working together cooperatively and finding his place in his community. I worked hard to help him to see beyond the "challenging kid," which was the way he was labeled by his teachers, to see himself as engaged, intelligent, and hopefully empowered. Although I was both hopeful and exhausted at the end of my time with him, one is never quite sure of the outcome when one has put forth one's best efforts as a teacher. As he left, he reached out of the window of the bus and gave me the creature he had made as an art project. A few weeks after Alfred's departure, I received the following letter:

> Dear Kristin Kattail,
> I had a fun time with you. I learnd so much with you. I am a changed boy. I will be much more careful with banana slugs.
> Love, Alfred

Alfred's ability to reflect on his own transformation as well as his ability to articulate compassion for a banana slug was heartening. If this could happen to him in four days, learning environments that are clearly committed to a pedagogy of compassion could in fact change the world. My work with Alfred and other children has encouraged me to teach educators to discover how we can create compassionate human beings.

I am struck by the fact that educators throughout time have been successful helping children grow into compassionate and just citizens. I propose that these successful educators have either consciously or unconsciously created environments that are supportive of the four processes — the child's work — outlined in this paper.

Four Processes

Enduring Vulnerability

In Dr. Suess's story, *Horton Hears a Who*, Horton, an elephant, is living happily in the Jungle of Nool when he discovers the town of Whoville, an entire town of people so small that they all live within a speck of dust. Horton hears the Whos and sees how vulnerable they are in the world in which they exist. Horton, sensing their vulnerability and their value, vows to protect them with the assertion that "A person's a person. No matter how small" (Schulman and Goldsmith 2004, 94). Unfortunately, the other animals in the jungle do not affirm the Whos existence and they do not trust Horton's experience. They not only threaten to destroy the Whos, but they threaten to imprison Horton for his undying care for the Whos. The Whos, in fact, are invisible, and hence, most vulnerable. At the climax of the story, the large creatures of the jungle threaten to boil the Whos in Beezle-Nut oil, and they cage poor Horton. At this moment, the Whos are challenged to do whatever necessary to assert themselves and are finally heard when Jo-Jo, the smallest Who, shouts "Yopp." At that moment, the animals hear the voices and awaken to the existence of the very small Whos, and Horton replies, "Do you see what I mean? They've proved they are persons, no matter how small. And their whole world was saved by the Smallest of All" (Schulman and Goldsmith 2004, 114).

The story concludes with the young kangaroo affirming in a classical Seuss style, "From sun in the summer. From rain when it's fall-ish, I'm going to protect them. No matter how small-ish!" (Schulman and Goldsmith 2004, 116)

It seems to me that each and every child is engaged in the struggle of the Whos. Small and vulnerable, the child struggles to be acknowledged as a person while at the same time living under the will of the adults who govern their lives. Unfortunately, the world in which we live has not yet reached the level of consciousness of the animals in the Jungle of Nool.

Our world is not safe for many children, and it is exceedingly clear that the vulnerability of children is not of national concern. Our country guarantees healthcare to the elderly, but not to children. Caseworkers for foster children handle caseloads that are so large that children inadvertently get lost in the shuffle. Hunger, abuse, violence, greed, and addiction all threaten the very existence of children. Children remain quite vulnerable.

Korczak was particularly sensitive to the vulnerability of children and ensured that the educators with whom he worked were also sensitive to their vulnerability. At the Institute of Pedagogy in Warsaw, he gave a lecture, which was unforgettable to his former students, entitled "The Heart of a Child." For this lecture, Korczak asked his students to meet in the X-ray lab. He arrived with a four-year-old boy from the orphanage. The boy was frightened by the room full of strangers, the darkness, and the loud machines. Korczak put the boy behind the X-ray machine and the students observed the child's heart beating wildly. As the students watched the boy's heart race, Korczak softly said, "Don't ever forget this sight. How wildly a child's heart beats when he is frightened and this does even more so when reacting to an adult's anger with him, not to mention when he fears to be punished" (Korczak 1999, 153). Korczak then left with the child. The lecture was over; the message was that a child's vulnerability should not to be manipulated to cause fear, and therefore, enforce the will of the teacher. According to Korczak, there is no doubt in anyone's mind that children are dependent upon adults and must therefore yield to their will. The basic question is whether adults use this power to manipulate and exploit or to nurture and protect. Korczak believed that the job of the educator is to respect a child's vulnerability because it is the path to their feelings and thoughts.

When children are not protected and are forced to assert all of their energy to survive and endure vulnerability, behaviors often occur that hinder rather than heighten our awareness of a child's vulnerability. Children devise all kinds of behaviors to mask their vulnerability. Some children appear impenetrable — as if nothing affects them. Other children act so tough that adults believe that this behavior reflects the toughness of their core, when this toughness is created to protect a most vulnerable self. Studies show that children who are bullied become bullies, and children who are abused become abusers. For many children, the only path to enduring vulnerability is to appear invulnerable, but their size, strength, immaturity and lack of rights make this impossible.

Many educators' approach to the child is, "I'll make a man out of you," rather than "What are you going to make of yourself, man?"

Another concept that gets in the way of honoring children's vulnerability is resiliency. Initially, it was empowering to learn more about the resiliency of children. Many of us drew hope from the recognition that children could survive and even thrive in spite of emotional and physical suffering due to their resiliency. Korczak's success with children from the ghettos of Poland happened because of their resiliency. However, the tone of the discussion around resiliency has changed. Oftentimes in conversations discussing children suffering in the face of hunger, abuse, and neglect, I hear people saying such things as, "Thank God, children are so resilient." I find this type of statement terrifying because it moves us from striving to protect and nurture the vulnerable child to trusting that kids can take some abuse and survive in spite of it. This perspective allows educators and other caretakers to take children's safety less seriously.

Korczak's recognition of the vulnerability of children was based on years of embracing children who had been orphaned in the ghettos of Poland. Recognizing the damage inflicted upon these children, he demanded that educators and older children never use their size, authority, or knowledge to intimidate children into submission. He believed that children could not thrive unless they felt safe. Therefore, the most important duty of the educator is to create an environment in which no child felt fearful or oppressed. In *How to Love a Child*, Korczak (1967, 373) wrote,

> If it is the duty of authority to protect the community against violence and abuse exercised by pernicious elements, the teacher's duty is to protect children against blows, threats, insults, their property (be it only a pebble or a stick), against trickery, and their schemes (if only playing ball or making sand castles) against subversion.

Korczak, having observed the grave toll that violence and abuse had taken upon the children who sought shelter at the orphanage, refused to allow such abuse against them. He had visited many orphanages where corporal punishment and intimidation were used to maintain order and saw children consumed by fear and devoid of hope. Concerning such abuse, Korczak (1999, 54) wrote that "there are many terrible things in this world but the worst is when a child is afraid of his father, mother or teacher. He fears them, instead of loving and trusting them."

No adult can protect a child absolutely. In even the most protected and safe environment, no child grows up without sometimes feeling small, weak, and less than fully human. A small dose of toughness, detachment, and resiliency can certainly help children.

At the same time, vulnerability has its own value. Growing through vulnerable experiences in a larger context of safety and unconditional love allows children to be able to care for others who are less powerful than themselves. Having felt vulnerable, children can develop a greater sense of empathy and compassion for others. Vulnerability is critical to moral development. However, vulnerability is most likely to develop into a positive moral asset when the child feels that the adults around her are doing everything in their power to protect and care for her.

Discovering Uniqueness

The Quaker faith is based on the premise that there is a divine light within each and every person. Like the Quakers, Korczak believed that there is a potential within each person that needs to be nurtured and discovered. "There is in every human being," he said, "a spark, which may kindle the flame of happiness and truth" (Korczak 1967, 150). "It is our task," he added, to "assist the growth of that which begins to sprout strong shoots even before man draws his first breath." It is the work of the parent and educator to provide an environment where the child can explore the unique gifts he or she has to share.

Unfortunately, this uniqueness is not always discovered; it remains a mystery until someone takes the time to nurture the child and discover the child's gift. In fact, we live at a time when in many schools and communities conformity is affirmed far more than uniqueness. Our current emphasis on standards and testing does little for the inner life of the child or her discovery of the gifts she may bring to the world. Educators are challenged to reach homogeneous outcomes rather than honor heterogeneous individuals. Parents and teachers are pressured to bring each child to a universal set of expectations rather then exploring each child's unique potentials.

The conditions that create conformity, while perhaps somewhat different in Korczak's day, met with sharp objections from him.

> Contemporary educational ideas strive to make the child more convenient to handle and consequently attempt, step by step, to put to sleep, to stifle and destroy everything which constitutes the child's will and freedom — the things which temper his spirit, which makes up the driving force behind his demands and intentions. He is well behaved, obedient, good, convenient, but no consideration is given to the fact that his inner life may be indolent and stagnant. (Korczak 1999, 126)

Of course, each child should gain basic skills within the process of schooling. But each child should also develop the unique set of skills and talents that she can share with the world.

Attention to children's individuality is time-consuming and goes against the assumption that we know what all children need to learn and become. Korczak (1967, 154) said many educators' approach to the child is "I'll make a man out of you," rather than "What are you going to make of yourself, man?" Korczak wanted each child to discover the particular contributions she can make as an individual. Educational systems that seek to indoctrinate children and create socially acceptable products ignore the unique gifts of each child. They also fail to

instill in children a deep appreciation for both their own dignity and the dignity of others.

The process of discovering the unique gifts of each child is, in fact, a process of co-discovery. Both the child and the teacher are immersed in exploring the unique set of qualities that are within each child. In his work in the orphanage, Korczak took great care in observing children as individuals. He carefully took notes of the children's words and actions. All the same, he felt that much in the child would always remain a mystery to the adult. "I am confronted with the unknown — a child." (Korczak 1967, 319)

The process by which a teacher or parent affirms the uniqueness of each child is one that shows great care for the child. This love of the child helps the child to love oneself. Through the discovery of her unique set of gifts, the child can move forward and affirm the ways in which she can care for the world.

Joining Community

In Western Civilization, individualism and competition have dominated social interactions in many contexts. Many of us were raised in an environment where the stronger we were as individuals, and the more successful we were in competition, the better our chances were for success. It has been difficult as both parents and educators to recognize the shortcomings of this model. Yet there has been a growing recognition — from global politics to corporate boardrooms — that teamwork and cooperation are frequently more productive than competition and individualism. The child has the propensity to learn either of these ways of being in the world. In many cases, educational contexts do not reflect deeply on whether children are being taught cooperation or competition. Since all children will need to function within communities, a pedagogy of compassion recognizes that members of healthy communities cooperate with each other, care for each other, and are responsible for supporting the larger community.

In creating communities in his orphanages that both protected children and honored their uniqueness, Korczak recognized that children are unable at times to see beyond their own needs and desires. Korczak understood that the work of balancing the respect for the individual child with the well-being of the larger community is very difficult.

> "I don't want to!" This is the cry of the child's soul, and you must fight it, for man lives today not in a jungle but in a community. You must do so, for the alternative is chaos. The gentler you can be in overcoming the obstinacy, the better, sooner and more thoroughly, the less painful, you will ensure the discipline essential to the community, the minimum of order required. But woe unto you if being gentle you fail. Without organization, in disarray, only few, exceptional children can develop successfully, dozens will be wasted. (Korczak 1967, 272)

Korczak felt that teaching children to live in community required their educators to be both firm and compassionate. He disliked force. He wanted a system of discipline that protected all members of the community, was gentle, and allowed all children to flourish. Korczak trusted that most children would amend their behavior and care for others if they were given the opportunity to see how their behavior affected the greater community and were able to experience forgiveness.

Korczak trusted that if his orphanages ensured safety, affirmed uniqueness, and valued community, the children themselves would discover the value of compassion and goodness.

In practice, he gave children considerable self-rule. By having children mete out justice to each other, an amazing thing happened. Children were far more capable of feeling compassion for each other. They understood the feelings of anger that led another child to act antisocially because they, too, were children. In fact, many times the children on the court recognized the true remorse that the child who has hurt another has felt, and recognized that this was punishment enough.

In the realm of "discipline," compassion can take many forms. Several years ago, I was amazed by one of my graduate students who taught a very pro-

found lesson to his students about community. Whenever a child was disruptive or exhibited antisocial behavior, Greg would not address the specific behavior of the individual child. Instead, he would address the effect that the behavior was having on the larger group. For example, if one child was consistently speaking out of turn, he would say "Team Wind is having a hard time hearing the words of all of our group." By not chastising the child, the child would not feel that she was being picked on or was inadequate. By illustrating the effects of one's behavior on the group, the child sees the way in which he or she could either enhance or detract from the emerging community.

In caring for children, it is important to recognize that children are children, and that their lives are valuable as children.

Children yearn to be in relationship with others. Part of the work of childhood is to learn to build relationships within their families, schools, and communities. It is imperative for educators to recognize that the ability to work cooperatively in groups, to solve conflicts peacefully, and to support one's community are learned skills. When these skills are modeled in the communities within which children grow, they are able to absorb ways of being that allow them to join communities in ways that both enhance their lives and the life of the community. A pedagogy of compassion recognizes that the work of living in just and caring communities is instrumental to creating compassionate citizens.

Making Meaning

It is in their early years that children develop their understanding of right and wrong. Most children do not blindly accept the rules and maxims given to them by their elders but wrestle with their meaning and test their boundaries. Educators and parents must recognize that as children find meaning about the world around them, it needs to make sense in their hearts, minds, and souls. Too often, educators and parents attempt to indoctrinate meaning rather than allow children to discover and make meaning on their own. Although Korczak was clearly committed to instilling values of justice and compassion in the children in his orphanages, he warned against the dangers of indoctrination.

> I believe many children rebel against virtue because they have been incessantly trained and overfed in its vocabulary. Let the child discover for himself, slowly the need for altruism, its beauty and its sweetness. (Korczak 1999, 9)

Korczak trusted that if his orphanages ensured safety, affirmed uniqueness, and valued community, the children themselves would discover the value of compassion and goodness. When children who were once neglected and hungry feel cared for, they are more likely to care for others. Conversely, children who experience pain, anger, and hatred will understand the world as a hostile place and won't readily develop a sense of compassion. If we tend to the child's environment, we can trust that children's moral and spiritual development will arise naturally. We do not need to engage in lots of preaching and discipline. Indeed, he wrote that

> Hunger and overfeeding in the spiritual sphere of life, are as material as on the physical level. A child hungry for advice and direction will absorb it, digest it and assimilate it. Overfed with moral rules the child will suffer from nausea (Kulaweic 1999, 125).

Korczak, in offering children dignity and respect, allowed them to integrate spirituality into their lives when and where they found it significant.

Although children must discover "the good" for themselves, in their own moral and spiritual journeys, educators can share their hopes and visions of a better world with children. Educators can also share how the virtues of justice, truth, and compassion have created communities of peace and love. As Korczak said, some children will find these virtues echoed in the world's many religions and develop a spiritual life. Others may pursue a life of justice and compassion that is based on their conceptions of meaningful philosophical truths. In either

case, the child herself forms her values as she seeks a meaningful life.

Conclusion

For many, Korczak's pedagogy may appear romantic and idealistic. When I had students read Korczak, they loved the parts of his readings that affirmed the ways in which children saw the world with mystery and awe, but were skeptical of his hope that raising and affirming compassionate children could change the world. They would often say things such as, "Justice and compassion are lovely ideals, but these ideals can never be prevalent in the 'real world'." When I listen to these responses, I am often struck by the fact that there is no real world that could be harsher and more unyielding than the environment in which Korczak's children lived. Korczak's children were orphans and many had suffered from neglect, abuse, and hunger. Korczak's primary orphanage was for Jewish children whose country was and became increasingly hostile, anti-Semitic, and genocidal. In the last years of the orphanage, Korczak's children watched as the Nazis engaged in the systematic genocide of their people. Throughout all this evil, Korczak's own diary of his life in the Warsaw Ghetto and the memories of those who escaped from it spoke of the Children's Home as a community where values of love, cooperation, and justice flourished to the end.

At IslandWood, the experiential learning center established to inspire community and environmental stewardship, we have developed educational strategies that are attentive to the processes outlined in this paper. IslandWood is a four-day residential program serving children from Seattle and the surrounding areas. At IslandWood, children's vulnerability is protected through our rules of safety and respect, which guide all interactions with self, each other, and the community. Children's uniqueness is affirmed through sensitivity to diverse backgrounds and opportunities to discover new talents and interests. Communities are built through an emphasis on cooperation and teamwork, and children find meaning through exercises of community and environmental stewardship. We hope that our attentiveness to children and the work in which they are engaged will allow children to experience and hopefully embrace a commitment to compassion.

In caring for children, it is important to recognize that children are children, and that their lives are valuable as children. This insight is at the heart of child-centered education (Crain 2003), and was clearly recognized by Korczak. Korczak (1999, 4) wrote,

> Children are not the people of tomorrow but are people of today. They have a right to be taken seriously, and to be treated with tenderness and respect. They should be allowed to grow into whoever they were meant to be — "the unknown person" inside each of them is our hope for the future.

The four processes outlined in this paper provide a framework for teaching children with tenderness and respect. As more educational communities recognize that compassionate citizens emerge from compassionate schools, more schools will recognize that attentiveness to the child and affirmation of the child's place in the community will create a more compassionate world.

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Becoming Fully Intelligent

Andrew Johnson

Whether our schools are traditional, self-actualizing, or transformative depends on the theories of intelligence that serve as their organizing principles.

I am a holistic educator who, in the humanistic tradition, believes that personal growth and the full development of each human's potential are the ultimate goals of education (Maslow 1971; Rogers 1969; Patterson 1973). This growth and development shouldn't be purely intellectual; we must also foster students' emotional, psychological, creative, social, physical, and spiritual potentials. Were this mission to be fully embraced by schools and classroom teachers, we would cultivate a generation of talented, nurturing, thinking humans who possessed the knowledge, skills, and dispositions to transform societies and create a compassionate, cooperative global community. Yes, I believe that education has the power to transform people, societies, and ultimately the world!

However, one factor that limits students' realizing their full potential is the traditional psychometric view of learning and intelligence. In this article I'll examine the shortcomings of this traditional view and explore six expanded views of intelligence: multiple intelligence theory, the theory of triarchic intelligence, successful intelligence, emotional intelligence, holistic intelligence, and spiritual intelligence. I'll also describe strategies that can be used by classroom teachers to develop each.

Limitation of Traditional Views of Intelligence

Traditional views of intelligence conceive of it as an entity that can be defined, measured, and neatly described with a number. This number is calculated by giving multi-dimensional humans a one-dimensional standardized test. Scores on these tests are compared to the scores of a large group of humans who are of the same age. They're then ranked according to where their scores fall within this same-age group. Percentile rankings that show the number of test-takers who scored above and below them are given to each. Finally, numbers are assigned to each

Andrew Johnson is Professor of Holistic Education in the Department of Educational Studies: Special Populations at Minnesota State University, Mankato. He specializes in literacy instruction, holistic education, and educational psychology. His website is <www.teachergrowth.com>.

percentile rank to indicate the degree of intelligence. Those who have bigger numbers are thought to have more of it; those who have smaller numbers are thought to have less of it. This sacred number is called intelligence quotient or IQ.

However, this purely psychometric view offers a very narrow definition of what intelligence is or might be (Gardner 2000; Sternberg 1996). It also raises the question: If it could not be measured, could intelligence be said to exist at all? Put another way: if a tree fell in the middle of the forest and nobody was there to measure it, would that tree exist?

Numbers, Hammers, and Learning

Some posit that intelligence is the ability to learn (Snow and Yalow 1982). Well and good, but who gets to define learning? And who gets to decide how it should be described? Abraham Maslow once said, "If the only tool you have is a hammer, you start treating the whole world as if it were a nail." The only tool used to describe learning by psychometricians is the standardized achievement test in which students are made to read paragraphs and choose one of four bubbles to fill in with their number 2 graphite pencils. In our testing factories (formerly called schools) they treat bubble-fillers (formerly called students) as so many nails coming down the assembly line. The assembly line workers (formerly called teachers) are asked to use these fine shiny hammers (tests) to hit our children over the head time and time again, year after year until they no longer question, they simply follow directions and fill in bubbles.

Imagination, intuition, curiosity, individuality, and passion — the things that make us human, and the things that have led to our greatest human innovations — are pounded out of our students, so that they can be measured with sterile standardized instruments. All we are left with are numbers, lifelessly distributed along a bell-shaped curve.

Some students, usually in the higher social-economic classes, are better at obtaining high test number. These high-numbered bubble-fillers are put in fast-moving lines and allowed entrance into special programs and fine high-numbered learning factories. These high-numbered students become high-numbered adults, except now their numbers have to do with bank accounts, investment portfolios, and other such things. These high-numbered people eventually mate and have high-numbered children.

Low-numbered students, in contrast, are shuttled into regular, remedial, or special ed programs, from which they have difficulty escaping. They work at McDonalds and Wal-Mart and low paying jobs, and have low-numbered children (Park, Turnbull, and Turnbull 2002; Salend 2004), and in this manner the circle of life continues. Efforts to raise their numbers, by means of excessive hammering (mind-numbing drill), show little promise.

For all the time, money, and energy we put into our numbers, they tell us very little about people as human beings and little about intelligence or learning. If standardized achievement test scores are to be used, they should always be used with other types of measures when describing learning, achievement, or students' potential to perform. These other measures would include forms of authentic assessment such as teacher observations, field notes, students' products or performances, work samples, or students' self-evaluative descriptions. Of course, if any of this were done, the orderly nature of our society would be disturbed. But on the assumption — however naïve — that we want to develop full human beings, I will discuss some expanded views of intelligence.

Expanded Views of Intelligence

There's not a single entity that we can call intelligence. People are not more intelligent or less intelligent, but they are intelligent in different ways. Below are described six expanded views of this entity we call human intelligence.

Gardner's Theory of Multiple Intelligence

Howard Gardner's book *Frames of Mind* (1993) was instrumental in getting schools to start thinking about intelligence in much broader terms. He defined intelligence as the ability to solve problems or create products which are valued within a culture setting. Instead of a single entity with many facets, Gardner's Theory of Multiple Intelligence (MI) identifies eight different types of intelligence (see inset below). Gardner (1999, 82-83) points out that all eight intelligences can be present in any activity, but

within a culture particular intelligences are often highly developed within specific occupations or areas of functioning.

Gardner's Eight Intelligences

Linguistic intelligence is the ability to use words to describe or communicate ideas. Examples: poet, writer, storyteller, comedian, public speaker, public relations, politician, journalist, editor, or professor.

Logical-mathematical intelligence is the ability to perceive patterns in numbers or reasoning, to use numbers effectively, or to reason well. Examples: mathematician, scientist, computer programmer, statistician, logician, or detective.

Spatial intelligence is the ability to perceive the visual-spatial world accurately (not get lost) and to transform it. Examples: hunter, scout, guide, interior decorator, architect, artist, or sculptor.

Bodily-kinesthetic intelligence is expertise in using one's body. Examples: actor, athlete, mime, or dancer.

Musical intelligence is the ability to recognize and produce rhythm, pitch, and timber; to express musical forms; and to use music to express an idea. Examples: composer, director, performer, or musical technician.

Interpersonal intelligence is the ability to perceive and appropriately respond to the moods, temperaments, motivations, and needs of other people. Examples: pastor, counselor, administrator, teacher, manager, coach, co-worker, or parent.

Intrapersonal intelligence is the ability to access one's inner life, to discriminate one's emotions, intuitions, and perceptions, and to know one's strengths and limitations. Examples: religious leader, counselor, psychotherapist, writer, or philosopher.

Naturalistic intelligence is the ability to recognize and classify living things (plants, animals) as well as sensitivity to other features of the natural world (rocks, clouds). Examples: naturalist, hunter, scout, farmer, or environmentalist.

Here are two simple ways in which a classroom teacher might use multiple intelligence theory: First, let students know that there are different ways to be smart and that it's okay to be good at some things and not good at others. As Robert Sternberg (1996) says, almost everybody's good at something; almost nobody's good at everything. I've seen many classrooms where teachers put up posters describing each of these types of intelligence. Some even expand this by asking students to think of other ways to be smart and then let them create additional posters.

Second, you can create learning experience, activities, and assignments for your students that use these different ways of thinking. Try to incorporate each type of intelligence into your lessons and units, even though it is not always possible. By using these different ways of thinking to manipulate subject matter content, students will see things from a broader perspective, learn more, and learn more deeply (Diaz-Lefebvre 2006; Kornhaber 2004).

Sternberg's Triachic Theory of Intelligence

Robert Sternberg (1984) defines intelligence as the ability to adapt to and shape one's environment in order to meet one's needs or purposes (a form of problem solving). His Triarchic Theory of Intelligence (1996) identifies three types of thinking that are used together to meet our ends:

- *Generative thinking*. You are able to generate many ideas, synthesize two or more ideas, create original ideas, think outside the box to find ideas that nobody else has considered, or utilize divergent thinking and inductive reasoning.
- *Evaluative thinking*. You are able to evaluate ideas, analyze ideas, organize ideas, compare ideas, or utilize convergent thinking and deductive reasoning.
- *Pragmatic thinking*. You are able to implement, apply, or adapt the ideas produced through generative and evaluative thinking to meet the demands of your particular situation.

Compared to Gardner's theory, Sternberg's theory is not as related to specific areas of expertise. For example, whereas linguistic intelligence in Gardner's scheme is readily illustrated by the novelist or poet, Sternberg's types of thinking would seem to apply more readily to any area or task. (See also Gardner 1999, 82-83.)

Classroom teachers can enhance learning by incorporate these three types of thinking into lessons and units (Sternberg and Grigorenka 2000). By designing activities and assignments that invite stu-

dents to generate ideas, evaluate or analyze ideas, and then apply or make their ideas work, teachers are able to provide a three-dimensional view of subject matter and utilize a variety of thinking processes. For example, in studying a unit on Malcolm X, Jane Perez asked her ninth grade students to generate a list of possible solutions that Malcolm X might have used to deal with his continuing conflict with the Nation of Islam. In small groups they were then asked to evaluate the solutions by looking at the costs and benefits of each in order to find the one they thought would be the best. Finally students might be asked to work out the details and construct a viable plan for solution they chose. As you can see, these three thinking modes can be used across the curriculum.

Successful Intelligence

Sternberg has also described successful intelligence which he defines as "an integrated set of abilities used to attain success in life, however a person chooses to define success or however it might be defined within a particular sociocultural context" (Sternberg and Grigorenka 2000, 6). Depending on what you value or your culture values, I believe success might include one or more of these kinds of accomplishments:

- healthy relationships and family life
- creative artistic freedom and expression
- happiness, peace of mind
- an accumulation of wealth or material possessions
- athletic, artistic, scholarly, business, political, and scientificaccomplishments
- power and importance
- fame and prestige
- honor, integrity, and truthfulness
- the ability to give and nurture
- free time, freedom, and a lack of responsibilities
- developing or running a successful business or some other type of enterprise
- wisdom
- wholeness, spiritual gifts
- leadership roles

According to Sternberg (2003) there are three characteristics shared by successfully intelligent people: (a) they recognize their strengths and use them to compensate for their weakness; (b) they're able to adapt to, shape, and select their environments; and (c) they're able to use analytical, creative, and practical thinking to create products or performances, to solve problems, or to achieve their goals. As I have suggested elsewhere (Johnson 2001), teachers can address students' strengths by teaching a variety of thinking skills and strategies and also by offering choices of how to demonstrate their learning. For example, they can create a poem; put important items on a time line; create a semantic web; describe an idea using numbers; describe multiple viewpoints; or write a newspaper article. Students would be encouraged to complete assignments or projects in ways other than simple writing reports or answering homework questions. For example, one student might write and perform a dramatic reenactment of an important event related to the integrated study; another might offer a visual art demonstration; another might design a poster; and another might create a videotaped commercial.

Emotional Intelligence

Emotional intelligence (EI) is a type of social intelligence related to intrapersonal and interpersonal intelligence. It's the ability to monitor one's own and others' emotions, to discriminate among them, and to use that information to guide one's thinking and actions (Goleman 1995). Goleman suggests that EI, much more than IQ, determines success in the real-life world. EI involves abilities that can be categorized into five domains:

- *Self-awareness*. Observing yourself and recognizing a feeling as it happens (intrapersonal intelligence)
- *Managing emotions*. Handling feelings so that they are appropriate; understanding the origin of emotions; finding ways to handle negative emotions (fears, anxieties, anger, and sadness)

- *Motivating oneself*. Channeling emotions in the service of a goal; ability to delay gratification and stifle impulses to obtain a greater goal
- *Empathy*. Sensitivity to others' feelings and concerns and taking their perspective; ability to appreciate the differences in how people feel about things
- *Handling relationships*. Managing emotions in others; social competence and social skills (interpersonal intelligence)

All of the five domains described above can and should be addressed within a general education curriculum. We can teach students to identify and become more aware of their own emotions and inner worlds (self-awareness). We can also teach them how to manage their emotions. That is, we can teach them healthy responses to their feelings of anger, anxiety, sadness, or other emotions. Students can be taught how to define goals for themselves and to describe the steps necessary to achieve those goals (motivating oneself). We can also help students develop empathy by helping them to make personal connections to the material being taught and by being empathetic ourselves. And finally, by including social and other interpersonal skills with other parts of the curriculum, we can help students to learn how to handle a variety of relationships. Interestingly, these are all goals of the holistic curriculum (Miller 1996).

A Holistic View of Intelligence

A holistic view of intelligence reflects the principle of interconnectedness in regards to self, others, and the environment. Since we are interconnected with all things (Talbot 1991); any action that would break down such interconnectedness by harming or taking from others would not be an "intelligent" act. To harm one is to harm us all. For example, creating a complex new missile system might be seen to be an intelligent act from a traditional point of view; it would take an immense amount of knowledge and education as well as the creativity and deductive reasoning necessary to incorporate a variety of complex components. But from a holistic perspective, one would question the intelligence of creating a new weapons system in highly volatile world. One would ask whether the resources might better serve other needs, such as medical care for the poor. Intelligent acts are only those promote the common good. Similarly, a new luxury housing development may generate many millions of dollars in profits for a particular group or individual; however, if this were done at the expense of destroying forest or farm land for future generations, it would not be an intelligent act.

Holistic intelligence (HI) then is the ability to solve problems in ways that nurture self, others, and the environment. Recognizing interconnectedness, holistic intelligence tends to emphasize collaboration over competition, sharing over hoarding, empowerment over domination, structure over control, and truth over manipulation. The characteristics or abilities listed below can be linked with holistic intelligence.

- You are able to distinguish between truth and falsehood.
- You perceive and consider activities that promote human good.
- You recognize our interdependence with all things.
- You perceive the whole instead of only discrete parts.
- You recognize the limitations of logic.
- You recognize and seek to integrate all parts of self in all that you do.

To develop holistic intelligence in a classroom, introduce real-life problem solving activities whose answers are mediated by values such as kindness, compassion, honesty, cooperation, integrity, or fortitude. The efficacy of the answers generated for these real-life problems should always consider the greatest good for the greatest number.

Spiritual Intelligence

Howard Gardner (1999) has considered spiritual intelligence as a ninth intelligence. Spiritual intelligence is concerned with issues regarding the nature of existence and ultimate issues. However, Gardner has concluded that spiritual intelligence doesn't meet the requirements of an intelligence (according to his criteria) and has not added it to his other eight.

Others have also explored this area. Sisk and Torrance (2001) describe spiritual intelligence as the ability to use a multi-sensory approach to problem-solving and the ability to listen to your inner voice. Vaughn (2003) portrays spiritual intelligence as a different way of knowing, a part of self that is concerned with the life of the mind and spirit and its relationship to being in the world. Zohar and Marshall (2000, 3-4) describe it as

> the intelligence with which we address and solve problems of meaning and value, the intelligence with which we can place our actions and lives in a wider, richer, meaning-giving context, the intelligence with which we can assess that one course of action or one life-path is more meaningful than another.

Spiritual intelligence, as I'll define it here, involves access to multiple dimensions of the self that put one in touch with experiences that transcend the self (see Tart 1996). It is access to the most complete range or states of consciousness. It includes altered states that transcend the usual senses, and most importantly, includes the capacity to see the seamless connection between self, others, and the universe. Whereas holistic intelligence sees the interconnectedness of all things, spiritual intelligence is a more intense experience of oneness. This is what Buddhist sometimes call the ground of being (Hanh 1998) or what quantum physicists call implicate reality (Goswami, Reed, and Goswami 1993). You see yourself as one living being in the context of all of life and you see all of life in the context of one living being.

My definition comes with an important caveat: at best it only points to what spiritual intelligence might be. Using words and the human mind is like trying to put smoke in a box. I also recognize that spiritual intelligence and holistic intelligence may overlap more than I have suggested.

So how does a teacher address spiritual intelligence within the classroom? In this day and age: very carefully. It's beyond the scope of this current article to explore all the ramifications of spiritual intelligence; however, I can offer two bits of advice. The first is to simply allow for space and silence for children to contemplate life. Second, I would encourage teachers to trust, validate, and begin to utilize their own intuitive impressions and other dimensions of self in solving problems, making decisions about students, designing curriculum and learning experiences, and sensing the emotional state and achievement status of students.

Transformative Education

If we perceive the purpose of our schools to be to train students or to give them the skills necessary to find employment; that is, to prepare worker bees for the great economic bee hive, then we should focus solely on traditional forms of learning and intelligence that have students pushing about bits of information without regard to values, ideals, or consequences. But if we believe the purpose of our schools is to help students to self-actualize, to fully discover their unique talents and abilities as well as their passions and interests as do Carl Rogers (Rogers and Freiberg 1994) Abraham Maslow (1971), Cecil Patterson (1973), and other humanistic educators; then we must incorporate multiple intelligence theory, the theory of triarchic intelligence, successful intelligence, and emotional intelligence into our curriculums as well. This would also enhance learning as well as helping to prepare generations of fully capable workers and competent decision-makers for our society. However, if we perceive the ultimate purpose of our schools to be the transformation of students, teachers, and ultimately society and the world, as do John Miller (2000; 1996), Parker Palmer (1993), Ramon Gallegos Nava (2001), Yoshiharu Nakagawa (2002), and other holistic educators; then we must recognize and begin to incorporate holistic intelligence and spiritual intelligence as well.

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Brief Report

Evaluating the Holistic Nature of a College Orientation Course

Anna Trevino

In 2005 I participated as a high school counselor in the first year of a new early-college high school, the Utah County Academy of Sciences (UCAS). UCAS is located on the Utah Valley State College campus in Orem, Utah. Students have chosen to attend UCAS from the Utah valley area to earn two years of college credits while completing work on their high school diploma. Those who attend UCAS are very academically motivated. Many students graduate with not only their high school diploma, but their college associate's degree as well.

Because of the rigors of the UCAS program, I began to search for an orientation course that would provide the UCAS students with the best possible tools to begin their college careers. I was impressed by a course offered on the campus entitled Student Success. I felt our high school students could benefit from it, and as I reflected on its curriculum, I saw that its promise stemmed from its holistic nature. It treated students as whole persons. To help me understand and clarify the course's holistic orientation, I examined it in light of Clifford Mayes's book, *Seven Curricular Landscapes* (2003). After teaching the Student Success course, I felt it was indeed very helpful to the high school students, and I would like to point out how the course addressed each of the seven dimensions of education that Mayes outlines.

The first landscape, *organismic*, focuses on sensorimotor activities. In this landscape, the curriculum sees the student not just as a mind, but a physical, living being. In the Student Success course, many of the activities had senori-motor components. For example, students not only heard about advisement and multi-cultural centers; they physically visited them. They also observed physical activities, such as dance demonstrations. We may not always appreciate the need for students to learn about a campus on the physical level, and next year I plan to take students on more walks around the campus and provide them with more opportunities to explore the campus on their own. I anticipate that when students get to know the campus in a physical, personal way, they will feel more at home in it.

Anna Trevino is a graduate student in educational leadership at Brigham Young University. Currently a guidance counselor at the Utah County Academy of Sciences, she has worked 17 years as a teacher and guidance counselor in elementary and secondary schools.

The second landscape is called the *transferential landscape*; it is concerned with the relationship between the student and the teacher. This landscape involves the emotional nurturance of the student. Student Success assisted in the emotional and moral development of the students by enabling them to develop relationships with their teacher through daily meetings, counselors visiting the classroom frequently, and scheduled private meetings.

In the third or *concrete-affiliative landscape*, the curriculum focuses on the student in his or her cultural contexts. UCAS students were put into college situations that created social knowledge merely by allowing students the opportunity to be in that situation. If students had the desire to learn more about other cultures they were given the opportunity to participate in those offered through the multicultural center at the college.

The fourth landscape deals with *hypothetico-deductive reasoning*. Issues such as becoming a critical thinker, attitudes of a critical thinker, and creativity were discussed in the Student Success curriculum. An emphasis was placed in thinking beyond the immediate society. Students were asked to imagine hy-

pothetical possibilities and make inferences based on the possibilities.

The fifth landscape is the *phenomenological* curriculum, in which students were assisted to experience themselves as a unique individual. *The Color Code: A New Way to See Yourself, Your Relationships, and Life* (Hartman 1998) was used throughout the Student Success course. This book helped students to identify their natural strengths and work on their weaknesses.

The sixth and seventh landscapes address spirituality. Mayes says the sixth landscape, *unitive spirituality*, includes a belief in a higher cosmic power; meditative mindfulness "leading to a recognition and dis-identification from sub-personalities," intuitive ways of knowing, and the " integration of the physical, intellectual, emotional, and spiritual domains" (2003, 174).

Mayes's seventh landscape, *dialectic spirituality*, "focuses on personal encounter with the personal, living God. It celebrates the eternal viability and validity of the unique self." (Mayes 2003, 174) The Student Success program devoted a good portion of time to mental health, developing self-esteem, exploring emotional pain, introspection, and reflection. I realize that these topics are not necessarily "spiritual." But as Mayes (2005, 89) says,

> To be spiritual, the curriculum does not have to deal with explicitly "Spiritual" topics. However, it must be spiritually grounded in the teacher's heart — or else it will become the mere transmission of data and theories….

I further believe that spiritual curriculum grows out of love for others; it comes from and develops as we share beliefs and values in the classroom openly.

In the future, I hope to give greater emphasis to both the phenomenological and spiritual landscapes. I hope to incorporate more introspective activities that encourage students to find their dreams in life by taking time to really think about their strengths and what they feel that they can do to benefit humankind.

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Book Reviews

Status Quo or Status Queer: Toward A Radical Rethinking of Sexuality & Schooling

By Eric E. Rofes

Published by Rowman & Littlefield (Landham, MD, 2005)

Reviewed by Celia Oyler

Having spent the entirety of my childhood and adult life in schools, I am just now realizing my love-hate relationship with education. This precarious balance often tips from love to hate and then back again, sometimes in as little as a day or a minute. But in the past few years I have been finding fewer and fewer aspects of public schooling for which I can muster even partial enthusiasm. Perhaps it is the unique damage that *No Child Left Behind* has wreaked.

What pains me most these days is the persistent denial of pleasure, of fun, of play. To my student teachers I tell stories of my own teaching days and how when the spring air wafted through my classroom windows, beckoning us to smell the warm earth fecund from melted snow, tantalized by the first insects sneaking into our classroom, I invented games and investigations that legitimated following our noses and desires and soaking up the early springtime sunshine. When I tell such stories now, I notice the nervous laughter and almost incredulous looks from my 20-something student teachers, and I realize with a jolt that school was not often a place where they themselves got to play, to laugh, to jump and act, sing, and dance. Unfortunately, their current student teaching placements do not offer much of any of these either.

With the pressure to prepare children to bubble-in the correct answers on high-stakes multiple choice tests, or read the teacher-proof script developed in some distant and dreary office cubicle, with recess, art, and music, and sometimes even science and social studies banished from many city and rural schools, why am I surprised when my student teachers don't see play as part of the work of children? Even worse, I recall with chagrin my own early efforts in teacher education when I critiqued my young student teachers' desires to create lesson plans that were "fun" as lacking in cognitive and social rigor. "Fun?" I would ask them, "That cannot be your goal in education. What is it you want the children to learn?"

Reading Eric Rofes's *Status Quo or Status Queer* stimulates these reflections about my conceptions of children, of childhood, of pleasure and desire. This slim volume is a continual reminder of the myriad ways that schooling is a tool used to maintain the status quo. Rofes issues a clarion call to action, urging readers to "consider radical approaches that strike at the root causes of oppression, of marginalization, and injustice in our schools and other public institutions" (p. 140). No one is spared here: Rofes challenges K–12 teachers, schools of education, educators from the "safe schools" movement, gay men's HIV-AIDS prevention programs, and even his own practices as a classroom teacher, graduate student, and then university professor.

The volume is organized into eight chapters that can stand alone as self-contained essays. (I confess, I "transgressed" and read the book from front to middle and then back to middle.) Chapters are organized around specific issues ranging from antigay harassment in schools to gender nonconformity in children, safe-sex education, and queer teachers. Throughout each chapter Rofes weaves together personal narratives and reviews of research, and then considers both in terms of diverse social theories.

Before his sudden death in the summer of 2006, Eric was a professor of education at Humboldt State

Celia Oyler is Asssociate Professor and Director of the Inclusive Elementary Preservice Program at Teachers College, Columbia University. Her work focuses on issues of social justice and teacher education.

University in Arcata, California. He designed classes such as "Education for Action," where he taught many of the organizing skills he had honed all his adult life in various movements — queer teachers, lesbian-gay-bisexual-transsexual (LGBT) groups, gay men's health issues, and sustained work on HIV-AIDS. At various points, Eric also directed the elementary education program at Humboldt, having started his adult life as an elementary and then middle school teacher. In fact, Eric wrote his first three books with his students (one about parents, one about divorce, and one about death and dying) at the Fayerweather Street School in Cambridge, Massachusetts. An early memoir — *Socrates, Plato and Guys Like Me: Confessions of a Gay Schoolteacher* — established Rofes as a national leader among gay and lesbian teachers.

This is Eric's 12th book and is the culmination, as he explains in Chapter One, of thirty years of teaching, organizing, researching, and writing about LGBT issues in schools. He uses his own life as a child, a teacher, gay activist, scholar, and researcher to ask us to "critically rethink our baseline assumptions about sexuality, education, and schooling" (p. 19). Specifically, Rofes challenges conceptions of linear child development, teachers' overblown sense of power and ability to reduce anti-gay harassment, and the protypical martyr-target-victim paradigm so often used in schools' LGBT curriculum. He

> demands that we take a fearless look at the downside of the liberal love affair with slow, incremental change and consider radical approaches that strike at the root causes of oppression, marginalization, and injustice in our schools and other public institutions. (p. 140)

Rofes was known in activist and educational circles as someone not afraid to stir up controversy and challenge social justice educators to broaden our vision. He championed the progressive potential of the charter school movement, insisted that the gay men's health movement had to consider feminism, and forced the LGBT groups he was part of to put racism front and center on their agendas. This last book gives us direct access to the ways that Rofes moved in and out of his worlds — how he came to terms with integrating his non-conformist sexual practices into his pubic and academic identity, and how he merged his activist and his educational lives. Most interestingly of all, we get to hear what Eric thinks of his own prior efforts to educate students about lesbian and gay issues in schools.

With unusual insight, Eric challenges us to consider sexual orientation as not just a choice (rather than genetic destiny), but a choice made from a position of desire and resistance. Beginning with stories of playing hopscotch and a teacher's concerned phone call home when he played too much with the Easy-Bake Oven, Rofes shows how he grew into a man "with a disdain for a pecking-order social world of competition, and power abuse, [and] an appreciation for forms of social organization valuing nurturance and cooperation." "What would it mean," he asks, "if 'gay men' were actually a grown-up tribe of active resisters to heteronormative and patriarchal values?" (p. 127). He urges us to see LGBT youth not as victims, but as agents who actively and sometimes successfully undermine constrictive gender roles. Throughout the book, but particularly in the first chapter, Eric writes about the joy inherent in claiming a space outside what was prescribed for him, and the excitement and triumph in resisting the status quo.

Rofes criticizes much of the safe schools work that seeks to stop anti-gay harassment, and I imagine some educators will encounter this chapter (and the one on safe sex) with a measure of discomfort. Observing that anti-gay harassment has intensified despite efforts to openly address it, Rofes questions the conceptions of youth, power, and linear development that undergird such efforts. He suggests that some of our efforts on behalf of queer youth have even made them more vulnerable and conspicuous because we require them to disclose their sexual orientations as the basis for our work.

In a chapter that takes schools of education to task for our limited address of LGBT issues in our curriculum and research, Rofes describes his dilemmas of how "out" to be about his sexuality and what some would clearly consider transgressive sex practices. He says,

> One straight female friend, during a conversation over lunch, mentioned that she was "glad"

> that I had a "conventional" relationship and was not one of those "wild Castro gay guys." I found myself torn between challenging her assumptions and fitting in with her delusions. I felt shivers of panic run up and down my spine, mingled with hints of shame about my authentic sex life and my conflict with being direct with her. (p. 90)

Eric's raw honesty here, makes his recommendation for educational leaders to build a new "world that has something to offer queer teenagers, lesbian teachers, or gay male professors something beyond colonization or social control" (p. 96) seem possible. If we end up failing in our endeavors to create such a world, having had such fearless teachers as Eric Rofes by our side, we at least will have struggled together in recognition of each other as complex and fascinating human beings.

One thread running throughout the book is Rofes's critique of how most conventional schooling and teacher practices stem in large part from our attempts to "colonize" children and how few spaces there are in schools and in our curricula to deviate from the norm. It is precisely here that Rofes urges us to "queer the curriculum" — although he does not call it such. He urges schools to abandon the project of "stewpot" assimilation. "Assimilation," he writes, "is ultimately about subjugated populations coming to resemble dominant group norms" (p. 12). Using examples from his own life, he repeatedly shows how queer youth and teachers make normative constructions open to question and evaluation. Rofes then links this embrace of pluralism and cultural integrity back to practices of participatory democracy.

It is the vision of new forms of participatory democracy that is most palpable throughout this volume. Re-reading the book carefully so I could write this review, I mourn Eric Rofes's death and also grieve the loss of this great activist, teacher, and thinker. Although he calls this book a culmination of thirty years' work, I can only imagine what the next few decades of his work would have brought. Throughout this volume, Eric Rofes offer examples of an activist life subjected to self-reflective scrutiny through lenses of social theory, social change, and social justice. Rather than close off the personal and the erotic, Eric showed us that it is in the fearless intersection of intellectual passion and undisguised desires that we can gather our collective strength to interrupt the status quo, assert a place for deviance and desire, and reclaim a life of justice and meaning.

Learning Power: Organizing for Education and Justice

By Jeannie Oakes, John Rogers, and Martin Lipton

Published by Teachers College Press (New York, 2006)

Reviewed by Debbie J. Sonu

In *Learning Power: Organizing for Education and Justice*, Jeannie Oakes, John Rogers, and Martin Lipton reexamine the age-old question of why we teach. In a time when education grows increasingly myopic, relying on outcomes and products of standardization and regurgitated best practices, the authors take a step back to re-imagine the intersections between education and the public sphere. Using principles of participation and inquiry set forth by Dewey decades ago, they uphold the virtues of civic responsibility that extend beyond the classroom into the public sphere. By illuminating where and how spaces of hope and strength are being created by grassroots organizations — by teachers, by parents, and by students in the urban communities of Los Angeles — the authors tell a tale of united effort and collective power, a true vision of the moves all members of society can make in the struggle for justice.

How do communities, in partnership with schools, create educative politics and act in pursuit of social equity? How do they justify, defend, and promote the need for participatory approaches that nurture inquiry into empowerment and put democracy into action?

In December 2005, the Border Protection, Antiterrorism, and Illegal Immigration Control Act (H.R. 4437) was introduced by House Judiciary Committee Chairman James Sensenbrenner.

Among its many provisions, H.R. 4437 would create greater obstacles to U.S. citizenship, criminalize undocumented workers, and broaden definitions of what constitutes aiding and abetting illegal immigrants. In the current political context, when many Americans had lost faith in the principles of democracy, or had found themselves silenced and powerless to combat corporate capitalism, over one million citizens engaged in grassroots efforts to represent their opinions on the streets and sidewalks of major cities all across the United States. Quite astonishingly, those usually excluded from participating in decision-making arenas, and those politically disconnected from the economic and social elite, banded together in an awesome display of protest. In Los Angeles, an estimated 40,000 students left schools and marched through the city. In Houston, a *principal* was arrested for flying a Mexican flag on school grounds. All across the country parents took off work days to stand in united effort.

Movements such as this explode notions of a passive public. They unleash the potentials for civic participation to alleviate inequitable conditions for disenfranchised communities. This resurgence of grassroots activism deserves recognition and voice. Alongside the 1968 Chicano Blowouts and civil rights work in Los Angeles, recent activism reminds us of the role of the public in social change.

To resist a status quo that maintains inequitable conditions for many low-income minorities, we need the mobilization of knowledge and deliberate action. Critical studies (an understanding of how social reproduction functions and how institutions and social phenomena ensure differential access to capital) sometimes fall short by failing to specify strategies for change. The authors of *Learning Power* address this shortcoming by highlighting the concerted efforts of community members, youth and adults, who purposefully and passionately enact justice and actualize hope. In doing so, they provide a glimpse of how members of the public sphere construct vehicles for positive social reform, and in effect carve out a place for political activism in education. By extending Dewey's philosophies and conceptions of educative politics, the authors delineate four fundamental principles of participatory social inquiry:

> connecting those most affected by inequality with "experts" in egalitarian, knowledge-generating relationships; employing a stance that looks with a critical eye at "common sense" explanations of the world; generating knowledge in *participatory social inquiry*; and directing this knowledge toward a transformative goal. (p. 107)

Adhering to these tenets, Oakes, Rogers, and Lipton then lead us through several examples of how models for activism, education for the masses, and a commitment to social equity can work through alliances between university partners, students, and teachers.

Their discussion begins at Wilson High School where urban high school students, tracked into non-college bound routes, engaged in collaborative research with university counterparts to understand how, why, and where social inequities persist within their schools and communities. By critically examining social theory and researching forms of resistance in the high school context, the students used experimental methods of participatory social inquiry to understand the barriers that block pathways toward upward mobility. As a result, they established meaningful connections to academic work and began to re-define themselves within the academic world as competent, willful members. It is not surprising that most of the students involved in participatory social inquiry not only matriculated into higher education, but maintained a sense of political responsibility and continued to encourage social justice through activism.

About the same time, Oakes, Rogers, and Lipton shifted their focus to teachers and engaged them in the processes of social inquiry around issues that challenge their urban schools. Through regular meetings, teachers tackled feelings of isolation, established unity of purpose, and through discussions based on critical readings, renewed their sense of what teaching for social justice meant to them. They established on-line journals and continued conversations that furthered their understand-

ing of equity issues in education. In turn, teachers engaged their students in research methods and community investigations on racial and economic (in)justice. Youth came together in summits where passion, anger and creativity emerged, and disruptive knowledge began to flow.

Oakes, Rogers, and Lipton begin their book with an illustration of the strengths inherent within inquiry approaches and they conclude that unless principles of grassroots organizing and action move alongside inquiry, there will be little structural and normative change in schools. To achieve this, they ask readers to consider the possibilities of bridging theoretical constructs and strategies from grassroots organizing with work in the field of education. Based on their deep analysis of social movements, they identify three foundational ideas upon which to build equitable schools: (a) use social-movement organizing as a site for inquiry; (b) build relational power; and (c) use collective action to press for change.

In *Learning Power*, the authors allow their readers to imagine how fusing the knowledge and expertise of students, parents, and teachers with already established networks of community members can harness collective power. By highlighting the work of parent groups, learned in the language and processes of schooling, they demonstrate the strength of parents in demanding quality teachers, sufficient resources, and safe learning environments. Using critical research as a tool, parents, university professionals, and legal experts/educational advocates, gather knowledge, collect data, and develop sophisticated approaches to challenge inequities within their schools and communities. More broadly, networks of these parent activist organizations in California continue to rally for new standards and accountability mechanisms that secure greater resources for their children and ensure processes for parent input and corrective action.

The recent growth of activist organizations and concerned individuals is shaping a political context ripe for social action and grassroots movements. The public has begun to interrupt the flow of unjust legislation. People are speaking out against contradictions between propagandized democracy and their lived realities, and are establishing networks to struggle for representation. One result is the halting of the Sensenbrenner bill. The Oakes, Rogers, and Lipton book shatters the myth that movers in society occupy dominant groups. The book shows how transformative intellectuals can be found in all strata of society. It reminds us of our role as educators and researchers, legitimizes the expertise of our students, and illustrates the potential for meaningful social change.

Education Research in the Public Interest: Social Justice, Action, and Policy

By Gloria Ladson-Billings and William F. Tate

Published by Teachers College Press (New York, 2006)

Reviewed by Charlome Pierce and Jeanita W. Richardson

> Education researchers have an obligation to take more courageous and bold steps in the face of retreats from all things public. Ultimately, our work must ask the larger questions of whose interests are served by our inquiry.
>
> — Gloria Ladson-Billings

Education Research in the Public Interest brings together respected senior researchers who raise important questions challenging the findings of mainstream research and who it benefits. Gloria Ladson-Billings and William F. Tate have spearheaded this impressive collection that promotes transformative research in the context of advancing social justice. James Banks, in the book's forward, defines transformative research as the type that "makes a difference and helps to humanize our troubled and divided society" (p. xiii). A salient theme throughout the chapters is the need to conduct educational research that engages a broader public interest and disseminates the results beyond the academic community.

Each author recommends that scholarly publications and formal presentations do more than serve as elements of professional advancement. Academicians hold a unique vantage point that can be used to raise questions about the impact of

policies on educationally and economically disadvantaged populations.

The No Child Left Behind 2001 (NCLB) legislation leaves no one affiliated with education immune from its effects. While justice for all and leaving no child behind are admirable quests, a closer examination of NCLB policies and similar legislation suggest that rhetoric and practice diverge. *Research in the Public Interests* provides a bank of theoretical frameworks that help explain the incongruence between professed policy and educational goals and practice grounded in validated methodologies. It also is a clarion call for useful research that can better serve society in general and disadvantaged populations in particular.

The discourse advanced in the volume is not broached naïvely. The contributors are well aware of the professional risk associated with research that extends beyond the safe zone of academic endeavors. However, they are willing to take bold steps in order to promote a more equitable society. Research, it is proposed, should not only examine "what works, or what works best but also examine for *whom* and *for what* and *in what settings*" (Cornbleth 2006, 202). It is only after these questions are answered that policymakers can truly begin to alleviate the consequences of inequality, injustice, and the failure of public education and other institutions to address the real needs of their diverse constituencies.

This edited volume presents its subject matter in three parts. Each section contributes to the overall theme that there is a relationship between education research and the advancement of a socially just democracy. The first section deals with policy and politics.

Policy and Politics

In this section researchers are encouraged to consider social policies that have both direct and indirect impact on educational institutions. Jean Anyon, in particular, points out that research can throw light on policies that might not seem directly linked to educational outcomes. Political decisions such as reforming the minimum wage and the migration of decent paying jobs to the suburbs influence educational outcomes.

William Ayers proposes the arts and humanities as unconventional outlets for social justice research. He promotes the use of the arts to work to achieve goals of enlightenment, emancipation, human knowledge, and human freedom. The author suggests that the use of creative forms of research may lead to more creative and active problem-solving schema.

Several writers examine the new school reforms such as No Child Left Behind and similar state and municipal initiatives. David Hursh and Michael Apple point out that current reform movements might, in fact, increase the achievement gap between advantaged and disadvantaged students.

In a particularly interesting essay, Pauline Lipman compares school reform policies such as standards-based learning and school choice with the redistribution of economic resources and labor stratification. According to Lipman, educational and economic policies do not appear to be working to achieve the same goals. Empirical research suggests that factors external to the education setting are better predictors of achievement (National Center on Public Education and Social Policy 2002). Some prevailing economic policies can and do deter optimal educational access. Lipman says researchers must ask why policies fail to address economic variables at a time of increased accountability.

Alex Molnar cites the difficulty academicians have in securing promotion and tenure while seeking to conduct meaningful research in the public interest. Molner has advanced a rigorous research agenda focusing on the commercialism of schools, thus modeling the public interest he advocates in the chapter. At the same time, he gives a realistic assessment of the difficulties involved in pursuing research of this nature.

Research and the Disenfranchised

The second section of the book raises questions about who the public really is and why certain groups appear to be ignored in policy decisions. A major theme is the need for research on populations that are censored from or misrepresented in more traditional research. This is a critical void in the literature.

David Gillborn provides research findings demonstrating an enigma in mainstream research: Afri-

can American students outperforming other ethnic groups early in their schooling. The testing instruments supporting these findings were later declared invalid, and tests that blacks did not perform as well on were identified as more legitimate. Research practices like these perpetuate underclass status and misrepresent African Americans and other minorities.

Censorship and scientifically based research are discussed by Thomas S. Popkewitz. Popkewitz encourages researchers to be more cognizant of the role that historical research can play in public policies, such as civil rights.

James Banks contends that policy decisions that are in the public interest should begin with educating students in democratic and social justice practices. He speaks against practices that promote assimilation and argues that schools must embrace cultural democracy. Cultural democracy would, by definition, be inclusive of diverse racial, ethnic, linguistic, and religious groups. In order to achieve this state, Banks encourages the inclusion of multicultural education in all the nation's schools, including those who serve middle- and upper-income white suburban students. Multicultural education, he emphasizes, can better equip students to function in a global economy.

Carl Grant suggests that throughout U.S. history, a dual educational structure institutionalized white student advantage over minority students. He sees research in the public interest as a mode for identifying the vast differences between democracy in principle and democracy in practice. A clear example is the nation's response to the Katrina disaster.

Grassroots Activism

Moving from a broad concept of policies and practices as outlined in Part I and groups within the general public that are ignored or misrepresented in Part II, the third part of the book addresses grassroots activism.

Catherine Cornbleth invites researchers to use their work to advocate on behalf of persons who do not have sufficient resources to represent themselves in the development and implementation stages of public policy. She declares that this sector of the public could very well represent 75 to 80% of the nation's citizens. Systematic inquiry of Eurocentric curricula and pedagogical practices and their impact on students from diverse racial, ethnic, religious, and linguistic groups could be used, for example, to promote a more multicultural focus in teaching and learning.

Tom Barone suggests using the arts to conduct research. He admits that while this type of research is unconventional, history suggests that it can impact policy. Using nontraditional approaches to disseminate research may hold the potential of reaching people who are not working in academia. He admits that this type of research should be entered into cautiously.

In the final chapter of this section, Donald Blumenfeld-Jones challenges education researchers to conduct research at the grassroots level. He encourages investigations that include curriculum practitioners (e.g., teachers and principals) and curricular decision makers (e.g., school board members and state boards of education). As is the case with other contributors, methodologies are recommended that embrace innovative approaches.

William Tate concludes the book by reemphasizing the common threads presented in the collection. Research can serve the public when it informs policy decisions and educational practices that promote equitable practices and social justice for all members of society. He suggests that education research should assume a proactive rather than a reactive stance and seek to identify faulty policies that ultimately do not serve the best interests of an inclusive public.

Perhaps the only weakness of the book is that it is unlikely to be read by groups most in need of varied perspectives, those entrenched in Eurocentric mindsets and approaches. That said, throughout the text readers are challenged to become change agents in their respective disciplines. Tate's description of John Fisher's scholarly ethic is a compelling definition of research in the public interest. He notes that Fisher's legacy included

> his willingness to publicly offer a reasoned position and to stand firm in the face of great political opposition. He looked beyond his own self-interest and defended the rights of an indi-

vidual not positioned to leverage the same public forum. He considered the interests of others and acted" (p. 247).

The difficulties associated with transformative research are not a justification for abandoning this important work. Stated another way, failure to courageously pursue topics and approaches that advance social justice and the public interest may guarantee that neither will become a reality.

This book is a thoughtful scholarly consideration of consequential issues. Exploring alternative approaches to the Eurocentric canon can provide emerging scholars with direction as they develop their research agenda and attempt to impact policies. Will we collectively have the courage to pursue the laudable goal of inquiry designed to advance social justice? Only time will tell.

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Statement of Ownership, Management, and Circulation

1. Publication Title: Encounter: Education for Meaning and Social Justice. 2. Publication Number: 1094-3838. 3. Filing Date: 10/27/2005. 4. Issue Frequency: Quarterly. 5. Number of Issues Published Annually: Four. 6. Annual Subscription Price: Libraries, $95; Individuals, $39.95. 7. Complete Mailing Address of Known Office of Publication: P.O. Box 328, Brandon (Rutland Cty), Vermont 05733-0328. Contact Person: C. S. Jakiela. Telephone: 802-247-8312. 8. Complete Mailing Address of Headquarters or General Business Office of Publisher: See #7 above.

9. Full Names and Complete Mailing Addresses of Publisher, Editor, and Managing Editor. Publisher: Charles S. Jakiela, P.O. Box 328, Brandon, VT 05733. Editor: William Crain, CCNY, 138th and Convent Ave., New York, NY 10031. Managing Editor: Charles Jakiela, P.O. Box 328, Brandon, VT.

10. Owner: Psychology Press, Inc., P.O. Box 328, Brandon, VT 05733; Charles and Nancy Jakiela, P.O. Box 358, Brandon, VT 05733

11. Known Bondholders, Mortagees, and Other Security Holders: None

12. Tax Status: Has not changed during preceeding 12 months

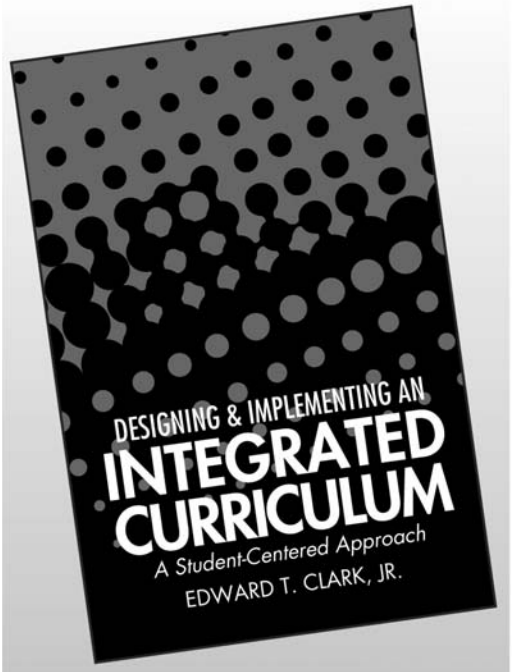
13. Title: Encounter: Education for Meaning and Social Justice. 14. Issue Date for Circulation Data Below: Autumn 2006

15. Extent and Nature of Circulation. Average of Last 12 Months, (Actual Number of Autumn 2006 Issue):

Total Number of Copies (Net Press Run): 581 (525). Paid or Requested Circulation: 548 (477). Sales Through Dealers: None (None). Total Paid and/or Requested Circulation: None (None). Free Distribution by Mail: None (None). Free Distribution Outside the Mail: None (None). Total Free Distribution: None (None). Total Distribution 548 (477). Office Use, Leftovers, Spoiled: 33 (48). Total: 581 (525). Percent Paid and/or Requested Circulation: 100% (100%).

16. Publication of Statement of Ownership Required. Will be printed in the Winter 2006 issue of this publication.

17. Signature and Title of Editor, Publisher, Business Manager, or Owner Certifying that All Information Furnished is True and Complete: s/s Charles S. Jakiela, Publisher. 9/28/06



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$21.95
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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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