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Holistic Education Review aims to stimulate discussion and application of all person-centered educational ideas and methods. Articles explore how education can encourage the fullest possible development of human potentials and planetary consciousness. We believe that human fulfillment, global cooperation and ecological responsibility should be the primary goals of education, and we will inquire into the historical, social, and philosophical issues that have prevented them from so becoming.

FEATURES

HER begins its second year

This issue marks the beginning of Volume 2 of *Holistic Education Review*. The idea for *HER* was hatched during an impromptu conversation at an alternative education conference in 1986, and it has been very gratifying to watch it grow into an established journal with two thousand readers. The start of our second year of publication is a good time to reflect on our mission and how well we are fulfilling it.

Our first goal was to bring together, from across the broad spectrum of innovative, person-centered educational approaches, the best thinking on the leading edge of educational theory and practice. I think Vol. 1 was a success in this regard, and Vol. 2 promises to be even better; the articles we have gathered have been distinctly provocative and challenging. They have truly represented the cutting edge of educational thinking—from an even wider variety of perspectives than we even knew existed!

A second goal was to give educators from these diverse backgrounds a forum for sharing their ideas and discussing their differences. In this goal, so far, we have been partially successful. The *Review* is being read by educators in Montessori and Waldorf schools, in public and private alternative schools, progressive schools, religious schools, as well as more traditional schools. It is also being read by home schoolers and other parents, college professors, church groups, and other citizens. Clearly the holistic approach transcends the boundaries of the various educational movements, which have worked too long in isolation from each other. We are delighted to see this journal serve as a bridge across those boundaries.

Yet so far, we are not satisfied with the level of *dialogue* that has taken place in these pages. We had hoped that educators from one point of view would *respond* to the ideas expressed by another. We know that in addition to many common elements, there are important philosophical, as well as methodological, differences between holistic educators on a number of issues. This journal offers an unprecedented opportunity to air these differences in a constructive way; we encourage all holistic educators to take a thoughtful look at their own basic assumptions and cherished beliefs. Holistic approaches offer powerful solutions to the social and educational crises of our culture, yet mainstream educators have so far refused to take us seriously, in large part because of our isolation from each other; they tend to perceive us as so many cults, each with its own jargon and rigid assumptions. Until we are willing to discuss our beliefs with *friendly* critics, how on earth can we expect more skeptical educators to pay attention?

And this leads directly to the third goal of the *Review*. We had hoped that the professional, semi-scholarly appearance and content of this journal would bring holistic ideas where they had never been clearly understood before—to education policy makers, to the colleges of education, and to public school teachers and planners. We have made a start in this direction, but it is very small so far. While *HER* is read

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by a few especially receptive scholars and public school people, the response from mainstream educators, for the most part, has not been encouraging. Their mistrust of isolated movements is one factor, but there are others: for one, the tremendous workload of today's educators. In addition to their daily classroom and after-school chores, they are being deluged with society's problems and demands for "excellence" and reform. The literature on educational reform and restructuring is growing at a frantic pace; the *Review* is only one journal among many, and not a very practical one at that.

But there is another factor in this situation, and it is my own primary concern as I reflect on the mission of *HER*. The holistic paradigm is, to be frank, a radical point of view. In this journal we are not talking about a few new techniques—we are advocating a new world view and suggesting that it would transform education entirely. We are arguing that the emerging post-industrial civilization will be as different from the modern industrial world as this world is from the agrarian, feudal age which preceded it. Holistic educators already recognize and accept this possibility, but the vast majority of people today, including mainstream educators, do not. When they come across an educational journal that seriously discusses meditation, vision quests, global awareness and other such "romantic" and "mystical" topics, it is not surprising that they find very little that addresses their immediate concerns! Our articles ask the educator to stretch his or her cultural understanding as it perhaps has not been stretched before.

(This particular issue happens to be much more grounded than usual; we've received a number of fine articles that explore holistic themes within the framework of contemporary educational practice. I hope mainstream educators will respond.)

Still, even if the educator is willing to take a peek at the emerging world view, there are powerful social pressures against applying it in the public school classroom. American culture is in many ways highly defensive, and especially so in times of cultural stress. The emergence of a new world view, despite the fact that holistic thinkers welcome it as a positive and liberating vision, must be especially threatening and stressful to many in our society. Those who are most disturbed by the possibility of cultural transformation have launched a determined attack against "secular humanism," "one-world government" and "new age" ideas, among other things. While the ideas we advocate here are not as stark as is implied by these simplistic epithets, I think we do need to be sensitive to these people's justifiable concern that civilization as they know it is being transformed into something different. As the holistic paradigm begins to eclipse the competitive, nationalistic, patriarchic world view of the industrial age, many people will fear the loss of traditional, familiar values. They are not comfortable with what we are saying.

I would like to explain to these people that the holistic world view, even though it is new and different, is not Godless, communist, or evil! On the contrary, we have embraced the holistic approach because it offers humankind

ecological survival, spiritual renewal, and peace. These are universal human desires (at some level), and the holistic approach is radical only because it suggests that a new culture is necessary to fully attain them. But perhaps our ideas are simply too new, too different, too threatening—not only for the extreme social and religious conservatives, but for most of mainstream American culture as well. The holistic paradigm is coming—I am quite certain of that—but its time is not yet here. We need to be patient.

Consequently, for the time being *HER* will mostly be "preaching to the choir"—to educators who already accept the underlying vision we advocate. For those several readers who do find our ideas new and somewhat outlandish, I extend a special invitation to write back: what do you find to be the strengths and weaknesses of the points of view expressed in these pages? What assumptions do you find discomfiting or unwarranted? My invitation to every reader of the *Review* is this: let us use this forum to examine, clarify, and refine our points of view through dialogue and discussion. Let us work together to fashion an educational philosophy which is so coherent, so well thought out, so responsive to the intellectual, moral, and spiritual needs of our time that it cannot be brushed aside as "new age" romanticism. Let us speak to one another, so that when the culture is ready to hear us we will be able to speak convincingly to others as well.

RON MILLER

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The Presence of the Child

by John Wolfe

It was the morning after spring vacation. The kids had half an hour to mingle and greet each other. We were, for the moment, free of the schedule's tyranny. My tyranny, actually; the kids would gladly socialize all day, working only enough to feel comfortable.

The early morning sun streaked through the windows facing Second Avenue; the kids clustered in knots around the room. These were their affinity groups; this was how they patterned their relationships. In this class of thirty-one fifth and sixth graders these patterns mirrored sexual and racial lines but there were subtle permutations at play as well—one shouldn't describe these groupings too glibly.

Generalizations about this class and this school are always tricky. The school is Central Park East 2, located in New York City's East Harlem. An alternative public elementary school, its 200 students come from East Harlem, Central Harlem, the West Side, upper Manhattan, and parts of the Bronx and Brooklyn. They form a diverse group—racially, ethnically, and economically.

Central Park East 2 is an "inner-city" school. The quotation marks are purposeful; "inner-city" is not a particularly illuminating designation, suggesting to some a number of immediate images (you know: crack vials in the playground, decrepit buildings, lost lives).

But a walk through Central Park East 2 belies the myths about "inner city" children and the "economically deprived." The classrooms are rich with vital and self-disciplined children working meaningfully and happily.

I have taught at C.P.E. for seven years and my classes have always been an interesting salad of differences and similarities.

No classroom is an easy place in which to work, however; there are always troubled kids, kids who have in varied ways "failed"; who've been kicked out of other schools; who've not learned; who've been left back; the kids about whom teachers say: "It was a good day. _____ was absent, you see."

Those kids interest me; I've been drawn to them. Now this is in part hubris: *I can reach that kid!* But there's also the sense that if teaching is a calling—and I think it is—then working with such kids is at its center.

For adults failure is hard; for children it is absolutely devastating. Children who experience failure year upon year vibrate with pain that colors their every moment, their every gesture. In a very literal sense, they cease being kids.

Professional jargon cann adequately describe the l a troubled child. In this touching, first-person acc a teacher explores how o particular child responde a genuine human relatiot

John Wolfe has taught in NYC ele- and pre-schools since 1967. He cur- teaches 5th/6th grade at Central P- East 2. He has published pieces in Nation, Instructor Magazine, Path in Progressive Education, *and oth publications.*

One such troubled kid was R. who, amid the welter of returning, chattering kids, sat alone. No one had rushed to greet him when he walked in late. There were no big smiles for him, no happily fluttering hands waving in his face. He had no special group of friends—no single kid to whom to cleave.

He'd complained about being very tired when he came to school that morning and I'd given him a cushion and told him to rest. He sat at his desk, head on pillow, and closed his eyes. In a few minutes he seemed to be asleep.

"You are a failure"

In a fundamental sense R. did not belong. He had a role in the class, true, but it was not a handsome one. His part: he was the "bad" boy. Taller than most of his classmates, and older by a year or more, he was feared and disliked. At one time or another he had succeeded in alienating nearly every classmate. And though he'd earned a measure of respect for his occasional cool and bravado, he was someone to be avoided or shunned.

During his tenure at three different elementary schools, R. fought, intimidated, or cruelly teased a legion of kids. By 6th grade the fighting had stopped, only the threat of violence remaining—veiled always:"After school, just you wait!"

But the acid-etched tongue still struck—targeted, inevitably, at the vulnerable or defenseless. He'd poke tellingly at someone's ragged sneakers, poorly-dressed parents, physical weakness, or "welfare cheese breath." A word here, a phrase whispered in passing, nothing a teacher would ever hear—only the result was apparent: a kid yelling at him or a kid in tears. And R., masquerading in a look of innocence that grew into a glare of disgust, lips curled up in a sneer: "Oh man, I didn't say nothing!"

Socially peripheral, R. was also plagued by profound academic problems—he had difficulty learning to read, write, and think mathematically. Tested early in his school life, he was placed in a Resource Room program in 3rd grade. His parents, however, demanded that he be de-certified. They said they wanted no part of a "special education" program whose students were in the main Black and Hispanic.

Politically active in the community, they felt that the Resource Room program smacked of institutional racism. They would not, they said, countenance such an arrangement for their son.

No, they said, they would instead provide outside tutoring. But they never did. Their explanation?—private tutoring proved too expensive and the less-expensive public programs had no openings. Arrangements they finally made, they said, had fallen through.

It was late November during my first year as his teacher and we were at the initial family conference. R. fish-eyed his mother curiously as she explained all of this to me.

"Is that really true?" he asked, "Or is it just a story?" It was clear to him that she was lying. For reasons of their own, his parents would not cooperate; they could not accede to the school's suggestions.

For them, as for R., school was a source of deep discomfort—a constant admonition of sorts, the place whose message they heard: "You, R., are a failure, and you, his parents, are failures as well." Whether or not that was the message matters not; that is what they heard. They were angry at everyone who worked in the school, everyone who worked with their son.

too the continued lack of academic success.

When I became his teacher he was a boy tightly wound into a web of the predictable; like a needle stuck in a record's groove, skipping repeatedly over the same notes.

Beyond case history

I have tried to be precise in describing him. Case history isn't poetry, though, and descriptions of symptoms skirt the essence of a child. Teachers (as well as others in the "helping" professions) tend to see "bad" children exclusively in terms of symptoms (pathology) and causes (etiology).

But what causes one kid to fail (while another succeeds) is a mystery. Yes, there are codified bodies of thought, ready contexts purporting to explain what is happening to a child. Theories abound and one can talk about R. in terms of family dynamics, the politics of race and class, psychology, traumatic history, and so on. And, with the best of intentions, we can arrive at some nicely theoretical construct.

Whatever one's predisposition, though, one is unlikely to get any closer to the child that way. R. existed outside convenient contexts—seeing him began

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There is an unnameable inner landscape to each child; the teacher, if quiet and attentive, can perceive it. Then, and only then, is a relationship possible.

They interpreted R.'s school problems in racial terms. Here were White people once again failing to address the needs of Black people. They began to temper this response during the two years I was R.'s teacher, acknowledging that, politics aside, R. had concrete learning difficulties. But they never acted on this realization; they never did anything to help R.

They and their son had, over the years, attended numerous family conferences. They'd sat with teachers, administrators, social workers and psychologists trying to create workable plans for R. No progress: the wall between R. and the adult world thickened. Bad behavior became a given; so

at the point where preconceived notions stopped. A context was useful, yes, but only as a window through which the child, vital and singular, might appear.

Trying to understand a child too quickly is a hopeless task; at best one engages an image only.

For one thing, kids like R. depend on an ability to keep adults at bay—there is a studied unpredictability to even their most conditioned responses. Skilled at manipulating adults, they keep them off balance. This tends to unnerve adults—especially teachers who are, by nature, tied into the "scope and sequence" of things, a logical world-order such kids regularly violate.

But R. was not really bad—no, though the conditioning ran deep, R. was a scared, sometimes sweet, 12-year-old acting like a tough and sophisticated teenager. He wanted to do well in school, wanted to be respected, wanted to have friends. The potential sweetness was well-hidden—but it surfaced fleetingly when he was relatively relaxed and able to be with a few kids, his eyes wide and clear, voice soft and engaged.

That child, R's truest self, was mostly secreted away—a presence denied us by circumstance, conditioning, and fear.

There is no easy way to help a child shed these layers of unhappiness. It certainly can't happen in a year or two—especially when that child is already wrestling the demons of adolescence.

I knew R. was mine for two years. I knew his history; I'd heard the stories about him and his parents and I had seen him in action around the school. I decided that there were specific things I would not do: I would not kick him out of the room, no matter the provocation. At most he'd suffer internal exile, being asked to leave one part of the room for another. He'd been kicked out of rooms often enough in the past; being sent to the office was no punishment. This was his room now and he would not leave it. And I would not contact his parents with complaints; nor would I schedule more than the two annual family conferences. There was nothing to be gained by more meetings; family and school needed to function independently for a while.

I also established something important by talking about R.'s behavior in two ways. When there were complaints about his teasing or threatening, I'd publically say something like, "Look, everyone knows R. teases kids. He's always teased kids. He'll probably always tease kids. You'll have to get used to it."

This was calculated to make public what everyone already knew. It also validated the other kids' anger while simultaneously embarassing R. By letting him know that, in a way, I expected "the worst" he might react by proving me wrong. In a funny way, then, "good" behavior could be an act of defiance.

In private I'd describe his behavior for him. I tried to voice his frustration and

anger about not reading or writing well. I'd point out patterns: "See, when you're embarassed about not reading, you take it out on L." Such conversations were brief and I tried to cut to the point right away. R. was very practiced at ignoring the wisdom of the adult world. One had maybe thirty seconds of open air time, then the channel shut down. Economy of expression was vital.

A human encounter

In all this I was trying to acknowledge his presence—a presence rooted in the encounter between us, an on-going encounter as unrelated to old grievances as possible. Success depended on creating common ground uncontaminated by judgment, harking on past "sins" or rehashing old disappointments. I tried to let him know that he was who he was. He might choose to change, he might not. Much was within his power. There'd be no promises, no guarantees. My role was to attempt to give voice to his other self, that part of R. uninvolved in the negative, that aspect unwedded to failure.

Common ground in the classroom cannot exist when the teacher's vision is cluttered by too much data, when the child is seen largely in terms of past history, or when the child, for example, is seen as "economically disadvantaged," or "culturally deprived," or as

as the result of a profoundly unhap[and pained marriage.

But having established that, what h one really said? One has not actual seen him because such constructs a essentially external. They are reportor truths and in no way assist a teacher the day-to-day, hour-to-hour, relatio ship with the child.

There is an unnameable inner lan scape to each child; the teacher, if qui and attentive, can perceive it. The and only then, is a relationsh possible.

It was essential to acknowledge th R. had problems, essential acknowledge that he felt pain. But was as important to believe, and he him believe, that failure was not i evitable, that the present needn't be tl past endlessly recycled.

He wanted no more lectures, no mo punishments. He wanted success.

I provided R. with an individu study plan—daily assignments on clipboard. He needed work structure in a way that made progre demonstrable for him. And while th individualized program set him apa1 it merely formalized what was happe ing anyway. He was behind and he w not yet able to do the work others di To pretend otherwise would be pr foundly disrespectful.

He sat alone, at a single desk, clo: to but still separate from other kids. F

> *There is something very moving in the human concourse possible between teacher and troubled child, in real relationship on common ground—a relationship borne of the understanding that "I am here, you are here."*

an inevitable expression of a "dysfunctional family."

Such thinking always creates a barrier between teacher and child; the child, no longer a presence, is reduced in scope. The attempt to paint the larger picture results in less detail and less specificity. Sloppy thinking replaces real observation; fancy catch-phrases replace real communication.

R. might well be called a "learning disabled" child; he might be called an "angry Black child"; he might be seen

worked with me occasionally durin lunch periods and we worked togethe during prep periods as well.

I sometimes chastised him at lengt for things; other times I simply gav him a look and said: "Come on." fooled around with him a great dea teased him affectionately, and praise him loudly and publicly when his wor or behavior warranted. I liked R., an he knew it. But my affection was n enough; I also knew what would wor for him academically and I provided it

I made sure he had a set and structured pattern of activities and I was consistent in working personally with him. I learned when to be strict and when to let things go. And most important I learned what he liked: basketball, woodworking, music. There was an enormous richness of curriculum possibilities in these areas and I exploited them.

He was a skilled woodworker; with the help of the school's assistant director he crafted a precisely-rendered Go-Cart. It took months but he finished it. He then began helping other kids with their projects. He was the best woodworker in the class: I began referring to him in passing as "the master of the shop." When a kid would ask for help I'd say, "Go to R. He's the expert."

And as his reading improved he began reading with kids with whom he would not otherwise relate—they, after all, were the "smart" kids, kids whose company he'd disdained.

It would be wonderful to report that a transformation ensued—flowers sprouting through the concrete playground on 99th Street—but that was not the case. And it would be splendid to report that I was able to maintain a calm and studied demeanor around him at all times. That, too, was not the case.

But by the end of the second year there *had* been real progress—he was able, for example, to read *The Catcher in the Rye* in a group. True, he read slowly and laboriously—but he persevered and enjoyed the book. Progress was not as dramatic in other areas. Still a very, very weak writer and math student, R. continued to tease others and move through school as if burdened by the weight of ten thousand things.

So, in the end, there was nothing magical in our encounter. Teaching rarely lends itself to neat and concise endings. R. went on to junior high school in certain ways readier to succeed than before. Glorious progress had not been made; great problems remained. Yet something powerful had occurred; he had, silently and impressively, made certain choices. He had, in a thousand small and subtle ways, and a number of larger, public ones, declared himself ready and willing to work.

There is something very moving in the human concourse possible between

teacher and troubled child, in real relationship on common ground—a relationship borne of the understanding that "I am here, you are here."

This was something new and unexpected for R., who'd been hearing "I am here, wish you weren't" all his life. His years in school had worked to severely limit his options; years of failure eviscerated his potential. He had entered my classroom with very set and well-rehearsed expectations. He was "bad" and was going to act "bad." That was something he did very well.

I refused to accept the pattern. I expected R. to work hard from day one.

Sensing a kid's true presence, that part of him or her that is immutable and mysterious, commits the teacher to look beyond the fashionable prejudices of the moment into the heart of relationship where teacher and child meet.

Not because I wanted to prevail and not because I wanted to show who was the boss, but because it was what he wanted and needed. My role was to find out how best to help him get it.

R. could not have broken with the past if I hadn't broken with it as well. And that depended on my seeing him afresh—with vision uncontaminated. And once he realized that I had not prejudged him, that I was not interested in "understanding" him, he began responding.

There is a geometry to relationship and it's axiomatic that the teacher must see the child as a "self." R. was an individual, not a conglomeration of influences, not a repository of conditions.

When "I am here, you are here," replaces "I am good, you are bad," and only then, is progress and growth for kids like R. possible. As long as kids like R. are seen merely as walking constellations of symptoms, they are diminished and dehumanized.

Sensing a kid's true presence, that part of him or her that is immutable and mysterious, commits the teacher to look beyond the fashionable prejudices of the moment into the heart of relationship where teacher and child meet.

This meeting is the essence of teaching, its very breath and soul.

Toward a Paradigm of Promise:
Transformational Theory Applied to Education
An Alternate View of Reality for Curriculum Development

by David W. Brown

For decades educational research has been driven by the demands for higher standardized test scores, more efficient teaching techniques, and means-ends prescriptions for learning. It is time to stop kicking this "dead horse" around and look at the child holistically as a productive, spiritual and emotional human being instead of an end-product of pedagogical technology. The industrial/technological mentality is narrow in scope and mission, and when applied to the educational processes of humans, as it has been, it tends to delete or squelch much of our innate spirit and potential, leaving us frustrated and starved of motivation to learn.

However, an extremely exciting possibility is emerging for an emancipation from the binding ties of the technocratic model of education. It is something entirely new; it is a new way of viewing reality—a paradigm that has the potential to perhaps change the whole idea of education as we see it today. To envision this, I believe we must look to some of the latest discoveries in science which have raised serious questions as to what our physical reality actually is in the universe. But, before this can be comprehended, it is important to look at how we got where we are now in education.

The purpose of this paper is two-fold. First, I would like to examine this reliance upon science as a means of curriculum design and, second, to look at a possible alternative "paradigm" for curriculum development that may just be the near future for all educational thought—transformational theory.

The dominance of the scientific model in education

The curriculum field in America has endured many profound influences during its relatively short existence. The schools have been looked upon to ameliorate international and political tensions and cure the ills of our ubiquitous societal woes since even before the birth of the curriculum field near the turn of the twentieth century.

Significant threats to the integrity of the American way of life, such as the industrial revolution, the launch of the Russian Sputnik satellite, the rise of the counter-culture of the 1960s, and the rise of the technological age have forced curricularists to crank out curriculum plans, models, and designs which could keep up with the everchanging demands of the times.

Because of this urgency to keep up, a form of control and efficiency had to be developed and followed. Curriculum

The Newtonian scientific model has outlived its usefulness, both in physics and in education. New understandings in leading science—quantum theory—promise new ways of approaching education.

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He has four years of experience fifth grade public school teacher a years of experience as an elementi principal in the Union Public Sch District, Tulsa, Oklahoma.

developers look to science and the scientific method to attain the control and universality needed to achieve their goals. According to Elliot Eisner, the reliance upon scientifically based technology in educational practice, similar to techniques in agriculture, engineering, and medicine, was established from the very beginnings of curriculum development with E. L. Thorndike and John Dewey. Both of these men looked to science as the most reliable means for guiding educational practice and they helped to establish and legitimize a tradition that others such as Franklin Bobbitt, W. W. Charters, Henry Harap, and Ralph Tyler were to follow.[1] Tyler's work, much influenced by his predecessors, set the prototype for the dominant, rational, systematic approach to curriculum planning which is in use in the schools today. And, further, many influential educators and researchers of today had the opportunity to work with Tyler such as Robert Anderson, Ben Bloom, Lee Chronbach, Hilda Taba, Ole Sand, and John Goodlad. Like Tyler, these authorities can be characterized as basically scientific in their assumptions, systematic in their procedures, and means-ends oriented in their view of educational planning.[2]

Models vs. paradigms

I contend that American education has virtually been enslaved to a scientific model which, according to Eisner, has all but excluded any other view of the way in which inquiry in education can legitimately be pursued. What is a model? A model is defined as "a standard or example for imitation or comparison."[3] This conception of the word "model" coupled with the veneration held for the creators (Thorndike and Dewey) by our present curricularists is, in Eisner's opinion, the reason for our situation today. The approach has been to follow model after model, replacing one with another if it fails to accomplish the missions of political activists and/or other influential reform groups. With each replacement comes a more stringent empirical, analytic demand for accountability, evaluation, and scientific supervision. The more technologically efficient the model is, the more successful and error-free the product will be.

Where does this end? When do we reach the ultimate model where all stops are closed and all outcomes predicted to precise specifications? The answer is: probably never! So why do we keep doing this? Is there a viable alternative that has not been discovered or explored? I believe there is, and I believe that the possible answer will come out of the discoveries in process in the field of the new physics or "quantum mechanics"; they provide the foundation of transformational theory—what I see as the paradigm of promise.

The search for this alternative conceptualization begins with the work of Thomas Kuhn and his idea of "paradigm." The word "paradigm" has become a popular term to describe certain ways of looking at reality. Kuhn's concept is based upon the mutability of theories in natural science. He states that a paradigm "is an object for further articulation and specification under new or more stringent conditions";[5] therefore it is not as rigid as a model. Also, a paradigm never does explain all the facts with which it can be confronted; it does not contain all the answers.

A model contains certain rules, guidelines, and stipulations which are to be followed in order to be successful. Schubert states that, "as applied to teaching, a model refers to a coherent method, approach, or strategy. A model should be able to be discussed in terms of assumptions, propositions, essential characteristics or attributes, supportive theory, research, and practical precedent."[6] On the other hand, rules, according to Kuhn, "derive from paradigms, but paradigms can guide research even in the absence of rules." Furthermore, "the lack of a standard interpretation or of an agreed reduction to rules will not prevent a paradigm from guiding research."[7] According to Kuhn "a paradigm 'shift' occurs when the conventional devices or remedies to problems fail to work in the present paradigm. A crisis evolves and new methods must be researched and tried to solve the crisis. This is the beginning of the rejection of the old paradigm (which no longer works), and the start of the new."[8] Capra defines paradigm shift as "a profound change in the thoughts, perceptions, and values that form a particular vision of reality."[9]

Hence, a paradigm allows the freedom to adopt ideas and concepts from other areas such as sociology, science, and history, without the stringent guidelines and rules of models. Paradigms are loosely structured and flexible; they are fluid and essential for the acceptance of the ideas and conceptions of a new reality.

The heart of the new paradigm—quantum reality

"Determinism—the world view that nature and our own life are completely determined from past to future—reflects the human need for certainty in an uncertain world."[10] We, as humans, must be able to project, predict, determine, and accurately measure our future. We deal with educational matters in much the same way today; we have an uncertain quantity—human beings—with which we attempt to virtually determine their successes and failures, their strengths and weaknesses, their careers and ambitions. To relate this phenomenon to the historical progression of science, particularly classical physics, will clarify why I believe a change in curriculum thinking is imminent.

Classical physics supported the world view of determinism for centuries. Classical science or "Newtonianism" evolved in the seventeenth and eighteenth centuries. Isaac Newton pictured a world in which every event was determined by initial conditions that were, at least in principle, determinable with precision. "It was a world in which chance played no part, in which all the pieces came together like cogs in a cosmic machine." Today, however, the "Age of the Machine" is screeching to a halt. The decline of the Industrial Age forces us to confront the painful limitations of the machine model of reality.[12] And further, early nineteenth century thermodynamics challenged the deterministic view of the universe. The second law of thermodynamics states that there is an inescapable loss of energy in the universe (entropy) which, in effect, means that the world machine is running down; one moment is no longer exactly like the last as it is with Newtonian thought. Therefore, according to this, we can no longer "determine" anything. "You cannot run the universe backward to make up for entropy. Events over the long term cannot replay themselves."[13]

This brings us to the notion of "quantum reality." According to Pagels, quantum reality requires changing from a reality that can be seen and felt to an

instrumentally detected reality that can be perceived only intellectually. The world described by the quantum theory does not appeal to our immediate intuition as did the old classical physics. "Quantum reality is rational but not visualizable."[14] In other words, scientists are understanding quantum concepts through experimentation but are not yet able to conceptualize it as easily as they could with Newton's machine model. Quantum theory is the opposite of Newtonian theory: Newtonianism is based upon determinism—ends-means predictability; quantum reality is based

ceptualization of learning, methodology, usefulness and worth of education to individuals will change; it will change commensurate with changes in scientific thought to follow suit with the past.

Dissipative structures

The only "rational" means of describing what this notion of quantum irreversibility, randomness, and indeterminism holds for the future of curriculum development is through a portrayal of Ilya Prigogine's Theory of Dissipative Structures.

the braids, the more complex system is.

Imagine our educational system very complex mass of interw braids connected at many points. is due to continuous reform efforts the years which have strengthene system by creating layers upon l of helical braids via a determir mentality.

Now, according to Prigogine, more complex this structure beco the more vulnerable it is to chan; what he calls "fluctuations." This paradoxical situation because the i coherent or intricately connected structure, the more vulnerable it i: creased coherence means increase stability. This very instability is the to transformation or change.

The continuous flow of en; through the system results in fluc tions and, if these are minor, it rej or "damps" them, and they do not; the structural integrity (nei) strengthens or weakens the braids), the other hand, if the fluctuations r; a critical size, they "perturb" system. "They increase the numbe novel interactions within it. They sh it up. The elements of the old pat; come into contact with each othe new ways and make new connectic The parts reorganize into a new wh The system escapes into a hig order."[15]

Imagine our educational system a; under the new circumstances of stability. Our system, according to theory, is now requiring mass amounts of energy from the envir ment because of its greater complex and it is now highly vulnerable to fl tuations. In other words, our relia upon prespecification of learning c

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The industrial/technological mentality is narrow in scope and mission, and when applied to the educational processes of humans, as it has been, it tends to delete or squelch much of our innate spirit and potential . . .

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upon randomness—indeterminism, probability, guesswork. All of this stems from the discovery of atoms and how they behave. The movement of atomic particles in space defies the laws of classical physics—the laws under which the universe has been perceived and by which out total existence has been governed. Quantum behavior, in a sense, is deviant behavior under the laws of classical physics. Quantum theory will perceivably be the language of the future of science.

As discussed earlier, curriculum developers historically have relied religiously upon scientific methodology and the advancements within the natural sciences for developing pedagogical practice and techniques in the classrooms. To this point these techniques have been thought of as being successful because the end results could be analyzed and verified through testing much like that done in the scientist's laboratory. But what about now? According to the new physics, scientists are no longer able to verify experimental outcomes according to the classical methods. The machine theory simply doesn't fit. Atoms simply won't behave according to the plan.

I contend that since scientific thought is on the verge of a reconceptualization of reality, so too is education. Our con-

Imagine a spinning mass of energy surrounded by helical or braided bands which hold it together. This is an "open system." All living things and some non-living things are open systems; they are involved in the continuous exchange of energy with the environment. All open systems, according to Prigogine, are dissipative structures. Their form is maintained by the continuous dissipation or "consumption" of energy. They are highly organized and always in process.

Converting this to educational thought, the educational system is a dissipative structure. It is very complex and continually in process, considering the changes historically brought about

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The decline of the Industrial Age forces us to confront the painful limitations of the machine model of reality.

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by a demanding society. It is an open system which consumes energy from the efforts of society.

The braided helical surroundings of this energy mass are connected at many points, signifying its level of strength and complexity. The more interwoven

comes, standardized testing, goals, jectives, means-ends oriented curri lum designs, and so on, have buil "goliath" of a dissipative structi which is on the verge of perturbation transformation.

I believe that our educational syst

I believe that our educational system is at the point where continual reform movements which demand tighter controls and scientifically based outcomes are simply being damped or rejected . . . They are merely "fluff" or "gimmicks" based on the same old scientific "stuff," and it doesn't work anymore.

is at the point where continual reform movements which demand tighter controls and scientifically based outcomes are simply being damped or rejected; they are not effectually changing the structural integrity of the system. They are merely "fluff" or "gimmicks" based on the same old scientific "stuff," and it doesn't work anymore.

I believe that we are at a virtual standstill; that we are in a state of "entropia." We have this great, complex, and very vulnerable open system just waiting for a fluctuation of a magnitude that will, in Prigoginian terms, bifurcate or shatter the integrity and organization of the scientific paradigm. This "giant killer" must be of an entirely non-deterministic origin to bring about a transformation of reality for curricular thought. Here is where I feel the discoveries in quantum physics will provide the direction, the schematic, and the vehicle. It is uncertain and almost mystical as to what this new reality will be for education, but so is it with every transformation of thought. Just imagine what the world thought when Copernicus, discrediting the ancient, venerated Biblical conceptualization, announced that the world was not the center of the universe but just a mere one of many minute planets orbiting the sun!

Through the study of transformational theory, curricularists may begin to see their way out of the impenetrable web of reliance upon classical scientific methods to guide research and practice. Before new methods, techniques, and curriculum plans can be developed which are free of this influence, a transformation of thought about reality and our existence within it needs to take place.

The literature on transformational theory is limited and transformational literature as pertaining to education is scarce at this point in time. Changes have been occurring in educational thought for some time, but emancipation from the shackles of classical scientific application and remedies has not quite manifested itself significantly enough to make a difference. The transformation is yet to come, but perhaps with the aid of a new pair of conceptual lenses with which to view reality curricularists will begin to visualize the excitement, the opportunities, and the possibilities of a new Paradigm of Promise.

Notes

1. E. Eisner, *The Educational Imagination.* (New York: Macmillan Co., 1985).

2. *Ibid.*

3. Random House Dictionary. (New York: Random House, 1988), p. 1,235.

4. See M. Ferguson, *The Aquarian Conspiracy.* (Los Angeles: J. P. Tarcher, Inc., 1980), p. 26.

5. T. Kuhn, *The Structure of Scientific Revolutions.* (Chicago: University of Chicago Press, 1988), p. 23.

6. W. Schubert, *Curriculum: Perspective, Paradigm, and Possibility.* (New York: Macmillan Co., 1986), p. 249.

7. Kuhn, p. 42.

8. *Ibid*, p. 67.

9. F. Capra, *The Turning Point.* (New York: Bantam Books, 1982), p. 16.

10. H. Pagels, *The Cosmic Code.* (New York: Bantam Books, 1982), p. 67.

11. A. Toffler, Foreword to Prigogine and Stengers, *Order out of Chaos.* (New York: Bantam Books, 1984), p. xiii.

12. *Ibid.*

13. *Ibid*, p. xix.

14. *Ibid*, p. xiii.

15. Ferguson, pp. 164-165.

Core Curriculum:
Holistic, Integrated Education *Within* The Conventional System

by Gordon F. Vars

Core curriculum, with its roots in the progressive education movement, seeks to provide an educational experience relevant to the important issues in students' lives and in their community. There are several variations of the approach, some more fully holistic than others.

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Educators today are taking a new look at holistic, integrat education. Workshops, state department of education public; tions, and the new journal *Holistic Education Review* all repres the revival of interest in approaches to education that consid the whole child in all his/her incredible complexity.[1] Lest we waste valuable time "reinventing the wheel," we need to examine previous attempts to humanize the educational pro- cess. One of these is core curriculum, which grew out of the progressive education movement at the turn of the century a continues today as an alternative program within many conv tional schools.[2]

Like "holistic education," "integrated education," and mar other terms used in education, "core curriculum" has a variel of meanings. To most mainstream educators, core curriculum the "core *of* the curriculum," namely, the courses or compete cies deemed essential for all students. Also called "common learnings," "general education," or "universal requirements," this portion of the school curriculum is intended to provide t concepts, skills, and attitudes that all citizens supposedly nee to function in a democratic society. In contrast, the balance o the curriculum addresses individual needs, goals, and aspira tions through elective courses, clubs and student activities, a other free choice experiences. The familiar high school graduation requirements represent one way of ensuring that high school students are at least exposed to certain common subject matter. At the college level, general or liberal educatic requirements are designed to provide some uniformity in the background of graduates.

Yet the term "core curriculum" also may be applied to a p ticular *way of organizing* the learnings considered essential for students. No less an authority than John Goodlad has recentl reminded educators of this alternative core curriculum concep In this kind of core curriculum, educational experiences are focused directly on the needs, problems, and concerns of students. Students are involved in identifying problems for study, selecting learning experiences, and evaluating their ov progress, all under the guidance of a teacher who serves mor as a facilitator than as an authority. Moreover, core teachers take seriously the admonition to consider the "whole child," assuming the role of mentor, advisor, or "guidance counselor without portfolio" for students in their charge. All this is in marked contrast to most conventional classes, in which stude

are coerced or manipulated to learn meaningless subject matter, while their personal, social, and emotional concerns are largely ignored.

Evolution of core curriculum

A few words about the evolution of this conception of core curriculum may help to set it in context.

Stimulated in part by the ideas of John Dewey and other progressive educators, schools in the early years of this century began to experiment with alternative ways of organizing common learnings. At the secondary level, these experiments received their most systematic testing in the famous and too often forgotten eight-year study of the Progressive Education Association.[4] In this study, thirty secondary schools, both public and private, were freed from the usual college entrance requirements and encouraged to try different ways to organize students' common learnings. A number of them repackaged the content of required courses, such as English, social studies, and science, into integrated, interdisciplinary programs that were taught in an extended block of time by either one broadly-educated teacher or by a team of teachers.

The thorough evaluation of these programs included follow-up studies of how well their graduates did in college. The 1475 graduates of the experimental schools were matched on the basis of several criteria with graduates of conventional schools. The experimental school graduates as a whole made slightly higher scholastic records in all subjects except foreign languages, more often demonstrated resourcefulness in new situations, earned more non-academic honors, and were somewhat better oriented vocationally. Interestingly, graduates of the programs that departed most radically from the departmentalized program did significantly better than those from more conventional programs.[5]

Since these experimental courses combine or replace several subjects, they need a special name. Choices range from hyphenated titles like "English-Social Studies" to abbreviations like "ESSG" (English-social studies-guidance) to descriptive titles like "General Education," "Basic Education," "Common Learnings," or "Core." Harold Alberty suggested several

definitions of terms related to these integrated programs,[6] but it remained for Grace S. Wright, in her pioneering surveys for the U. S. Office of Education, to put forth a typology that remains useful today.[7] It was based on the one element common to all such programs—the fact that they all take place within a block of time longer than the usual class period. A similar typology was used by Van Til and others in their work in junior high and middle school education, and it is the conceptual basis of the current activities of the National Association for Core Curriculum.[8] Note that all these attempts to integrate curriculum reorganized only a portion of the school program, leaving other required courses, electives, and student activities relatively untouched.

Today, as in the time of Grace Wright's earlier surveys, there are wide differences in degree of curriculum integration among the various block-time programs. Whether taught by one teacher or by an interdisciplinary team, most subject matter in these programs is merely correlated. That is, the sequence of instruction in one subject is adjusted to present skills or content that reinforces what is being taught in another course. For example, graphing is taught in mathematics class before students need it in conducting experiments in science class, or students read Richter's *Light in the Forest* as an English assignment while studying the westward movement in history class.

Occasionally the subjects embraced within a block-time class are more fully integrated or fused. The curriculum is rewritten around central issues, themes, or topics, such as "Protecting Our Environment" or "The Culture of India." Courses labeled Humanities, American Studies, and World Studies are often of this type, and they sometimes include experiences with art and music not formally included in the combined class. This type of fused curriculum is relatively uncommon, although interdisciplinary teams sometimes develop short-term interdisciplinary units that involve two to five teachers for a few days or weeks.

The most radical of these block-time programs, core curriculum, is based on a completely different premise. Instead of taking existing subjects and combining them in various ways, core cur-

riculum designers start with the student. After identifying needs, problems, and concerns of students as they grow up in contemporary society, they tap all subject areas for content and skills that assist students in dealing with these issues. Conventional content is used as a resource, not as something that must be taught whether or not it means anything to the students. Core units often start with a strong personal emphasis, such as "How Can I Deal with My Sexuality?" but inevitably expand to encompass broader social problems such as how to contain the AIDS epidemic.[9]

Philosophical assumptions underlying core curriculum

The philosophical assumptions underlying the core approach were set forth in a position paper of the National Association for Core Curriculum, first published in 1973 and now in its third edition.[10] Some parallels between the core curriculum movement and current holistic or integrative education proposals are evident especially in the following "Assumptions and Beliefs on Which Core Is Based:"

I. The interests, concerns, and needs expressed by students provide a valid basis for curriculum content and are central to the learning process.

Therefore:

Core makes extensive use of problems of personal and social concern or topics of current interest which have been identified by students, rather than content pre-determined by teachers. (p. 3)

Note the phrase "extensive use." In contrast to some programs, in which the student's entire education is built on the individual's felt needs, core typically occupies no more than one third to one half of a student's daily schedule. The balance of the day is devoted to other required courses, electives, student activities, and the like. Core classes usually replace English and social studies in a student's schedule, sometimes also science, and occasionally other subjects like mathematics, home economics, and even physical education. In some schools core has been offered in addition to the usual required subjects, serving as a sort of integrative seminar in which students examine the personal meaning of what they are learning in

other classes. This is the approach used in a number of colleges and universities.[11]

Within the core class, teacher and students engage in teacher-student planning to identify issues and problems worthy of study and to carry out learning experiences and projects. There is heavy emphasis on student involvement in all phases of the learning process, from identifying the specific questions to be investigated through selecting learning activities to evaluating learning outcomes. This emphasis on "experimental learning" is embodied in the second assumption stated in the NACC position paper:

II. Learning involves changes in behavior which are brought about through experience.

Therefore:
A. Core draws on many disciplines and a wide range of informational sources, materials, and activities relevant to the vital problems and topics of personal and social concern.
B. Core provides experiences in sharing information, respecting the rights and contributions of others, and taking responsibility. (p. 3)

There is heavy emphasis on democratic processes in a core class. In fact, one of the pioneers of the core movement, Rosalind Zapf Pickard, entitled her book on core methodology *Democratic Processes in the Secondary School*.[12] Two assumptions and beliefs in the NACC position paper address this aspect:

III. A democratic society values the worth and dignity of the individual.
IV. A democratic society requires citizens who are skilled in the decision-making process. (pp. 4, 5)

The implications of these and all of the other seven assumptions and beliefs are spelled out in some detail in the position paper, both for the program and for the teacher. For example, with respect to Assumption IV, it is suggested that the core teacher:

1. Utilizes class meetings, discussion, and teacher-student planning to help formulate and guide the learning experiences of the class. . . .
3. Provides extensive opportunities for student leadership. . . .
10. Serves as a facilitator rather than an authority figure in the decision-making process. (p. 5)

> *Instead of taking existing subjects and combining them in various ways, core curriculum designers start with the student. After identifying needs, problems, and concerns of students as they grow u| in contemporary society, they tap all subject areas for content and skills that assist students in dealing with these issues.*

As might be expected, core teachers make much use of small group work and cooperative learning procedures. Student leadership of the small groups is rotated frequently to give more students experience, and time is set aside to discuss both the process of working cooperatively and the content of the topic being studied. Wherever possible, decisions are made by consensus, rather than mere majority vote, and the teacher uses his/her authority primarily to see that democratic procedures are followed.

The other assumptions and beliefs spelled out in the NACC position paper address the necessity for broad goals, the use of a wide variety of learning resources, flexible use of time within an extended block of time, the teacher's role as facilitator, the teacher's guidance role, and the importance of continuous evaluation that involves teachers, students, administration, parents, and visiting teams.

The status of core curriculum

The core philosophy is significantly different from that which permeates most conventional schools. As with many other alternative programs, it is rarely fully implemented. It has found greatest acceptance at the junior high/middle school level, where the student-centered approach is especial-

ly needed to help students weather t stresses and strains of emergi adolescence.[13] While core as a cl taught by one teacher is found relatively few school systems tod much of its philosophy is found in cu rent interdisciplinary team programs the middle school, high school, and c lege levels.[14]

Efforts to evaluate the effectiveness core programs have been fraught wi the usual difficulties inherent in any tempt to measure intangibles. Althou more than eighty studies have be identified to date, most of them i volved correlated, fused, or interdis plinary team programs, not core *per* In general, when core and other inte disciplinary or block-time programs ¿ assessed using traditional achieveme measures, they almost invariably p1 duce outcomes that are equal to or be ter than conventional separate subj approaches.[15]

More than five decades of resear and experience support core curriculu as a viable option in education. F thirty-five of those years the moveme has been promoted by a small profe sional organization, the Natior Association for Core Curriculum, In which sponsors periodic conferenc and workshops, circulates pertine audio-visual media, and publishes quarterly newsletter, interdisciplina

curriculum guides, and other materials.[16]

Educators who are unwilling or unable to undertake the complete restructuring required to establish a holistic alternative school can still provide students with vital student-centered, humanistic education for a portion of each day by offering a carefully designed core curriculum. In education, as in life, half a loaf is better than none, and two or three periods a day of holistic education is certainly better than none at all.

Notes

1. For example: D. B. Ackerman, H. H. Jacobs, and D. N. Perkins, "Approaches to Curriculum Integration," Action Lab 63, 43rd Annual Conference of the Association for Supervision and Curriculum Development, Boston, MA, March 14, 1988; and "Interdisciplinary Learning: A Resource Guide," (Denver, CO: Colorado Department of Education, 1987).

2. See G. Vars, "Curriculum in Secondary Schools and Colleges," in *A New Look at Progressive Education*, 1972 yearbook. (Alexandria, VA: Association for Supervision and Curriculum Development, 1972), pp. 233-255.

3. J. Goodlad, "A New Look at an Old Idea: Core Curriculum," *Educational Leadership*, Vol. 44, No. 4 (December 1986-January 1987), pp. 8-16.

4. W. M. Aiken, *The Story of the Eight-Year Study* (New York: Harper and Brothers, 1942).

5. D. Chamberlin, et. al., *Did They Succeed in College?* Adventures in American Education, Vol. IV (New York: Harper, 1942).

6. H. B. Alberty and E. J. Alberty, *Reorganizing the High-School Curriculum.* Third Edition. (New York: MacMillan, 1963), chapter 8.

7. U. S. Office of Education, *Block-Time Classes and the Core Program in the Junior High School*, by G. S. Wright, Bulletin 1958, No. 6 (Washington: Government Printing Office, 1958).

8. W. Van Til, G. F. Vars, and J. H. Lounsbury, *Modern Education for the Junior High School Years* (Indianapolis: Bobbs-Merrill, 1961, 1967; "Core, as in Apple" (Kent, OH: National Association for Core Curriculum, 1977).

9. For a fuller explanation of these alternatives, see: Van Til, *Modern Education*, pp. 171-196; G. F. Vars, *Interdisciplinary Teaching in the Middle Grades: Why and How* (Columbus, OH: National Middle School Association, 1987).

10. *Core Today: Rationale and Implications.* Third Edition. (Kent, OH: National Association for Core Curriculum, Inc., 1985).

11. G. F. Vars, "Designs for General Education," *Journal of Higher Education*, Vol. 53, No. 2 (March-April, 1982), pp. 216-226.
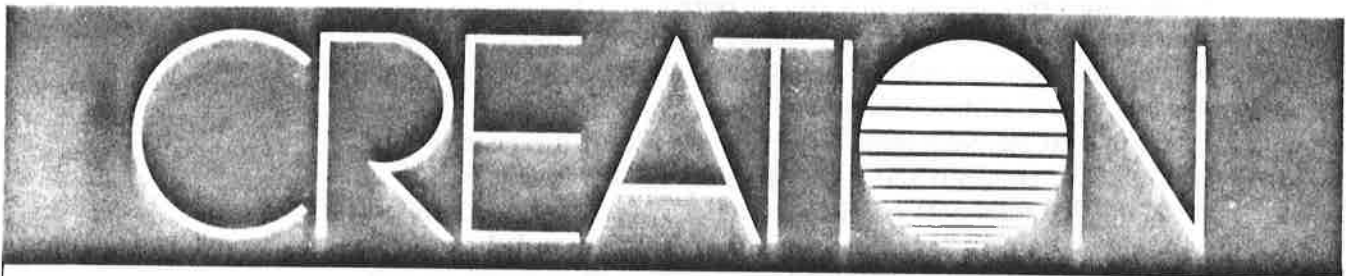
12. R. Z. Pickard, *Democratic Processes in the Secondary School* (Englewood Cliffs, NJ: Prentice-Hall, 1959).

13. J. H. Lounsbury and G. F. Vars, *A Curriculum for the Middle School Years* (New York: Harper and Row, 1978).

14. See, for example: "Interdisciplinary Instruction," *Middle School Journal* Vol. 18, No. 4 (August, 1987), pp. 3-16; R. Steele, "Jefferson County Open High School—Philosophy and Purpose," *Holistic Education Review*, Vol. 1, No. 2, (Summer, 1988), pp. 35-38; W. H. Newell, ed., *Interdisciplinary Undergraduate Programs: A Directory* (Oxford, OH: Association for Integrative Studies, 1986).

15. See G. F. Vars, "A Bibliography of Research on the Effectiveness of Block-Time, Core and Interdisciplinary Team Teaching Programs" (Kent, OH: National Association for Core Curriculum, Inc., 1984).

16. National Association for Core Curriculum, Inc., 404 White Hall, Kent State University, Kent, OH 44242.

We would have included the following article in our last issue, in the special feature on peace and global educat
but it arrived after that issue had gone to press. Since peace education is an integral element of any hol
approach, we will always be open to work in this area. This article offers a good overview of the field.

Effective Peace Education

by Robert E. Valett

Social science research
indicates that educatio
programs concerned wi
peace, nuclear awaren
cooperation can have (
and positive effect on ;
ways of dealing with (
A variety of such prog
are currently being dev
by educators.

H. G. Wells once stated that "human history becomes more and more a race between education and catastrophe." Wells called for educational institutions to teach a common conception of human history and destiny in order to develop universal peace and law—or humankind would be destroyed by the increasing power of modern weapons.[1]

The need for "peace" education is increasingly apparent. The California Commission on Crime Control and Violence Prevention reported that the United States is now the most violent among all western industrialized democracies because certain aspects of our culture encourage violence. For example, research by Eron and his colleagues indicates that from the ages of five to eighteen, children see approximately 20,000 murders and over 100,000 total acts of violence on television. The Commission concluded that violent behavior is learned and that we must begin to reduce the numerous models of violence in our society and teach alternative ways of solving personal and social problems.[2]

Considerable evidence exists that aggressive and destructive behavior can be changed through education. It is clear that human aggression can be redirected through appropriate educational and cultural processes which emphasize rational problem-solving strategies. Bandura and others have demonstrated that young children imitate both aggressive and non-aggressive models and has shown that aggressive responses to frustrating situations can be significantly reduced with positive models and training. Kreidler has discussed how aggression is learned through example, reward, and the perception of aggressors as successful people, and has presented lessons and strategies for teaching peace and conflict resolution skills in the classroom. Schulman and Mekler have developed practical guidelines for parents to teach such skills as fairness, love, empathy, cooperation and constructive problem solving that will help to develop peace between people. In short, there is substantial evidence supporting the feasibility of "peace education" programs in home, school, and community situations.[3]

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of Nuclear War, **Humanistic** *t*
Developing The Total Person,
Self-Actualization.

Public awareness

If humanity is to avoid catastrophe in the nuclear age it must become more aware of and informed about nuclear issues. In order to make rational decisions, an educated and politically involved citizenry is essential in a democratic system of government.

Public ignorance and apathy are the primary obstacles to be overcome through education programs which strive to objectively examine the major peace and conflict issues confronting us. In order to create a more peaceful world we must learn to discern fact from fiction and truth from propaganda. This requires a careful study of the historical record and research on nuclear issues, and demands that we teach students to critically analyze all of the available information. Some prominent examples of critical peace issues requiring careful study include the Strategic Defense Initiative and disarmament proposals, the Iran-Contragate conspiracy, international cooperative ventures such as space exploration, and responses to global problems such as atmospheric ozone depletion and famine.

In addition to teaching students to critically evaluate information, peace education needs to consider the significance of human values and beliefs—such as the ideals of justice, freedom, love and brotherhood, which have motivated people everywhere. The origin of prejudice, stereotyping, indoctrination and bias must also be carefully examined. Students also need to learn peaceful conflict resolution strategies including methods for reducing tension and for resolving interpersonal disputes. Eventually, effective peace education must help humankind to develop an awareness and appreciation of the fact that we are all passengers on the spaceship earth whose survival depends upon our mutually cooperative ventures.

Over the past ten years the public has become increasingly aware of the need for peace and nuclear education. Numerous reports of children's nuclear anxieties have appeared in the literature and popular press.[4] Less well known, but equally important, are the results of studies of formal peace education programs in a variety of educational settings.

Children's nuclear fears and concerns are expressed through comments, stories, art work, nightmares, and formal polls. A summary of comments by different age groups, and their educational implications, has been presented by Valett.[5] For example, one child said "when adults worry about nuclear war it makes you feel scared." A young boy commented that he wanted to study the nuclear threat "because when we all get blown up, I'll know why it happened." An older child mentioned that "I think it is more terrifying *not* to talk about nuclear war—being left alone to deal with it is much more frightening." Regarding the need for peace education, an astute adolescent said "what I've learned is that those who are uninformed about nuclear issues and unconcerned about the debate are more dangerous than the weapons themselves."

Most adults are unaware of the depth of children's concerns about the threat of nuclear war. However, recent reports in the popular media have been increasingly informative. Yudkin reviewed studies and examples of children's anxieties and discussed how parents and families might help them cope—such as reassuring them by discussing their concerns and sharing what is being done to prevent nuclear destruction.[6]

For example, silence and avoidance of the issue of nuclear war tends to intensify children's despair and leads them to be suspicious of adults. Very young children need to be reassured and told that adults do care and are working to prevent nuclear destruction. Adolescents find the most reassurance in being told that parents also feel afraid, although not helpless. Another approach is to get children involved in projects such as corresponding with pen pals in the Soviet Union and other countries.

Children are also expressing their concerns on television programs, letters-to-the-editor, school essays and opinion polls. For example, the 1985 *Weekly Reader* "Goals for Our President" national survey of elementary pupils reported 40% believed that President Reagan's main task should be reducing the threat of nuclear war.

Surveys by Mack and others have shown that as many as 80% of adolescents are cynical and pessimistic regarding their chances of surviving a nuclear war which they feel will occur in their lifetime. Mack suggested that educators begin to prepare reliable educational materials and programs which present knowledge about nuclear issues and enable the individual to distinguish "the threat which emanates from outside ourselves and the other danger which is our own continuing creation from within ourselves."[7]

Adult surveys are also enlightening. Klineberg discussed the educational implications of a Louis Harris poll finding that 73% of the public are in favor of banning the production, storage and use of nuclear weapons and 86% want the United States and the U.S.S.R. to negotiate a nuclear arms reductions agreement. Proposals made to realize these goals included creating educational programs in the schools that would teach conflict resolution, the effects of deterrance, ignorance, dehumanization of the enemy, and the search for superordinate international goals and mutually beneficial endeavors. In an Associated Press-NBC poll (1982) 84% of the adult respondents said that children should be taught in school—beginning in the elementary grades—the bad effects of nuclear war. Apparently, adults feel that educational programs should provide factual information and knowledge about nuclear war, what is being done to prevent it, and how both children and adults may peacefully resolve interpersonal conflicts.[8]

Educational responses

Educators have gradually responded to public concerns. The National Education Association passed a resolution in 1984 urging its affiliates to develop age-appropriate learning materials which would show the effects of nuclear weapons and demonstrate strategies to achieve peace. The 1985 National Parent Teachers Association convention adopted a resolution on nuclear education for adults to enable parents and teachers to address more effectively children's fears concerning perceived nuclear dangers.

In a report to the California State Legislature on "Nuclear Age Education," the California State Department of Education found that 63% of public organizations and 87% of school district offices surveyed believed that the public schools should teach a planned nuclear age education program.[9] The Depart-

ment has made a series of recommendations to the legislature based on their extensive survey. These recommendations call for the development of age-appropriate instructional materials which include critical thinking about nuclear age issues, conflict resolution strategies, and the understanding of decision-making processes in the modern world.

Numerous kinds of peace and nuclear education programs have been developed. These include private and public school curricula from preschool through graduate school. In addition,

- Preservation of the Earth's resources—conservation, ecology and population problems.
- Global Perspectives in Education—cross cultural understandings, communications, and relations between nations.
- Conflict Resolution Skills—defining conflicts, understanding their causes and finding solutions.
- Peace-making Strategies—cultural exchanges, pacifism and nonviolence, religion, respect and empathy for others, human rights, force and deterrence, and a

with 1518 sixth, seventh, and eigl grade students. For several years n(Choices has been widely used with m dle and junior high school stude throughout the country and has be the center of some controversy w critics questioning its objectivity. T study attempted to focus on wl effects this curriculum, presented i special one month unit, would have student's fears about nuclear war. 1 results indicated that pupils in the perimental peace education classes perienced a significant decline in th fears as a result of acquiring a sense "empowerment" from their study nuclear war and conflict resolution

A similar study with eighty-four ni grade students was done by Zolik a Nair. They used Choices and otl materials in a nuclear education p gram conducted over a six week peri Their findings suggested tl adolescents who *reported* being afraid nuclear war were not more genera anxious than children who do r report such fears. Discussing nucl war and related issues resulted in f becoming based on realistic factors a concerns while at the same ti generating feelings that somethi could be done to decrease the threat war. Students were able to experier increased efficacy and great empow ment in feeling they could help prev(nuclear war.[12]

Regarding the need for peace education, an astute adolescent said "what I've learned is that those who are uninformed about nuclear issues and unconcerned about the debate are more dangerous than the weapons themselves."

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many community organizations (such as churches, parent-teacher groups, League of Women Voters, Beyond War, etc.) are experimenting with informal education projects. For instance, some community organizations have sponsored "visions of peace" contests which encourage children to create peace posters, exhibits and essays. Other groups are cooperating in foreign exchanges of students and citizens. New interdisciplinary national organizations, such as the Nuclear Peace Foundation, promote and fund a wide variety of peace education programs and publications.

School boards in Cambridge, Massachusetts and Milwaukee, Wisconsin were among the first to start peace education programs. New York City, San Francisco, Berkeley, and Los Angeles were other relatively early pioneers in this field. Since then, many school districts have begun new programs or appointed community task forces to provide suitable guidelines to boards of education. For example, the Fresno Unified School District Board of Education appointed a 23-member "Peace and Nuclear Education" committee consisting of citizens and curriculum specialists. After considerable deliberation the committee recommended that a program be developed to cover five major areas:

historical review of peacemakers.
- Understanding Nuclear Issues— awareness of nuclear-age problems, the development and control of nuclear power and weapons and the prevention of nuclear war.[10]

It is important to note that in accord with committee recommendations, the Fresno program will include a strong staff development program, evaluations, and a balanced teaching effort that includes differing points of view on each topic. The topics will also be integrated into existing K-12 curricula, rather than introducing new and separate courses.

The effectiveness of peace education programs can be determined by research which measures the extent to which the program objectives have been accomplished. Reliable studies usually involve both control and experimental groups and attempt to determine the effects of specific peace education curricula on pupil attitudes, knowledge and behavior. Examples of studies done on several different student populations are illustrative of current efforts in this regard.

Christie reported on the use of Choices, an educational unit developed by the National Education Association and the Union of Concerned Scientists,

On the college level, Nelson, Sl(and Perner conducted a controll study on the effects of classroom struction about the nuclear arms r; with 525 undergraduate psycholo and physical science students. Attitu(about specific nuclear weapons issu were assessed before and after instr tion. Students in experimental clas; became significantly more favoral towards arms control, less favoral toward strategic defense, more positi in their perception of Soviet arms c(trol intentions, less concerned ab(nuclear superiority, and slightly m(concerned about nuclear war.[13]

Systematic attempts to teach pe; education have been in effect in Jap since shortly after the second wo(war. The curricula used has continu to change and develop with time a experience. Hirao reports that the p(gram promoted by the Hiroshima I stitute for Peace Education is now t one most widely used. This extensi

program consists of teaching students about the inhumanities and agonies of warfare, recognition of the causes of war through scientific analysis, and activities to inspire pupils to practice anti-war behavior. Repeated surveys show that students are becoming increasingly educated in these respects. However, although the Japanese have increased their knowledge and awareness of nuclear issues they remain largely apathetic due to a felt sense of helplessness. Hirao argues that peace education must be strengthened by including prescriptions for building a better future and by motivating students to positive participation in society and global collaboration.[14]

It is apparent that studies of peace education programs will help improve the curricula, methods and materials used. However, it appears that even short term instruction on nuclear issues can have a significant impact on students' attitudes and knowledge. Future research on newly developed programs carried out over an extensive period of time on different grade levels will be most informative.

Instructional resources

The rapid development of numerous instructional materials for peace and nuclear education is bound to stimulate further innovative research on their use and effectiveness. Many organizations produce curriculum materials and programs. One outstanding example is the Peace Education Resources catalogue published by the American Friends Service Committee.

More than 100 colleges and universities now offer peace-related studies including teacher training programs. Wien has compiled a summary of 147 peace studies syllabi used in colleges and universities. Wagner and Bronzaft have provided reference resources and specific ways whereby psychology teachers (especially teachers of social psychology and personality) can include peace and war issues in the nuclear age as an intrinsic part of their curriculum.[15] For example, social psychology courses can study the descriptions of survivors' behavior following the atomic attacks on Hiroshima and Nagasaki which add real substance to that speculation; the perception that interpersonal aggression is facilitated by such processes as the tendency to dehumanize our

enemies and prejudicially stereotype them can help students to understand how tensions between different people can lead to hostile acts; the examination of conflict resolution methods such as the concept of superordinate goals, Graduated and Reciprocated Initiatives in Tension Reduction (GRIT), and citizen exchange programs can stimulate the discussion of numerous case studies in point.

The Consortium on Peace Research, Education and Development is the oldest international organization in the field and is comprised of institutions and educators who constantly produce and update reference materials. A number of universities, such as the University of Michigan, have developed special peace and conflict studies institutes or media centers which produce resource materials and directories.

Other notable organizations which have focused on the development of public school peace and nuclear education curriculum materials are the National Education Association, Educators for Social Responsibility (ESR), and the Union of Concerned Scientists. ESR has published several teaching guides widely used in grades K-12; they also coordinate regional and national curriculum development workshops and inservice training for teachers on all grade levels. However, most teachers and school districts are experimenting with many different materials. For instance, Marquand reported a survey showing that more than seventy kinds of peace curricula were in use at schools in the San Francisco Bay area alone.[16]

is created by love and law with justice for all. Peace education begins with self-awareness and understanding and then proceeds to significant others in the family and global community. Using a variety of materials with opposing and diverse viewpoints, students are encouraged to develop constructive critical thinking skills such as goal clarification, identifying problems, judging alternatives, and evaluating possible solutions to personal, social and global conflicts. Most peace and nuclear education programs also teach the importance of establishing good will, empathy, fair treatment and mutually beneficial projects (economic, cultural, scientific, etc) with those who are perceived as possible adversaries.

Good resources for effective peace education must also include a positive supportive instructional environment. Critical environmental factors include recognition of the importance of peace and conflict studies, encouragement and assistance from school boards, administrators, parents and concerned citizens. Only with such support can teachers begin to effectively teach the issues involved.

Within the classroom the teacher's knowledge, positive attitude and instructional methods help create the kind of interpersonal environment whereby peace-education is effectively learned and practiced. For example, research by Johnson and Johnson on the use of cooperative learning strategies in the schools has shown that such methods tend to improve personal and social abilities, reduce interpersonal

... pupils in the experimental peace education classes experienced a significant decline in their fears as a result of acquiring a sense of "empowerment" from their study of nuclear war and conflict resolution.

Although peace and nuclear education curricula are quite diverse, most emphasize the meaningful involvement of citizens in the peacemaking process. Peace is generally presented as a dynamic state of human tranquility and freedom from catastrophic disturbance, such as war with self and others, which

conflicts, and improve academic performance.[17] Such an instructional environment bcomes a model laboratory for students to experiment with and practice basic peace and conflict resolution skills which, hopefully, they can then generalize to their neighborhood and the global community.

Moral and ethical implications

In his later years, Albert Einstein wrote that the unleashed power of the atom has changed everything except our ways of thinking and "we thus drift toward unparalleled catastrophe."[18] Einstein proposed that to avoid such catastrophe schools begin to give priority to the development of independent thinking and judgment in their pupils, including the critical study of global and international issues.

If human civilization is to survive and evolve we must educate our children to treat themselves and others with good intentions, without harm, and in fair and just ways. And as Moyer has stated, people need to learn to confront the "enemy within" our own minds which may lead us to nuclear destruction.[19] We must also create more constructively critical citizens of our global community and we must teach people to acquire the essential knowledge and skills necessary to appreciate and preserve our uniquely beautiful planet.

In this sense, peace and nuclear education is an essential component of any contemporary moral or ethical system for guiding human behavior. If we are successful in this endeavor humankind will flower and live to see a better day. If we fail, we may suffer the results of international suicide and global devastation. Let us hope that we will act so that future generations may live to thank us for what we have done.

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The Practice of Holistic Education

by Nancy Glass

I began my teaching career in the Fall of 1955 on a provisional credential. I'll never forget that first day, facing 37 third graders in my classroom in a Los Angeles suburb. At the time it seemed as if my college major in English literature and the several units of education courses during the Summer had been scant preparation for the challenges before me. Yet I believed fervently that in education lay the hope and the responsibility for a better world.

In the ten years of elementary school teaching that followed, I continued my own education, but I learned much through experience as well. I taught in several school districts in California and also in the U.S. Army schools in Japan and Germany. I taught each grade level from first through fifth. Meeting the demands of each new position and location involved much personal growth on my part, and my teaching style evolved as my insights deepened.

The greatest change occurred when I returned from my travels abroad and became acquainted with Jungian psychology. As I pursued an inward search through reading, painting, poetry and journal work, my views of the educational process expanded to include a balance between outer and inner worlds. As I found my own forgotten inner child, I felt a new closeness and appreciation for the children with whom I was working. I also began to feel uncomfortable with many of the teaching methods I had used in the past.

In the meantime I had married, and after two more years of teaching I retired to begin our family. When our two sons reached elementary school age I again became involved in the public schools as a parent volunteer. I worked on the P.T.A., the Community Advisory Council and as a classroom volunteer teaching language and fine arts.

These were tumultuous years in the Los Angeles schools as their integration plan was debated and gradually forged into a workable system. Communities were traumatized by the breakup of their local schools and many personal adjustments had to be made. From these experiences we learned that young children are "color blind" and accept their peers according to their inner worth and social and psychological compatibility. We also learned that all types of children could meet our high expectations and accomplish what we asked of them.

While I was thus involved with my sons and their school, I continued my personal growth through reading and attending

Two experienced public school teachers explore beyond their training and discover new facets of the child, and new approaches to teaching.

Nancy Glass is a consultant with 25 years of experience in elementary education, from first through fifth grade. She has trained student teachers as well as parent volunteers, and assisted with curriculum development, textbook selection, and setting up an integration program. She has done extensive studies in psychology and the human potential movement, and has been using ideas such as guided imagery in the classroom, private consultations and workshops. She lives in California with her husband and has two sons. Nancy welcomes responses from readers; write to her c/o Holistic Education Review.

workshops on human potential. Through this work I began to see that these insights were also important for young people. I felt that the earlier they learned about themselves, the more benefit they could receive. It brought me back to the Greek definition of the purpose of education: to know oneself. I also liked the oriental view that education could be drawn out from within the individual, in contrast to the western idea of the mind as a blank slate to be filled with knowledge.

Eventually, as a result of my past experiences, I conceived the idea of a course for elementary school children which would teach them about themselves, emphasizing values, self-empowerment and self-expression through the fine arts. Now my liberal arts background, each experience in my teaching and my studies in psychology all seemed to weave into an integrated pattern which contributed to the formulation of this course.

The original outline was conceived in an almost mysterious way. My husband and I had taken our two sons on an extensive driving tour of Europe in the Summer of 1983. A week after returning to our home the ideas for the course came to my mind in logical order during a period of several days. It was as if somehow my inner computer had prepared several pages of material and organized it during our vacation when my mind was farthest from these concerns. My sons were now in junior high school, but I presented the outline to the principal at their former elementary school and that Fall I began the course with one sixth grade class, one afternoon each week.

From my Jungian training I had become aware of the need to balance the masculine and feminine aspects of one's personality. This had led me to pursue the new studies delineating the functions of the right and left sides of the brain. I felt that more right-brained activities would provide a healthier balance for the traditional academic curriculum. Therefore I emphasized imagery, music, various art projects, games and physical movement in my lessons.

Jung was interested in the levels of consciousness where all minds tap into basic human symbols which he called archetypes. We see these symbols in art, in dreams, in myths and fairy tales,

and in cultural rituals such as holiday customs. Through exploring these areas, the children felt their connections to each other and to the cosmos. They became aware of the relevance of these symbols to their daily lives, and the learning occurred at the level of body, heart and psyche to balance their intellectual growth.

From theory to practice

I used relaxation exercises and guided imagery to help the children explore their inner ideas. We started by asking "Who am I?" The children kept composition books for the class and recorded their responses. One parent reported to me that her son's description of himself was so sincere and touching that reading it brought tears to her eyes.

We looked at the areas in which we needed to grow and improve. We explored ways in which to do this. Then we connected the inward search with questions such as "Where am I?" "Where have I been?" "Why am I here?" and "Where am I going?"

I explained to the children that this was a new course and throughout the year I encouraged their suggestions. In this way I learned what worked best for them. They appreciated the opportunity to take part in planning the course. They requested more lessons out of doors and I did this on occasion. I also planned activities where they could relate to nature in a sensitive way. Whether they were outside observing

Photo by Jennifer Lloy

and drawing a tree, or in the classroo handling sea shells, leaves or oth natural objects, they seemed to bene from being close to nature. For the i ner city children this was especial important.

When the students became bor with writing in their composition boo they asked if they could use pictures express their inner experiences. Th proved very helpful in revealir material from other levels of co sciousness which is presented sy bolically and is often difficult to expre in words.

One of the most interesting proje was a reverie on "Where have I been This was followed by the drawing of i dividual spirals and adding symbo colors, pictures or words to represe memorable events in each child's pa (I was careful to emphasize positi events and happy recollections.)

Previously I had discussed with th the universality of the spiral patter and we found examples ranging fr the galaxies to the DNA molecule. Th were familiar with linear time lines, now we explored the idea of perce ing time as an ever-widening spir Each child's picture was uniqu dramatic and creative. Although it to considerable time, I allowed all of t students to share their designs and plain a few of the most important I events they had symbolized. Heari these stories was a moving, delight and sometimes humorous experier that brought cohesiveness to the grou

During my course there were always many synchronistic happenings where two seemingly unrelated events coincided in a serendipitous way. Synchronicity is a phenomenon explored by Jung which children also enjoy and appreciate. I always made a point of sharing these coincidences with the children and they shared others of their own.

The most amazing example of synchronicity was related to the spiral patterns we had discussed and drawn. It occurred during an outdoor lesson where we sat in a circle on the asphalt of the playground. I had guided them in a reverie where we had imagined ourselves floating above the earth, observing all that was happening below. On sharing their experiences, several children said they had envisioned spiral patterns such as whirlpools or whirlwinds.

Suddenly some of the children called our attention to a whirlwind of dust and leaves which had just come through the fence at one end of the playground. We stared in awe and amazement as it whirled in our direction. At first I was concerned that it would blow right through our circle, but it kept a comfortable distance from us and proceeded past us until it reached a nearby building where it ascended the wall and disappeared. We thought it quite charming of Mother Nature to present us with such a timely illustration for our study of spirals.

enhances creativity and originality. They enjoyed writing the stories and sharing them with the group.

Since these sixth graders were studying about ancient Greece, Greek myths were also shared as book reports. We discussed how these stories could give us guidance to live by. Certain students were especially talented at finding morals. We also discussed the *The Tao of Pooh*. This book examines the ways in which the bear in A. A. Milne's classic, *Winnie the Pooh*, was able to flow along in harmony with life.

Interpersonal relationships

The classroom teacher was very supportive of my work with her students. But she expressed a need for help on a more practical level, such as interpersonal relationships and responsibility for assignments. Therefore, the following year when I expanded my course to both sixth grades, I worked with them in more depth on various aspects of "Who am I?" I made a diagram for them to keep in their composition books showing various personal elements such as: mind, body, feelings, imagination, dreams, wishes and ideals. Then we explored each of these areas using a variety of techniques.

One of their favorites was a role-playing game where they acted out different feelings for their classmates to guess. We listed our feelings and explored ways of handling fear and anger.

You and Me" from the Marlo Thomas record. I photocopied the words so they could learn them and we sang along with the tape.

We identified and worked on improving habits and attitudes. One of their favorite books was a slender paperback entitled *Who am I?* The children found it for me at their school bookfair. It contained short psychological quizzes which I read to them, on topics such as "How well do you get along with your brothers and sisters?" or "How shy are you?" or "How well do you communicate with others?"

For several weeks they worked on remembering their dreams and they wrote them down to share with the group. We discussed the idea that a dream is similar to a letter from a friend. Then we helped the dreamers to find the symbolic messages in their dreams. Few of them had ever done this before, but they were enabled to discover the relevance of their dream images to their lives.

Working with ideals was an on-going project. At the beginning of the year the class made a list on the blackboard of the qualities they wished to work toward. Each class was able to list many essential values such as love, kindness, caring, courage, intelligence, humor, responsibility, fairness and generosity. Another example of synchronicity in one classroom was that their teacher had just introduced the idea that nouns can stand for qualities as well as for material objects. She was delighted to have the timely reinforcement for this concept.

Each class then voted on which quality would be our challenge for the week. Both sixth grades picked responsibility as their most important ideal. Each week we chose a different quality to practice during the week. We shared the ways in which we had remembered and demonstrated that ideal in our daily lives and they kept a record of their progress in their composition books.

They especially enjoyed working on wishes. We recalled fairy tales in which the characters received magic wishes and we discussed how they had used or misused them. We explored the idea that holding a goal or wish in your mind can help you to obtain it. They wrote poems about wishes and also made treasure map collages using magazine pictures and drawings. After

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I believe that teaching done in the spirit of love, for the purpose of helping children (and all of us) to love and understand ourselves, should be our top priority.

When we talked about "Where am I going?" I used the story of *The Wizard of Oz* as a mythical representation of life's adventure. We recalled the qualities of each character and discussed how courage, intelligence and love could assist each of us on our own journey. Later they experienced through guided imagery a flight over the rainbow to a new place and subsequently they wrote their own adventure stories. The use of the guided imagery

We also practiced communicating our feelings through "I" messages and used "active listening" in return. Finally they wrote and illustrated beautiful poems about feelings.

I always brought my tape recorder and included appropriate music with each lesson: classical, popular or relaxing new age recordings for listening or background sounds. We also sang songs which related to the subject matter. Their favorite song was "Free to Be

sharing the collages in the classroom they displayed them in their rooms at home.

Positive responses

Near the close of the second year, I was asked to expand the course to include the entire school, kindergarten through sixth grades. Since I could do only a short series of lessons in each classroom, I concentrated on one or two themes for each year such as love and friendship, growth, energy and personal power, relaxation and guided imagery, drawing and perception, and nature study. This year I plan to work with experiential games and activities for enhancing students' self-esteem.

The response from students, teachers, parents and administrators has been positive. The children enjoyed the integrative approach utilizing songs, stories, pictures and games and experiential exercises all relating to the subject matter. Although we did descriptive writing, poetry, and even book reports and other oral presentations the children felt they were "getting out of school work" during my class. I believe the emphasis on self-expression and creativity and the fact that we never used texts or workbooks helped them to feel that this course was different. The use of right-brained activities including relaxation exercises, guided imagery, listening to music and

drawing also made the course enjoyable. They liked it because it was about themselves as human beings and about their relationships to themselves, to others and to the world around them.

When the sixth graders were asked to evaluate the course, their comments were encouraging. Here are some of them:

"It helped me to relax more at home and at school."

"It helped us talk about our problems."

"It told what we did in the past."

"It helped me to know more about myself and life."

"It helped by helping me to know how to control myself."

"It showed me to respect one another."

"I learned how to aniliz (sic) my dreams and feelings."

"It helped me to get along with other kids and play."

"I guess it taught me how to enjoy things more."

"It helped me to find my inner self."

I was concerned when I began my course that someone might object that it was too unorthodox, or paradoxically, too "religious." But the spiritual principal of loving energy with which we worked was acknowledged and appreciated by everyone. Nothing succeeds as well as love, and I believe that

teaching done in the spirit of love the purpose of helping children (ar of us) to love and understand ourse should be our top priority. With basis, all other learning can pro with ease, joy, enthusiasm and suc

I am now planning workshop teachers and I am preparing a l with the integrative lessons I have u In helping teachers to see and preciate the inner child in themse and in their students, I feel we can b a new balance to learning in any t of educational system. For the in child is that part of us where uniqueness can shine with sponta ty, emotions, humor, playfulness creativity.

It is essential to recognize and appreciate the whole person as be mind, emotions and spiritual ener We also need to emphasize love in relationships to ourselves, to each o and to the world in which we live. my dream that through this typ holistic education we can dev whole and balanced individuals imb with a positive sense of self and awareness of the oneness of all Hopefully these insights will ena future generations to create a lov and peaceful society where human can live in harmony with our pla earth.

The Re-education of a Teacher—A Challenge

by Enid A. Larson

Education within the framework of schools has reached a critical cross-road as we look forward to living in the 21st century. To meet the profound social and cultural changes that this new age of technology demands, education is now faced with preparing young people for planetary citizenship and responsible community living.

Looking back to the early 20th century for guidelines is futile. The school dropout rate flashes signals for immediate change. The problem that confronts educators is not *what* to do but *how* to restructure classroom activities to meet these changes.

Of What Value is an Education?

Socrates was condemned to death by a jury of his Grecian countrymen for daring to teach the youths of Athens to think. Yet of what value is an education if it does not awaken and stimulate the thought process of a student? Although there is probably no opposition to this as a goal, there is as yet little attention given to the *ways* that this can be achieved.

Foremost is the need to replace the stereotyped "teacher" image of an authority figure, a disciplinarian and overseer of rote memorization, with that of a "learner and guide." Students

and teacher have much to learn fr each other through cooperatively sh ing the learning experience.

When Does the Education of a Teacher Begin?

Nothing in my teacher train prepared me for the surprising jolt the first day in the classroom. An ur pected situation arose this first when one of my students stood up threw the textbook I had just given l across the room, and then ran out of classroom slamming the door. W was I to do? I had 186 students that and I had lost one. Perhaps that wa

good percentage. So I answer the question posed that the education of a teacher begins on the first day of entering the classroom. My education was further expanded the next day when class met and the student returned. I asked him the reason for his strange behavior. He said "I don't want that book. I've seen it." No one had told me that I had six flunks from the previous year, and that he was one of them.

"Well," I said, "do you see that bookshelf over there? Go over and choose any book you want."

He said, "Do you mean it?"

"Of course I do" I replied.

"Then," he said "this book you gave me yesterday will do!"

Little did I know until his cousin told me after class that the previous teacher had required the six boys held in detention for misbehaving to stand at military attention for one hour and read that book. I share this experience as an example of how one student taught his teacher respect for human needs.

Suggested Guidelines for Restructuring a Classroom

First, there is a need for a beginning teacher to recognize and accept that learning is a two-way process that involves cooperation and commitment.

Second, that working as a teacher demands lifelong growth in meeting the human needs of the student; that these needs are individual and are as diverse as the colors of an artist's palette.

Third, not only must the teacher be highly trained in subject matter, but also trained in fostering positive human relationships. Such relationships can develop as teacher and students express respect for each other as they work together cooperatively.

Is it Too Much to Ask for a Re-direction of Teacher Training?

Is it not wisdom to place the responsibility for learning on the students and to explain clearly that the teacher is only a guide, one who opens doors and invites students to explore? In such a classroom the teacher relinquishes the role of an authoritarian who gives immediate answers or who emphasizes memorization from out-dated textbooks for the purpose of having students compete for grades and test scores.

There is a need to recognize the great range of variation in the ways students learn; to ignore this diversity is the basic reason for students boredom in the schools today.

A program that emphasizes critical thinking is challenging but can only evolve as student and teacher work together cooperatively. In such a restructured classroom students move from boredom to a dynamic, vibrant, challenging exploration of learning.

This fundamental change in classroom structure need not be terrifying to the teacher. It offers opportunity for a teacher to use and develop latent talents and this in turn opens up new avenues that lead to truly rewarding experiences.

First, a teacher must assume a new role that is based on being a learner as well as a guide. Methods to achieve this center about asking provocative questions and becoming a listener not only to the spoken word but to "body language" as well.

Second, a teacher must provide for students to make their own individual choices in assignment. In working with their choices, students commit themselves to the task. Within the framework of subject matter, provocative questions can be forthcoming when the teacher provides the class with objects of interest and subjects that are relevant to their lives.

Third, when two or more students choose the same topic, the opportunity arises for cooperative work in groups. This should be encouraged.

Fourth, in having choice, an opportunity for originality opens to each student.

Fifth, in making their choices, the students are faced with value judgements along with a recognition of consequences.

Sixth, in groups, disputes often arise. This presents an opportunity for mediation rather than settling by "teacher authority."

Seventh, the opportunity for student self-evaluation in (1) mastery of subject matter, (2) learning to work constructively in a group, (3) growth in critical thinking, (4) in developing a questioning attitude and for searching out supporting evidence.

In this restructured classroom, as individual growth and self-awareness develops, there will be varying degrees of mobility. This must not be thought of a "chaos" if students show respect and consideration for others. This freedom of moving about with responsibility is a strong stimulus to learning. "I am trusted" becomes an incentive to the student to accomplish the task to the best of his/her ability.

Will You Accept the Challenge?

Nothing in my teacher training prepared me for the surprising jolts of the first day in the classroom.

Enid A. Larson is a retired biology teacher with 29 years' experience in California schools. She was influenced by a psychologist who was working with teachers to help them understand the needs of students in the classroom in terms of their emotional development.

Educating for Democracy: The 4R System

by Guy J. Manaster

Change and innovation for the improvement of education are often instigated for political purposes or in reaction to a new understanding or finding in one of the disciplines. Sometimes change in education is forced by dissatisfaction with current education but without a sense of purpose or cause. Seldom do changes occur in education which are based on a fully developed cross-disciplinary theory.

This essay will speak to the needs and purposes of education in a democracy, will present and describe an educational system for schools called the 4R system, formerly "Individual Education," and discuss the rationale for, and practical benefit of, these theoretically based schools in democratic societies.

The society toward which this essay is primarily aimed is the North American society, Canada and the United States. For democracies to endure, citizens must understand, believe in and practice democratic living and governing and must be able to choose able governors who understand and promote democratic values and practices. Even established democracies need continuously to educate their citizens for democracy, since the citizenry changes over time. These needs in Canada and the United States and the purposes of Individual Education cohere to the point of being identical. This is not to imply that the 4R system is only appropriate to these countries. 4R schools exist in Israel and the Netherlands and I have spoken on this topic in the United Kingdom and Portugal. The 4R system would be equally useful in these societies. However the specific needs for this type of education differ in each country, and the needs of the "new" democracies, such as Israel with immigration from underdeveloped and totalitarian countries, or Portugal where the entire population grew up under a dictatorship, is, in my opinion, urgent and of crisis proportions. This essay, which I hope generalizes to many and someday all societies, begins as a plea to North American educators, politicians and citizens to educate for democracy.

What does "educate for democracy" mean? It means, I believe, educating children so that they become good citizens. And what are "good citizens?" Good citizens are persons who can and do take care of themselves, handle their own affairs and grow and develop to the best of their abilities as participating members of their own human group, sensitive to those around them as well as their culture and greater society.

Educating for democratic citizenship means developi responsibility, respect, resourcefulness and responsiveness. The 4R method, based on the psychological insights of Alfred Adler, addresses the needs.

Guy J. Manaster, Professor of Educational Psychology at the Univ of Texas at Austin, received a B.A. j Columbia University and a Ph.D. fr the University of Chicago, Committe Human Development. He is Past President of the North American Soc of Adlerian Psychology and has edit the theory and research issues of the Society's journal, Individual Psycho The Adlerian Journal of Theory, Research and Practice, for the past twelve years. He teaches in the area: development, primarily adolescent a adult development and aging, and counseling psychology and counselor education. His most recent books ar Individual Psychology: Theory and Practice and Adolescent Developme Psychological Interpretation. At pre: his most vociferous efforts in educat are to personalize and individualize dropout prevention programs throug! emphasizing the role of the school counselor.

Good citizens, in a democracy, must be able to make judgments and decisions which are good for them individually and good for those around them, for their society. Good citizens must be able to act on their decisions and judgements recognizing that they must live with the consequences of their own decisions as well as the decisions of the majority in the democratic process. And lastly the pool of good citizens must include some who use the freedom that all have to prod, probe, to pry to find alternative solutions and have dissenting opinions: all good citizens must have the freedom to reject and adopt, to destroy the old and to create the new ideas, ways to act and to live—and some must use this freedom so that democracy in general, and each democratic state, is vibrant and meaningful for all its citizens.

The good citizen in a democratic society is not the good citizen for a totalitarian society. A totalitarian government, of the right or of the left, wants its citizens to do what they are told. A totalitarian leader or government literally dictates the affairs of its citizens and a good citizen is one who does as the government dictates. In this context people make fewer of the important decisions for themselves. Their care, maintenance, growth and development is more their government's business than their own.

Education for the purpose of developing good citizens in a totalitarian society would necessarily be quite different from education for developing good citizens in a democratic society. A person educated to be a good citizen in a totalitarian society would be ill equipped to make the range and magnitude of decisions needed to be a good citizen in a democracy. He or she would be docile, too compliant, and unlikely to be able to make decisions and contributions beneficial to his or her growth and development or that of the society. On the other hand, persons educated for living in a democracy would be ill equipped to follow the dictates of a totalitarian regime. By virtue of their aspirations and willingness to act on their own judgements they would become, as we often hear from countries with such governments, "troublemakers."

The purpose of this essay is not to conjecture on whether people are more satisfied, developed and fulfilled in democratic societies than in societies otherwise governed, although I find it hard to disagree with Churchill, who noted: "It has been said that democracy is the worst form of government except all those other forms that have been tried from time to time." Rather the purpose is to first show that people have the potential to be good citizens, as herein defined, in a democratic society and may, or may not, be educated to fill that potential. This entire line of thought is in keeping with the notions of education as a means of allowing the individual to fulfill his or her potential as he or she sees fit, while fostering the continuity and development of the society and civilization.

An assumption must be made that specific talents, skills and knowledge must be taught and learned in each society according to its stage of development in order for it to continue and possibly develop further. Therefore education has dual ends: the development of the individual's abilities to do and to think for his or her own good and own ends, and the development of these same individuals, same abilities, for the greater good of the human community.

taught and informed and to acquire knowledge and tools of thought to be able to be good, active, productive, energetic, critical, constructive, free and cooperative citizens. Good citizens should be able to determine whether the community is providing for them—and they for it. Good citizens in a democracy should have learned through experience the values of, the procedures of, and the worth of, democracy itself. If democracy is all we think it is, its inherent worth should become known to its citizen participants—we do not have to train them to be citizens, or "socialize" them into acting as if they were participating citizens, that is making them cogs in someone else's system. We have to educate them, give them the tools and the experiences to be, and to want to be, in Jefferson's words, citizens "good and wise."

As Robert Maynard Hutchins pointed out in *The University of Utopia*, "Whatever may have been the case in earlier times or in other types of society, the wisdom that a democratic community needs is the wisdom of the entire population. When the few rule the state, it may be sufficient if they are wise. When the whole people are the

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Good citizens, in a democracy, must be able to make judgments and decisions which are good for them individually and good for those around them, for their society.

If I read contemporary education literature correctly, this is the point at which I should, to fit this piece into that literature, mention "socialization." Although we may all understand the meaning of the psychological term "socialization," socialization is not, I believe, a purpose of education in a free society, in a democracy. Robert Lindner wrote in his essay *Must You Conform*, "Our schools have become vast factories for the manufacture of robots. We no longer send our young to them primarily to be taught and given the tools of thought, no longer primarily to be informed and acquire knowledge; but to be 'socialized'."[1] We should be sending our children to school to be

ultimate rulers, nothing less than a wise people will do. Then the man on the assembly line, the farmer, the lawyer, the doctor, the engineer, or the housewife has to have ready a contribution to the common state of wisdom."[2]

John Stuart Mill wrote: "A state which dwarfs its men, in order that they may be more docile instruments in its hands even for beneficial purposes, will find that with small men no great thing can really be accomplished." Educational systems, schools, which do the same thing produce the same result, but only to a degree as our school systems illustrate. Being "dwarfed," coerced, forced and belittled in school to be made "good citizens" in school pro-

motes many—perhaps mainly—good little boys and girls and eventually "small" men and women.

There are ways in which our educational systems and the systems within our schools can be seen as designed, or destined, to preserve the status quo, and some support current educational methods for precisely that reason. It is as if people are educated and trained so that others, the government and the power elite behind the government, are *responsible* for them; it is as if there are ways in which individuals are not to be *respected* as authority is respected; and it seems as though people have therefore not become as *responsive* and *resourceful* as they could, and as a viable democracy needs. Goethe wrote: "Treat people as if they were what they ought to be and you help them to become what they are capable of being." Traditional schools and much of current educational practice do not follow Goethe's prescription. Does the 4R system do so, and could it remediate many of the problems and hasten progress toward a better future for our citizens and the greater society?

The 4R System

4R is a system for eduction on a school wide basis that coheres with the psychological theory of Alfred Adler. The system was created and first instituted in Hawaii over ten years ago and has slowly and systematically been extended to include schools, as of this writing, in a number of the United States, in Canada, Holland and Israel. The originator of the Individual Education system, Raymond J. Corsini, and its support group, known as Individual Education International, have waited until sufficient experience and data on functioning schools has been accumulated before attempting to expand greatly the number of 4R schools.

The goals of the 4R system, beyond those of the usual curricular learning, are called **"the 4rs:" Responsibility, Respect, Resourcefulness, Responsiveness.** The system is designed to allow these qualities to develop. It appears at times almost as if the traditional school was designed to inhibit the development of these qualities. The 4R system intends and is able to develop the 4Rs in its students.

4R schools have the same academic aims as traditional schools, the teaching of language and maths, the natural sciences, social sciences and the humanities. 4R schools also have the goal, as some traditional schools state that they do, of developing a healthy sense of self and attitudes of good citizenship. Traditional schools vary in their achievement of their academic and curricular goals, and vary also, but are

less successful, in achieving their goal of personal/social development. 4R schools are proving to be as, or more, successful in reaching the former goal, and definitely more successful reaching the latter goal.

Following is a short sketch of the three aspects of a 4R school, the academic, creative and "socialization" programs, which receive approximately equal portions of time in the schoolday:

1.) The academic program offers the traditional curriculum in the form of subject units, usually weeklong, of two to five 20-30 minute classes per unit, per week. Evaluation of student progress is through a unit test at the end of each unit in the academic program.

2.) The creative program is organized in the same fashion as the academic program but the curriculum includes more than the traditional subjects. Teachers or students may offer or request classes in anything they can teach or want to learn. Parents, or others in the community, may be found to teach creative subjects. If used, evaluation in the creative program is the same as in the academic program.

3.) The third portion of the 4R school day has been called the "socialization" program. In keeping with the prior discussion of the term socialization, and in keeping with the real purpose of the program, it might better be named the social and personal development program. It has as its base the daily homeroom period with a teacher/advisor of the student's choice, if the teacher/advisor agrees. In the homeroom the student's progress is

recorded, advice on all areas is given, and small group as well as whole group discussions, run democratically on the Family Council model, are held weekly. Additional time within the social development program is open for students to seek help and guidance or information from others, any others, in the school. It is important to remember

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Being "dwarfed," coerced, forced and belittled in school to be made "good citizens" in school promotes many—perhaps mainly—good little boys and girls and eventually "small" men and women.

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that the 4R schoolday is divided into three equal parts dealing with academic, creative, and social-personal development.

Parents of children in 4R schools are required to take a parent education course run by the school according to Adlerian theory. They may work or volunteer in the school. However all of their contacts and dealings with the school in relation to their child must be with the child and/or with the child's agreement.

4R schools have three basic rules for discipline, although there are precise procedures to be followed by parents and children in the event rules are broken, and regulations that are arrived at democratically within school units and organizations. A law abiding student need only know these three basic rules, follow common sense, and behave cooperatively and democratically in conjunction with the system. The three rules are:

1. Do nothing that could be dangerous to yourself or others, or which could be harmful to property.

2. During school hours, be under supervision, that is, during "class" time be in a "class" or en route from one supervised place to another (children are allowed to move freely throughout the day).

3. In class, if a teacher points her finger at you and then at the door, leave the room silently and immediately.

The first two rules reflect the minimum responsibility the school has

for the child's welfare and the child and school have for others in general and for property.

The third rule needs a bit of explanation and implies much in the theory and rationale for the school. The rule, at first, seems strange. In class the teacher may point a child out of the room for anything she feels is disruptive, annoying, disconcerting, or in any way taking away from the task at hand. And when pointed out the student must immediately and silently leave, and, in compliance with rule 2, go to a supervised place, such as (and these vary by facility and climate) the library, lounge, study hall, or playground. If the student leaves in this manner the student has followed the rule and no infraction has occurred. Only if the student

and the consequences of not doing so fall on the child because the child's behavior clearly is at the child's discretion.

Academically the child may follow the advice of the teacher/advisor, based on the child's test results, and take subject units at the level advised, or try at other levels. The child may attend class or not. If the child is in a supervised area the child is in accord with rule 2. Not attending class is not a violation of school rules. The 4R system message is direct: We are here to teach, and will help you in every way, if you want to learn and develop. If you do not, that is your business. We ask that you not interfere with our rights and those of the other students to learn and develop as we wish.

actions. The school respects their right to make these decisions and actions and asks only that they respect the same right for others. With this *respect* and on their own *responsibility* the children are presented with a wealth of possibilities for action, learning and achievement, limited only by their own *responsiveness* and *resourcefulness* with others, which the 4R system is also trying to develop.

A special word must be given to the degree of learning which occurs in 4R schools, particularly because people at first glance doubt that equivalent learning can take place in less time in the 4R school than in the traditional school. First, research has shown that children in 4R schools achieve at or beyond the normal rate even though they spend less than half as much time in class. Second, and simply, the reason for this accelerated achievement with less class time is obvious—no class time is wasted on discipline and all the students in class are there to learn.

Now you ask, what about those children who do not go to class? The experience of the 4R schools is that children often test the system in the beginning and that all eventually join in the process of learning. Whether a need to achieve or a sense of competence exerts itself, when children see that the responsibility is theirs to attend class and learn, and see that they do not win in a battle with authority because no such battle exists when they do not attend class, they decide to participate.

Thus we are talking about whole people who feel and understand their responsibility to themselves and society, who respect themselves and others as equals, and who are thus aware of their potential and their opportunities and willing to take advantage of both; they are responsive and resourceful.

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hesitates, talks, or otherwise causes a disturbance has the student broken the rule, and required to go through the appropriate procedures. The message of this rule is patently clear: the business of class is learning and doing. You, the student, need not be in class. That is up to you. Whether you learn or not, whether you achieve or not, is up to you. If you have a problem, a concern, are disturbed about something at school or from home, you can raise it during homeroom time, or you can go to an adviser or counselor when you might otherwise be in class. That is up to you. But you have no right to interfere with others' learning. And that, in essence, is the message of the third rule.

4R schools are all voluntary. There are traditional schools or other types of schools that the child could attend, but the child has been told about the 4R school and has agreed, as have the child's parents, to abide by the school rules. With that initial decision the child has decided to follow the school rules

How well does this work? It works very well, as logically it should. We know that some children will be very compliant and do whatever they are told. They are pleasant enough to have in class, and at home, but they are not making their own decisions and developing their own initiative. Some children do whatever they wish, which may prove exciting and interesting at times for them and others but may put them at odds with those around them. And some children react negatively to authority and direction, which means they also are not making decisions freely. They only make negative decisions, seeing all relationships as adversarial whether they are or not.

All of these types of children have already made decisions which dictate their original stance toward others and school, but they do not recognize this fact. In the 4R school they are confronted by a system which makes them face up to the extent to which they are responsible for their own decisions and

The 4Rs and society

A population replete with the 4Rs is difficult to imagine. The four Rs, derived as they are from Adler's holistic theory, are a whole in themselves, they feed on and depend on each other. Thus we are talking about whole people who feel and understand their responsibility to themselves and society, who respect themselves and others as equals, and who are thus aware of their potential and their opportunities and willing to take advantage of both; they are responsive and resourceful. A population with a large proportion, even a majority, of persons with these characteristics would be hard to put down, both in the sense of controlling them and limiting their enthusiasm and success: it would be a population of citizens "good and wise," actively and intelligently democratic. An increased

and increasing number of well educated persons with these characteristics would seem exactly what is needed in all democracies, new or old.

The future growth in number of 4R schools depends on the answers to two questions: Is the system affordable? and Is the will to innovate and implement them present?

The first question is easily answered. Effort is needed in setting up and organizing a 4R school. The decision must be made, and teachers and administrators who agree and are convinced that they wish to be in a 4R school found and trained. Then publicity about the school needs to be disseminated and students found, interviewed, and placed. A great deal of energy must be expended to begin a 4R school, but very little money. The academic curriculum of 4R schools in most public school systems is the same, by law, as in other schools in the district, and therefore no new materials are needed. The organization of the creative courses is so free and cooperative that materials from home and voluntary teachers, parents or locals, can be found and used, the system is affordable.

More than affordable, 4R schools may also be economical. Experience has shown them to be of great interest to many pupils and parents. They have been used as "magnet" schools, that is, to draw students into neighborhoods or buildings which they might otherwise not wish to attend. Therefore in a situation where classrooms are scarce, or movement of pupils desirable for other reasons, 4R schools may be an economical option.

Moreover, since 4R schools make more efficient use of teachers' time, and of others in teaching creative classes, the 4R system may help relieve teacher shortages. Clearly, 4R schools could be instituted without undue expense, and with some savings.

The second question is more difficult to answer. Is there the will to innovate and to make the necessary efforts to install a new system in alternative schools? I cannot answer this question. I can point out that the reasons for not instituting this change are the reasons why the change is needed.

First someone, somewhere has to push for the change, has to fight for 4R. That means that someone must go out on a limb, take a chance, take responsibility. Second the initiator and those who work for a change to 4R must be willing to act democratically themselves with each other and with school administrators, teachers, parents, and pupils. Next, everyone involved in starting 4R schools must have faith in their fellows, must respect the ability and right of the individual, adult or child, to make decisions and to succeed or fail.

In effect, I am saying that we need people with the 4Rs to work for instituting schools to facilitate development of the 4Rs. Are there people with these qualities and the needed will? In a democracy there should be.

I started this article as an essay and it is degenerating into a missionary treatise. But its message seems so obvious and important: Here is a system that we can afford, in which students, and faculty and staff, experience, learn and fulfill their potential to become the kind of citizens every democracy needs now and in the future—responsible, respectful, resourceful and responsive citizens.

Notes

1. Robert Lindner, *Must You Conform?* (New York: Rinehart, 1956), p. 168.
2. Robert Maynard Hutchins, *The University of Utopia* (Chicago: Univ. of Chicago Press, 1953), p. 14.

Comments on "Educating for Democracy: The 4R System"

Raymond Corsini, the founder of the 4R approach, wrote to us last year suggesting that we invite our readers to respond to articles on this method. He was interested in knowing how holistic educators from various perspectives viewed 4R. We thought this was an excellent suggestion, fulfilling one of the major purposes of this journal.

Although we invited several 4R-associated educators to write for us, Dr. Manaster's was the only complete article we received by the deadline for this issue. We decided to offer our own response to his ideas, and hope this will inspire more of our readers to do likewise—not only for articles on 4R but on any article in the Review.

by Ron Miller

All too often our most basic educational assumptions – the social and political assumptions influencing our classroom practice – are unquestioned, even unrecognized. But "Educating for Democracy" gives to the social and political context of education the thoughtful attention it deserves. Guy Manaster takes a closer look at the meaning of a word we take for granted in our culture: "democracy." Democracy must mean more than the right to vote. Like John Dewey, Manaster points out that democracy must include the opportunity, along with the desire and the skills, to participate actively in community life. Two important elements of democratic citizenship are responsibility for one's own life and responsiveness to others. Does conventional education truly encourage either of these? To a large extent, says Manaster, no. Does the 4R approach encourage them any better? He argues that it does.

In general, I agree with the author on these points. To the extent that the 4R approach illustrates the lack of democratic participation in conventional education and itself practices it, the 4R method is preferable. But I am concerned that this article – and in fact the 4R approach itself – does not go quite far enough. To begin with, it is one thing to talk about "democracy" in the abstract, but much more problematic to discuss democracy in the United States. I think Manaster's comparison of North American society with the more "urgent" need for democracy in Portugal may lead us to gloss over the very urgent needs we still do have in our own society. No question we have come a long way, but if America is taken as the model of democracy, how shall we deal with racial injustice and sexism, corporate control of resources and information, Ollie North's bargain basement government,

or the military-industrial complex? This is not to invalidate the author's stated ideal; my concern is that holistic educators (like idealistic mainstream educators such as Horace Mann himself) have frequently made the mistake of assuming that *education* is the answer for deeply rooted cultural problems and inequalities. The 4R system may indeed value the ideal of democracy, but it does not in itself address these deficiencies in our real democracy.

Also, I would like to take a closer look at how the democratic ideal is actually practiced in the 4R system. The third rule worries me. The teacher has total authority to banish a child from the room; the child has no immediate right to dispute the justice of the action. Is this democracy? The rule is justified by saying that the "business" of class is learning, and that the child is perfectly free to choose another place to be if he/she is not interested in learning. Misbehavior is seen as an expression of this lack of interest, and the teacher is directing the child to a more appropriate place.

But I'm still worried. This conception of democracy is built on an exclusively rational social contract theory, and the conception of the "business" of the class violates the essential meaning of *holistic* education. These points are related. They both assume that human behavior can be classified into discrete components: rational (or intellectual), emotional, physical, creative, intuitive, and spiritual. (The latter two are not addressed at all in this article.) While the 4R homeroom with its personal advisor is a definite plus, I would argue that the 4R method as described here establishes a false and unfortunate separation of our fundamental human qualities. Learning is not just rational and intellectual: in its natural state it is intimately bound with personal meaning and purpose – and hence with enthusiasm and passion, which may get carried away and become "misbehavior." Conversely, a child who is troubled by family dysfunction, or nightmares about nuclear war, or a conflict with a classmate cannot simply shut off the emotional side of him/herself in order

to do academic work – *not without doing violence to one's integrated wholeness.* (See "The Presence of the Child" on p. 4 of this issue for an entirely different approach to learning.) To expect people – especially children – to choose rationally to adhere to the rigid rules of a pre-structured learning situation is not, in my opinion, a holistic approach.

In fact, the author indicates that the 4R method uses the same curriculum and same educational materials as those found in the standard, conventional classroom. This means that learning continues to be compressed into "subject matter" and chopped up into pre-established "periods"; that differences in learning style are not recognized or honored; that workbooks and grades and standardized testing are still acceptable as indispensible paraphernalia; that the cries for "excellence" and economic competitiveness are accepted as legitimate at face value. If 4R educators are indeed disputing these stale vestiges of the industrial-age approach to education, we would like to know!

I am not questioning Manaster's observation that in practice 4R "works." Children, parents, and teachers are probably all quite happier here than in conventional settings. 4R is certainly an improvement. My point is that it is not truly *holistic*. In several ways, I think holistic education is a more comprehensive, a more radical approach than the 4R method, as described here, seems to be. Holistic educators must be realistically aware of social and political barriers to true democracy. They must nurture the *integration* of the human personality and allow for the expression of feelings even when it is not "efficient" to do so. (Efficiency is, after all, a creation of the industrial age – and we have overdone it when we say that learning must be efficient, like a factory or a "business.") Finally, holistic education must go beyond the authoritarian and regimented curriculum of conventional schooling, along with all its bureaucratic trappings.

There is no reason the 4R method could not address these issues. It has at least started in the right direction. I would like to see it go further.

Teachers are the heart of educational programs. It is only befitting that Volume 2 of *HER* begins with an issue brimming over with innovative approaches and issues pertinent for re-engaging and empowering teachers. Over two million teachers staff public schools today, and more than one-third of them report job dissatisfaction.[1] Teacher burn-out is less related to teachers being overworked than it is to feelings of powerlessness and the inability to make decisions that shape the educational experiences of children.

Teachers who are tuned into holistic educational approaches strongly disagree with heavily authoritarian and centrally controlled schooling arrangements which predominate in America. Many teachers seek out alternative teaching experiences in public and private schools. If the academic and affective needs of students are to be fully developed, then the needs of teachers must be addressed in areas of professional status, theoretical understanding and decision-making.

Innovations in restructuring businesses have included managers and workers in policy-making and decision-making processes. Workers' input is valued for its insightfulness for solving problems. Administrative practices in schools have not followed suit. Conventional schooling arrangements remain top-heavy and centralized; decisions are made at the top and handed down. The business of schools has become more bureaucratized, excluding teachers from decision-making practices.

Several reasons mandate the participation of teachers in decision-making processes. Schools are acknowledging the different needs of their populations, growing in ethnic and social diversity. Educational reform implementation efforts have not yet demonstrated a significant difference in schooling processes or end products. Numerous school districts are electing to offer "Schools of Choice" systems; central office personnel will make this system work only with the support and insight of teachers and other vested groups, namely parents. Teachers' involvement in planning and implementing the various school types representing the range of school ideologies and philosophies will not be an easy task. But teacher involvement is an essential ingredient to success.

Teachers' input into the inner-workings of particular "Choice" systems is necessary to solve the obstacles atypical of local plans. Hurdles include: transportation problems, parental awareness of programs offered, parental involvement in program development, maintenance of racial balance, and provisions for bilingual education and special needs students.[2] Teachers have insights to aid in the task of attaining collaborative decisions.

This issue celebrates and acknowledges teachers as one of the most important and influential groups of American citizens. After all, teachers have as their charge the development of the whole person or America's most priceless natural resource, our children!

MARY ELLEN SWEENEY

Notes

1. C. Emily Feistritzer, *The Condition of Teaching: A State by State Analysis* (Princeton, NJ: Princeton University Press, 1983), p. 29.

2. Mary Hatwood Futrell, "Real Parental Choice," *Education Week*, January 18, 1989; *Daily Hampshire Gazette*, January 10, January 12, 1989.

Special feature section:
Celebrating Teachers

Teachers' Higher Level Needs Unsatisfied

by Janet Ainsworth

Teaching as a "calling" reflects an educator's deepest personal needs for autonomy, esteem and self-actualization. But the structure of mainstream educational systems does not address these needs, and many teachers are unfulfilled.

Janet Ainsworth supervises elementary school student teachers in the Department of Curriculum and Instruction at Northern Illinois University. In twenty-three years as an educator, she has taught at all grade levels from kindergarten through college. She is interested in exploring alternatives to the hierarchical organizational structure of public education, and welcomes ideas.

The gym was warm, loud, filled with junior high students. I sat in the stands, watching some of the other eighth graders play intramural basketball. Suddenly a feeling of intense excitement washed over me, and I somehow knew that I was meant to be a teacher when I grew up. For what must have been weeks following that afternoon, I talked of little else. I had become filled with passion for what was to become my life's work.

That was thirty years ago, and I have now been teaching for twenty-two years. The setting and the content have changed over time, but the passion for teaching that was ignited that Winter afternoon has never been extinguished.

As an adult, I have only a slightly better understanding of what happened to me as an eighth grader in that gym. I believe that a spirit greater than I tapped me on the shoulder and invited me to be a teacher. In other words, I was "called" to teach.

Perhaps for that reason, the study of teaching, as a profession and as a vocation, has continued to be of special interest to me. Out of this concern for teaching and for teachers, I recently surveyed the extent to which teachers' personal needs were satisfied in their job settings, and some of the results were disturbing. A portion of those troublesome findings are shared here.

Looking at the school as workplace

I had taken a leave of absence from my job and was in graduate school when the *Nation at Risk*[1] report exploded on the scene in 1983. One of the regional discussions of that report was held at the institution where I was studying, so I had an opportunity to attend. There I heard the expressions of both enthusiasm and concern for the action called for by this commission appointed by President Reagan. There was something about the tone of that report that made me really uneasy; whenever someone comes in with all the answers, as well as a full set of controls designed to put the solutions into motion, I feel something akin to claustrophobia. Since that Spring of 1983, various boards, committees, and commissions have issued disquieting reports concerning their evaluations of and recommendations for American education.[2] Public opinion has seemed to support the momentum of this crusade to save the nation's school, and a new "reform consciousness" has left few

facets of school life unexamined. The American Broadcasting Company, for instance, deemed the problems in education critical enough to warrant a three-hour investigative report aired during prime viewing time, taking their concerns directly to the people.[3]

All of this talk about the ills in education struck a chord in me, and I began to do a little investigation on my own. Woven throughout these accounts of lowered standards, diluted curricula, and apathetic or even antagonistic students, I found a particularly sharp criticism of the role played by America's schoolteachers, who are reportedly leaving the classrooms in large numbers to pursue early retirement or to seek more favorable job opportunities. American Federation of Teachers President Albert Shanker called to the country's attention the claim that the United States now faces a teacher shortage of massive proportions as experienced teachers leave the field and as potential teachers turn to other, more attractive, career options.[4]

What I found in the literature did not surprise me very much. From the teachers' point of view, the environment of the school was described as one characterized by an increase in violence, a loss of public esteem, and duties and responsibilities far outweighing the wages received. Teachers reportedly perceived a lack of recognition for professional activities, for effective teaching, for curriculum development, as well as for rapport with students.

rapport with students had diminished in recent years, further eliminating chances for gratifying experiences.[7]

I discovered that whenever teacher job satisfaction had been explored, it had generally been for one of three reasons: to increase teacher "productivity," to decrease waste within the system, as experienced teachers left teaching, or to improve the general well-being of teachers. The issues of productivity and waste were, quite clearly, approaches taken from an institutional perspective (e.g., the expense to the institution when dissatisfied teachers left for other work), rather than out of specific consideration for the teachers themselves.

Studies representing institutional concerns constituted the approach commonly, though not exclusively, taken in teacher job satisfaction research.[8] Illustrative of this position were the concerns of Shanker, Jennings, and Goodlad, whose views on the professional lives of teachers have been before the public in recent months.[9] Albert Shanker insisted that averting a major teacher shortage required investigating the teacher's workplace in order to illuminate work conditions and dynamics. This new understanding might then be applied toward the purpose of attracting new teachers and keeping experienced ones. ABC news commentator Jennings' primary concern rested with the nation's students as he emphasized that teaching must be made more attractive to the academically able

traction and retention of teachers, the educational welfare of students, and the creation and maintenance of a good learning environment—are all worthwhile reasons to explore teacher job satisfaction, they were not aimed directly and intentionally at acquiring a better sense of the workplace for the explicit purpose of improving the quality of the teacher's life. There appeared to be an attitude of relative societal indifference to the personal well-being of teachers per se, regardless of the fact that such indifference is contradictory to passionate expressions of concern over *students'* needs.

Expecting teachers to contribute meaningfully toward the self-actualization of students, yet giving so little attention to how institutional conditions are shaping the individuals who comprise the population of American teachers, constitutes a blind spot in the overview of American education and its woes. Meanwhile, according to what I was reading in the literature, many teachers' personal needs, especially for autonomy, esteem, and self-actualization, were apparently going unmet. A majority of the vocational home economics teachers in one midwestern state, for example, admitted that even though they believed they were doing worthwhile work in their chosen profession, they just felt old and worn out.[11] Forty percent of elementary school teachers surveyed by Wangberg, Metzger, and Levitor said they would not again choose to teach,[12] and the poll conducted by the ABC yielded an astonishing fifty percent of teachers who would not make the same career choice again.[13] These teachers acknowledged that their careers were highly important to their very identities,[14] but they found themselves participants in an occupation described by Jennings as being suspended in a "limbo of isolation and mediocrity."[15]

I had concluded, by that time, that teacher well-being was deserving of more than a cursory glance, regardless of whether it might or might not affect reading scores, for instance.

They were frequently denied input into the curriculum decisions and general school policies, and they expressed a feeling of anonymity resulting from supercentralization and a sense of frustration from the lack of administrative support.[5] Although teachers recognized that one of the things they liked best about teaching was the building of positive contacts and relationships with students,[6] there was reason to speculate that those opportunities for establishing a rewarding

and that "until our teachers' problems are solved, our children will continue to get less than the best." Finally, Goodlad, author of the extensive report entitled *A Place Called School*, indicated a primary interest in the learning process when he underscored the need for giving attention to the school as workplace because "the circumstances of teaching must provide optimum opportunity for teaching and learning to proceed."[10]

While all of these concerns—the at-

On the surface, it would seem reasonable that members of a profession dedicated to the enabling of the nation's youth to experience a more abundant life would be granted a work setting which emphasizes employee growth, dignity, and autonomy. However, this did not often appear to be the case. The Holmes Group, aiming toward the creation of a "new profession," noted that "the existing structure of schools, the current working condi-

tions of teachers, and the current division of authority between administrators and teachers are all seriously out of step with the requirements of the new profession."[16] Disturbed by all of this, I decided to conduct a study which would be aimed exclusively at the extent to which teachers' personal needs were being satisfied in their work settings. Believing that this was an issue which had merit on its own, I resolved not to try to correlate any results with any aspect of "productivity." I had concluded, by that time, that teacher well-being was deserving of more than a cursory glance, regardless of whether it might or might not affect reading scores, for instance.

Teacher satisfaction study

Therefore, I conducted a survey of 532 Illinois public school teachers, grades K-12.[17] This survey revealed that while teachers' security and social needs (a lower level of needs, according to Abraham Maslow) were generally satisfied, their autonomy needs (a higher level of needs) frequently were not satisfied. More alarmingly, the esteem and self-actualization needs (a still higher level) were not satisfied for any group of teachers, whether examined by age, gender, salary range, years of experience, size or level of school, or class size.[18] I was appalled. This finding became even more disturbing, however, when viewed in light of the following information.

Teachers and a spiritual connection. In the early 1930's, Hoppock conducted a rather extensive survey relating to teacher job satisfaction.[19] In that survey he asked teachers whether they had felt "called by God" to teach. Forty-one percent of the satisfied teachers answered in the affirmative, and the item was found to discriminate between those satisfied and those not satisfied.

When the teachers in Illinois were asked that question, 56.8 percent (sixty percent of the women and fifty-one percent of the men) reported that they had felt "called" to teach. Not only had over half of the Illinois public school teachers felt "called" to teach, but also a large majority of those teachers said that if they could live their lives over they would still choose to be teachers. What exists then, is a job which is, for a majority of the employees, not only a career, a livelihood, but also a vocation.

Regardless of how they might have individually defined or described "God," these teachers believed that by teaching school they were doing the work to which they had been spiritually drawn. (After many years of thinking I was the only one who felt this way, I suddenly had a lot of good company!)

Difficulty recognizing that needs exist. Teaching appears to be a field populated largely by employees who believe they have been divinely led to teaching as a life's work, but whose own needs, particularly for esteem and self-actualization, are markedly unsatisfied in the work setting. However, when the Illinois teachers were asked to identify factors in their workplaces which they needed to have changed in order that their personal needs could be more nearly satisfied, over one-third of

the group provided no response, and very few people provided more than one suggestion. Perhaps this inability, or unwillingness, to assert their needs is one of the most critical findings in this study.

Are some teachers so conditioned to helping others that they not only cannot list their own needs, but are also blind to the fact that they have any? Have other teachers been taught that meeting students' needs is all that is really important and that their own needs do not count? Do many teachers who consider themselves "called" to teach conclude that their own needs should not be addressed if they are doing "God's work"? Do some teachers sense that it is futile to seek satisfaction of their needs for growth and empowerment in a workplace which has become increasingly bureaucratic, hierarchical, centralized, and administered from a vantage point which lacks gender balance? What can be done to confront the fact that the esteem and self-

actualization needs of teachers, a majority of whom are engaging in "spiritual" work, are not being satisfied?

Recommendations

Although my own thinking related to these issues is still evolving, the following recommendations currently appear to me to be appropriate:

1. The consciousness of teachers must be raised. Teachers must recognize that their needs do count for something, and they must begin to see the ways that they participate in perpetuating a system which stifles their creativity and denies significant parts of their individual identities.

2. The role of the principal as an authority figure exercising control over teachers' behavior must be eliminated. By and large, teachers are dedicated, competent, highly qualified professionals. The external controls currently placed on them are inappropriate, unnecessary, and counterproductive.

3. Over the last century, American education has become increasingly hierarchical and bureaucratic. More creative models for organizational structure must be devised. "Webbing," for example, is one viable option. In this structure, there is no single leader and responsibilities for the functioning of the organization are parceled out in an equitable manner to all group members, without regard to "position." The success of the group depends on the interconnections between the workers. Leadership is fluid as it moves from one individual to another. There is no "boss," nor is there a need for one.

4. Society in general, and teachers in particular, must prepare themselves for a long struggle if the school as workplace is to undergo significant change with respect to the satisfying of teachers' needs. Recognizing one's own

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> *Do some teachers sense that it is futile to seek satisfaction of their needs for growth and empowerment in a workplace which has become increasingly bureaucratic, hierarchical, centralized, and administered from a vantage point which lacks gender balance?*

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needs, giving validity to those needs, and learning to interact in new ways will necessitate the changing of many complex patterns and will take a great deal of time, effort, energy, persistence, and tolerance. Belief systems have been conditioned over many generations. Changes in those belief systems will not be speedy.

Conclusion

Teachers express a desire to work in a setting which satisfies their higher level needs and promotes their own growth. I believe that is a legitimate desire. Accompanying that desire, however, must be a responsibility for participating in the creation of such a setting. To settle for less carries the message to teachers, students, and the general public that teachers are somehow less than whole persons. Those teachers who are persuaded that they are doing the work to which they were spiritually "called" to must not acquiesce to less than humanistic working conditions on the assumption that the teacher as "missionary" should endure without question or protest. Those among us who espouse a holistic approach to education, whether "called" or not, must examine the quality of worklife of our nation's public school teachers and attend to the difficult issues which will result from that examination.

Notes

1. National Commission on Excellence in Education, *A Nation at Risk: The Imperative School Reform.* (Washington, DC: U.S. Government Printing Office, 1983).

2. For example: L. Darling-Hammond, *Beyond the Commission Reports: The Coming Crisis in Teaching;* (Santa Monica, CA: Rand Corporation, 1984); J. Green (ed.), *What Next? More Leverage for Teachers.* (Denver: Education Commission of the States, 1986); The Holmes Group, Inc., *Tomorrow's Teachers: A Report of the Holmes Group.* (East Lansing, MI: The Holmes Group, 1986).

3. P. Jennings (Moderator), *To Save Our Schools, to Save Our Children* (New York: American Broadcasting Company, 1984).

4. A. Shanker, "Survey Shows More Pay, Less Stress." *New York Times*, March 23, 1986; P. E. Lester, "Teacher Job Satisfaction K-12." *Illinois School Reseach and Development, 22,* (1985), pp. 3-39.

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6. S. Rettig & B. Pasamanick, "Status and Job Satisfaction of Public School Teachers." *School and Society, 87,* (1959), pp. 113-116; D. C. Lortie, *Schoolteacher: A Sociological Study* (Chicago: The University of Chicago Press, 1975); H. S. Becker, *Role and Career Problems of the Chicago Public School Teacher* (New York: Arno Press, 1980); J. R. Trotter, "What Teachers Like and Dislike About Teaching." *Dissertation Abstracts International, 45,* (University Microfilms, 1985); L. L. Perko, "Job Satisfaction of Teachers in the Portland Metropolitan Area: An Examination of Differing Factors and Their Relationship to Herzberg and Lortie theories (Doctoral dissertation, Portland State University and University of Oregon, 1985).

> *There appeared to be an attitude of relative societal indifference to the personal well-being of teachers . . .*

7. A. M. Feldvebel, "Teacher Satisfaction." *The Clearing House, 43,* (1968), pp. 44-48; E. G. Wangberg, D. J. Metzger, & J. E. Levitor, "Working Conditions and Career Options Lead to Female Elementary Teacher Job Dissatisfaction." *Journal of Teacher Education, 33,* (1982), pp. 37-40.

8. P. A. Bloland & T. J. Selby, "Factors Associated With Career Change Among Secondary School Teachers: A Review of the Literature." *Educational Research Quarterly, 5,* (1980), pp. 13-24.

9. A. Shanker, "Survey Shows More Pay, Less Stress"; Jennings, *To Save Our Schools. . . .*

10. J. Goodlad, *A Place Called School* (NY: McGraw Hill, 1984), p. 180.

11. H. K. Light & R. E. Martin, "Valleys and Peaks: Perspectives from the Classroom." *Illinois Teacher of Home Economics, 27,* (1984), pp. 145-146.

12. Wangberg, Metzger, & Levitor, "Working conditions and career options. . . ."

13. Jennings, *To Save Our Schools.*

14. Wangberg, Metzger, & Levitor, "Working conditions and career options. . . ."

15. Jennings, *To Save Our Schools.*

16. Holmes Group, *Tomorrow's Teachers,* p. 16.

17. J. K. Ainsworth, "Teacher Job Satisfaction: The Extent to which Teachers' Personal Needs are Satisfied in the Work Setting" (Doctoral dissertation, Northern Illinois University, 1988). The survey used Michael Beer's Preference and Job Inventory and various tests to analyze the data.

18. For further discussion of these needs see A. M. Maslow, "A Theory of Motivation" *Psychological Review, 50,* (1943), pp. 370-376.

19. R. Hoppock, *Job Satisfaction* (New York: Harper and Brothers, 1935).

A Natural Approach to Teacher Empowerment

by Suzanne Gilmour

If you have ever felt the sun rising, autumn leaves changing, or an idea coming to fruition, you have known natural power. These events are potent because they are in tune with how things work; they have their own timing and knowledge of the natural order. They are not self-centered and yet, they have their own freedom. They are interdependent. Natural power comes from knowing this interdependence and it comes through cooperation.

Our potential to move forward lies in teachers' "natural power" empowerment; teachers will be involved in natural processes of cooperative decision making and leadership. If today's teacher empowerment movement merely substitutes the actors who are currently involved in the struggles of personal power and self-centeredness, there will be more strings to tug at us to stay where we are, or to pull us backwards. Our definition of power needs to be changed as we implement teacher empowerment opportunities.

Letting go . . . and Freedom

Several years ago I met a woman who was a head teacher of an alternative school. She had been a principal in a large school district and an assistant superintendent. Alice had "proved she could do it" and then found that the "it" was not something she wanted at all. Early in her career Alice had chosen a type of power that would be conspicuous and gain her personal recognition. The compromises she was making in pursuit of this power were taking her away from her own process of self-actualization. Wolter found teachers who had recently entered administration to be more self-actualizing than administrators who were continuing to climb the career ladder.[1] This difference is not inherent in the roles, but rather in the types of personal and professional goals these individuals set.

Changing our definition of professional growth to go beyond the height dimension, i.e. climbing the career ladder, to include also the breadth dimension allows individuals to expand without necessarily having to assume traditional administrative roles.[2] Mentors may be helpful in letting go of these former notions of career advancement and substituting career enhancement.

Alice found a mentor to help in this process. Her mentor had been through a similar process and was able to facilitate Alice's process of letting go without controling it. Alice

"Empowerment" must go deeper than a reshuffling of authority. It is a personal process of discovering true inner freedom and one's own inner resources.

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struggled with keeping egocentricity in check until she found ways of allowing her staff to share in the decision making process and to take credit for their accomplishments. This brought her closer to being her true "leader" self. She could then let go of appearances and the need to have attention focused upon her ability to manage people. She could let go of the need to control situations and to create an impression. Letting go of these expectations regarding her own performance and the actions of her staff was a difficult process but this enabled her to approach new situations with an openness to possibilities. Whether in the classroom or the main office, letting go of expectations and ego brings us closer to natural power.

Letting go can also bring us a sense of freedom that is boundless. There is a consciousness of freedom that has banded people together for their political and religious freedom and has a strong potential for natural empowerment. However, an old adage tells us that with freedom comes responsibility. As teachers' new roles are developed, the impact of the responsibilities in those shared decisions is important. This new freedom means letting go of former ways of thinking in order to develop a system that supports shared responsibility.

"Natural" empowerment is letting go of expectations and welcoming freedom.

Simplicity

Natural power is a simple process. It is not clever. It does not compete. It does not imitate. It does not manipulate. It does not complicate. It has no jargon around it that makes others slip when they try to climb in. It has simple access for many, according to their interest and readiness. It has simple goals that are developed and shared by many.

As many of us have notes dotting our refrigerators and dashboards, I have often wondered what the effect would be if we spent our time trying to simplify our lives rather than illustrating how busy and complex our days and minutes are. As teachers are involved in more aspects of the educational process, what will become of simplicity? I dread to think that teachers will now be asked to become superficially involved in many tasks and lose

the awareness of the deep sense of how things happen.

Simplicity may be the answer as the debate thickens regarding the credentials teachers should have for these new roles. Heider, in *The Tao of Leadership*, suggests two criteria which may serve as the necessary credentials for leaders.[3] They are common sense and traditional wisdom. It encourages few rather than many needs; quiet versus busy lives; and common, natural occurrences versus novel and sensational events. What is common is universal and permits simplicity. What is natural is near to the source of creation. Simplicity is the foundation for this traditional wisdom. *"Natural" empowerment simply is.*

Selflessness

Memories of one's first teaching job can be filled with joy, terror and remembrance of all of the chocolate chip cookies consumed while preparing the next day's lessons and materials. Hours and hours of selfless giving were spent in order to make students' time with you the best it could be. Friends, families, graduate school, and other responsibilities began to encroach upon the selfless spirit which you declared would never leave.

As your lives change, your goals and needs change and your selflessness may be directed into other areas. The stages of development are also different for men and women and these differences should be taken into account as you develop alternatives for involvement.[4] Varying degrees of teacher empowerment will fit for individuals at different stages in life.

Natural power is selfless; not only in the hours it requires but in the feelings and personal desires that must be transcended if a shared vision is to be achieved. Natural power acts on a vision which will benefit the whole; it has no illusion of separateness or selfishness. It is not a momentary fancy with a new project or responsibility. It is a commitment to creating an ethos

that is felt by everyone in the school. It is letting go; it is simplifying. It is giving.

In the *Bhagavad Gita*, Arjuna was learning from Krishna about leading with selflessness. He was a Kshatriya, a warrior and his duty was to fight. The fighting was not for power but for "natural" power which was Truth and Beauty. In Sri Chinmoy's commentary

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Whether in the classroom or the main office, letting go of expectations and ego brings us closer to natural power.

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he states that "Life's duty, performed with a spontaneous flow of self-offering to humanity . . . can alone transform life into Beauty."[5]
"Natural" empowerment is selflessness that gives of itself and then goes beyond itself.

Silence

While I was procrastinating as I was writing a paper one night, a thought caught my attention. I wondered what the most misunderstood language might be? After a long silence, I determined that it may very well be silence. How many times in the midst of a confrontation have you remained silent and seen the power of that silence? Or, have you been driving to work in the morning savoring the few minutes of silence in your day, and then had a creative idea come to you? The natural power found in silence is profound.

Silence is a tool or skill which is rarely taught and when it is exercised, it is often perceived as possessing something negative. When we are silent someone often asks us what is wrong or someone perceives us as being selfish for taking that time for ourselves. These perceptions could be enlightened if silence was modeled more and individuals were encouraged to explore ways of knowing which go beyond the use of words.

This way of knowing enlightens our actions and decisions and can serve us as we work together to make better decisions and develop better environments for learning. Individuals must discover this way for themselves. Buber suggests that one shall receive direction from a teacher but not the

manner in which one must strive for this direction.[6] The individual must discover and acquire this in a work which demands the best possibilities the person has. Natural power uses silence to transform obscurity into clarity, sensing into knowing and listening into communicating. A wellspring of knowing lies within silence and comes forth as we are more content with its ambiguity and potential power. The naturally empowered teachers who know the value and use of silence may discover new possibilities and directions not currently developed or available.

"Natural" empowerment silently awaits.

These short definitions are only a beginning; teachers can participate in transforming the way power is viewed and the way it is exercised in our schools through many different avenues. Current administrators can act as facilitators and mentors to individuals who desire to become more involved in the natural empowerment opportunities that will move the field of education forward.

What does teacher "natural" empowerment look like?

Teacher empowerment begins with mutual trust between teachers and administrators. Its underlying foundation is a belief that each individual should be provided opportunities for personal growth and expansion which will enhance the educational organization and learning for students. This trust is built through the small day to day experiences which reflect it and not in the large scale, formalized "call attention to me" programs.

Letting go . . . and Freedom

Letting go of the ways things have been always run in our schools opens up a myriad of possibilities. If we are going to change the way teachers are involved in the overall educational process, what qualities do we want new teachers in our buildings to demonstrate? This year a teacher worked with other teachers and administrators to develop a new teacher program which included criteria for hiring new teachers who will enhance school climate, having teachers involved in the interviewing process, and providing opportunities for teachers to be mentors. Teachers talked about what strengths they would like to see an individual bring to their team. They interviewed potential teachers and teacher assistants. Teachers volunteered to participate in mentor programs. They reviewed staff development opportunities which they would like to pursue for themselves and with their proteges. Each of these opportunities had existed before but they were being talked about and shared more with a greater number of staff members. Greater input was sought and accepted. Individuals worked cooperatively to create a coordinated new teacher program districtwide. Letting go created greater possibilities for programs and approaches.

Simplicity

Simple goals allow a complex organization to focus and move together. A group of teachers representing each of the buildings and an administrator met to develop district goals, based upon the effective schools

refined the goals and these goals are now being presented to the overall staff for the second time. The final version will include their recommendations.

The goals are simple. They were developed cooperatively and they will become the basis from which other decisions are made.

Selflessness

Selflessness is allowing others to be who they are and not being threatened by their uniqueness. Teaching can be an isolating profession. Teachers and administrators who note the positive decisions teachers are making in their own classrooms everyday, help teachers feel more comfortable being involved in decision making processes that go beyond their classroom. Metaphoric or not, last year we put doors between classrooms and this opened up "doors" of communication and shared decision making. We need to create a vision that the role of the teacher is not limited to the classroom walls. If all teachers feel they can participate in other aspects of the school environment, they will be more supportive of their colleagues who choose to become actively involved in some of these projects. They will be less threatened because they know if they choose to participate, their opinions will be heard and valued. They know that their administrator will value these differences and allow them to influence decisions. If teachers are also familiar with the research on teaching styles, they may be better able to communicate with someone who has a different approach to the same goal.

Selflessness means synthesizing; letting go of one's own opinion in order to create something larger. If a change needs to be made, there are several sources of data in addition to individual opinion. Research that oozes its way out of the journals can assist in selecting the best method for choosing a textbook or implementing a classroom management program. It's there to use as a tool for decision making.

Consultants, especially teachers with a particular expertise within the building or the district can be used to follow a project through. They can help to build an investment from all staff members toward the implementation and evaluation of a project that extends beyond the classroom. A reading teacher who has been investigating

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Teacher empowerment begins with mutual trust between teachers and administrators. Its underlying foundation is a belief that each individual should be provided opportunities for personal growth and expansion . . .

The change in the role of teachers and administrators also is a slow process. Each individual and organization, taken from where they are, can move a step at a time toward this new shared leadership.

research. This committee brought their draft to a districtwide Instructional Council (IC). The teachers and administrators who serve on the IC meet to make decisions regarding curricular and staff development. The IC further

whole language materials can not only present at a series of staff meetings but can be given assistance in being a coach in the classroom for teachers. The principal would provide workshops on *presentation skills* for teachers to assist them in making more effective presentations to their peers and at conferences.

The use of committees with a very defined, short term goal can also help to facilitate decision making. For example, teachers were asked to meet to make revisions on the format and content of report cards. They were given samples and a timeline was agreed upon for completion. More teachers participated because they knew the task would not go on forever. Other projects are available for those who would like to participate in a more long term process.

Silence

Staff meetings are started with a reading or music that focuses on some aspect of this "natural" power. It allows teachers an opportunity to focus inwardly and let go of the day's activity. Teachers and the principal are involved in selecting the agenda for the meeting. Everyone is encouraged to read the memos that come out during the week so that these meetings can be spent on issues rather than logistical matters. The

silent time and time for reflection communicates to teachers that they are valued for taking time for their inner selves. They feel valued and are more open to the value of others' opinions and ideas.

Silence is also used during a weekly Monday program. Each Monday morning the school meets together as a whole to share special events, birthdays, lost teeth, etc. and have presentations by students and outside guests. During the principal's greeting the students are often asked to be silent and to visualize a way they have been helpful, a reason they feel good about themselves, etc. They then get to share with a neighbor if they choose. This activity models the importance of silence for children and adults. When silence is then used during a meeting or discussion it is better understood as a tool for clarification and it is trusted.

As we continue . . .

We have begun a process for reevaluating the role of power in empowerment. Changing our definition gives more individuals the opportunity to participate and move together toward a higher vision. Many of the activities are the same but they have a different meaning when viewed as a collaborative effort. Letting go brings a freedom that supports personal and

professional growth. Simplicity allows everyone equal access to the process. Selflessness provides each individual with an opportunity to give in a trusting environment and to receive with greater fullness. Silence is oneness; the more we are in touch with it, the greater the understanding we will have of our shared responsibility and possibility. Teacher "natural" empowerment promises to transform our educational system as we transform ourselves.

Notes

1. J. A. Wolter, *The Relationship Between Administrative Characteristics and Self-Actualization Among High School Administrators* (Doctoral Dissertation, 1980).

2. Suzanne Gilmour, *Toward a Model of Mentor's Influence on the Personal and Professional Development of Principals* (Doctoral Dissertation, Syracuse University, 1983).

3. John Heider, *The Tao of Leadership* (Atlanta, Georgia: Humanics New Age, 1985).

4. Carol Gilligan, *In a Different Voice* (Cambridge, MA: Harvard Univ. Press, 1982).

5. Sri Chinmoy, *Commentary on the Bhagavad Gita* (Blauvelt, NY: Rudolf Steiner Publications, 1973).

6. Martin Buber, *I and Thou* (New York: Charles Scribner's Sons, 1970).

Key Issues for Teacher Empowerment
an interview with Arnie Langberg

by Mary Ellen Sweeney

Arnie Langberg was once an engineering student at MIT following in the footsteps of his father and grandfather. Arnie was discontented as an engineering student and found his calling to be teaching.

Arnie taught for several years at a conventional high school in New York where he met his wife, also a teacher. At one point, Arnie was escorted by some zealous students to what came to be the Village School in Great Neck, New York where he began his alternative education teaching and administration experience. He moved to Colorado in 1975 to become the first principal of Mountain Open High School and, in part, to save his three children from conventional schooling because they could take advantage of the K-12 alternative system offered in Colorado.

Three years ago Arnie left Mountain Open High School to become the Director of Alternative Programs for the Denver Public Schools.

Last year he was part of a team that wrote a grant that was funded by the Department of Labor to begin an alternative program in the inner-city to combat the dropout rate and to implement alternative techniques that had proven to be successful with students in other programs.

Arnie is held in the highest esteem by his alternative education colleagues throughout the United States. He has a positive outlook on students and teachers that is relentless and he has the special knack of developing the human potential of each individual student and teacher in his various programs. This interview sheds insight into some of the reasons why Arnie has a waiting list of teachers hounding him to teach in his program.

HER: Well, Arnie, I'd like you to share some of your thoughts on teacher empowerment.

Arnie: There are two parts to this issue, at least. And, it's important that you don't do one without the other. If you just empower teachers in the sense that you come in as the principal of the school and say "OK, go do it. You now have the power," and that's all you do, that's not going to be helpful for a number of reasons. Some people will take off. Others will flounder. Others may use it in a negative way. Many won't believe it.

Part of empowerment is the ideal of letting teachers communicate with each other, and learn from each other.

Another thing you have to do at the same time is to educate in the best sense of the word by letting teachers see what's possible. If the only model they have is slave and master, to use Paulo Freire's example, when you free them, they will do the same thing. The important thing through visitation, reading, and staff development is that the process of empowerment has to include a process of enlightenment about what is possible. For those two things to happen, the only other thing is to let teachers know that you support them as they experiment with this new power. You have to let them know that you are encouraging them to take some moves that may, in fact, result in mistakes but there is no way for them to find what they need to find unless they are willing to try that. And, they won't be willing to try unless the administrator is willing to say, "I will support you as long as you are willing to learn from the mistake. We'll do it." So I would say those are the key issues.

If you go into a new school with a hundred teachers there will be five or ten teachers that are already empowered or are just waiting for permission to take off. You want to support them and give the other teachers the chance to see what they are doing. In other words, instead of you coming in as the outside expert and telling them how to do it, they are already inside experts and you just need to give them a chance.

Part of empowerment is the idea of letting teachers communicate with each other, and learn from each other. That turned out to be a difficult part of it. The teachers that I worked with the previous two years in the alternative programs that exist in Denver were given encouragement to take control of their own professional lives. Most did a very effective job in terms of their relationships with the kids, but, they had a great deal of trouble operating collegially. They did not take advantage of the time they had to work with each other. They took that time to work with kids (which is good). They worked individually, which up to a point is good. This year that was probably the big goal I had, if I were going to continue to work with those programs. I was going to create artificial structures which would force them to work collegially because it wasn't happening naturally.

HER: How would you go about this?

Arnie: We had a teacher who had been an art teacher and then an administrative intern and she came up with a model, a modification of an existing model used by the Colorado Alliance for Business, which put the teachers into four or five teams. Nobody would be working individually and, in the same sense as cooperative learning for kids, they would be supervised not as individuals but on how well they worked on their team.

HER: What are your thoughts on staff development?

Arnie: Most people don't think of staff development in the way I do. If you say supervision, it means how many times you observe a class. If you talk about staff development, people want to know how many classes you offer teachers. They are only elements or a small piece of the whole. My definition of staff development is like my definition of curriculum. I think everyone on the staff has to do something for the school and for themselves. We get people out of the school. Two teachers went to a math conference. One science and one social studies teacher went to an all day workshop on a program that we are piloting to help kids improve their self-esteem. Another science and social studies teacher joined me in a presentation to nine or ten school teams on how to teach in an interdisciplinary fashion. So, even though they are presenting, I think it is staff development and a very positive way of developing staff. Another one of our English teachers went to Ted Sizer's group. So everyone has had the chance to be involved in something else. I try to spread the participation around as much as possible. It is much better than any official class.

They have access to formal classes but the problem has been that when we have time we want to share with ourselves. We haven't had time to bring in outside people because of our need to communicate, but I hope second semester to bring in people.

HER: When do you get your teachers together?

Arnie: Probably the biggest mistake I made was not fighting harder for that time. We were getting pressure from the system as far as being in line with the law and all of that. I succumbed I think more than I should have. There were the buses to consider. Everybody was being bussed and between the busing expectation and the district's expectation about time, we ended up not meeting like we should have. Then one of the teachers came up with a plan that freed us from all that. We still meet all the demands but in a much more flexible way. We meet a half a day a week and that has been very helpful and important for mental health as well as for planning. And that's staff development too. You have to share with one another. And then there are readings. In August I gave them a whole bunch of things.

HER: What are you suggesting for a reading list?

Arnie: I try not to overdo it. I try to give them enough that they'll read and let them ask for more. I take pieces from different sources. I think I gave them a packet of ten readings in August. One was a personal letter from Greg Smith from the Wisconsin group, the Center for the Study of Secondary Schools, in which he talked about what he felt would be the only flaw in taking the Open

High model (Mountain Open High School located in Evergreen, Colorado) and applying it in an inner-city setting. It was an interesting letter.

There were a variety of other things. There was a very long article about cooperative team learning which was very effective. It has been one of the most successful things we have done. Not everyone is doing it but those that are doing it are very excited and the kids like it.

Also, I gave them some material on the City as School and we are using it or at least the idea. I gave them the St. Paul Open School's graduation expectations. I gave them Lauren Resnick's article about learning in the school and learning out of school. As interesting things come in, I share them.

We have to set aside the time to talk to each other and share ideas.

Probably the ultimate in staff development is team teaching. This staff development is much more effective because we are teaching together and we learn from each other. It's what I prefer and it's how I get to know people. So that's staff development.

I just finished reading an article by David Hawkins on empowerment. He uses I, Thou and It, borrowed from Martin Buber, and what he is saying is that you can have a wonderful loving relationship with a kid, but that isn't enough. There has to be "stuff" of common interest to make the connection complete. I think it's a good point. I think it's one reason why advising is a problem for a lot of people because they don't see it as having any "stuff." They see it just as relationship and I think there is "stuff" there. Part of empowerment is being aware of those different types of things and not falling too much into this mutual navel gazing as a trap.

The kids bring pressures. Many of the kids have been unsuccessful at school and they only want more of what they've been unsuccessful at because that is what they know. We must be subversive. It is hard to resist the pressures but they must be resisted.

Probably the most exciting thing we've done so far and I hope we will continue is the parent communication. One of the things we wrote and built into the proposal was that we would communicate with the parents at least once every three weeks. The first time we contact by phone, the second time in writing and the third time in a face to face conference. So in January we come to our second round of conferences. Having done that, I felt we made the gesture so in the latest newsletter I told the

parents that we felt it's time now to ask more of them. I gave a list of several ways they could become more involved. I stated that if these suggestions aren't suitable and they can come up with something better, then fine.

At the next conference I will ask the advisors to follow-up with on how we can work more closely with them. I think that's very important. The nice thing is that in most cases, those were positive communications, a change for most parents and everyone seemed very happy. We haven't had as much of a problem as I thought we would in being unable to find them. The expectation that many of us had was that a significant number of kids who come to this type of school would come from families with situations where it would be very difficult to come to school. While there are those situations we have been more successful with contacting parents than most people would have anticipated. We plan to offer interested parents a variety of workshops. We suggested a class on "How to Survive Your Child's Teenage Years" or seminars on anything they are interested in.

HER: Is it important to have the right personnel?

Arnie: People are important. It's the only thing. You can have nice equipment and a wonderful building – but it's the people who make the difference. We're people-rich and thing-poor right now, and it was the right way to begin. In time we'll build our inventory, but it's not the highest priority.

A final important ingredient of empowerment is time. We have to set aside the time to talk to each other and share ideas. It is a mistake to keep teachers separated. We need chances to come together as often as possible. Finally, we have to empower teachers if we are going to empower learners.

Suggested Readings

Martin Buber:
   I and Thou; 1970, Scribner.
Department of Education, Far West Laboratory for Educational Research and Development:
   Educational Programs That Work: A Resource of Exemplary Educational Programs Approved by the Joint Dissemination Review Panel; 1974.
Paolo Freire:
   Pedagogy of the Oppressed; 1970, Seabury Press.
Theodore Sizer:
   Horace's Compromise: The Dilemma of the American School; 1984, Houghton Miffln.
Gary Wehlage, Thomas S. Popkewitz, B. Robert Tabachnick:
   The Myth of Educational Reform: A Study of School Responses to a Program of Change; 1982, University of Wisconsin Press.

Self-Renewal as Faculty Development

by John Martin Rich

Faculty development is designed to maintain and improve the professional competence of individual faculty members through various programs, practices and activities. Though considerable attention has been devoted to instructional improvement, faculty development has also been defined as "the total development of the faculty member – as a person, as a professional, and as a member of the academic community."[1]

It is with this broader definition in mind that this article conceives self-renewal as a fundamental process of faculty development, with its manifestation found in both the personal and professional life of the individual. This article first looks at the concept of renewal and then explicates the three aspects of faculty renewal: self-knowledge, knowledge of others, and productive work. The article's focus is more on the mid-career problems of the established faculty member, although its findings may be germane to faculty members at other career stages.

Renewal

The term 'renewal' has some outward similarity to both 'reform' and 'education'. 'Reform' suggests a lapse from previously held standards and an attempt to revive those standards; whereas 'education' may imply that the learner seeks to attain new levels of achievement not previously contemplated. In renewal, the individual may seek to recapture something desirable that has been lost, but also strive to achieve something new. Thus while renewal means to restore to a former state, it also means to become new or as new. It also suggests making a fresh start.

As Gardner notes, "Renewal is not just innovation and change. It is also the process of bringing the results of change into line with our purposes."[2] The recognition of a loss of meaning and purpose, either professionally or in one's personal life, may stimulate a search for the keys to renewal or generate despair. The latter response likely occurs when the search has been persistently unsuccessful, or when the search is deemed not worth undertaking because only failure and greater frustration are predicted. On the other hand, the search for renewal is likely to be successful when the individual can find meaning and purpose in the activities and projects. But how to accomplish this is not readily discernible, especially to those who have reached a mid-career crisis. The first task is a

Teachers need personal as as professional satisfactio Personal growth based up self-knowledge and an openness to the inner worl others leads to a greater s of vocational purpose.

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reassessment of self through a process of gaining greater self-knowledge and thereby using this knowledge to gain a new sense of direction.

Self-knowledge

In responding to the question, "What forms of self-knowledge are most valuable?" we can say that autobiographical information is essential for maintaining some sense of identity and a modicum of continuity from past to present. Other useful autobiographical information is that which helps to formulate plans and achieve goals. What information this would be would depend upon the individual, but it may include an assessment of character traits, attitudes, objectives, and ideals.

A knowledge of the findings and theoretical studies in the social and behavioral sciences contributes to a greater sophistication as a student of human behavior and promotes the development of conceptual systems for the analysis of interpersonal relations. But knowledge of this type is not enough, for an individual could score high on a test of human behavior and still lack adequate self-understanding. Knowledge of behavioral science is not personal knowledge; it takes the form of empirical findings, generalizations, and theoretical systems that apply to certain groups, classes, and categories of people under certain specified conditions.

There is some autobiographical information that we would like to forget because its recollection elicits feelings of guilt, shame, or remorse. This predicament was well-expressed by Nietzsche: "For whatever is his own is well concealed from the owner; and of all the treasures, it is our own that we dig up last . . ."[3] Two variables seem to be operative: repression and legitimacy. What will be repressed is culturally determined; the extensiveness of repression depends upon legitimacy. The reduction of excessive guilt, shame, and remorse, plus the activity of challenging the legitimacy of selected norms, overcomes some repression. Nietzsche's solution is that "He, however, has discovered himself who says,'This is *my* good and evil',"[4] not what is good and evil for all, for the mass, for the majority, but what is good and evil for me.

Certain special situations may also provide self-knowledge for one who is sufficiently observant. During the rites of birth, marriage, and death, inhibitions are reduced and the facade shown to the world may temporarily vanish. There are also situations in which an individual is under considerable strain or even subject to mild trauma, such as an accident or the duress of war, when a side of oneself is revealed that hitherto remained undisclosed. One may be shocked or gratified over what is revealed.

Other measures may be used to gain greater self-knowledge. Opportunities arise when one is speaking freely and candidly to intimate friends and loved ones. Other instances are found in situations in which one feels free to do what one pleases, be oneself without fear of disapproval, guilt, recriminations, or punishment.

The concept of 'world' may prove useful in understanding the problems of self-knowledge. Two types of 'world' are applicable here: 'public world' and 'my world.' 'Public world' is an intersubjective world in which meanings are exchanged and social relations, in many instances, are pre-defined. In a word, growing social interaction and development of a self-concept. A 'public world' comes to be recognized; yet 'my world' is not eradicated. Rather, it must frequently yield to the demands of 'public world'; its desires, impulses, and feelings may have to be suppressed in order to play one's public world roles successfully. But 'my world' is unique insofar as no other person has had the exact same experiences and relationships and ascribed the same meaning to them; it is unique as well because no one has the identical mental imagery, memories, feeling and sensations in relation to objects, events, and persons of the same culture with common backgrounds; yet despite the power of acculturation and forces for standardizing thought, each person has 'my world' that provides uniqueness and individuality, even when complying with the demands of public world.

Even in adults, 'my world' is nonstandardized, both reflective and frequently non-reflective, more volatile and less orderly than public world and filled more with images, memories, dreams, and surrealistic fantasies. It is

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Knowledge of behavioral science is not personal knowledge; it takes the form of empirical findings, generalizations, and theoretical systems that apply to certain groups, classes, and categories of people under certain specified conditions.

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it is a world of culture, both material and nonmaterial, into which all humans are born and learn to become persons. The public world strives for shared meanings, order and consensus by teaching a common language, imparting a body of knowledge and skills, and inculcating a set of norms. The public world is also vividly represented in schools and colleges where institutional programs and prescribed standards structure learning experiences and regulate conduct.

In contrast, a second type of world is 'my world.' The notion of 'my world' emerges in a prereflective stage of early childhood that is prior to any separation of self and the universe, prior to an ability to conceptualize a public world. But 'my world' changes with the child's also frequently suppressed by feelings of guilt and shame derived from public world standards. 'My world' cannot be reduced to 'public world' because it contains dreams, fantasies, and images that were independently derived. Public situations, as in teacher-student relations, may generate both public responses (such as saying something intelligible to the teacher) and feelings from 'my world' (a feeling of revulsion whenever glancing at the wart on the teacher's nose). 'My world' is replete with free association (e.g.: traveling to a city for the first time only to have the sensation that one has been there before; the smell of pine cones in the brisk autumn air recalls camping trips with one's father). 'My world' contains emotions, feelings, and sensations co-

mingled with memories. It is not a mere world of petty hopes and fears—though it may, for some, be that as well—but a world of great dreams and aspirations. It is thereby the task of renewal to create or recapture those dreams and aspirations; thus the first major step in gaining greater self-knowledge is by gaining fuller access to 'my world.'

Knowledge of others

Our educational institutions are public world situations. The great mistake is to fail to approach the student more through 'my world.' Many of the basic attitudes and feelings toward formal education are appropriated in 'my world,' and one's ways of relating to learning tasks are significantly influenced by 'my world.' The teacher who is acquainted with a student only through public world information does not fully know the student as a person.

One way that faculty members gain a better understanding of children is to employ an idiographic holistic approach. In contrast to a scientific approach that seeks to discover uniformities and regularities characteristic of a whole class of objects, an idiographic holistic approach studies the person as a whole and as a unique being rather than a specimen of a class.

As with Buber's "I-Thou" relationship, the teacher treats the student as one capable of entering into a relationship bound by mutuality.[5] It is a direct and intense mutual relation in which one meets the "other" as genuinely different from oneself, but as someone with whom we can enter into an active relation. We can study things in terms of their components in an objective manner ("I-It"), but when they are encountered with "the power of exclusiveness," the components become united in a relational event. The educative relationship is one of inclusion.[6] The educator's concern is the person as a whole in terms of present actualities and future possibilities.[7] Or, as Marcel would say, one comes to recognize the other person as a being in his own right, and this recognition leads to more integrated experiences.[8]

In seeking to understand the person as a whole, one studies the other person from the inside. Bergson speaks of gaining sympathy with another's state of mind through an act of imagination.

In contrast to the method of analysis that reduces the object to elements common to other objects, one utilizes intuition, "the kind of intellectual sympathy by which one places oneself within an object in order to coincide with what is unique in it and consequently inexpressible."[9]

MacIver has noted that social facts are different from scientific studies of nonhuman behavior; the former are known, in some degree, from the inside, but the latter only from the outside. "Why did the citizens turn against the government? Why did the union call a strike?" To answer these questions we must project ourselves into the situation we are investigating. We must learn the values and the aims and the hopes of human beings as they operate within a particular situation.[10]

Empathy is another important ingredient for promoting a view from the inside. This is well-illustrated by a critic or historian of ideas who attempts to understand another's thought. Empathy, according to Ernst Cassirer, must be part of the critic's equipment; he must sympathetically enter and relive the thinker's world of ideas by imaginatively recreating that world.[11] Similarly, the teacher would attempt to understand the ideas, value system and

But assuming that one has some success in gaining greater knowledge of self and others, how does such knowledge fit together as a plan of faculty renewal? The plan evolves from a design for productive work.

Productive work

A salient problem of some mid-career faculty is a loss of purpose in their

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work. What at one stage of their careers was stimulating and challenging now seems empty and aimless. Some strive desperately to make sense out of their vocational activities, others impetuously seek relief in outside diversions, and still others raise questions about the meaning of their lives.

Professionals, because they have invested so much of their lives in their careers, generally have high expectations from their work in terms of rewards and personal fulfillment. Leading observers also have viewed productive work as a cornerstone of human life. Maslow notes that for self-actualizing persons, work becomes part of the self, part of one's definition of self. He believes that the path to human happiness is a commitment to an important job and worthwhile work.[12] Fromm takes a similar position when he states that the basic satisfactions of life

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cultural background that influence the student's action. Empathy aids the teacher in comprehending the panoply of ideas, values, and aspirations that are expressed and underlie actions, whether shared or unique. Thus the teacher moves from knowledge of self to knowledge of others through empathy and inclusion.

are love and productive work.[13]

Without denying the importance of productive work, one problem with some mid-career professionals is that they have an inordinate investment in their work without making a corresponding investment in their personal life, avocational interests and in children; in fact, for some, the other

aspects of their lives are seriously neglected during the frenetic pursuit of career goals. Although such behavior is understandable for ambitions and devoted faculty members, at the same time whenever such ambitions fail to materialize as planned, it leads to disillusionment and an inability to regain a sense of balance and perspective when one's avocational interests remain underdeveloped. Thus faculty are more likely to avert a mid-career crisis when they lead more balanced lives between their vocational and avocational interests so that the latter interests ultimately refresh them for pursuing the former.

But during a crisis, as previously noted, one may raise questions about the meaning of life. "When we ask: 'What is the meaning of life?' or 'What is the purpose of human existence?,' we are normally asking . . . questions of the following types: 'What should we seek?,' 'What ends—if any—are worthy of attainment?'"[14] Thus to make life meaningful, it must be purposeful; it is made purposeful by pursuing valuable ends.

By like token, one's work no longer seems meaningful because it lacks purpose. When one finds work no longer productive and worthwhile, the tendency is to blame the work itself rather than looking within. Although there may be features of one's work that may be undesirable and could possibly be changed, it would first be best to look within to see if there has been a loss of purpose. At that time one takes stock by constructing autobiographical information and reexamining one's relation with others, especially with children. That work itself seems to lack purpose does not mean that the individual lacks interest in life. One could list those activities or pursuits outside of work that one enjoys and then determine what it is about these activities that bring satisfaction. In many cases they are pursued for their own sake, free of competition, and without specific time constraints. The same qualities could be carried over into work: tasks worth doing, free from deadlines and competition, where one could take pride in the task or find satisfaction in the activity without the expectation of reward.

Another problem is that by mid-career predictability prevails in one's work and can eventually create an empty feeling of purposelessness. While some predictability and stability is desirable, when it predominates a balance is lost because newness and change are likely absent. But since change may be threatening, it may commonly be avoided; yet change is a basic element of life and is needed for growth. Not change for its own sake, but change that can be used to achieve worthwhile ends. Rather than repeat tasks previously mastered, one needs to take risks by setting new goals and developing plans to achieve them.

One can set goals with children and plan with them. This can involve cooperative planning by bringing students together and sensitizing them to the feelings of others. Children can return after daily outdoor activities and talk about those who shared and those who did not. The emphasis is upon children learning the importance of showing concern for others. In a culture in which the media and other social influences convey self-centered values, it is essential that the students learn the value of concern for others. The teacher's own concern for others would serve as a model for children. One focus for the teacher's renewal is a commitment to others, which serves as a process for enhancing maturity and an antidote to burnout.

Teachers can use case studies from their own class to elicit discussion; they can also read cases that illustrate the values that they wish to convey. Instead of an oral response, case studies can be used to stimulate an essay and these essays can be shared with the class to promote further discussion and more cooperative behavior. Also, the teacher can read the class short stories in which the values of concern, kindness, considerateness, altruism, and cognate values are exemplified, and can help students to uncover and apply the underlying values.

Planning grows out of one's autobiographical statement and an assessment of newly acquired self-knowledge and knowledge of children. From these findings, one can search for meaningful interpersonal relations with children and faculty.

In conclusion, the creation of a productive relation with work is accomplished by revitalizing one's purposes. This is achieved through several measures: by searching for greater self-knowledge and knowledge of others and then using this knowledge for planning new purposes; by achieving greater balance between one's professional and personal life; and by accepting change and risk as a necessary part of one's life. Thus for the self-renewing person, the development of human potentials, self-discovery, and understanding others never ends.[15]

Notes

1. M. L. Crow, et al., *Faculty Development Centers in Southern Universities* (Atlanta: Southern Regional Education Board, 1976), 3.

2. John W. Gardner, *Self-Renewal* (New York: Harper & Row, 1963), 6.

3. *Thus Spoke Zarathustra.* In Walter Kaufman, ed., *The Portable Nietzsche* (New York: The Viking Press, 1954), 305.

4. Ibid., 306.

5. Martin Buber, *I and Thou*, Part I (New York: Charles Scribner's Sons, 1958).

6. Martin Buber, *Between Man and Man* (Boston: Beacon Press, 1955), 98.

7. Ibid., 104.

8. Gabriel Marcel, *The Mystery of Being* (London: Harvill Press, 1960), 48.

9. Henri Bergson, *An Introduction to Metaphysics* (New York: Liberal Arts Press, 1949), 23.

10. Quoted in M. Berger, T. Able, & C. H. Page, eds., *Freedom and Control in Modern Society* (New York: D. Van Nostrand, 1954), 290.

11. See Peter Gay's "Introduction" to Ernst Cassirer, *The Question of Jean-Jacques Rousseau* (New York: Columbia University Press, 1945), 21-22.

12. Abraham H. Maslow, *Eupsychian Management* (Homewood, IL.: Richard D. Irwin, and the Dorsey Press, 1965).

13. Erich Fromm, *Man for Himself* (New York: Rinehart, 1947).

14. Kai Nielsen, "Linguistic Philosophy and 'The Meaning of Life'," In Steven Sanders and David R. Cheney, eds., *The Meaning of Life* (Englewood Cliffs, N.J.: Prentice-Hall, 1980), 137.

15. I wish to thank Joe L. Frost for many helpful suggestions about the manuscript.

Conflict, Group Processing Skills, and Decision Making:
Implications for Teachers

by Mary Ellen Sweeney

Many educators seek teaching experiences in progressive and alternative public and private schools because they disagree with the heavily authoritarian and centrally controlled arrangements of many schooling structures. The involvement of teachers in decision-making practices varies in conventional schools and could be examined on a case by case basis; however, conventional school teachers report that each year more decisions are made by building level administrators and central office personnel. As educational organizations become more centralized, educational administrators, specialists, consultants, and school board members make more decisions, formerly routine for teachers. Teachers report that they are increasingly being left out of decision-making processes about what matters most in schooling.

By denying teachers authentic participation in decision-making and planning processes, school administrators and school board members are sending disempowering messages to teachers. Teachers are not only vocalizing their discontent with this situation, but in some instances are organizing and are taking steps to remedy this arrangement.

One example of teachers organizing to gain more say in school matters involves Mary Ellen Bosch. She has been a public school teacher for twenty-two years and is one of the founders of an alternative public elementary school in New York City. The Brooklyn New School is a kindergarten through fifth grade school and it is teacher-directed and guided by the staff. The school is a teacher and parent dream or vision come true. In June of 1987 this group was given permission to begin their teacher directed school, although obstacles had to be overcome. For example, the principal's union in the district challenged the idea of a teacher- and parent-directed program. Building space was another hurdle to overcome as the district assigned the program to an 1894 condemned annex of a junior high. The parents and staff of The Brooklyn New School have taken a positive approach for overcoming the inconveniences of sharing physical space with a conventional program philosophically different, with students physically much larger in size, and with physical facilities less than desirable.

Teachers in seven schools in Massachusetts have also taken this issue to heart and are engaged in restructuring their schools.

An essential ingredient of teacher empowerment is an awareness and understanding of the stages of group development.

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Each school has an individual plan spearheaded by teachers. In part, this effort is being coordinated by the Massachusetts Department of Education.

The Carnegie Report of 1985 calls for the restructuring of the schools.[1] It states that providing teachers with the opportunity to make more decisions and to determine their working conditions will improve students' learning and will enhance the teaching profession. After all, if we are truly interested in empowering students we must first empower teachers.

Dealing with conflict

If teachers are to gain more control of decision-making processes, then they must become comfortable with conflict and disagreement over various educational issues. Conflict is one of the natural phases of group development. Teachers are not foreign to friction as they are in disagreement at different times with parents, students, other teachers, their building level administrators, the custodian, union officials and central office administrators. To become more competent and comfortable with decision-making practices, teachers will need guidance and practice to develop the skills necessary to reach workable resolutions.

This article surveys the stages of group development. A knowledge base and understanding of the dynamics of a group progressing through the stages is a first step for teachers interested in actively participating in making educational decisions. Furthermore, teachers should practice and apply group developmental theory with the facilitation of a group or team leader. A facilitator might: (1) direct teachers to particular theoretical readings, (2) guide teachers through stage-appropriate exercises, and (3) help teachers analyze and interpret their progress through various stages.

Any given teacher has a portfolio of stories that illustrate his/her conflict with other school personnel or parents. An examination of four encapsulations of such stories will aid in a discussion of the development of group processing skills.

Scene 1

Seventh grade teachers in an urban public school district met voluntarily twice a month over a one-year period to preview spelling textbooks that were being considered for adoption for all seventh grade students. Committee members developed an evaluation form and critiqued each series carefully, taking samples back to home schools for additional feedback and input from other teacher colleagues. In the spring the group of teachers reached consensus on a favored text and despite the persuasion of the supervisor from the central office, the teachers reached a decision and recommended a particular textbook. The committee discovered later that the supervisor recommended the text that she had chosen as the one to be purchased and submitted her recommendation as such to the school board. The teachers serving on the textbook selection committee were furious that their decision had been overridden, but they did not voice their opinion to the supervisor.

Scene 2

The teachers of a small public neighborhood school had strong feelings about what topic they preferred as a theme for an in-service day. The principal had another topic in mind, namely the writing process. The teachers voiced their concern to the principal that they were interested in another topic. A committee was formed by the principal to make arrangements for the day. One strong committee member, the school psychologist, asserted herself as the committee head and planned a meeting time for the committee which was inconvenient for many other members. The committee went ahead and met without many representatives of the disgruntled factions. The school psychologist was an aspiring administrator and many committee members questioned her motives for serving on the committee. The writing process was in vogue in the central office that year, and the school psychologist forged ahead and made arrangements for a speaker to address writing process techniques. Numerous staff members called in sick the day of the in-service. Other teachers attended the in-service but voiced their dissatisfaction only between themselves.

Scene 3

A new teacher participated on an ex-tended school trip to Canada with nineteen high school students. One student instantly became close to that teacher, self-disclosing confidential, personal and family information the second night of the trip. On the fourth day of the trip, the student—who was difficult and troublesome—verbally abused the new teacher in front of other students. The new teacher was not the only target. Throughout the trip that student periodically verbally attacked other students. Attempts by the teacher to discuss the altercations with the student were futile; the student refused to talk with the teacher.

Scene 4

A veteran teacher was using an individualized reading kit that worked exceptionally well with students. Students with a wide range of abilities worked in the same classroom, using the materials. Students, parents and the teacher could evaluate individual effort because independent progress was easily charted. The program allowed the teacher the time to work with individual students. Student feedback about the program was enthusiastic and positive. Yet the principal wrote the teacher a memo stating that the kit was not on the district's approved list of reading materials and he expected it to be removed from the classroom by the end of the week.

The teacher contacted the central office and questioned the supervisor about the reasons for the elimination of the kit from the approved list. The supervisor was helpful in stating that there were numerous pilot projects that the teacher could test until the district decided on a new reading program. Not one of the pilot programs was individualized. The teacher did not pursue the dispute but followed the principal's mandate.

Conflict is the common variable in each of these scenes. Examples include conflict between teachers and administrators or a single teacher and one administrator. In professional as well as personal relationships, conflict is one of the stages encountered when two or more persons interact. If teachers are to be empowered, an understanding of the theoretical underpinnings and inner-workings of the stages of group processing are yet another essential skill for educators. A discussion of the

theory of the stages of group development and an application to the described scenes follows.

The stages

As with many schools of thought, no one universal model of the stages of group development exists. For example, Stanford and Roark espouse a model of group development which includes seven stages: Beginning, Norm Development, Conflict, Transition, Production and Goal-Direction, Affection, and Actualization.[2] In later work, Stanford narrowed the stages to five: Orientation, Establishing Norms, Coping with Conflict, Productivity, and Termination.[3] Schmuck and Schmuck limit the stages to three: Inclusion, Control, and Affection.[4] Stages of group development are sequential, cyclical, and successive.[5] For example, on any given day a staff may move from the Conflict Stage on to the Affection Stage but then move back to the Conflict Stage. Stages are not mutually exclusive but there are times when a group is interacting in more than one stage.

Stanford and Roark aid educators who are initially seeking an understanding of the stages of group processing. In the first stage, Beginning, there is a great deal of orientation and trust building. Individuals are interacting on a personal and cordial level and are trying to find their place in a group. The teachers working on the textbook selection committee described in Scene 1 experienced this stage as they came together during their first meetings, greeted each other, and then set the criterion on which to base their opinions and formulate their evaluations.

At this time, leaders introduce any number of warm-up activities so members become more familiar with one another. Many group leaders have utilized these activities over the past two decades. Teachers groan at the very idea of them now, but if teachers are guided onward to the other stages of development, they will appreciate the involvement of warming-up activities in this first stage.

During the second stage, Norm Development, trust building and the establishment of an accepted place in the group is top priority for members. Acceptable and unacceptable behavioral codes for the group are established during this stage. In Scene 3 the

troublesome student trusted the new teacher by disclosing confidential personal information. The student was trying to gain the acceptance of the teacher. In staff or classroom situations, this would be an opportunity to further initiate activities that aid people in getting to know one another on more than a surface level.

Conflict among individuals is to be expected in the third stage of group development. In Scene 1, the teachers participating in the textbook selection felt disempowered when their recommendation was overridden. They remained silent in their discontent as they did not confront the supervisor concerning the final decision which left the teachers with the message that their time, expertise and involvement were unimportant.

In Scene 2 the group of disgruntled teachers did not confront the principal and school psychologist. In Scene 4 the

teacher was given the message by the building level administrator and the central office specialist that teacher opinion carried little weight in curricular matters. Finally, had the new teacher in Scene 3 been aware of the Conflict stage in group development, his response to the student could have been made from a more competent knowledge base of group processing theory. Also, as the student continued to return to conflict with other group members, the teacher could have been more comfortable knowing that some of the negative interaction was part of the natural process as groups develop.

Conflict can be processed if all involved parties communicate openly and listen honestly to each other. The *issues* surrounding the conflict need to be focused upon. Conflict is a stage which can be recurring with any group and if it is discussed openly and properly it can lead to growth and a positive feel-

ing about the group. Schmuck and Schmuck indicate that conflict has a positive dimension: "They can supply the punch and push needed for growth and development."[6]

In Stage 4, Transition, group members are becoming more interpersonal and positive and a "we" feeling can prevail in the group. Teachers who lack confidence or experience voicing their opinion and making statements, will need coaching and coaxing through this stage. Leaders provide a supportive and warm environment for the expression of thoughts to the whole group. Previously reserved teachers are encouraged to practice sharing their opinions by a sensitive and observant leader.

During Stage 5, Production or Goal-Direction, teachers will be lost with their own individual tasks and will lose touch with their interpersonal relationships with other staff members. Leadership intervention is often needed during this stage to keep members communicating and relating with other group members. An all-staff activity will support and foster a group feeling through this stage.

Interpersonal relationships between teachers or group members are of primary concern in the Affection or sixth stage of group development. Individual tasks, which are an obstacle to group development in the fifth stage, are of secondary emphasis. Teachers feel positive about the goals they've set and the friendships they've built with one another.

Many groups do not reach the Affection stage.[7] Still fewer groups reach the final stage of Actualization. In this stage, a tolerance for a variety of individual styles is exhibited. Members are accepting of individual differences. The group has the ability to make more effective decisions. Individual and group needs are satisfied to the extent that higher-order needs are met on a more continuous basis.

Aims of group processing

Beyond comprehension, teachers need to practice and develop a working knowledge of successful group processing techniques through first hand experience. Skill, comfort with and understanding of the stages may be developed over time. Staffs may become more congenial and collegial. Expertise in sharing ideas and solving problems can be developed. Teachers can escape from their isolated units (namely classrooms) and interact on higher levels of affection and actualize educational ideologies.

Teachers will improve their decision-making skills given the forum to practice. They can apply research findings and knowledge gained from experience to solve problems. Through the development of group processing skills, teachers will solve problems for their particular schools. As teachers become knowledgeable about these processes, they can apply similar techniques for developing a group feeling with their classes and allow students skilled participation in decision making. This is but one strategy to re-engage teachers.

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5. Mary A. Bany and Lois V. Johnson, *Educational Social Psychology* (New York: MacMillan Publishing Company, Inc., 1975); Stanford, *Ibid*; Stanford and Roark, *Ibid*; Schmuck and Schmuck, *Ibid*.
6. Schmuck and Schmuck, *Ibid*, p. 274.
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Thoughts on Educational Excellence, Technique and School Structures

by Mitchell Sakofs, Ph.D. and David L. Burger, M.Ed.

"Thoughts on Excellence" is an imaginary discourse between two university faculty members. Although sometimes light-hearted and whimsical in its format, the discussion presents ideas and concerns focusing on excellence in education and the social implications of the embrace of technique in schools. Moreover, the discussion explores how the pursuit of excellence and the embrace of technique have affected the structure of schools, as well as ideas on how schools might be restructured to become more humane and effective within the context of a new definition of the role of teacher.

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It is 7 a.m. Andrew, a university professor of some nation distinction, watches the sun rise from his third floor office wii dow. Though the sky is ablaze, he is lost in thought and therefo sees nothing. Wally, a diligent young colleague whose arms a filled with computer printouts, rushes by Andrew's door. Andre turns.

Andrew: Wally (*he shouts*) I am concerned about the direc tion our public schools are moving.

Wally: (*in a most convivial manner*) Isn't everyone!

Andrew: No Wally, I'm serious. I'm concerned. I'm cor cerned about public education, but perhaps what cor cerns me even more is how people are reacting to issue related to education and schooling. Do you know whi I mean? Most people are concerned with the poor jo our public schools are doing. They are concerned wit the fact that teachers are not our country's best an brightest; they are concerned with gifted and talente programming; they are concerned with their children ge ting upwardly mobile jobs. Wally, to be perfectly hones my concern with these issues is rooted in everyone else hyper-concern with these issues, and their over-reactio to them.

Wally: (*a bit taken back and with an air of seriousness*) Excus me, Andrew. You've seen the research. You've read th reports.

Andrew: (*with an air of sadness and fatigue*) Yes, Wally, I'v seen the research and read the reports. But it seems t me that there is a national hysteria overtaking the fiel of education. An hysteria which is propelling us dow a road which I have grave concerns about. In many way; I'm feeling like our teachers are being scapegoated fc some serious social problems, and that the solution which school systems are being asked or pressured t design and implement are, in fact, pathological, nc curative, as they are rooted in and thus perpetuate th pathology. In fact, schools are only following those cor ventional mythic structures and belief systems of ou culture which have proven themselves to be problemati and maladaptive.

Wally: (*Sensing the importance of Andrew's point*) Andrew perhaps we better back up a bit. I feel like I'm missin; some of the background, some of the things you've bee thinking about since we last talked.

Andrew: (*With intensity*) Okay, Wally. Perhaps this will hel; . . . I have three main concerns. The first centers aroun the idea of 'excellence', the second around the idea c

'technique', and the third around the hysteria which I sense exists from the interaction of the pursuit of excellence and technique, which, by the way, is intimately tied to the search for security and certainty.

Wally: Okay Andrew . . . what about excellence?

Andrew: Well to begin with, who could ever have a problem with the concept of excellence? People have always pursued excellence in the things which were important to them, and the pursuit of excellence has always existed both in form and content in the schools. Granted, for some reason it feels like excellence in education appear as islands in some great sea of educational bureaucracy; however, I sense that my use of the word excellence differs markedly from the definition of the word which is currently unstated yet in vogue today. Moreover, I sense that the bureaucracy of public education, the system which now hungers for excellence, is responsible for the decline in excellence. In a sense, I am reminded of Pogo's statement . . . "We have met the enemy and he is us." The system has reduced us all to the lowest common denominator, so we do need excellence, Wally, yet what is being asked for and programmed for in the school's pursuit of excellence is simply a sophisticated form of more of the same.

Wally: You've lost me.

Andrew: O.K., Wally. Let me get back to the idea of excellence real briefly. To be perfectly honest, I find today's use of the word obnoxious, trite and all hype; sure it's the word of the times — but I fear the word is being misused, for in reality the word has become the banner around which people will rally and create programs which will ultimately accelerate the demise of true education. I fear the definition of the term which schools embrace *confuses excellence with the pursuit and mastery of skills applicable to the acquisition of a well paying job in various technological fields.* Simply put, today's pursuit of excellence is directed at the mastery of concrete, objective skills, and not the integration of knowledge with insight. In a sense, Wally, the focus of our schools has become training and not education.

Wally: Come on Andrew. Granted there is some hype surrounding this issue of excellence, but it is much more than a pursuit of a job. It is the pursuit of high levels of academic performance. Teachers need to demand more of their students. Teachers need to encourage their students to pursue, for example, the sciences and math for these subjects represent high order thinking skills which essentially constitute survival knowledge for the future. Moreover, they have to encourage their students to achieve in these areas. The pursuit of excellence is a recognition that schools are places of learning and that we can't allow schools to accept the kind of rinky-dink courses which were being taught in schools during the Sixties.

Andrew: Wally, that was well handled rhetoric, but is it a clear, whole picture, or a reaction to modern pressures? Those so called rinky-dink courses were much more than courses devoid of content. Wally, they were courses which spoke of values embraced by our society at that time. They were courses which encouraged students to think for themselves; they were courses which encouraged students to be human and humane. And Wally, they were courses concerned with relationships — people to people relationships. In my mind, Wally, when I think of survival knowledge for the future, I can't think of a more important thing to consider than knowledge of how to get along with others in this finite world. Moreover, some of those Sixties courses taught kids to seek knowledge, whereas today's pursuit of excellence tends to teach kids to seek the 'right' answer. And perhaps just as importantly as seeking the right answer, today's pursuit of excellence, at some deep and very profound level, holds as one of its highest goals the pursuit of a high paying, high tech job.

Wally: (*Silence*)

Andrew: What is it Wally?

Wally: Granted, the human values which were on the surface during the Sixties are not as apparent these days; however, that's no reason to blame the schools for their push for excellence. Nor is there anything wrong with wanting to get a good job when you're done with school.

Andrew: You are right, Wally. There is nothing wrong with wanting a good job. We all do. However, when the overwhelming thrust of schools becomes professional training for higher salaries, absent of the questions of why and what makes a good job, then I do have a problem with it. *As you know, schools are more than simply the training grounds for industry. Schools are where people cultivate an appreciation for the world while nurturing a sense of personal and social responsibility.* The purpose behind the pursuit of excellence is what is in question. I am convinced that the intentions of educators are good, yet the purpose of education is getting lost in the limited way we approach the purpose. In short, to have an operating premise that says only objectivity works, is to limit our potential of reaching any true excellence. Wally, let me move on to my next point for it's intimately tied to what we've been talking about. Today's pursuit of excellence, Wally, is narcissistic, and this self-serving orientation, in turn, is reinforced and fueled by the form lessons take.

Wally: What do you mean by that?

Andrew: Well, Wally, social evolution and human productivity have been fueled by human intellect. And perhaps the most overwhelming product of this intellect has been the development and refinement of **techniques**; in essence, techniques are the product of human intellectual activity and have enabled us to systematize functions to maximize efficiency. Thus techniques, and the refinement of techniques, and the layering of techniques upon techniques, is the foundation upon which society, culture, and industry are now built. Moreover, techniques constitute the fluid superstructure upon which humanity and humane behaviors are built.

Wally: (*Silence*)

Andrew: There is no doubt that technique is one concept that has enabled us to begin to master the physical world. Yet despite all that technique has enabled and continues to enable us to do, I must tell you Wally, there is something very unsatisfying and ominous about our dependency on it. There is something unsettling about

how technique has infiltrated every aspect of our lives, and although there is nothing inherently evil in technique, its all-pervading nature frightens me, and the love of technique disturbs me. Moreover, when I think of teachers embracing techniques to make the pursuit of excellence efficient, I can't help but think we have missed the boat somewhere.

Wally: To be honest, Andrew, I'm not sure where you are going with this. My sense is that the discovery, if you will, of various instructional technologies, have improved many teachers' abilities to teach. So what's wrong with improvement?

Andrew: Nothing is wrong with improvement; however, I have several concerns. First and foremost, I am concerned that educators have arrived at the solution to the wrong question. More specifically, they have asked the question. . . . "How can we teach better?" and answered it with 'techniques.' Unfortunately, however, no matter how satisfying the answer of technique is, it is the answer to the wrong question. More specifically, better questions to ask are "How can we help students learn?", "What is worth learning in the long run?" or "What helps the evolution of the entire community?" So, as you can see, Wally, I have some grave concerns about the foundation upon which these improvements have been developed, however, be that as it may, I have some serious concerns about the impact of technique on the educational process. Stay with me on this Wally, because it can get somewhat confusing. When I think of pure technique, I think of machines—mindless, artless entities performing techniques—procedures, if you will, without wisdom. And thus *when teachers begin to see techniques as an end to ensure a desired outcome rather than a means to ensure that outcome, they have been transformed into a machine, they have lost their humanity and have become trainers not educators, and in essence they have become teaching machines*, that is, extensions of technique.

Wally: Extensions of technique?

Andrew: Yes, Wally, extensions of technique. If you think of it, an effective technique emerges out of a context which brings to bear an individual's creative, personological, intellectual, and physical resources onto the solution of a problem. And from this contextual interaction of circumstance and humanity the individual develops a technique as a solution to a problem. More than likely, the technique which emerges from this interplay of context and humanity is an intuitive expression of the individual in that context, thus technique can be considered **contextual inspiration**. When people start to apply the techniques of others, to disassociated situations, the technique is thus taken out of context and they then become extensions of the technique. And when that happens, Wally, when the technique is taken out of context, the technique may even get in the way of the desired outcome for it moves from a creative part of a process to become the object of pursuit. It moves from a tool to an outcome. It becomes an end rather than a means. Moreover, such a situation may even squelch those intuitive or creative dimensions which each and everyone of us have, and thus block us from developing our own contextual and personologically appropriate techniques. *Thus, the possible is put out to pasture, and we begin to com-*

ply with a limited vision of what learning is all about, with the result that we even ask our teachers for compliance, confusing it with commitment. The idea of commitment has become a measure of whether or not a person complies with the techniques in vogue.

Wally: But, Andrew, do you really think that teachers blindly follow techniques, that they no longer infuse their lessons with a bit of themselves?

Andrew: Of course, Wally, some teachers still do. However, I am afraid that this push for excellence *is* accompanied by an administrative, top-down push for standardization of procedures to ensure success. Thus administrators and supervisors are now watching for a standard procedure, that is, a technique. And Wally, I have seen this more times than I care to mention. I have seen administrators observing teachers, and during the follow-up conferences the administrators' criticisms generally focused on the teachers' inconsistencies related

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There is something unsettling about how technique has infiltrated every aspect of our lives . . .

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to the implementation of a technique. And you know Wally, the demand for a 'right' technique is bad enough, but when it is compounded with this idea of consistency I have some serious concerns, for consistently in the dark or wrong is no solution. Few educators ask the question 'is this method congruent with our valued outcomes?' Mainly, it is just the teacher's ability to comply with the technique that is questioned by many administrators; for to comply with a technique is equated with the acquisition of the desired educational outcome.

Wally: O.K., Andrew, I understand what you're saying; however, there is clear research evidence to demonstrate that certain teaching techniques are better than others. So why shouldn't we push for an acceptance of these superior techniques?

Andrew: To be honest, Wally, I'm not sure. However, let's try to see the whole picture instead of questioning in a simple either-or context. In the short run, there are either-or questions that may have 'right' answers. But a more profound question is, 'does our present system work in the long run?' Some techniques work well, but do they work in all situations, with all teachers, with all students, with lasting efficacy? Is the pursuit of technique an attempt to cure the illness or simply treat a symptom of a profound illness?

A machine, Wally, a physical expression of pure technique, does not have the capacity to think and thus make itself relevant to variations. Sure machines can be programmed with various options, however, they are preprogrammed options and thus rigid alternatives. Schools and teachers must constantly remain fluid in their options in order to address each student's needs. What I'm feeling is that administrators, and parents of school children, must begin to trust teachers more and empower them. *Empower them, Wally, with the freedom to be human, artful and imperfect and thus legitimize their*

transcendance of technique to humanity. Empower them with the knowledge that the success of a school is contingent upon a complex network of social, familial, genetic factors, teaching and learning styles, and thus the burden of the students' success does not fall solely on any one set of shoulders. Teachers could be given license to be professional role models of a knowledgeable learner, of an inquiring mind—a fallible human thirsting for knowledge who can impart information as well as demonstrate effective learning processes. Students and administrators, and for that matter, parents, could be seen in the same light for they can all serve as role models for learning. The point I'm making, Wally, is that although the research may show certain techniques are better than others in promoting information acquisition in the minds of students, the sole focus on statistically significant gains realized by the imposition of technique may exact the high price of our humanity.

Wally: Whatdayamean?

Andrew: What I mean is that a teaching technique is only one of many factors which influence a child's learning potential; I'm not convinced that the increases in a student's achievement scores, which may result from the imposition of technique upon the teachers and the students, is worth the price of the implicit lesson of the unquestioning use of technique. Remember McLuhan's point about the media being the message? Well, don't forget that my definition of pure technique is a machine, and thus the message of technique is that teachers, students and even administrators do not count. *Humanity does not count.* Thus a strong argument can be made that our whole-hearted embrace of technique speaks to our general distrust of each other, ourselves, and our humanity.

Wally: Well what do you suggest?

Andrew: Trust begets trust, freedom begets freedom, limits beget limited performance, and standardizing objectivity begets a limited range of options. What we need, Wally, are educators who do not believe in objectivity as our deity. *Education needs a new mythic structure which celebrates learning, achievement, diversity and a higher vision of our humanity.* But I've gotten off track a bit, Wally. You asked for some suggestions. Well, to begin with, we should take some of the pressure off our teachers to pursue a narrow definition of excellence, and replace it with a reaffirmation of their service to the community as role models of an inquiring mind. I would suggest that we invest more time, money and energy into revitalizing their creative spirit, while simultaneously providing them opportunities to become learners again. This last point would not only reacquaint them with the frustrations their students may be having as they try to explore the world and learn, which in turn would add empathy to our schools and vision to humanity, but in addition, it will broaden their scholarly understanding of various academic topics, and thus make them better informed educators as well.

Additionally, Wally, I would look to make changes within the power structures which exist in schools, and create organizations free from hierarchy. Think of the stress of always being on top, where the right answer

is relentlessly required. Let us restructure the administrative bureaucracy to encourage and support teachers rather than functioning as another layer of demands, as a police force which further breaks the teaching spirit and distracts us from our roles as educators. For example, I would encourage school administrators to see their faculty in another light. Perhaps they could trust and coach rather than measure their faculty against standards of technique and conformity. Administrators must understand that this whole aspect of human nature can be nurtured; nurtured through trust and empowerment. Administrators must trust and encourage their teachers to invest themselves in their teaching, and to discover their inner resources, their personality-appropriate techniques, if you will, for excellent or simply good enough teaching. For administrators to accomplish this goal, I would ask them not to place another layer of bureaucracy on their teachers, to not insist upon techniques, for another layer of bureaucracy will only continue to smother the creativity of teachers and further defeat their spirit. Rather, I would suggest that they encourage effective and meaningful teaching by stripping away these layers of bureaucratic requirements, and thus free teachers to find their intrinsic motivations and professional skills to be educators.

Administrators must recognize and validate diversity, subjectivity, objectivity, and creativity in teachers; let us not give up the gains in objectivity and in teacher directed techniques which have been realized, but let us mature past these elements and integrate them into a larger, more complete picture. As long as administrators ask only for objectivity, they will get only a small part of the teacher's potential. . . . And, Wally, in this version of reality we will never realize the full potential of our humanity, and thus we will continue to function as jail keepers of uninspired lives. Think of it. What if we cooperatively tightened up our picture of values, and loosened up the structures? What if we treated each other in a way that we would prefer to be treated, if we were in the other roles?

Wally: (*Nodding his head to indicate understanding and agreement*)

Andrew: Furthermore, I think administrators ought to look more closely at their own ways of being, and look to transcend techniques in their job roles. *They, too, must transcend technique, and reprimand, encourage, critique and support their faculty from the heart, not the technique.* Words spoken from the heart go directly to the heart and thus move people to change. In many ways, administrators must move beyond policy to humanity. Now Wally, I know this kind of procedure costs money and takes more time in the short run, however, the implicit human lesson taught to everyone is worth the price, and in the long run is the least expensive road to travel. Humanity is at stake, not prestige, not professionalism, not hype. We must create a complete picture of success and direct our efforts toward bringing it to fruition. Otherwise, we will all remain prisoners of the obstacles to which we surrender our power. Wally, let us use these obstacles as opportunities, as complements rather than enemies.

A Shining Moment

by Tom Gregory

Each of us has our shining moments, those times of triumph or personal breakthrough that have the power to alter the course of our lives. Eliot Wigginton, who has midwifed hundreds of such moments for the youth of Rabun Gap, knows more about their magical power than most of us. For Wig they are the stuff of teaching. In his recent book, Sometimes a Shining Moment: The Foxfire Experience, Wigginton writes,

> Some people get their kicks from watching formula racers at LeMans. Others get theirs from watching students literally amaze themselves as they discover talents and competencies they had perhaps never even suspected were there. The fact of the matter is we often have to have more faith in them than they have in themselves. The corollary is that *not* to put students into situations in which such things can happen to them is an almost criminal negation of the opportunity we have, because of our positions, to make positive things happen in students' lives (p. 231).

"This is it! It's *got* to be in this general area." The group is sure about that. The "it" is a lost paleontological dig near Grand Junction and the shape of the distant ridge line has aroused the kids' excitement. They've seen that ridge before, in a huge blow-up of a very old photograph back at the Dinosaur Valley Museum. It showed a long-dead paleontologist, a real-life Indiana Jones complete with crumpled felt hat, beginning work on the dig of a big Camarosaur dinosaur. Harley Armstrong, the museum's curator, had told them the story of the lost dig. Money had run out shortly after the photograph was taken and work was abandoned. Though the site was known to be in this general area, its precise location remained a mystery. As the story unfolded, everyone gazed up at the photo, studying the scene, recording clues to the site's location. Harley mentioned, maybe a bit too casually, that rediscovering it would be quite a find.

Now in the field, he is leading Judith Smith's dinosaur class from Mountain Open High School on a search for fossilized bones. Judith is a University of Colorado intern, showing considerable moxie by not only designing a new class for the school but also running her own trip, a three-day foray into the dinosaur rich area around Grand Junction that is the class's climatic experience. Surely Harley has studied the photograph back at the museum for clues just as the kids had. Surely he knows it's got to be right around this area. But if he does, Harley isn't letting on. If anything is found, it's going to be the kids' discovery. Their trek through the field is something of a lame replacement for what had been the planned activity, working on an actual dig. That experience became impossible when paperwork from the Bureau of Land Management okaying the work was late in arriving.

Harley acknowledges, "Yeah, you guys might be right. This *may* be the place." The group fans out in a line with Harley leading the way and begins a sweep of the area, looking for fossils or signs of the old dig. The kids find lots of fossilized fragments of dinosaur bones, gem bones they're called because of jewelry makers' unpopular practice of destroying prehistory but cutting and polishing the agatized material for use in their wares.

Dan Corrigan, who is scanning next to Judith suddenly stops short. "Judith, isn't that a bone?"

Only a small, rounded shape is visible, hardly anything looking like a bone. Harley, in fact, has just covered the same ground; surely his trained eye would have spotted anything important. But Judith also knows Dan to be a formidable fossil finder. He's spent his two years at Mountain Open devouring every geological experience the school has offered. His prowess in finding fossils on the Utah Geology Trip earlier in the year had led that group to dub him Doctor Dan.

Judith and Dan call Harley to the spot. Some careful scraping reveals that Doctor Dan has indeed done it again. Handing Dan his dentist's tools, Harley employs an old paleontological adage: "You killed it, you clean it."

Dan spends several minutes knelt over his bone, excavating it with the care one might reserve for gossamer rather than for a stone that has survived all the rigors that the millennia have been able to muster. The excited group huddled above him offers first encouragement, then advice, and finally caution as the work proceeds. Dan works slowly, swallowing hard every minute or so to stay the pounding in his chest from its relentless migration up into his throat. Finally the bone is freed and, amid the cheers of the group, Harley holds it high in a gesture of triumph. After inspecting it in the midday light, he proclaims the find a "specimen bone," complete enough that the museum staff will likely be able to identify, from this single bone, the type of dinosaur from which it came. Only time will tell whether the group indeed has found the lost Camarosaur site in the photo but it is still an important event. After the bone is carefully packed, everyone again congratulates Dan for his accomplishment and the sweep resumes.

After thinking for a time about what has just transpired, Judith whispers, "Dan, how do you feel?"

In hushed tones Dan replies, "Judith, I *really* feel good inside."

This shining moment is an excerpt of the book, A Real Logical Way, which is Tom Gregory's current writing project. Tom is a professor in the School of Education at Indiana University, Bloomington. (Incidentally, that's him in our cover photo.)

RESOURCES IN HOLISTIC EDUCATION

(This listing includes resources known to us at this time. We invite readers to send in information about other groups and publications.)

Networks and Organizations

Association for Childhood Education International
11141 Georgia Ave., Suite 200
Wheaton, MD 20902

A professional association advocating developmentally-appropriate curricular materials. Offers a variety of publications on educational topics, including *Learning Opportunities Beyond the School,* a comprehensive resource guide for parents, teachers, and other child care givers that contains practical ideas for facilitating learning in multiple settings.

Association for Humanistic Education
P.O. Box 923
Carrollton, GA 30117

Sponsors annual conferences, journal and newsletter. Members include public school educators and others with a broad interest in human relations & human potential issues.

Cooperative Learning Center
200 Pattee Hall
University of Minnesota
Minneapolis, MN 55455

Disseminates research and sponsors teacher training in cooperative educational methods developed by David and Roger Johnson.

Elementary School Center
2 East 103 St.
New York, NY 10029

Supporting the elementary school as "the locus of advocacy for all children." Sponsors and disseminates research and discussion of issues facing elementary schools and their importance in the life of the child. Conferences and publications.

End Violence Against the Next Generation, Inc.
977 Keeler Ave.
Berkeley, CA 94708

A national network disseminating information and research about the use and effects of corporal punishment. "The time has come to cease training our children in violence." Publishes newsletter and booklets.

The Institute for Learning and Teaching
449 Desnoyer
St. Paul, MN 55104

Provides training in brain-compatible education methods, assists schools and districts with decentralized decision making and staff development, and has recently begun publishing the newsletter *The Brain Based Education Networker.* Also publishes *Fine Print,* a newsletter promoting experiential learning and choice in education. (For information on *Fine Print* contact Joe Nathan, 1852 Pinehurst, St. Paul, MN 55116.)

International Association for Integrative Education
C.P. 345
1290 Versoix (GE)
Switzerland

Explores ways for education to address the ecological, intellectual, and spiritual crises of the modern world. Seeks to "provide opportunities for personally relevant and socially constructive learning" for adults and young people.

International Association for the Study of Cooperation in Education
136 Liberty Street
Santa Cruz, CA 95060

Promotes the study and practice of cooperative methods, where students work together in learning teams, and where educators support each other as well. Newsletter *Cooperation in Education* has insightful articles and resource listings. Conflict resolution and peace education are also addressed.

Learning Styles Network
St. John's University
Grand Central Parkway
Jamaica, NY 11439

Supports the application of learning style research in educational settings. Encourages teachers to become familiar with the different learning styles of individual students, as well as their own teaching styles. Publishes newsletter, research guide, software, and other materials. Sponsors conferences.

The National Association for Core Curriculum, Inc.
404 White Hall
Kent State University
Kent, OH 44242

Promotes interdisciplinary, unified, integrated, "block-time" studies in the secondary curriculum. Conferences, publications, and films.

The National Association for Mediation in Education
425 Amity St.
Amherst, MA 01002

Promotes the teaching of conflict resolution skills, programs for peer mediation. A national clearing house for publications, curriculum guides, and information on conflict resolution programs already in action. Publishes bibliography and directory, newsletter, reports.

National Coalition of Advocates for Students
100 Boylston Street, Suite 737
Boston, MA 02116

NCAS is a network of experienced child advocacy organizations working on issues of access and equity in public schools. NCAS is the only nation-wide coalition working full-time to protect the educational rights of at-risk students. Their goal is for fair and excellent public schools for all children.

National Coalition of Alternative Community Schools
58 Schoolhouse Rd.
Summertown, TN 38483

A network of parent cooperatives, free schools, home schoolers. Facilitates student exchanges and travel. Sponsors annual and regional conferences, a journal (*Skole*) and newsletter. Has published a directory of member schools with a resource listing.

National Peer Helpers Association
2370 Market Street, Room 120
San Francisco, CA 94114

Establishes effective peer helping programs in schools and agencies throughout the counry.

New Horizons for Learning
4649 Sunnyside North
Seattle, WA 98115

Publishes *On the Beam,* describing the latest research in learning and thinking skills; also a clearinghouse for seminars, workshops and ideas for applying these findings. Sponsors extraordinary conferences.

Northeast Foundation for Children, Inc.
Box 1024
Greenfield, MA 01302

Workshops and consulting to help schools set up developmentally appropriate curriculum, based on the work of the Gesell Institute. *A Notebook for Teachers* describes this approach.

Renaissance Educational Associates
4817 N. County Road 29
Loveland, CO 80537

An international membership association of educators and parents who know that their example of creative living invites others into meaningful and purposeful lives. Publishes *The Renaissance Educator* quarterly, sponsors an annual membership conference, hosts local activities in thirty places around the world, and offers a professional leadership institute each summer.

Publications for Educators and Parents

Center for Teaching and Learning
Box 8158
University of North Dakota
Grand Forks, ND 58202

Publishes journals on progressive and open classroom approaches, as well as a series of research papers.

Changing Schools
Teachers College 918
Ball State University
Muncie, IN 47306

A newsletter/journal on alternative schools, including public school programs.

Childhood — The Waldorf Perspective
Nancy Aldrich
Rt. 2 Box 2675
Westford, VT 05494

Quarterly journal covering Waldorf and other holistic forms of parenting, schooling, and home schooling. Includes information on philosophy, kindergarten, nature study, curricula, arts, music, craft projects from natural materials, festivals, resources, and networking information.

Consortium for Whole Brain Learning
461 Ohio St.
St. Paul, MN 55107

A small newsletter, published four times during the school year, with ideas and resources for addressing the various learning styles. $6/yr.

Creation
P.O. Box 19216
Oakland, CA 94619

A bimonthly magazine bringing together art, science, and the spiritual/mystical tradition in a stimulating holistic paradigm for the revisioning of our culture.

Family Reader Magazine
P.O. Box 534
Onalaska, WI 54650-0534

An alternative parenting digest which reprints exceptional articles from over forty newsletters and magazines. Regular coverage of home schooling and alternative schooling is included. $15/year for six issues. $3 for sample copy.

For Parents
3011 Schoolview Rd.
Eden, NY 14057

A newsletter published five times a year "to improve family communication and moral development." Sample copy $1.

Green Teacher
c/o Tim Grant
95 Robert Street
Toronto, Ontario M5S 2K5, Canada

Published in Britain by the Centre for Alternative Technology. Focuses on environmental education, organic & ecological principles, renewable energy, peace education.

Individual Education Bulletin
c/o William Kiskaddon
4404 242nd SW
Mountlake Terrace, WA 98043

A quarterly newsletter about the Corsini Four-R schools. Two-year subscription, $16.

Mothering
P.O. Box 1690
Santa Fe, NM 87504

Probably the leading publication on holistic approaches to parenting. Comprehensive coverage and handsome graphics. Available in many bookstores.

Nurturing Today
187 Caselli Ave.
San Francisco, CA 94114

Covers a wide variety of parenting issues, including unusual and difficult topics such as "families of prisoners" and "men and aging." *NT* gives special attention to fathering (in fact it is affiliated with the Fathers' Exchange, which offers books and films). Quarterly. $16/yr.

Public School Montessorian
Jola Publications
230 10th Ave. South
Minneapolis, MN 55415

A new publication examining the application of Montessori education in public school settings. Addresses issues of child development, teacher preparation, public education policies, and more. A good resource for non-Montessori trained parents & educators who want to understand Montessori principles. Quarterly $12/yr for individuals; $20 for parent groups (20 copies of each issue).

Publications for Children

KidsArt News
P.O. Box 274
Mt. Shasta, CA 96067

A lively newsletter filled with creative activities for elementary-age children, informative features on important artists and art styles, and contributions and responses from kids themselves. Includes folk art from many cultures. Published quarterly, $8.00 year.

Merlyn's Pen
P.O. Box 1058
East Greenwich, RI 02818

A magazine of children's creative and serious writing and poetry.

Skipping Stones
80574 Hazelton Road
Cottage Grove, OR 97424

This new publication, a "multi-ethnic children's forum" truly brings global education to life. Gathering together poetry, stories, essays, drawings and photos from young people of all ages and many countries, *Skipping Stones* gives children a rare opportunity to share their thoughts, feelings, experiences and questions with young people of other cultures. Quarterly, $15/yr.

Book Publishers (Offering catalogs filled with resources for holistic educators and parents.)

Anthroposophic Press
Bell's Pond, Star Route
Hudson, NY 12534

The most complete selection of books on Rudolf Steiner's philosophy and the Waldorf educational approach.

Bergin & Garvey
670 Amherst Rd.
Granby, MA 01033

Paulo Freire's works, including *The Politics of Education* and others, also *The Moral & Spiritual Crisis in Education; Education & the American Dream;* and other social-political studies of education, as well as anthropological approaches to childbirth, and other subjects.

Home Education Press
P.O. Box 1083
Tonasket, WA 98855
(509) 486-1351

Publishes books on home schooling and alternative education, including *Alternatives in Education, The Home School Reader,* and *The Home School Primer.* Also publishes *Home Education* magazine. Free 16-page catalog.

Interaction Book Company
7208 Cornelia Drive
Edina, MN 55435

Publishes books, videos, films and monographs on the cooperative learning methods developed by David and Roger Johnson at the University of Minnesota. Includes theory, research, and practical application of cooperative learning.

Jalmar Press
45 Hitching Post Dr. Bldg. 25
Rolling Hills Estates, CA 90274-4297

Resources for teachers, parents and children on nurturing self-esteem, peace, and creative (integrating right and left brain) learning and thinking. Catalog includes important works by Jack Canfield, Barbara Meister Vitale, and Bob Samples.

Mountain Meadows Press
P.O. Box 447
Kooskia, ID 83539

Has recently published two books of interest: *The Interactive Parent: How to Help Your Child Survive and Succeed in the Public Schools* by Dr. Linwood Laughy, and *Home School: Taking the First Step* by Borg Hendrickson.

New Society Publishers
Box H
4527 Springfield Ave.
Philadelphia, PA 19143

Books on peace and nonviolent social change, including several titles for educators and young people.

Ontario Institute for Studies in Education
252 Bloor Street West
Toronto, Ontario, Canada M5S 1V6

Titles include *The Holistic Curriculum* by John P. Miller and many works on Canadian education, French (and English) as a second language, and classroom activities. OISE also publishes several educational journals.

Open Court Publishing Company
315 Fifth St.
Peru, IL 61354

Publishers of *Cricket* magazine and many books for young readers as well as educators. Recently published the *Open Court Reading and Writing* program for the elementary grades, designed by leading educational researchers to integrate reading, writing and language skills.

Sudbury Valley School Press
2 Winch St.
Framingham, MA 01701

A series of books and booklets describing day-to-day life at an innovative alternative school, as well as the radical child rearing philosophy which guides it. Current titles include *Free at Last, The Sudbury Valley School Experience,* and *Child Rearing.*

Teachers College Press
Teachers College, Columbia University
1234 Amsterdam Ave.
New York, NY 10027

A long list of important titles includes books by Douglas Sloan, an important writer in holistic education, and Betty Reardon on peace education.

University of the Trees Press
Box 66
Boulder Creek, CA 95006

Learning materials for teaching the whole child, including step-by-step books full of photos and illustrations, and tapes which teach children visualization and meditation. Newest book, *The Ultimate Kid*, was said by East West Journal to be "among the most enlightening of the new teaching books."

Zephyr Press
430 South Essex Lane, Dept. N7B
Tucson, AZ 85711

Bi-annual newsletter on issues "at the forefront of education and learning." Lists many relevant books and curricular guides for sale, and includes networking information.

Home Schooling

Holt Associates
Contact: Pat Farenga
2269 Massachusetts Avenue
Cambridge, MA 02140

National network, resource center. Publishes *Growing Without Schooling* newsletter.

Home Education Magazine
P.O. Box 1083
Tonasket, WA 98855
(509) 486-1351

Comprehensive coverage of social and philosophical issues in the home schooling movement, plus practical ideas and resources available to parents, and activity pages for kids. Bi-monthly: $24/yr. Sample copy: $4.50.

Montessori and Waldorf Education

American Montessori Society
150 Fifth Ave.
New York, NY 10011

Publishes *The Constructive Triangle* magazine about the Montessori movement in the U.S. Also supervises teacher-training programs and accreditation of schools, sponsors workshops and conferences.

Association Montessori Internationale
1095 Market St.
San Francisco, CA 94103

American branch of the teacher-training and accreditation organization originally founded by Maria Montessori in 1929.

International Montessori Society
912 Thayer Ave.
Silver Springs, MD 20910

Publishes *The Montessori Observer* and *Montessori News.* Offers teacher training and conferences. A network of independent schools using a broader interpretation of Montessori's ideas.

Association of Waldorf Schools of North America
17 Hemlock Hill
Great Barrington, MA 01230

Directory of Waldorf schools and teacher training.

Rudolf Steiner College
9200 Fair Oaks Blvd.
Fair Oaks, CA 95628

Two-year Waldorf teacher training, as well as adult Arts Program and an ongoing program of lectures, workshops and courses.

Waldorf Institute
260 Hungry Hollow Rd.
Spring Valley, NY 10977

Two-year Waldorf teacher training and early childhood program, Life Forms Sculpture Program, and School of Eurythmy. Evening program & courses.

Waldorf Teacher Training Program
Antioch/New England Graduate School
Roxbury Street
Keene, NH 03431

Homestudy & Homebusiness Marketplace News
Nonprofit Group
Rt. 2 Box 11
Fontanelle, IA 50846-9702

A quarterly advertising/networking newsletter focusing on home schoolers' needs. Very informal format. $33.95/yr. Also publishes a guide to over 170 homeschooling newsletters throughout U.S. for $24.95.

National Home School Association
P.O. Box 167
Rodeo, NM 88056
(505) 557-2250

A network that is currently forming to serve the needs of home schoolers.

Peace and Global Education

American Friends Service Committee
1501 Cherry St.
Philadelphia, PA 19102

Offers the publication *Peace Education Resources* and other materials.

Association for Humanistic Psychology
325 Ninth St.
San Francisco, CA 94103

Sponsors exchanges of American and Soviet educators and psychologists.

Birthday Friends for Peace
P.O. Box 15514
Pensacola, FL 32514-5514

Matches American and Soviet students (adults can be matched, too) by their birthday. Send a 3 × 5 card with name and information about yourself, and they will find a penpal in the USSR. (Service is free, but a small donation is appreciated.)

Center for Cross-cultural Education
College of Education
Georgia State University
Atlanta, GA 30303-3083

Has published seven volumes on educational issues from an international perspective. The most recent volume examines educational reform movements in five countries, including the U.S. and U.S.S.R.

Children's Creative Response to Conflict
Box 271
Nyack, NY 10960-0271

Offers activities, publications, workshops, and courses to help teachers as well as children learn skills of cooperation, communication, affirmation, conflict resolution and mediation. A holistic, experiential approach dealing with the roots of conflict. Affiliated with Fellowship of Reconciliation, has related programs in several places in North America.

Consortium on Peace Research, Education and Development
911 West High St. Room 100
Urbana, IL 61801

Reference and curriculum materials for educators.

Educators for Social Responsibility
23 Garden St.
Cambridge, MA 02138

Curricular materials on nuclear issues, conflict resolution. Sponsors teacher workshops. (ESR Metro New York Office offers additional materials, including an information packet on the model peace education program in community school district 15. Write ESR Metro, 490 Riverside Drive, New York, NY 10027.)

Global Cooperation for a Better World
P.O. Box 325
Boston, MA 02146

Offers "Co-operation in the Classroom"—a project for teachers.

Global Education Associates
475 Riverside Dr. Suite 456
New York, NY 10115

Produces an extensive list of books, monographs ("The Whole Earth Papers"), filmstrips, audio and video cassettes, as well as the excellent magazine *Breakthrough*. Explores alternative solutions to international conflicts and advocates cross-cultural understanding.

Little Friends for Peace
4405 29th Street
Mt. Ranier, MD 20712

Offers a variety of workshops and retreats for teachers, parents, and childcare providers, including "Creating Peace in the Family," "Parenting/Teaching for Peace and Justice," and more. Has published *Creating a Peace Experience*, a resource and curriculum guide for setting up a peace day camp, and *Peacemaking for Little Friends*, offering clusters of activities around twelve themes and a bibliography.

Martin Luther King Jr. Center for Nonviolent Social Change, Inc.
449 Auburn Avenue
Atlanta, GA 30312

Curricular materials for students in primary grades through high school are available. Write for a catalogue.

Nuclear Age Peace Foundation
1187 Coast Village Road, Suite 123
Santa Barbara, CA 93108

Publishes a series of booklets on "Waging Peace" that cover a broad range of important issues, written by leading thinkers in peace studies, as well as a new book *Waging Peace*. Also sponsors a high school essay contest.

Peace Links
747 8th St. SE
Washington, D.C. 20003

Dedicated to public education about peace and nuclear issues. Has put together information and resource kits for parents, educators and young people on "Celebrate Peace," "Reach for Peace," "Understanding the Soviets," and "Global Awareness." Publishes "Student Action Update" and *Connection* newsletters, sponsors exchanges and other programs.

Youth Ambassadors of America
P.O. Box 5273
Bellingham, WA 98227

Sponsors exchanges of American and Soviet children and educators.

Environmental and Experiential Education

Association for Experiential Education
Box 249-CU
Boulder, CO 80309

Promotes educational approaches that engage the person in outdoor adventure and hands-on learning experiences. Publishes the *Journal of Experiential Education*.

The Institute for Earth Education
Box 288
Warrenville, IL 60555

Develops and disseminates focused educational programs that help build an understanding of, appreciation for, and harmony with the earth and its life; conducts workshops; publishes seasonal journal; hosts international conference; supports regional branches; publishes books and program materials.

National Audubon Society Expedition Institute
Northeast Audubon Center
Sharon, CT 06069

Wilderness programs for high school and college students and adults. Students form a cooperative travelling community for year-long, semester, and summer expeditions. Academics, arts, and ecology are learned through this experiential, holistic approach. Also offers B.S. and M.S. degrees in Environmental Education in conjunction with Lesley College.

Outward Bound USA
384 Field Point Road
Greenwich, CT 06830

The largest and oldest adventure-based education organization in the U.S. Programs for youth, adults, and those with special needs, in a variety of wilderness and urban settings.

Vermont Institute of Natural Science
Woodstock, VT 05091

Publishes *Hands-on Nature: Information and Activities for Exploring the Environment with Children*.

HOLISTIC EDUCATION READING LIST

There is already an extensive literature on holistic education and related subjects, and it is growing continuously. This listing is intended to provide an overall introduction to the field, and is by no means complete. We will expand and update this list in future issues, and invite readers to make suggestions for inclusion. We also invite book reviews on these or any other relevant works.

The Holistic Paradigm in Western Culture

Morris Berman:
 The Reenchantment of the World; 1981, Cornell.
Fritjof Capra:
 The Tao of Physics; 1976, Shambhala.
 The Turning Point; 1982, Simon & Schuster.
Marilyn Ferguson:
 The Aquarian Conspiracy; 1987, Tarcher.
Willis Harman:
 Global Mind Change: The Promise of the Last Years of the Twentieth Century; 1987, Knowledge Systems/Institute of Noetic Sciences.
Charles M. Johnston:
 The Creative Imperative: A Four-Dimensional Theory of Human Growth & Planetary Evolution; 1986, Celestial Arts.
Joseph Chilton Pearce:
 The Crack in the Cosmic Egg: Challenging Constructs of Mind and Reality; 1971, Julian Press.
Jeremy Rifkin:
 Entropy; 1980, Viking.
 Time Wars; 1987, Holt.
Theodore Roszak:
 Where the Wasteland Ends; 1972, Doubleday.
 Unfinished Animal; 1975, Harper & Row.
 Person/Planet; 1978, Doubleday.
Peter Russell:
 The Global Brain; 1983, Tarcher.
Robert Theobold:
 The Rapids of Change; 1987, Knowledge Systems, Inc.

Holistic Educational Theory

Thomas Armstrong:
 In Their Own Way; 1987, Tarcher.
 The Radiant Child; 1985, Theosophical Publishing House.
Peter Kline:
 The Everyday Genius—Restoring Children's Natural Joy of Learning—And Yours Too; 1988, Great Ocean Publishers.
Andy LePage:
 Transforming Education: The New 3 R's; 1987, Oakmore House.
John P. Miller:
 The Holistic Curriculum; 1988, Ontario Institute for Studies in Education.
Joseph Chilton Pearce:
 Magical Child; 1977, Dutton.
 Magical Child Matures; 1985, Dutton.
Thomas Roberts & Frances Clark:
 Transpersonal Psychology in Education; 1975, Phi Delta Kappan Ed. Foundation.
Carl Rogers:
 Freedom to Learn for the Eighties; 1983, Merrill.
Douglas Sloan:
 Insight-Imagination; 1983, Greenwood.

Alternative Education

Terrence E. Deal and Robert R. Nolan:
 Alternative Schools: Ideologies, Realities, Guidelines; 1978, Nelson-Hall.

John I. Goodlad, et. al.:
 The Conventional and the Alternative in Education; 1975, McCutchan.
Thomas B. Gregory and Gerald R. Smith:
 High Schools as Communities: The Small School Reconsidered; 1987, Phi Delta Kappa Foundation.
George B. Krahl:
 Alternative Education: Current State of the Art. New York: Institute for Urban and Minority Education, 1977.
Mary Anne Raywid:
 The Current Status of Schools of Choice in Public Secondary Education; 1982, Hofstra Univ.

Ideas and Methods for Classroom and Home Practice

Teresa Benzwie:
 A Moving Experience: Dance for Lovers of Children and the Child Within; 1987, Zephyr.
Donna Brandes:
 A Guide to Student-Centered Learning; Harper & Row.
Jack Canfield & H. Wells:
 100 Ways to Enhance Self-Concept in the Classroom; 1976, Prentice Hall.
Barbara Clark:
 Optimizing Learning: The Integrative Model of Education; 1987, Merrill.
Micky McKisson:
 Chrysalis: Nurturing Creative & Independent Thought in Children; 1984, Zephyr.
Maureen Murdock:
 Spinning Inward: Using Guided Imagery With Children for Learning, Creativity, and Relaxation; 1987, Shambhala.
Gabrielle Rico:
 Writing the Natural Way; 1983, Tarcher.
Deborah Rozman:
 Meditating With Children; 1975, Univ. of the Trees
Bob Samples:
 Openmind/Wholemind; 1986, Jalmar.
Barbara Meister Vitale:
 Unicorns are Real: A Right Brained Approach to Learning; 1982, Jalmar.
Mark Wahl:
 A Mathematical Mystery Tour; 1988, Zephyr.
Linda Verlee Williams:
 Teaching for the Two-sided Mind; 1984, Simon & Schuster.

Research on Intelligence and Learning Styles

Rita & Kenneth Dunn:
 Teaching Students Through Their Individual Learning Styles: A Practical Approach; 1978, Reston.
Howard Gardner:
 Frames of Mind; 1984, Basic Books.
Leslie A. Hart:
 Human Brain and Human Learning; 1983, Longman.
Morton Hunt:
 The Universe Within; 1982, Simon and Schuster.
Robert Sternberg:
 Beyond IQ: A Triarchic Theory of Human Intelligence; 1984, Cambridge.

Montessori & Waldorf Methods

Paula P. Lillard:
   Montessori—A Modern Approach; 1972, Schocken.
Rita Kramer:
   Maria Montessori—A Biography; 1976, Putnam.
Mario M. Montessori, Jr.:
   Education for Human Development; 1976, Schocken.
Maria Montessori:
   The Absorbent Mind; 1976, Delta.
   The Discovery of the Child; 1972, Ballantine.
   The Secret of Childhood; 1972, Ballantine.
Willi Aeppli:
   Rudolf Steiner Education and The Developing Child (Available from Anthroposophic Press).
A. C. Harwood:
   The Recovery of Man in Childhood; 1958, Anthroposophic Press.
Bernard Lievegoed:
   Phases of Childhood; (1946) 1987, Floris Books/Anthroposophic Press.
Ekkehard Piening and Nick Lyons, ed.:
   Educating as an Art; Rudolf Steiner School Press.
Mary C. Richards:
   Toward Wholeness—Rudolf Steiner Education in America; 1980, Wesleyan.
Marjorie Spock:
   Teaching as a Lively Art (Available from Anthroposophic Press).
Rudolf Steiner:
   The Essentials of Education; 1982, Rudolf Steiner Press.
   The Roots of Education; 1982, Rudolf Steiner Press.
   Discussions with Teachers (Available from Anthroposophic Press).
   Education as a Social Problem; 1969, Anthroposophic Press.

Peace and Global Education

Nancy Carlsson-Paige and Diane E. Levin:
   The War Play Dilemma: Balancing Needs and Values in the Early Childhood Classroom; Teachers College Press, Columbia University, New York, 1987.
Children's Creative Response to Conflict Program:
   The Friendly Classroom For A Small Planet: A Handbook On Creative Approaches To Living And Problem Solving For Children; New Society Publishers.
Naomi Drew:
   Learning the Skills of Peacemaking: An Activity Guide for Elementary Age Children on Communicating, Cooperating, Resolving Conflict; 1987, Jalmar Press.
Carolyn Pope Edwards and Patricia G. Ramsey:
   Promoting Social and Moral Development in Young Children: Creative Approaches for the Classroom; Teacher's College Press, N.Y., 1986.
Christine King Farris:
   Martin Luther King Jr.: His Life and Dream; Lexington, Massachusetts, Ginn and Company, 1986.
Rosmarie Greiner:
   Peace Education: A Bibliography Focusing on Young children; Resource Center for Nonviolence, 515 Broadway, Santa Cruz, CA 95060.
David Hicks (ed.):
   Education for Peace; 1988, Routledge.
Stephanie Judson:
   A Manual On Nonviolence and children; 1984, New Society Publishers.
Martin Luther King, Jr.:
   Stride Toward Freedom; 1958, Harper and Row.
William J. Kreidler:
   Creative Conflict Resolution: More than 200 Activities for Keeping Peace in the Classroom; 1984, Scott, Foresman.
Phyllis LaFarge:
   The Strangelove Legacy: Children, Parents, and Teachers in the Nuclear Age; 1987, Harper and Row.
Teddy Milne:
   Peace Porridge One: Kids as Peacemakers; Peace Porridge Two: Russia, To Begin With; Shambala Warriors, Non-Violent Fighters for Peace; Pittenbruach Press (P.O. Box 553, Northampton, MA 01060).
Nuclear Education Project:
   Watermelons Not War! A Support Book For Parenting in the Nuclear Age; New Society Publishers.

J. Lorne Peachy:
   How To Teach Peace to Children; 1981, Herald Press.
Sarah Pirtle:
   An Outbreak of Peace; 1987, New Society Publishers.
Betty A. Reardon:
   Educating for Global Responsibility; Comprehensive Peace Education (both Teachers College Press).
Flip Schulke and Penelope McPhee:
   King Remembered; 1986, Pocket Books.

Rites of Passage, Experiential Education, and Vision Questing

Stephen Bacon:
   The Conscious Use of Metaphor in Outward Bound; 1983, Colorado Outward Bound School.
Joseph Campbell:
   Hero With a Thousand Faces; 1968, Princeton Univ. Press.
Mircea Eliade:
   Rites and Symbols of Initiation; (1958) 1975, Harper & Row.
Steven Foster & Meredith Little:
   The Book of the Vision Quest; 1988, Prentice Hall.
   The Roaring of the Sacred River; 1989, Prentice Hall.
Arnold van Gennep:
   The Rites of Passage; 1960, Univ. of Chicago Press.
R. Godfrey:
   Outward Bound: Schools of the Possible; 1980, Anchor Press.
D. Hawkins:
   The Informed Vision; University of Colorado Mountainview Center.
J. L. Henderson:
   Thresholds of Initiation; 1967, Wesleyan Univ. Press.
Bert Horwood:
   Experiential Education in High School: Life in the Walkabout Program. Association for Experiential Education, 1987.
T. James:
   Education at the Edge; Colorado Outward Bound School.
J. L. Kraft and M. Sakofs (eds.):
   The Theory of Experiential Education; 1985, Assn. for Experiential Education.
D. La Chappelle:
   Earth Wisdom; 1977, Finn Hill Arts.
   Earth Festivals; 1978, Finn Hill Arts.
Louise Carus Mahdi, Steven Foster & Meredith Little (eds.):
   Betwixt & Between: Patterns of Masculine and Feminine Initiation; 1987, Open Court.
Tim Pinkson:
   A Quest for Vision; 1976, Free Person Press.
Hyemeyohsts Storm:
   Seven Arrows; 1973, Ballantine Books.
   Song of Heyoehkah; 1983, Ballantine Books.

Of course, the holistic approach must be understood in the context of larger issues in education and social change. Many writers have had a significant influence on the authors listed above and on practicing holistic educators. Some of these writers include John Dewey, Jean Piaget, Pierre Tielhard de Chardin, Carl Jung, Abraham Maslow, Roberto Assagiolo, and educational critics of the 1960's—A. S. Neill, Paul Goodman, Edgar Z. Friedenberg, John Holt, George Dennison, Jonathan Kozol, Herb Kohl, Ivan Illich, James Herndon, Neil Postman & Charles Weingartner, Paulo Freire, George Leonard, Charles Silberman and many others.

The blossoming of holistic education in the 1960's and early 1970's came under many names: "humanistic," "transpersonal," "confluent," "affective," "integrative," or "open" education. Some of the writers on the movements include George I. Brown, Beverly Galyean, Paul Nash, Gerald Weinstein, Sid Simon, Howard Kirschenbaum, Lilian Weber, Joseph Featherstone, and others.

It is also important to mention that scholarship on the social history of American education has become much more critical in recent years, pointing to the ways that mainstream schooling is more concerned with maintaining the social and economic *status quo* than with the development of human potentials; the works of David Tyack, Marvin Lazerson, Carl Kaestle, Michael Katz, David Nasaw, Joel Spring, Michael Apple, Henry Giroux, and others give a cultural and historical context for understanding the emergence of holistic alternatives.

Book Reviews

Barriers to Excellence: Our Children at Risk
Published by the National Coalition of Advocates for Students, 1985. 162 pp.
(100 Boylston Street, #737, Boston, MA 02116), $7.50 single copies.

Reviewed by Mary Ellen Sweeney

The NCAS (National Coalition of Advocates for Students) is a network of experienced child advocacy organizations working on issues of access and equity in public schools, and the only national coalition working full-time to protect the educational rights of "at-risk" students.

In this particular NCAS publication, five problems are investigated from information gathered at public hearings and from the research literature in education, employment, economics, and social areas. Problems addressed in this inquiry include schooling practices that: (1) do not adequately serve the needs of "at-risk" youth, (2) do not have equal expectations for all students to succeed in school, (3) deny access to students in special needs programs, (4) do not fund students on an equal basis, and (5) have not given the school-to-work transition sufficient attention.

This book is a primer for anyone scrutinizing the American educational system. The differential treatment of children by race, class, sex, handicap or language subverts our democratic right of fairness and equal access to educational opportunities. In addition to economic stability and the question of an adequate work force trained for the technological future, the inequitable treatment of "at-risk" populations in American schools means that on a large scale, human potentials are not being developed.

Particularly helpful to understanding the dilemma of "at-risk" student populations, this report details the racial, class, cultural, sex and special education discrimination problems perpetuated in American schools. For example, due in part to inequitable fiscal allocations, lower class students are assigned per pupil expenditures sometimes less than half that of their suburban counterparts. Drop out rates for Native Americans are as high as 85

percent in some urban areas. Between 70-85 percent of Puerto Rican students can look forward to being pushed out or dropping out of high school. The "English Only" laws that have recently been passed in several states reflect a mentality operating in the schools that language differences are a deficit and not a strength or a source of cultural richness that a student brings to her school community.

Sex discrimination practices persist despite the passage of Title IX of the Education Amendments of 1972 guaranteeing females equal access to educational opportunity. Females are not being encouraged to pursue studies and careers that have been dominated by males. "Women college graduates on

Overall, teachers in schools with many "at-risk" students have low or no expectations for students to achieve or develop to their greatest human potential.

the average earn less than men with an eighth grade education. The average woman worker earns about 69 percent of what a man does, even when both work full-time; minority women earn less than any other group of worker" (p. 22). The United States suffers the highest teenage pregnancy rate of developed countries. Teenage pregnancy causes females to drop out of school and most are not prepared with academic credentials, affective abilities or job skills necessary to lead independent and self-actualizing lives. Females need more role models in higher level professions as well as the encouragement and guidance necessary to achieve when taking upon such academic and social challenges.

A large number of poor and minority students are misclassified as mildly retarded. Regular classroom teachers refer "at-risk" youth for special education services rather than attempting individualized learning approaches or other innovative techniques in an attempt to capture the interests and meet the needs of diverse student populations. Overall, teachers in schools with many "at-risk" students have low or no expectations for students to achieve or develop to their greatest human potential.

This study's remedies and recommendations offer a hopeful alternative to the clinical, band-aid, crisis-oriented reforms proposed in *A Nation at Risk*. This study calls for a restructuring of the

schools (without using that terminology), not for longer school days, standardized testing to measure students' learning and to account for teachers' performance, testing of teachers for competence, or more homework for students. The *Nation at Risk* recommendations supported the existing school organization and argued that a tightening of arrangements already in place would raise standardized outcomes or products to a more acceptable level. The Inquiry Board of the *Barriers to Excellence: Our Children At Risk* calls for a decentralization of power bases and questions the philosophical premises upon which we process children through our school structures.

In part, this NCAS study supports

more parental involvement in the decision making practices at the individual school building level and in other matters concerning the education of their own children. The mandate for parental involvement for students involved in Chapter I programs would be reinstated and would extend to the parents of all students. Schools would aid in providing workshops and training on parenting issues that relate to the education of students. Second, the needs of the whole child would be considered in planning improvement strategies. Individualized educational programs (IEP) would be developed for each child, not merely special education students, keeping in mind the interests, talents and developmental needs of each individual. School nutrition and food programs would be expanded to meet the basic needs of students. A coordination of other support services in the school would facilitate the necessary mental health and social needs of many students.

Third, the federal government would be asked to take a more active role investing in the educational enterprise (to save dollars later, if for no other reason). Early childhood education programs like Head Start and Compensatory Education programs like Chapter I reading and math have demonstrated their effectiveness in aiding students' success in school. Plainly speaking, students from these federally sponsored programs are more likely to graduate from high school, be employed and not be in need of special education services or social services later in life. Alarmingly, as many as twice the number of students qualify for federal Compensatory Education programs as are currently being provided the services.

This report addresses a fourth area, the transition from school to work. The authors advocate that students be more adequately prepared with academic skills that allow students to be retrained as the job market shifts. More partnerships between school, communities and businesses are needed to create jobs, to rebuild slumping local economies and to more realistically prepare students for job training and retraining.

Teacher empowerment

This report hints at a shifting of decision-making power bases and calls for decentralization of schools. It recommends that central or administrative staff higher in rank that principals be carefully scrutinized and reduced where possible to eliminate unnecessary personnel and provide more funds for hiring teachers. In part, the teacher to student ratio would be improved.

The dissatisfaction of teachers is addressed. This study recommends that teachers be active decision-makers on their building level, in curricular matters and in expenditures that affect their students. I had hoped that this study would recommend that teachers study various administrative models and experiment with teacher directed arrangements, to name one type. This experimentation could be a first step to re-empower teachers and to actively re-engage them in innovative and exciting decision-making practices.

Educational professionals need to work as cohesive units for the good of students. This study could have better emphasized the need for regular classroom teachers, special education teachers and special service teams (school psychologist, social worker, nurse, and administrators) to work together for the good of the individual student. Many times the insights and recommendations of the regular classroom teacher are not deemed important in the overall assessment or development of an IEP (individualized educational plan) for a special education student.

It is also important to note that we at *HER* want to caution against the inappropriate usage of terms or labels like "at-risk," "culturally deprived" or "disadvantaged youth." Such terminology can be deceiving because the blame may too easily be placed on the child and his/her family situation for *society's* failure. The American schools reflect the social, economic and cultural ordering of society at large. School opportunities are limited and sometimes inaccessible to members of lower income groups. Schooling practices sort students according to their race, class, sex, age, language and/or handicap. A more appropriate analysis of "blame" would point toward inadequate schooling philosophies and arrangements that inequitably sort students. It is with such a connotation that "at-risk" is used in this book review.

Barriers to Excellence: Our Children at Risk is an excellent document presenting a realistic picture of the more than ten million public school students who are "at-risk" because of race, sex, language, handicap or class discrimination. All educators should read this book and add it to their collection of real reasons why the reform of our American public schools is so badly needed. We have passed the prescription stage and are in the implementation stage of educational reform. The importance of executing effective measures in the implementation stage are underscored with the panel's statement: "We also believe that the programmatic failures of the past decade have been failures of implementation rather than conception; of will rather than direction; of adult impatience and expectations rather than children's capacity to learn" (p. xii).

A Moving Experience:
Dance for Lovers of Children and the Child Within
by Teresa Benzwie, Ph.D.
Illustrated by Robert Bender
Published by Zephyr Press (430 South Essex Lane,
Tucson, AZ 85711), 1987.

Reviewed by Azure Forte

We take our first waking breath in the morning, raise an arm to bring toothbrush to mouth, curl forward and stretch up to dress—these simple daily movements become expanded and valued in Dr. Benzwie and (her son) illustrator Robert Bender's abundant selection of exercises. With loving detail and deep complexity the expression and discovery of individual thought and feeling through body awareness are described.

The publication of *A Moving Experience* clearly draws attention to an im-

portant truth, a convincing awareness of the body as a tool of language, not just in the abstract sense but in very practical and easily grasped terms. A tiny thing, such as a period at the end of a sentence, can become a dance. This and a "Comma Dance" are shown and illustrated through Bender's drawings which appear to move across the page. I realize now that I might have learned to read as a child with less difficulty and stress if I had been asked to dance the alphabet and dance each new word.

As a visual thinker I found the illustrations an essential component in the presentation. Viewing the life-like expressions of multi-cultural children and teachers depicted on most of the 212 pages brought back many memories of my teaching years in the elementary classroom. This book would have served me well on days when it was virtually impossible for children to maintain quiet and "school-appropriate" affect, such as the first snow of Winter (or the 45th snow), Halloween, or the day before a vacation. In retrospect I now conceptualize holistic movement experience which would have constructively channeled the expressions of a group of boundlessly energized children. In contrast I can also envision movement, or "Dance," according to Benzwie, which would help regain breath and life within a group of energy-depleted students.

Highlighted within the pages of the text is the concept of "the child within." While the illustrations depict scenes of children in classroom settings, I had little difficulty expanding my teacher awareness toward my own inner process. Regardless of which single exercise I randomly opened the book to, I found myself becoming consciously aware of the particulars of a single moment in time and how the dynamics of that moment might be communicated through my own body expression. I cross my leg, I take pen in hand, and suddenly this becomes a dance.

Aside from the brilliance and creative concepts of Teresa Benzwie's comprehensive guide, I'd suggest that the book's greatest strength is its accessibility and non-threatening quality. It is easy to become intimidated by dance classes and workshops: "Will my bones and muscles ache for weeks after this?" "Will I be embarrrassed if my movements are clumsy?" "I haven't worked out in two weeks. I know I can't

move effectively." None of these fears seem to find a space to exist within the covers of the text. Rather, some very important and poignant questions are offered, such as, "How close is it permissible to be next to someone?" (p. 135) or, "How can I gesture the movement, 'I don't know?'" (p. 46).

There are twelve chapter-like sections which are not necessarily sequential. The reader could easily begin in the middle and extemporaneously close and open the book, creating one's own personal sequence.

Aside from a few brief pages at the beginning which focus on a philosophical introduction, the text consists of 184 movement exercises which are actually named "dance" by Benzwie.

Each dance teaches the reader an approach which transcends established stereotypes and allows participants to embrace their own spontaneity as a tool for learning.

Although my life's work has taken me out of the realm of the classroom I am indebted to Teresa Benzwie and Robert Bender for creating more movement on a printed page than can be found in a video, an effective tool which inspires the motion picture of the imagination.

Azure Forte, M.A., M.Ed., M.F.A., is a Creative Arts Psychotherapist and Director of Sunset, Holistic Expressive Therapy Services in the Amherst 5-College area of Western Massachusetts.

Fear & Force vs. Education
by Charles G. Wieder, Ph.D.

This little paperback was published in 1978, as one former teacher's reflections on the fundamental problems of conventional education. Although somewhat dated, it does offer a look at how one thoughtful educator has perceived modern schooling. Available for $5 through **HER**.

Letters to the Review

Dear editors,

Congratulations on your *Holistic Education Review*. It's a beauty!

I was especially intrigued by your editorial on page 64 in the Fall 1988 issue. During almost all of my three decades as an educator, I have been cautioning people not to become disciples of anyone. This advice was given to me by A. S. Neill in 1967 when I visited him and told him that I was going to start a school. He cautioned "Don't start a Summerhill. There's already one of those. Start the school that is inside of you waiting to come out."

Many, many times I have passed this advice along to fellow educators and home educators. I tell them to "stand on the shoulders of the giant" but to see through their own eyes. You have capsulized a lot of my thinking in your editorial. Thanks for that.

Sincerely,
Pat Montgomery
Clonlara School
Ann Arbor, MI

Dear readers of *HER*,

We are filming interviews with teenagers telling their nuclear dreams. There seems to be a new symbol system, or iconography, in these dreams of nuclear trouble. We are continuing our research on these dreams for "Deep Inside Danger," which is the working title of our film. We are working on this data with the dreamers in an effort to resolve inner conflicts.

We invite readers to send us teenagers' dreams of nuclear disaster. Please also send the age, sex, and a few words about the real life situation as well as the text of the dream itself. We would appreciate knowing the approximate date of the dream, as well as where the dreamer was at the time of the dream. We will provide an opportunity for dialogue with anyone submitting a dream with nuclear or explosive images.

L. Mahdi
Temagami Films
Box 599
Peru, IL 61354

Editors' note: Louise C. Mahdi is a Jungian scholar and was co-editor of Betwixt & Between: Patterns of Masculine and Feminine Initiation, which we reviewed in HER 1;3 (Fall, 1988).

Dear readers of and contributors to *HER*

I need your help! Having made the paradigmatic shift to affective, humanistic, ecological, holistic education; the education of the whole person (body, mind, emotion, and spirit), I found myself deeply and unexpectedly immersed in political/educational controversy, criticism, roadblocks, confrontation, misperception, hostility, and downright ignorance from the mainstream educational community. Metaphorically, I felt like, and still do, the civil rights activist speaking at a KKK meeting, or the ethical vegetarian employed at the slaughterhouse. Concretely, I feel professionally, personally and emotionally isolated, Jonathan Livingston Seagull banned from the flock.

Like Jonathan, this has occurred from flying ever higher and faster. I have read and incorporated into my being the finest of the works of people like Earl Kelley, Abraham Maslow, Erich Fromm, Carl Rogers, Victor Frankl, R. D. Laing, Leo Buscaglia, John Powell, William Glasser, Arthur Combs, Ashley Montagu, Letty Cottin Pogrebin, E. F. Schumacher, Helen Caldicott, Jonathan Schell, Jerome Frank, William Beardslee, John Mack, Elizabeth Kubler-Ross, Charlene Spretnak, Robert Jay Lifton, Joanna Macy, Willis Harman, Dag Hammerskjold, Alan Watts, Ken Wilber, Krishnamurti, Marilyn Ferguson, Alvin Toffler, Karl Pribram, David Bohm, Fritjof Capra, Frances Moore Lappe, Michio Kushi, Lao Tzu, Gandhi, Thoreau, and on and on and on.

Like Jonathan, having found that I can fly "faster and higher," I tried to teach the flock that there is more to life than "fighting for some fishhead," that we can be so much more than we are. Specifically, I challenged the "Sputnik mentality, questioned the meaning of 'basic skills,' defended the dignity of the individual, vigorously addressed the unsettling social problems of our time, as well as past and future, recognized that the essence of holistic education is ecological in nature and examined the popular myths of public education."

I infused into the curriculum peace education, nuclear education, cooperative learning, global education, interdependence, a discussion of world hunger and its components and ramifications, whole brain activities, discussions of life and death, the importance of touch and love, alternatives to Skinnerian "learning" models, humanistic economics, alternatives to political structures, futurism, and concepts of self-enhancement, human dignity, and a family of personkind. From my perspective, there is no room for all this in the public education sector, nor do I see much hope for institutional change in the near future. Public education is intransigent in implementing "education for what is real."

This brings me to my original appeal, help from you. I'm looking for living, breathing humans who have shared or are experiencing similar situations and feelings as I have outlined. From you I'm looking for your input and support. I'm hoping to create a support network for those of us on "the front line" of the transformation to a new world. Do the following: Either by letter, phone, or meeting share your experiences, offer your suggestions. What has worked for you? What hasn't? How do you cope? How do you remain on the cutting edge of change? Are you interested in or have you ever explored the creation of an alternative secondary school? Let me hear from you!

Peace,
John J. Roth
125 The Neebish
Lake Orion, MI 48035
(313) 693-3397

Dear friend,

We are interested in discovering location(s) of elementary schools where structured time with the basics is kept from one to three hours daily. The remaining time would consist of student-directed, teacher-guided activities. We'd also like teachers trained in non-violent conflict resolution, active listening and affective education stressing positive self-esteem. Of course small class size is desirable—one teacher per fifteen students.

Thank you,
Michelle McBrayer
116 Highland Ct
Georgetown, KY 40324

Conferences

April 14-16; Dallas, Texas
"The Child, the Future, the World"
American Montessori Society—29th annual seminar. Featured speakers include Dr. E. D. Hirsch, Jr. and Dr. Lilian Katz. Open to non-Montessori educators & parents.
Contact: American Montessori Society, 150 Fifth Ave., New York, NY 10011

April 15-16; Tampa, Florida and
April 29-30; New York City
"Creating the New Education"
Sponsored by the International Montessori Society, these conferences address practical problems teachers experience when applying the Montessori principles of observation, individual liberty, and preparation of the environment.
Contact: International Montessori Society, 912 Thayer Ave., Silver Spring, MD 20910. (301) 589-1127.

April 26-30; Salem, Oregon
National Coalition of Alternative Community Schools annual meeting. Gathering of educators, parents and young people involved or interested in alternative schools and home schooling. Brings together people from across the U.S. and several foreign countries.
Contact: NCACS, 58 Schoolhouse Rd., Summertown, TN 38483

April 27-29; Denver, Colorado
Association for Humanistic Education annual meeting.
Featured speakers include Jack Canfield, Bob Samples, Arthur Combs.
Contact: Gary Render, College of Education, University of Wyoming, Box 3374 University Station, Laramie, WY 82071

April 27-29; Chicago, Illinois
"Roots and Revitalization: Making the Connection"
Progressive Education Conference.
Contact: Carol Montag, Conference Coordinator, Progressive Education Conference, The Laboratory Schools, 1362 E. 59th St., Chicago, IL 60637

May 3-7; Seebe, Alberta
"Learning to Live Lightly"
Fourth International Earth Education Conference.
Environmental program development and workshops. Guest Speaker: Jonathan Porritt.
Contact: Institute for Earth Education, Box 288, Warrenville, IL 60555.

June 22-25; Orlando, Florida
"The Magic of Educational Options: Strength and Diversity"
The National Alternative Schools Conference. Annual meeting of public alternative educators and others interested.
Contact: Rita Thrasher, 7608 Royal Palm Way, Boca Raton, FL 33432.

June 22-24; Athens, Ohio
"Democratic Classrooms — Democratic Lives"
Second annual Democracy and Education Conference
Bringing together teachers, university faculty, parents and students who are concerned with the role of public education in empowering democratic citizens. An alternative and progressive emphasis.
Contact: Institute for Democracy in Education, College of Education, Ohio University, Athens, OH 45701.

June 25-30; Boulder, Colorado
"Nourishing the Teacher"
Naropa Institute second annual Intensive on Contemplative Education
Celebrating the teacher-as-student, participants will work toegther to harmonize their own mental, emotional and physical resources. Classroom communication skills and meditative arts (tai chi, ikebana, calligraphy & clay modelling) will be emphasized. Faculty includes

M. C. Richards, author of *Centering* and *Towards Wholeness: Rudolf Steiner Education in America,* Alice Renton of the Rocky Mountain Montessori Teacher Training Program, Ron Miller of *Holistic Education Review* and faculty of the Naropa Institute.
Contact: Contemplative Education Intensive, Naropa Institute, 2130 Arapahoe Ave., Boulder, CO 80302; (303) 444-0202.

June 26-Aug. 4; Washington, D.C.
"Educating for Global Citizenship: A Peace and Conflict Resolution Summer Institute for Upper Elementary and Secondary Teachers"
An in-depth exploration of peace education, covering issues of class, ethnic, racial, and religious conflict, and a thorough review of curricular materials. Includes three-day field trip to U.N. headquarters. Sponsored by The American University Program in Peace Studies.
Contact: Adrienne Kaufmann, Associate Director, School of International Service, 4400 Massachusetts Ave. NW, Washington, D.C. 20016; (202) 885-1622.

July 8-29; Waterville, Maine
Rudolf Steiner Institute, 16th annual session
Special focus on Waldorf education, including many introductory courses on early childhood development, as well as anthroposophical medicine, handwork, painting, eurythmy. Childcare and work scholarships are available.
Contact: Irene Mantel, Rudolf Steiner Institute, Cathedral Station, P.O. Box 1925, New York, NY 10025; (212) 662-0203.

July and August; various locations
Cooperative Learning Basic Course. This is the beginning training in the cooperative learning methods developed by David & Roger Johnson at the University of Minnesota. (After this training, there are "advanced" and "leadership" levels for fully implementing cooperative learning in school systems.) Offered July 5-9 (Williamsburg, VA) and July 8-12 (Lake Tahoe)—contact Illinois Renewal Institute, 200 E. Wood St., Suite 250, Palatine, IL 60067; July 24-28 (Seattle)—contact Div. of Continuing Studies, Seattle Pacific University, Seattle, WA 98119; July 30-Aug. 4 (Sagamore, NY)—contact Sagamore Conference Center, Sagamore Rd., Raquette Lake, NY 13436; July 31-Aug. 4 (Minneapolis)—contact Cooperative Learning Center, Univ. of Minnesota, 150 Pillsbury Drive SE, Minneapolis, MN 55455.

July 10-17; New York City
"Teaching Students Through Their Individual Learning Styles"
Twelfth Annual Leadership Institute, sponsored by The Center for the Study of Learning and Teaching Styles.
Contact: Center for the Study of Learning and Teaching Styles, St. John's University, Utopia Parkway, Jamaica, NY 11439; (718) 990-6161 (ext. 6235, 6236, 6412).

July 17-21; Seattle, Washington
"Educating the Multidimensional Mind"
Contact: New Horizons for Learning, 4649 Sunnyside North, Seattle, WA 98115.

July 25-29; Los Angeles, California
Fifth National Conference on Conflict Resolution in the Schools
Includes a 1½ day Training Institute.
Contact: National Association for Mediation in Education, 425 Amity Street, Amherst, MA 01002.

July 26-28; Glenwood Springs, Colorado
Strategic Options Conference
Schools and districts in all stages of structural reform will come together to plan and implement program changes. Trained technical assistants will aid attending school teams and continue to work with them throughout the year.
Contact: Arnie or Dag Langberg, 5376 S. High Rd., Evergreen, CO 80439; (303) 674-0639.

HOLISTIC TEACHER EDUCATION

PROBE, Problem Based Education, University of Colorado, Boulder, Colorado

In 1981, the University of Colorado at Boulder closely examined their secondary teacher certification program and created an experimental and alternative teacher preparation program, PROBE. Basic to the foundation of the PROBE program is that a teacher should be:

1. A thoughtful student of education;
2. Intellectually independent and responsible;
3. One who exhibits initiative;
4. Skilled in scholarship; and
5. One who possesses a spirit of inquiry.

Participants in the PROBE program must be at least 25 years of age. The application process includes a group interview at which time a case study is analyzed. The program involves 30-40 students each year. Students are en- couraged to avoid full-time work during their tenure with PROBE because of the degree of commitment required by the program.

Experience-based learning is central to the program. Practice and experience *precede* theory as PROBE participants are in schools from the first day of their program. PROBE students receive a wide array of school setting experiences as they visit and participate in conventional public secondary schools, alternative private and public secondary schools, teen parenting centers, juvenile delinquent homes and parochial schools. Innovative techniques utilized in PROBE include tutorial groups, peer evaluation, written and descriptive student teacher profiles, and problem-based case studies.

For further information contact: PROBE, School of Education, Box 249, University of Colorado, Boulder, CO 80309-0249, (303) 492-6555.

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"What we need . . . are educators who do not believe in objectivity as our deity. Education needs a new mythic structure which celebrates learning, achievement, diversity and a higher vision of our humanity." (p. 55)